

He was an orphan who changed the world; God's last prophet whose message of mercy and kindness to all resonates after 14 centuries. This book provides an outline of the life of Muhammad ibn Abdullah (s) who grew up in Mecca but had to escape the persecution of the power elite of his city by migrating to Medina where he began establishing the foundations of the Islamic civilisation, a continuation of the mission of past divine prophets such as Moses (s) and Jesus (s). It concludes a detailed account of the impeccable character of the prophet who himself said that he was appointed by God to elevate morality to its highest pinnacle.



Sayyed Ali Khamenei
The Prophet of Mercy



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Preface

In the name of Allah, the Compassionate, the Merciful

*The kings of each era pass on and change,
but the name Ahmad will forever remain.*¹

Due to Ayatollah Khamenei's letter to the youth of Europe and America and his emphasis on learning about the real Islam and its Holy Prophet, the International Deputy of the Institute of Cultural Research of the Islamic Republic, which has the responsibility of publishing, distributing, and teaching the works and views of the leader of the Islamic Republic to those overseas, has gathered and brought together parts of Ayatollah Khamenei's speeches and written texts about the Holy Prophet of Islam (PBUH)² over the years in this book. In this path, a group of youth worked hard and succeeded in publishing a book entitled *The Great Enlightener* in 2006 under the management and supervision of the institute.

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1. Poem by Rumi, first book of the *Masnavi*.
 2. Peace Be Upon Him: an honorific phrase used after any mention of the Prophet Muhammad or any other of God's prophets.

However, in this book, a new approach has been taken according to the requirements of our time, for non-Muslims (especially those in Europe and America) to learn about the development and historical life of the Prophet of Islam (PBUH), and it has been updated until the latest speech of Ayatollah Khamenei on the occasion of the Mab'ath Eid on the 27 Rajab, 1442 AH¹ (11 March, 2021). The International Deputy of the Institute of Cultural Research of the Islamic Republic wishes the best for all those who have strived in this path, and hopes this modern approach to the informative words of the Islamic leader about the Holy Prophet (PBUH) can lead to the customs and teachings of Prophet Muhammad (PBUH) to spread throughout the world and shine like a bright star upon the darkness of our days.

- Deputy of International Affairs, Institute of
Cultural Research of the Islamic Republic

1. The first year of the Islamic calendar began in 622 CE when the Prophet Muhammad and his followers migrated from Mecca to Medina. This migration is called the 'Hijrah.' The Islamic year is then given as AH, which means 'After the Hijrah.'

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Introduction

“Gain information about Islam through the Qur’an and the life of its great Prophet.”

- Ayatollah Khamenei, A Letter to the Youth of Europe and America

Each of the holy prophets who came to us, led the wandering mass of humans towards perfection, knowledge, morality and justice, taking them one step forward in the path of perfection. Human wisdom throughout time has been the result of the teachings of the prophets, as well as human attributes and moral values. Monotheism and worshipping God constitute the teachings of the prophets. The prophets paved the way for humans to move forward, turning life into a path of growth and excellence; and the Holy Prophet of Islam was the last of the prophets and the messenger of the final and everlasting words for humanity.

Certainly, the day in which the Prophet of Islam was born – a day when the dark world of oppression was enlightened by his holy light – should be marked as the start of a new era for mankind. As Imam ‘Alī (AS) said in one of his speeches, in those days when the world was

filled with unjust rules, the light of bliss had vanished; “While the world was devoid of brightness, and full of open deceitfulness.”¹ From the very beginning of his birth, the light of the Prophet’s existence showed people signs of the divine domination of rightfulness and proof of God’s existence.

The Holy Prophet of Islam’s personality and morality was extraordinary and unique. He had all the good characteristics of a complete and perfect human being at its highest level; moral virtues, a loveable personality, high limits of patience, an understanding of people’s pains, etc.

It would be next to impossible to completely describe the dimensions of the Holy Prophet’s personality, or even create an image of it that comes close enough to what he truly was. What we have learnt and known about God’s chosen messenger and the master of the prophets throughout history is merely an outline or shadow of his spiritual and true inner self; however, even that amount of knowledge is enough to guarantee the movement of Muslims towards perfection, creating an image of ultimate perfection before the eyes of mankind – just like the peak of a mountain they wish to reach – creating Islamic unity around that peak.

The Prophet Muhammad (PBUH) is the center of all love and passion in Islam; he is the center of unity and harmony between all Islamic sects and the axis of unity in Islam – a common point between all beliefs and a focal point for all humans; this is the best center of unity. Both Sunnis and Shias should rely on this point.

1. *Nahj al-Balāghah*, Sermon 89.

INTRODUCTION

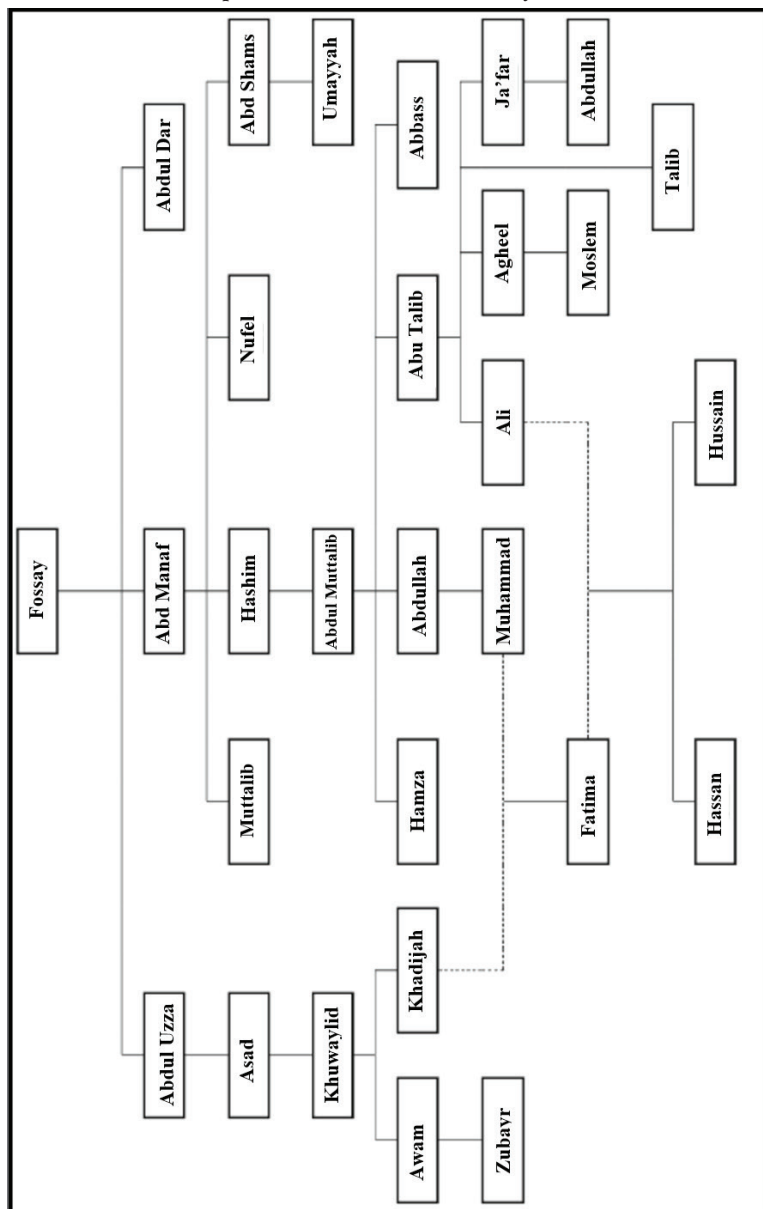
There are many people in the world who will be attracted and drawn towards Islam and Islamic spirituality if they come to know the Prophet of Islam as Muslims do, or even less than that, as only a mere outline of his divine personality is enough to enlighten their hearts.

Chapter **1**

Birth

*The
Prophet
of
Mercy*

Prophet Muhammad's Family Tree



1.1 The Prophet's Birth: A Defining Moment in Human Destiny

God brought to existence his greatest holy remnant, the Holy Prophet of Islam. This was the start of a determining era in the destiny of mankind. Based on Islamic sources, Tāq-i Kasrā (the palace of the Sassanid kings) shook on the eve of the Prophet's (PBUH) birth, causing its towers to collapse. The fire in the Fars Fire Temple went out after a thousand years. The Lake of Saveh (considered sacred by some people of that time) dried out, and the idols surrounding the Ka'ba broke and collapsed.

These signs, which were all symbolic, showed the will of God in covering the disgraceful gaps of that time, with the existence of this amazing human being, with his divine and unique personality. These symbolic events exhibited God's will in bringing this unique, divine soul to existence. These events symbolize that his blessed birth, must mark the end of human indignity, whether it was by tyrannies, such as the treatment of humans in Ancient Rome and Ancient Persia, or because of the worship of anything other than God. Mankind had to be freed from the oppression and tyranny that innocent people had to face; and also, from superstitions and disgraceful false beliefs that led people to being humble, submissive and obedient towards other humans or things that were at a much lower level than themselves. Thus, the verse in the Holy Qur'an about the Prophet Muhammad (PBUH) states, "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religions. And sufficient is Allah as a Witness." (The Holy Qur'an, 48:28)

“To manifest it over all religions” does not refer to a specific time, but it refers to a direction; after this event, mankind should move towards spiritual, social, intellectual and true freedom.

1.2 The Revelation of Divine Mercy

This grand birth was the birth of the greatest examples of divine mercy for humanity; because Muhammad’s (PBUH) existence and the deliverance of this great prophet demonstrated God’s mercy on His people. The world of Islam must realize that this mercy is not temporary; rather it is continuous.

1.3 From the Progeny of the Prophets

There were believers in Mecca before Prophet Muhammad (PBUH) was chosen by God as a prophet; they were those who followed the Abrahamic religions. The Holy Prophet’s ancestors were Abrahamic monotheists.¹

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1. The ancestry of the Holy Prophet goes back to Prophet Ismā‘īl, the son of Abraham, and these two prophets and other ancestors of the Prophet of Islam played important roles in Arab and Islamic history. We can refer to older sources too, for example in Sheikh Ṣadūq’s *al-I’tiqādāt*, the following is stated, “Regarding the Holy Prophet’s (PBUH) ancestors, we believe they were all Muslim believers, from Adam (PBUH) to his father, ‘Abd Allah, and his uncle, Abū Ṭālib - they were all Muslims. His mother Amina, daughter of Wahab, was also a Muslim believer. The Holy Prophet (PBUH) has stated, ‘I was born from marriage, not from adultery, from Adam to my

father.' It is narrated that 'Abd al-Muṭṭalib was a man of God, and Abū Ṭālib was his heir" (*al-I'tiqādāt*, p. 110).

The Holy Prophet's ancestors are as follows: 'Abd Allah, 'Abd al-Muṭṭalib, Hāshim, 'Abd Manāf, Quṣay, Kilāb, Murrah, Ka'b, Lu'ayy, Ghālib, Fihr, Mālik, Naḍr, Kinānah, Khuzaymah, Mudrikah, Ilyās, Muḍar, Nizār, Ma'ad, Adnān (*History of the Prophet of Islam*, p. 115); for earlier sources, see e.g., Ibn Hishām's *al-Sīrah*, vol. 1, p. 1.

According to some narrations by the Messenger of God (PBUH) himself, his ancestry should be stopped at 'Adnān. As Ibn Shahrāshūb states, there are 49 ancestors between the Holy Prophet (PBUH) and Adam (PBUH). Adnan is the Prophet's 20th ancestor, and his ancestors until 'Adnān are clear without any dispute, however his ancestors before 'Adnān are not clear since different scholars have different opinions. The Holy Prophet's ancestors until 'Adnān are as follows: Muhammad, son of 'Abd Allah, son of 'Abd al-Muṭṭalib, son of Hāshim, son of 'Abd Manāf son of Quṣay, son of Kilāb, son of Murrah, son of Ka'b, son of Lu'ayy, son of Ghālib, son of Fihr, son of Mālik, son of Naḍr, son of Kinānah, son of Khuzaymah, son of Mudrikah, son of Ilyās, son of Muḍar, son of Nizār, son of Ma'ad, son of 'Adnān. It is also narrated from the Holy Prophet as saying, "When you reach Adnan in my ancestry, stop there," then he read the verse from the Holy Qur'an "And 'Ād and Thamūd, and the people of Rass, and many generations between them" (The Holy Qur'an, 25:38).

One of the reasons for this prohibition could be the extreme dispute between historians and genealogists in determining the Prophet's ancestors from Adnan to Ibrahim (PBUH). It is stated in Ibn Sa'd's *al-Ṭabaqāt al-Kubrā*, "It is quoted from Hishām, from his father, from Abū Ṣāliḥ, that Ibn 'Abbās said that whenever the Prophet (PBUH) would speak of his ancestry, he would stop at 'Adnan and say historians

are mistaken, for God had said, "There are many generations between them" (The Holy Qur'an, 25:38).

'Ubayd Allah ibn Mūsā 'Absī said, as narrated from 'Abd Allah that he read the verse as, "And 'Ād and Thamūd and those who came after them, no one knows them but God, and what the genealogists have said are untrue." Hishām ibn Muhammad has narrated from his father, "There are over thirty generations between Ma'ad and Ismā'ī (PBUH), but he didn't count them, nor did he approve of the claimed lineages, which might have been because he heard the narration by Ibn 'Abbās that the Prophet (PBUH) would stop counting his ancestors when he reached Ma'ad and would also stop others from doing so" (*al-Ṭabaqāt al-Kubrā*, e.g., vol. 1, p. 47).

Centuries before Islam, the people living in the Peninsula were divided into 2 groups: the Qahtanites and the Adnanites. The Qahtanites were residents of the southern areas of Arabia, who had made a lineage of their own and considered themselves to be descendants of Ya'rub, son of Qaḥṭān [a fifth-degree descendant of Noah (PBUH)]. In the middle and northern areas of the Peninsula, the people knew themselves to be descendants of Adnan (a descendant of Ismā'īl). (Analytical History of Islam, page 3).

The final inhabitants of Arabia are known as the Ismā'īlis. Ismā'īl (PBUH) was the son of Abraham (PBUH). He lived close to the Ka'ba and his children cultivated the land of Hijaz, causing the expansion and greatness of Arabia. Ismā'īl is known for building the Ka'ba (Arab and Islamic History, p. 5).

The lineage of the Prophet Muhammad (PBUH) traces back to Ismā'īl, son of Ibrāhīm. These two prophets play important roles in Arab and Islamic history (Ayatollah Subḥānī, *Eternal Furūq*, p. 89).

Despite their vast number of tribes, Arabs themselves were humble towards the Quraysh and respected them highly. In Abū Ṭālib's famous speech when Prophet Muhammad (PBUH)

was marrying Khadījah, he said, “We thank Allah that we are descendants of Ibrāhīm and the children of Ismā‘īl, and that He brought them to His Holy land, while allowing us to be the rulers and leaders of the people” (*al-Kāfi*, vol. 5, p. 374).

By noting the last part of his sentence, we can see that the Quraysh were the ruling tribe of the Arabs of that time. Hāshim gave a speech on the first day of the month of Dhū al Ḥijjah, in which he said, “O people of Quraysh! You are the leaders of the people, with the best faces, the best patience, and honorable lineage (Ibn Abī al-Ḥadīd, *Commentary on Nahj al-Balāghah*, vol. 15, p. 211).

From these words, we can see that the Quraysh were wiser, more beautiful, had better physiques, most honored and superior amongst the Arabs (Ṣafā’ī Ḥā’irī, *History of Islam*, p. 115).

The background of the leadership and greatness of the Banī Hāshim tribe goes back to the dedication and self-devotion of Hāshim, the fourth-degree ancestor of the Messenger of God (PBUH). In the famine of Mecca, Hāshim went to the Levant, bought plenty of bread and brought them back to Mecca with camels at his own expense. He slaughtered the camels and shared the meat and bread amongst the famine-stricken people. Since then, Hāshim became known as a ‘master’ amongst Arabs, hence he was renamed Hāshim (meaning the Baker of the Bread) on his original name which was ‘Amr.

For multiple years in a row, the wealth of the Quraysh started diminishing due to drought. Hāshim went to the Levant and ordered plenty of bread to be baked. He mounted them on camels. When he got back to Mecca, he broke the pieces of bread and slaughtered the camels, cooking the meat in big pots, and fed the people of Mecca, serving them well. This was the first feast after the famine, which was why he was named Hāshim. ‘Abd Allah ibn Zibā‘rā has said, “The honorable ‘Amr bought food for his people and fed the people

1.4 From the Best of Tribes

The Prophet (PBUH) was born into a big family, a famous and noble family. Although the Prophet himself lived in poverty in his childhood and as a young boy, which happened to be incidental, the Banū Hāshim family was amongst the most reputable families and chiefs of the Quraysh tribe. We know who the Prophet's uncles were and how respected they were. For example, Ḥamzah and Abū Lahab and others were from the best of the Arab families. This is the kind of family the Holy Prophet (PBUH) was born into.

The Great Prophet was born in such a situation, in a family and lineage that wasn't easy to know intimately for many people. If he was born into a family from a lower social class, he would have been more vulnerable and it would have been less feasible for him to reach more people. During the first forty years of his life, his morality, manners and personality touched many people, and it was at the age of 40 that he began to preach Islam.

of Mecca while they were thin and hungry." It is quoted that the following poem was written about Hāshim by Wahb ibn 'Abd Quṣay, "Hāshim did something that even Ibn Bidh (a famous merchant from the 'Ād tribe who was famous for his wealth) couldn't do. He brought plenty of bread with camels from the Levant and fed the hungry people of Mecca with bread and meat, as if they were in houses filled with blessings" (*al-Ṭabaqāt al-Kubrā*, vol. 1, p. 62).

1.5 The Prophet's Family

Some historians say his father passed away before the Holy Prophet's birth, while others say that he died a few months after his son's birth. Prophet Muhammad (PBUH) never met his father.

It was common practice for the noble Arab families of that time to entrust their children to chaste, noble women so they could raise them among the Arab tribes in the desert. Thus, Prophet Muhammad (PBUH) was entrusted to a chaste, decent woman named Ḥalimah Sa'diyyah,¹ who was from the Banī Sa'd tribe. She raised the Holy Prophet in her tribe for 6 years; she breastfed him, raised him, and took care of him like a precious jewel. So, the Prophet was raised in a desert.

Ḥalimah would sometimes take this child to see his mother, Āminah, and then return to her tribe. After 6 years in which Prophet Muhammad (PBUH) was physically and mentally well trained, he returned to his mother and family. His mother took him to Yathrib to see 'Abd Allah. On the way back, she passed away in a place called Abwā', and this child became an orphan. Umm Ayman² took him to Medina and handed the child over to 'Abd al-Muṭṭalib (his grandfather). 'Abd al-Muṭṭalib

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1. Before Ḥalimah, the Holy Prophet (PBUH) was breastfed by Thuwaybah (Abū Lahab's maid) for a few months, and she was much loved and respected by the Holy Prophet and his wife, Khadijah, until the day she died (*al-Ṭabaqāt al-Kubrā*, vol. 1, p. 87).
 2. Umm Ayman was Āminah's Ethiopian maid. She was later freed and married Ḥārith al-Khazrajī. After Ḥārith died, she married Zayd ibn Ḥāritha, and gave birth to Usāmah ibn Zayd (*al-Istī'āb*, vol. 4, p. 1925)

nourished and took great care of him. In a poem, ‘Abd al-Muṭṭalib said, “I am like a mother for him.”¹

This old man (aged around 100), a chief of Quraysh and very honorable, took great care of this child. He didn’t want him to ever feel any lack of love or care, and he never did. This child tolerated not having parents in order to grow and build his capacities and capabilities; however, he didn’t have the slightest bit of humiliation that some children in similar circumstances may feel. ‘Abd al-Muṭṭalib treated him with such love and respect that surprised people.

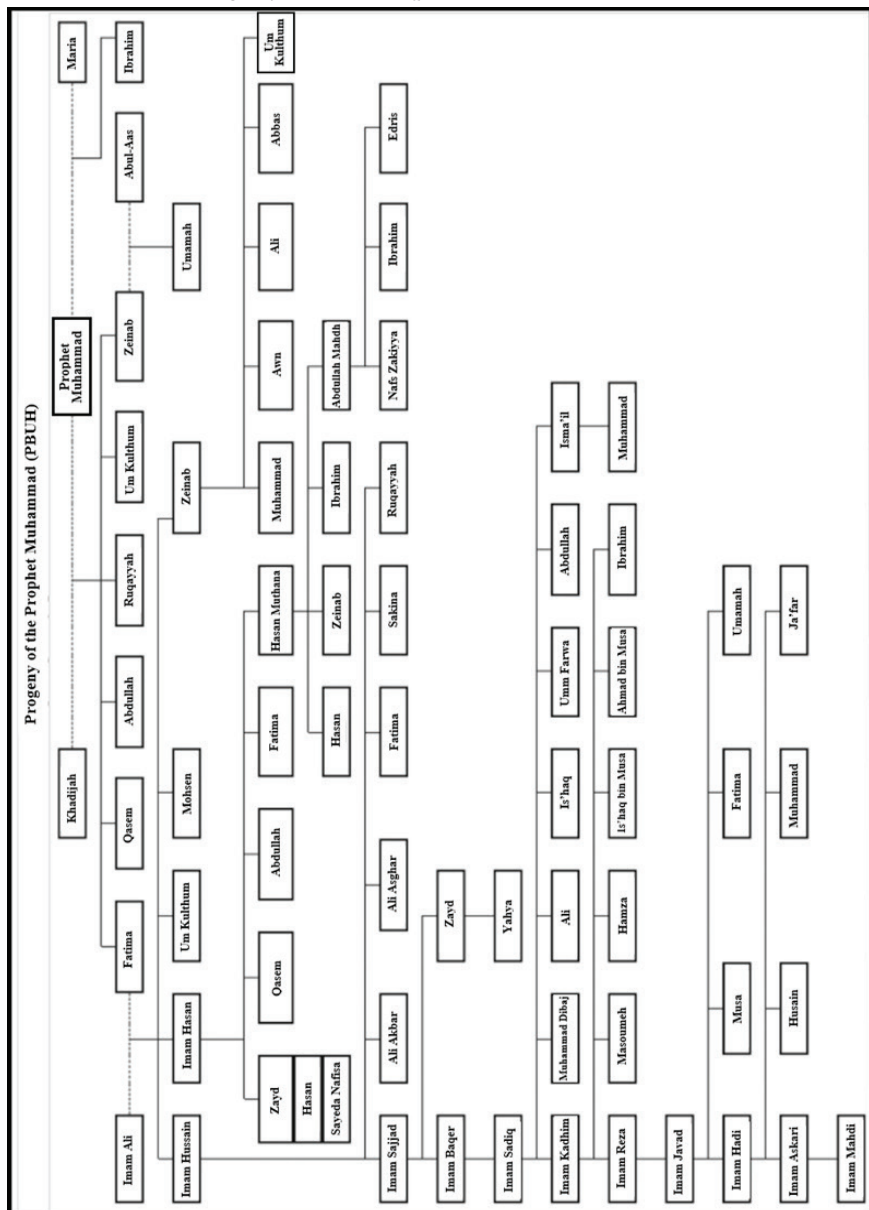
In history and Hadith books, it is narrated that there would be a rug thrown on the floor next to the Ka‘ba for ‘Abd al-Muṭṭalib to sit on, where his sons and the youth of the Banī Hāshim tribe would gather around him with respect. If ‘Abd al-Muṭṭalib wasn’t there or was inside the Ka‘ba, this child would sit in ‘Abd al-Muṭṭalib’s place on the rug. When ‘Abd al-Muṭṭalib would come, the boys of the tribe would tell Muhammad (PBUH) to sit somewhere else, as it was their father’s place to sit, but ‘Abd al-Muṭṭalib would say, “No, that is his place and it’s where

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1. ‘Abd al-Muṭṭalib stated in his will that the governance of Mecca and caretaking of the Ka‘ba was to be with his son, Zubayr, while the caretaking of the Holy Prophet (PBUH) and control over the Zamzam waters to be with Abū Ṭālib. “O ‘Abd Manāf! After me, I leave the caretaking of an orphan child to you,” said ‘Abd al-Muṭṭalib. “He lost his father when he was still in a crib, and for him I was like a caring mother who would tightly embrace her beloved child. Now, to prevent any problems or to strengthen bonds, I have more hope in you than I do in my other children” (Ya‘qūbī, *History*, vol. 2, p. 2).

he should sit.” He would then sit on the rug next to this dear child and keep him beside him. The child was only 8 years old when ‘Abd al-Muṭṭalib passed away as well.

On his deathbed, ‘Abd al-Muṭṭalib entrusted Abū Ṭālib, his great and honorable son, with the caretaking of Muhammad (PBUH) and said, “I’m leaving this child with you and you must support him as I did.” Abū Ṭālib accepted his father’s request and took Muhammad (PBUH) to his own home and treated him with utmost respect. Abū Ṭālib and his brave Arab wife, Fāṭima bint Asad, mother of Imam ‘Alī (AS)], were like parents for the Holy Prophet (PBUH) for about 40 years, supporting and helping him throughout this time.

His great morals, loveable personality, patience, understanding of people and their griefs and sufferings, all came together to create a great, deep personality in this child. He began going on business trips with Abū Ṭālib from the time that he was a child. He continued his business trips throughout his young, adult years and when he married Khadijah until the age of 40, when he was divinely chosen as the Prophet of Islam.



Chapter 2

Revelation

*The
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2.1 Aspects of the Revelation Era

2.1.1 Aspects of the pre-Islamic Era

2.1.1.1 Universal Ignorance

There were many countries and governments in the world in those days, but they lacked spirituality, purity, social justice, the light of knowledge and the tendency to gain more knowledge. In those days, Europe was truly a barbaric place; the people of Europe in those days were amongst the most ruthless and vicious people of their age. They had no light, knowledge or morals. Even the Roman Empire lived in darkness and misguidance, despite its greatness and power. There was social inequality, extreme corruption, oppression, and unrestrained power of the rulers. You may have heard about Spartacus who led the largest revolt of the slaves against Rome. Although the story of Spartacus has become legend with some mythical aspects, when we read about it, we truly understand the miserable spiritual, moral, social and intellectual state in which the people of that time were living.

These verses in the holy Qur'an are about Antioch, "Narrate to them the example of the people of the city when the messengers came to it. When We sent two of them, they called them liars; so, We sent a third to reinforce them. 'We have been sent to you,' they said. 'You are only people like us. The Beneficent God has not revealed anything. You are speaking only lies,' they replied."¹

1. The Holy Qur'an (36:13-15).

These verses are about the ancient Roman city of Antioch, and it shows the way people thought about the holy prophets of their time. The Almighty God sent two messengers to them, whom they mocked and treated with disrespect and rudeness. He then sent a third prophet to speak to them and enlighten them, but they treated him with cruelty and disrespect as well. They made fun of all these prophets and told them, “Indeed, we take you to be bad omens.”¹ You prophets are only bad omens for us and our society. The three prophets sent upon the people of Antioch – which was part of the Roman Empire – received no acceptance from them. Ancient Persia – which was also a very large empire – was no better than Rome back then; in fact, it was worse. The rulers were absolute oppressors and the country was filled with poverty and economic inequality, and normal people were deprived of the opportunity to gain knowledge. You might’ve heard of the story of the shoemaker in the *Shahnameh* poetry book. It was the story of a shoemaker who was willing to pay a large amount of money for his son to have the right to study. The leaders of the time were strongly against it and said, “No, if the shoemaker’s son studies, he will grow up to become a scholar and have a high-ranking job. He will work alongside our children, and this would be an insult to them.” This was the way they thought back then in that society.

India also had an ancient civilization and old religions, but over the centuries, Hinduism had reached its worst state. Along the way, some new religions and prophets had emerged in India, such as Jainism and Buddhism, but they were also deteriorating. The darkness and

1. The Holy Qur’an (36:18).

misguidance in this country was worse than the other main empires.

The setting of Prophet Muhammad's mission – which has been explained in more than ten places in the *Nahj al-Balāghah* – shows what society was like in that day and age. Imam 'Alī (AS) explains the lifestyles of the people so well in this speech¹ and his oath

er speeches, that it makes us wonder how people could stay alive in such a situation. People's lives were filled with sedition and devilry; their minds were blurred, the paths of faith had been blocked, and their economic situation was painful. In such a situation, the light of Islam shone on one of the darkest places in the world – the Arabian Peninsula – near the house of God in Mecca. The Holy Prophet's efforts and struggles lasted 23 years.

2.1.1.2 Internal Conflicts

In the Arabian Peninsula, there was no unity. Some people were polytheists, some were Jewish, and others were Christian. They were all in conflict and had disputes with each other; Jews with the polytheists, polytheists with the Jews, and all with the Christians. Even amongst the polytheists there was always plenty of disputes between tribes and families. Thus, different groups and parties were always in conflict and at war with one another.

1. *Nahj al-Balāghah*, Sermon 2.

2.1.1.3 Relative Scientific and Intellectual Development

The Holy Prophet's (PBUH) birth happened at a time when people had progressed and advanced scientifically and intellectually compared to previous eras. There were many great philosophers, mathematicians, physicians, scientists and engineers amongst those people, and civilizations were created. These civilizations wouldn't have existed without science and knowledge. The academies in the West, the likes of Ecbatana in the East, the Chinese and Egyptian civilizations had all progressed; and so, mankind had reached material perfection.

2.1.1.4 Downfall of Morality

The people of that era had much less morals than any other time before. In fact, they were at a peak of immorality. Despite having science and knowledge, these people were captives of prejudice, superstition, selfishness, tyranny and murderous oppressive governments; this was the state the world was in.

2.1.1.5 Poverty and Perplexity

In a society filled with ignorance, people had no understanding of things. They lived in oblivion and ignorance.

The disasters that discrimination and ignorance brought to the lives of the people of the Arabian Peninsula included poverty, illiteracy, lack of scientific progress, internal tyranny and dispute, and the dominance of arrogant powers.

2.1.1.6 The Rule of Tyrants

During the time of Prophet Muhammad (PBUH), corrupt aristocrats, tyrants, enemies of the poor and deprived people, and hypocrites with sick intentions objected to the Prophet's invitation.

The problem with the world at the time of the Holy Prophet was that the people of different social classes all across the world had gotten used to non-divine sovereignty. Awakening these people was the great mission of the Holy Prophet (PBUH).

2.1.1.7 Oppression and Injustice

It wasn't only the case of one person causing oppression; the system of the society was based on oppression, prejudice, domination of the strong over the weak, domination of men over women, the rich over the poor, and masters over their slaves. Even those masters were dominated by the tyrants in their own way. There was oppression upon oppression. That's what their lives were filled with – bullying, injustice and prejudice. It's the characteristic of a life filled with ignorance. Wherever we see these things, we see ignorance.

2.1.2 Characteristics of the Arabian Peninsula

2.1.2.1 Leadership of the Tribes

The world that this message was sent into was a very bad, intolerable world; a materialistic world, where people lived like animals. Those in power were uncontrollable. It was a world filled with prejudice, cruelty, injustice, and boundless lust.

However, it was one of God's plans to not send His messenger into a large, civilized city that was ruled by powerful tyrants and arrogant oppressors. Perhaps if this mission was to take place in Ctesiphon or anywhere in the Sassanid or Roman Empires, they would have destroyed this young sapling before it had the chance to grow. The Almighty God planted this pure family tree in a place where it would have the chance to grow and strengthen its roots, so by the time the powerful empires realized what was happening, they would no longer be able to destroy this pure tree. That was indeed one of God's plans; "They devised a plan, and Allah devised a plan,"¹ "Indeed they are making a plan, but I too am making a plan."² The land of Hijaz in those days didn't have a centralized government like the other empires in the world; instead, it was ruled by tribes and power was divided. It didn't have an organized system where things could be done immediately in an orderly manner.

2.1.2.2 The Prevalence of Idolatry

There was a time in Mecca that whenever anyone entered the holy Ka'ba, the first thing they'd see would be idols. The idol worshippers would prostrate before these statues, give money and charity to them, and treat them according to their own traditions. These were the anti-values that prevailed in Mecca.

When the Holy Prophet of Islam, Prophet Muhammad (PBUH), entered this world, idolatry and human slavery served as the basis of beliefs of most societies around the world. The Holy Prophet then came and launched

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1. The Holy Qur'an (3:54).
 2. The Holy Qur'an (86:15-16).

a sudden attack on the old foundations of idolatry, shaking the world like an earthquake. He destroyed the pillars of self-worship and the worshipping of people, money, animals, and stones.

2.1.2.3 Leadership of Aristocrats

A group of arrogant, powerful and dominant aristocrats ruled Mecca. They were in dispute with each other, but this new birth – the birth of the Holy Prophet of Islam (PBUH) – brought them together.

2.1.2.4 Center of Trade

The vital part of the lives of the elders of Mecca, i.e., their economy and wealth, came from the income they had from people who worshipped the idols in the Ka'ba. The House of Ka'ba was a great central point for the Arabs of the entire Arabian Peninsula. They had respect for it and would go there as pilgrims every year in a certain month. The Arabs who visited the House of Ka'ba from around the peninsula, didn't only go there for pilgrimage; it was also a trade center.¹ The merchants of Mecca – who were mainly the elders of Mecca such as Abū Lahab, Abū

1. In the third century AD, the wars between the Sassanid Empire and the Roman Empire, and also the interference of Ethiopia in southern Arabia, caused fewer ships to travel in the Indian Ocean. That caused the dry trade route that passed from the Arab deserts to gain popularity, see Shahīdī, Sayyid Ja'far, *Analytical History of Islam*, p. 22.

Since Mecca was close to the Red Sea, it was on the way of the merchants from the Levant and Palestine, and it would also ease trade with Yemen and connect the African trade route from the north (Ibid., pp. 34-35).

Jahl, Abū Sufyān, ‘Utbah, Shaybah and the like – would bring their goods to Mecca twice a year¹ and sell them to the tribes who came from other places during the Hajj period. This way, they earned great profits from their sales.

2.2 Foretelling the Mission of Muhammad (PBUH) in Previous Religions

“Those who follow the Messenger, the illiterate prophet, whom they find written in their books, the Bible and the Torah...”²

So, the coming of the Holy Prophet was foretold in the Bible and the Torah (The book of Moses).³

The Quraysh who ruled Mecca, gradually got into trading. They would take goods from the southern and eastern Arab harbors to Mediterranean harbors and would bring back wheat, olives, silk and other goods to Hijaz from the Syrian bazaars. The Quraysh merchants would travel for trade twice a year to Yemen in the winter, and to the Levant in the summer. According to Ibn Hishām, it was the Holy Prophet’s ancestor, Hāshim, who came up with the idea of these two business trips (Ibid., pp. 36-37).

1. These two trading trips have been mentioned in the Qur’an (106:1-2), “Since the Quraysh became accustomed; accustomed to the winter and summer journeys.”
2. The Holy Qur’an (7:157).
3. Some of these predictions can be found in verses 14-15 of the Gospel of Judas, where it is written, “Now God with ten thousand of his holy men, will judge all, and make all the disbelievers admit to their sins and the false lies that the sinners said against Him.” Here, the ten thousand holy

2.3 Spiritual Characteristics of the Prophet

2.3.1 Divine Training by God

Teaching and training the prophets as special students of God had always existed, but prophethood is something other than that training. It involves training, purification and refinement, as well as teaching the book and granting wisdom; but that's not all. There is more to it than that – their uprising.

The Almighty God trained the Prophet's spiritual and moral personality in a container with such a high capacity that would allow him to bear the weight of the great task that he was entrusted with.

men can only refer to the ten thousand companions of the Messenger of God (PBUH) who accompanied him in the victory of Mecca.

Also, in the 14th Chapter of the Gospel of John (16-17 & 25-26) it is written, "If you love me, you will obey my commandments. I will ask the Father, and he will give you the Paraclete, who will stay with you forever. It is a truth which will not be believed because they can't see or understand it. But you will understand it, because it will remain with you, inside you. I tell you this while I am still with you. But the Paraclete the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."

Research shows the Paraclete (Paracletus in Latin) is the translation of the Arabic name Ahmad, the name of the Prophet Muhammad (PBUH), but the translators of the Bible have translated it to "Advocate," or "Helper," either on purpose or by mistake! (Subhānī, Ja'far, *Who is Muhammad?* p. 89).

God won't give such a dangerous mission to someone unless they already possess the highest grade of personal morals and values; thus, at the beginning of his appointment as His final messenger, God told the Prophet Muhammad (PBUH), "And you are truly a man of outstanding character."¹

Training and increasing the Prophet's capacity happened before his prophethood; that's why it is known that in his youth, he was a merchant with a high income from trade. His income was all spent in the way of God, and by helping the poor and needy and giving charity. It was during the years before his prophethood and before receiving his first revelation that he would climb up the Jabal al-Nūr Mountain, enter the Hira cave and observe God's signs and creations; the sky, the stars, the earth, and all of God's creations, with all sorts of emotions, living their lives in a different manner on earth. He would see signs of the existence of God in all of these, and become humbler and more modest before God every day. His heart would become humbler before God's will and his heavenly personality would grow day by day. It is narrated by the Prophet that "The wisest of people, is one with the most dignity."²

1. The Holy Qur'an (68:4).

2. Allameh Majlisiī *Biḥār al-Anwār*, vol. 17, p. 307. Note: After thorough research, the exact statement that Ayatollah Khamenei used in his speech wasn't found in any reference. However, there is no doubt that the Holy Prophet (PBUH) was the greatest of all human beings to have ever existed. There are many narrations stating this. For example, it is narrated that the Prophet said, "The Almighty God has sent 124,000 prophets, and He has chosen me as the greatest and highest

Before prophethood, Muhammad (PBUH) would grow more every day by analyzing the signs and creations of God, until he reached the age of 40.

At the age of forty, he had the brightest of hearts, the humblest of hearts, and the heart with the highest capacity. When he reached this level of spirituality, luminance and perfection, God opened the gates of the universe and the unseen world for him. He opened his eyes to the unseen and the unknown world. He could see the angels, speak to them and hear them, until Jibra'il (Gabriel) came upon him and said, "Read."¹ And that marked the beginning of his prophethood.

2.3.2 Infallibility (*'iṣmah*)

Infallibility (*'iṣmah*) means being kept. Infallible (*ma'ṣūm*) means someone who has been kept and is not threatened by danger. Now, by not being threatened by danger, do we mean reaching a point where danger no longer exists? No, that's not what it means. It means reaching a point where one's watchfulness, self-surveillance and piousness is at a level in which nothing can go wrong. If the Prophet Muhammad (PBUH) didn't have that perfect level of piousness and self-surveillance, he too would have been in danger.

It's in the nature of humans to be vulnerable, but when a person reaches that peak of piousness and

amongst those. And every prophet has a successor, whom he chooses by the command of God, and my successor is 'Alī, son of Abī Ṭālib, the greatest and highest of the successors (Shaykh Ṣadūq, *Man Lā Yaḥḍuruhu al-Faqīh*, vol. 4, p. 180).

1. The Holy Qur'an (96:1).

watchfulness, it results in infallibility. What does this mean? It means clearly with that amount of care, there is no longer any threat to them. Anyone with any lower amount of self-monitoring, is continuously faced with danger.

The Prophet had personal purity and contentment. He had no weaknesses and was a pure infallible; that in itself is the most prominent factor that led to him becoming the influential person that he was.

2.3.3 Prophethood (*Risālah*)

Risālah means the religion of God, and refers to giving direction and shape to all human efforts. Religion, means the path of life. If you look at any human society or country, you will see the people of that society have different actions and activities for their personal, emotional, financial and general affairs. Religion gives direction to all these actions and efforts; it leads them, and with the help of human intellect, it helps organize their actions in a way that will result in their bliss and welfare, in this world and the hereafter.

2.3.4 Miracles (Qur'an)

The Qur'an is of extraordinary greatness and very high value. It's a book with about 600 pages, but by the will of God, it contains all the knowledge needed for an active mind to deeply understand the realities of the world, and not only for a limited level. For any point in which human intellect can reach, this bottomless ocean has plenty of space for humans to explore and understand its deep meanings. This in itself is a great

miracle. For example, consider a complicated scientific book. A normal reader wouldn't understand much of it. But once they gain a certain level of information, they will be able to understand, learn and gain more from the book. When their level of understanding increases further, they will be able to gain the maximum amount of knowledge from the book. With further knowledge, the book can sometimes remind the reader of some certain facts and can be useful for reviewing. But when a person's understanding exceeds that level, they will reach a point where the book doesn't benefit them anymore. So, an expert in that scientific field who has read and studied and taught that great, complex book several times and has learnt a lot from it, reaches a point where the book contains nothing new for them anymore. But the Qur'an is not like that. Even though the Holy Prophet (PBUH) was the one who God had revealed this book to, the Qur'an still had new information for him until the very last moments of his life. The deeper a person delves into the depths of the Qur'an, the more they will find to learn.

2.3.4.1 How the Revelation Happened

The way the verses of the Qur'an were revealed to the Prophet's heart was very different to the way the Prophet heard these verses with his ears. Bringing down these deeply meaningful verses which are the immediate words of God, from such a high position to a point where a human can understand it with their heart, is a revelation. This is what happened to the Holy Prophet (PBUH); it was sent down straight to his heart. These deep meanings were made clear to his luminous heart, and then came

out as words and were heard by his ears. He heard the message and spread it to the people.

2.3.4.2 Stages of Revelation

The Holy Qur'an carries great meanings at high levels. God simplified them down to human understanding, and sent it to the Prophet's heart. His heart would understand it as much as human intellect has the capacity to understand. Those concepts are completely different in the divine world of power than they are when brought down to the form that humans can comprehend in the material world. It gets sent down.

"Surely, We have sent it (the Qur'an) down on the Night of Qadr."¹ On the night of Qadr (Destiny), the entire Qur'an was revealed to the Prophet at once. The word *anzalnā* in this Surah doesn't only mean sent down; it means getting sent down at once. So, "We sent the Qur'an to you on the night of Qadr" means we sent the entire Qur'an down at once. As opposed to the word *anzalnā*, the word *nazzalnā* means gradually sending down. "And we have revealed it (the Qur'an) by stages (23 years)."² Therefore, the entire Qur'an was revealed to the Prophet at once, but he recited them gradually to the people over a 23-year period. God had determined where and when each verse should be recited; this was the gradual revelation of the Qur'an.

1. The Holy Qur'an (97:1).

2. The Holy Qur'an (17:106).

2.3.4.3 Protected from Any Alteration or Distortion

It is a great advantage that Islam has, that God's revelation to the Prophet's heart with those exact letters and words, remain entirely unaltered without any distortion, until now and forever. So, it's available for anyone who wishes to learn from it and find guidance in it, with the exact same words that were sent to the Prophet. This is God's promise fulfilled when he said in the Qur'an, "Verily, it is We Who have sent down the Qur'an and surely, We will guard it (from corruption)."¹

2.3.5 The Night Journey

In the 53rd chapter of the Qur'an (*al-Najm*), there's a fine, precise and lovely message. "In the name of Allah, the Most Compassionate, the Most Merciful. By the star when it goes down (or vanishes). Your Companion is neither astray nor being misled."²

These verses are regarding the *Mi'rāj* – the Prophet's miraculous night journey, according to many Qur'anic interpretations. Even though this chapter mainly refers to the Prophet's internal revolution and his reception of the Qur'an, *Sūrah al-Najm* describes how the Prophet told people about his Night Journey and how they wouldn't listen to him. The verses in this chapter say "Nor does he speak of (his own) desire. What he says is only a revelation sent down to him. He has been taught by one Mighty in Power,"³ meaning someone who has a very strong power. "So (Allah) revealed to His servant

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1. The Holy Qur'an (15:9).
 2. The Holy Qur'an (53:1-2).
 3. The Holy Qur'an (53:3-5).

[Muhammad (PBUH), through Jibra'il] what He (meant) to reveal. The (Prophet's) heart in no way falsified that which he saw."¹ So, what the Prophet saw with his heart was real and nothing was mistaken. "Will you then dispute with him about what he saw?"²

2.4 Purpose of the Revelation

2.4.1 Importance of *Bi'thab* [Muhammad's (PBUH) Prophethood]³

There's an important point about *bi'thab*. When sending prophets for the guidance of people is mentioned in the Qur'an, it has been referred to as *bi'thab*, or inspiration many times. The sending of the prophets is interpreted as *ba'th* in the Qur'an. This is important. It's *ba'th*, it's inspiration; not a normal event that just teaches something. When a prophet comes upon people of a society, they are not just sent to teach people something. Yes, there is "... instructing them in Scripture and Wisdom..." and "...purify them..."⁴ but all these come in the form of *bi'thab*, in the form of one major movement. *Bi'thab* means rising up.

On the day of *mab'ath* [the beginning of Muhammad's (PBUH) prophethood and mission], the Holy Prophet's heart became filled with God's most valuable gift – the divine revelation. He has carried this heavy burden, this

1. The Holy Qur'an (53:10-11).

2. The Holy Qur'an (53:12).

3. Here, prophethood refers to Muhammad (PBUH) becoming a prophet.

4. The Holy Qur'an (3:164).

difficult mission of guiding people, until the end of time. His prophethood was also a great gift to all mankind. *Bi'thab* means becoming a prophet; that is, the sending of God's chosen person – God's Messenger – and this appointment includes his connection to the infinite source of divine knowledge and power; and this is the great event of the revelation and prophethood. In the next stage, the appointment of the Holy Prophet leads to the movement of the people. So, the Holy Prophet and each one of God's prophets throughout the ages, first had their own movement, which in turn led to the movement of their people – leading them to a new direction; to the bliss of humanity and eternal happiness; uncovering a new path for mankind. This is the meaning of *bi'thab*.

To give a brief definition of *bi'thab* – even though it is a boundless matter – we can say that the *bi'thab* is for people and belongs to people. Humans are infinite beings and have vast dimensions; they are not limited to their material bodies and short lives in this world. It's also not limited to spirituality alone, or to a certain period of time. A human is always a human at all times, and their personal dimensions are unlimited and unknown. Humans still haven't been completely understood. *Bi'thab* is for these humans, their destiny, and for the guidance of these people.

When the revelation was made to Prophet Muhammad (PBUH) at the start of his prophethood, what was gifted to the people was not only some plain concepts or presenting a new way without a guide. From the very beginning, the *bi'thab* started in the Prophet's heart and found its way to the hearts, souls, and actions of the believers. Ignorance and arrogancy were hit hard by this

message and resisted it from the very beginning. These are the characteristics of the missions of the prophets.

2.4.2 Awakening People

From the beginning of this event, there was a clear purpose in it; making people's hearts aware of the Almighty God, because whoever sets this reminder inside themselves and follows it, will gain the ability to be guided, corrected, and warned. They will also grow and fight for social improvement.

2.4.3 Invitation to Monotheism (*Tawḥīd*)

There were divine purposes in the prophethood of all the holy prophets, and since the prophets obeyed God, they also shared the same purposes. So prophethood has many great purposes, but the most important purpose was monotheism. Monotheism is the great purpose of prophethood. "And verily, We have sent amongst every Ummah (community, nation) a Messenger (proclaiming): Worship Allah (Alone), and keep away from *ṭāghūt* (all false deities)."¹ Pure and total monotheism is what this verse in *Sūrah al-Nahl* is about. Also, in Chapters *al-A'raf* and *al-Hūd*, many prophets such as Noah, Hud, Saleh and other prophets have said, "O my people, worship Allah! You have no other god besides Him."²

This invitation to worshipping the one God, is the primary purpose of prophethood. However, we know that monotheism isn't only about believing in one

1. The Holy Qur'an (16:36).

2. The Holy Qur'an (7:65).

God; it does hold this meaning inside it of course, but monotheism also holds the important meaning of believing in God's total power. *Tawḥīd* means Allah's total authority and power upon all of existence – both legislative and creational worlds – and that Gods will, is the highest of all. In the creational world (*‘ālam at-takwīn*) everything and all events follow the rule, “There is no power or strength except through Allah,”¹ and in the legislative world (*‘ālam al-tashrī*), every event and every situation comes from the one source of power – God. This is the primary purpose.

The *bi'thab* of the Holy Prophet (PBUH) was primarily an invitation to monotheism. Monotheism isn't just a philosophical theory; it's a way of life for all humans. It means putting forth God's power in our lives and eliminating the other sorts of power that take control of people's lives.

Truly, today, mankind is needier than ever to understand the true meaning of *bi'thab*. *Bi'thab* is for all humans. We need that meaning in our lifestyles today; humanity needs it – especially the Islamic community.

2.4.4 Opposing Evil and Tyrants

On the other hand, the enemies of humans and the tyrants, and all sources of evil have always tried to prevent mankind from living good, pure lifestyles. Therefore, faith and opposing evil and tyranny are the main elements of all the prophets' invitations. The Prophet

1. *Ḥawqala*, phrase used in daily prayers. The complete form is *Lā ḥawla wa lā quwwata illā bi-llāh*, “There no power nor strength except by God.”

Muhammad's (PBUH) actions also revolved around this point.

2.4.5 Human Reform

The movement of Muhammad's (PBUH) prophethood, opened a new path for mankind. "It is He, Who sends His blessings on you, and so do His angels, that He may bring you out of darkness (of disbelief and polytheism) into the light (of Belief and Monotheism)."¹ Prophethood is for bringing people out of the dark and guiding them towards the light. This darkness includes all the darkness that has existed in the world and in human lifestyles throughout history; the darkness of disbelief and idolatry, ignorance and unawareness, injustice and oppression, moral corruption, fratricide, and all other kinds of darkness. Islam guides people out of darkness, and gradually they find their way towards the light, by thinking correctly, moving, deciding, and identifying the obstacles in their way.

From the very beginning of Prophet Muhammad's (PBUH) prophethood and the receipt of his first divine revelation, everything needed for the benefit and improvement of human society was mentioned in the verses of the Qur'an. In Chapter *al-'Alaq*, after bringing God's name and commanding the Prophet to read, the next revealed verse was "He created man from a mere clot of blood."² This is a reminder especially to the rebellious, selfish, proud and arrogant people, reminding them that it was God who created and completed them,

1. The Holy Qur'an (33:43).

2. The Holy Qur'an (96:2).

and they must always be humble and obedient to Him. It's telling us not to rebel, not to oppose holy values, and to not consider ourselves in power of our lives and the lives of others, instead of God. After a few verses, the following verses were revealed, "Nay! Verily, man does transgress (in disbelief and evil deed), because he considers himself self-sufficient."¹ When people consider themselves perfect, sufficient and in power, it leads them towards transgression and disobedience. As we can see, these are the troubles that mankind has always faced.

2.4.6 Denying the Power of People and Proving Allah's Omnipotence

Perhaps we can say that the purpose of all of the efforts made by the holy prophets and great religious leaders, was to establish the Divine Governance of God. The purpose is to take people out of the governance of humans or idols, and bring them into God's supreme governance and guardianship.

2.4.7 Guiding Man to the Right Path

The efforts of all monotheistic religions, spirituality, the prophets, and the martyrdom of great holy men, were to guide people towards the straight path; a path leading people towards God, spiritual growth and human perfection.

1. The Holy Qur'an (96:6-7).

2.4.8 Creating an Islamic Government and Civilization

A religion that is accompanied by power and a stable government is able to spread and expand, reach its goals and accomplish the changes that need to be done in society. These goals aren't attainable without power. For example, do you think social justice can be reached in a society, just by giving advice, preaching, and requesting? How can a society – or on a larger scale, the world – reach social justice and equal rights, and eliminate discrimination, without having power or authority?

The Holy Prophet was the one worthy person who God had prepared to begin such a great movement in the history of mankind. Thus, despite all the obstacles and problems that occurred, he was able to start this movement in a 23-year time period, bringing it forward to this present day. Thirteen years of that time was spent in lonely struggles and only a small population of people could tolerate the extreme pressure applied by the arrogant, oppressing enemies. Strong pillars were built for the Islamic society and civilization to be built on. Then God made it possible for the Holy Prophet (PBUH) to migrate to Medina, create this new system, and establish a civilization. The entire time taken for the Prophet Muhammad (PBUH) to create, prepare, and develop this new system was ten years. Ten years is a very short amount of time, but it was enough for the Holy Prophet to plant this young tree, water it, and help it grow. He started a movement which created a civilization that was at the peak of all human civilizations at the right time. This

means that in the third and fourth centuries AH,¹ out of all the greatest empires and civilizations with all their histories, experiences and heritage, none could reach the greatness and success of the Islamic civilization. This is the aptitude of Islam.

2.4.9 Portraying an Ideal Monotheistic Society

The Prophet (PBUH) entered Medina to develop and complete this system, leaving it as an example in history forever. This was so that if anyone at any time – after him until Judgement Day – could make a similar society, they would do so with hope and excitement, leaving people to move towards such a society.

2.4.10 Sending the Qur'an for Everyone to Use

The Qur'an is a book of guidance; it's a book of wisdom, morality, diplomacy, life, and human perfection. It's a collection of God's valuable verses sent for mankind.

2.4.11 Relationship between Religion and Politics

The next step, is to create an intellection-based system, based on the *bi'thab*. So here, we can understand that the idea that religion – especially the religion of Islam – is separate from governance, is incorrect. It is a strange claim about Islam, to separate and remove Islam from life, politics, governance and the management of a country.

1. AH: *Anno Hegirae*, i.e., in the given year since the migration of the Prophet to Medina.

Have the politicians who constantly talk about the separation of religion and politics, and the people who claim to be religious while supporting these politics and ideas, ever contemplated the verses of the Qur'an, the history of Islam and the Islamic laws? Have they thought about why the Qur'an links and relates all political affairs, such as laws, governments, life priorities, war and peace, the identification of friends and foes, and other political aspects, all to God, His religion, and His prophets?

Islamic Jihad is considered one of the greatest religious duties, as observed in hundreds of Qur'anic verses and hadith. Abandoning it results in abjection in this life and the hereafter. What is it actually seeking to accomplish and what values does it defend? Is the Pure Life that we must strive to achieve, a life under the dark shadows of an ungodly government? Is it giving in to a life of abjectness and the ruling of tyrants, while observing profane values? If this is not the case, and the religious struggle is to study the rule of God, emerging out of the darkness of obeying tyrants and entering the light of obeying Allah, then how can the role and value of politics in religion and in the ascertained religious goals be minimized or ignored?

2.4.12 Achieving Islamic Morality

It is narrated from the Holy Prophet (PBUH) that "I have been sent to complete (perfect) the moral virtues."¹ Prophethood began in this world with the aim of perfecting ethical values, morality, and spiritual virtues.

1. Ṭabrisī, *Makārim al-Akhlāq*, p. 8.

For a person to be able to fulfil the purpose of their creation, they must first realize what the purpose of prophethood was in relation to themselves. That means they should change, improve, and clear themselves of impurities, flaws, and satanic temptations that create corruption in the world. This is in a person's power; it's what prophethood is for.

2.4.13 Individual and Social Perfection

People can't live in the darkness of injustice, oppression and torment. This is not life; it is hell. The prophets came to create heaven in people's lives. Although, if we look closely, we can see that the social purpose of prophethood, actually helps us move towards individual growth and the internal improvement of humans. For anything that we look at in this world, the proper form of that thing, is the form in which it creates the most benefit out of itself. People weren't created to harm others, to be jealous, to want everything for themselves, to oppress others, to spread evil in the world, to cling on to worthless matters or to forget about the desires of perfection and completeness. People are created to be good, useful, and to move forward towards perfection. If this is accomplished and they move in the path of perfection, with their journey being beneficial to themselves and to others, then that person has achieved self-purification. These are the purposes of *bi'thab*.

2.4.14 Teaching and Purifying

What the Prophet (PBUH) invited people to, are the things that mankind has needed throughout history.

Prophet Muhammad (PBUH) invited people to science and knowledge. The first verses of the Qur'an that were revealed, were in the praise of science, "Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen."¹ The first things mentioned were about teaching. Knowledge helps humans reach salvation, and is not bound to a certain time or place; it is related to all periods of human life.

Undoubtedly, science, civilization, good morals and behaviors between people, good habits, and many similar virtues, actually derived from divine religions and knowledge, with the peak of them being the Holy Prophet of Islam's *bi'thab*. However, people of all times – even more so in the future – will use these blessings. Therefore, the greatest and most important event in history was the *bi'thab* – the start of this prophethood.

"...to purify them, and to teach them the Book and Wisdom."² There is purification and education. The field of religious education lies in our hearts, our minds, our hands and our strength.

2.4.15 Using This World in Service of Religion and the Hereafter

According to Islam, this world is the sowing ground for the next world. What is this world? With this interpretation, this world (*dunyā*) is made up of humans and the universe; the life of humans, their efforts, their

1. The Holy Qur'an (96:4).

2. The Holy Qur'an (3:164).

knowledge and wisdom, their rights and roles, their politics, the economics of their societies, and their fields of teaching and justice; these are all different fields of life. This means this world is the main field of responsibilities, duties, and the message of Islam. Islam has come to give a shape and direction to all human efforts in this vast and diverse field, and to guide these people. Based on this, religion and this world are inseparable fields. The only field that religion can achieve its message in, is this world. Likewise, the world without the engineering and ingenuity of religion, is a world without spirituality, without reality, without compassion and without a soul. The world – the environment that humans live in – without religion, will turn into a jungle life, with the law of the jungle. In a vast place like this, people should be able to feel safe and secure, paving the way for spiritual growth and improvement. In the field of life, worldly power and strength shouldn't be the standard to prove righteousness. In this life, the only thing that can properly control our lives is religion. Separating life and religion means to remove the spiritual dimensions of life, politics and financial affairs. It means destroying justice and spirituality. This world is the opportunity for people to live, it's all the blessings that fill the world, the beauties and sweet moments, the difficulties and bitter moments; it's all of these together that help human growth and improvement. These are the tools that help people move forward in their path to growth and perfection, and reach the full potential that God has given them. Such a world is inseparable from religion. In a world like this, politics, economics, governments,

laws, morality, individual and social relations, cannot be separated from religion.

2.4.16 Bringing Man out of the Darkness of Nature into the Light of Knowledge

For a person to do something and leave it to God and Judgement Day is something that people won't do in a life of ignorance. Islam has set this as one of its characteristics, that all of a person's efforts in life shouldn't be limited to this world only. This is the characteristic of *bi'thab*, which stands opposite to ignorance.

2.4.17 Establishing Justice

Establishing justice, following justice, promoting it, respecting it, and striving for justice wherever it may be – even in non-Islamic lands – while also disapproving oppression and standing against injustice, is another one of Islam's features. As we can see, an Islamic lifestyle and the life of the Holy Prophet (PBUH) and the history of Islam in the best of times, indicates the seeking and promotion of justice and fairness. This is another distinctive characteristic of Prophet Muhammad's (PBUH) prophethood.

2.4.18 Bringing Glad Tidings and Warnings

Now, a question arises. For people to reach this level and remove the obstacles in the way, what plan and orders do the holy prophets have for them? The answer is in these verses of the Qur'an, mentioning the purpose,

“O Prophet! Truly We have sent you as a Witness, a Bearer of Glad Tidings, and a Warner, and as one who invites to Allah’s (grace) by His leave, and as a lamp, spreading light.”¹

According to this, the Prophet was sent to be a light, guiding us towards God, and to give us good news for our good deeds and warn us against the punishment for our bad deeds and the terrible things that arise in people’s lives.

2.4.19 Pure Life

There are other purposes as well: purifying mankind, meaning removing all impurities and degradations from their souls; teaching and training humans and increasing their level of knowledge; establishing justice, so that human society can be managed with justice and righteousness. “...that mankind may stand forth in justice...”²

There is also this verse, “...to him We will give a good life.”³ What is this good life? The good life is a life where intellect and wisdom flourish, whilst also achieving spiritual inner peace, worldly comfort, a safe environment, welfare, happiness, and above all, spiritual growth and improvement. This is what a “good life” refers to. These are the goals that the prophets strived to achieve. Although, in this context we mean the main holy prophets, but there were also other prophets who

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1. The Holy Qur’an (33:45-46).
 2. The Holy Qur’an (57:25).
 3. The Holy Qur’an (16:97).

were sent to spread the truth in different parts of the world.

2.5 Strategies to Achieve the Holy Prophet's (PBUH) Goals

2.5.1 Creating Social Relations

Clearly these goals are all very big goals and difficult to achieve. How can these goals be reached? Naturally the first thing it needs is a vast planning for social relations. This means if the Holy Prophet of Islam (PBUH) – God's messenger of the truth – wishes to achieve these goals at any time, he must first create the social relations regarding those goals.

2.5.2 The Rise of Political Power

The second thing needed is political power. An isolated person or a plain preacher who only advises people, can't create those social relationships; political power is needed to do so. Therefore, *bi'thabs* are accompanied by a great political power, and vast planning to achieve those goals.

2.5.3 Accepting God's Book for the Laws of Governance

When a prophet is sent, a political system is created; at least that's what the goal is – to create a political system. Now knowing which prophets were successful in doing so is a different issue, but the aim was to achieve a political system that could reach those goals by having

plans and different sorts of human interactions and social relations. In this political system, the laws of governance come from the Book of God, and what God sends to the Prophet (PBUH), “Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed.”¹

It’s this Book which judges between people and what they should do, and it rules in all social affairs. This is in *Sūrah al-Baqarah*, and also in *Sūrah al-Mā'idah* which states, “Let the people of the Gospel judge by what Allah has revealed therein.”² The ruler is the Gospel, which means the orders of governance are taken from the Gospel for the followers of this book. There are also different verses about different prophets in the Qur'an, “If any do fail to judge by what Allah has revealed, they are Unbelievers;”³ “...they are wrong-doers;”⁴ “... they are those who rebel.”⁵ In all these verses, the source of governing laws and plans are the Holy Books that were revealed to the prophets. These foundations and principles are all in those books, and all of mankind’s plans should be made based on these principles.

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1. The Holy Qur'an (2:213).
 2. The Holy Qur'an (5:47).
 3. The Holy Qur'an (5:44).
 4. The Holy Qur'an (5:45).
 5. The Holy Qur'an (5:47).

2.5.4 Fulfilling God's Religion by the Prophets Leading Society

Who should be the one to execute God's commands in order to build an Islamic society? Without a leader or a manager, this purpose cannot be fulfilled; so, leadership is required, and this great leadership is the responsibility of the Holy Prophet (PBUH). The Prophet of Islam (PBUH) and the other holy prophets before him, were leaders and commanders who were obliged to achieve a divine leadership – which is a product of the *bi'thab* of the prophets – by using their divine book.

However, these leaderships aren't all the same. In some cases, the prophet himself was entirely in charge of this leadership – such as David (PBUH), Solomon (PBUH), and Prophet Muhammad (PBUH), who were the heads of their governments and in charge of the execution of all affairs – and in some other cases, the prophet would assign a trustworthy person by the will of God to take charge of these affairs. For example, the prophet referred to in this verse, “When they said to a Prophet of theirs: appoint for us a king and we will fight in Allah's way...,”¹ The people in this verse were under a lot of pressure and had many problems, so they went to the prophet of their time and asked him to assign a ruler for them, and he did.

“And their Prophet [Samuel (PBUH)] said to them, “Indeed Allah has appointed Ṭālūt (Saul) as a king over you.”² Ṭālūt became the king. So, the main leader and commander is the prophet, but the person who takes out the commands in someone else; in this case, Ṭālūt,

1. The Holy Qur'an (2:246).

2. The Holy Qur'an (2:247).

and many other similar cases have surely occurred in the history of God's prophets.

There are also times where the prophet doesn't assign anyone, but is in a position himself where he has authority and influence over the people. For example, Prophet Yusuf (Joseph) wasn't the absolute ruler of his time, yet his command was influential in the system of the government of his time – which also gradually turned towards his religion.

2.6 The Enemies Encountering the Message of the *Bi'thab*

2.6.1 Rejecting the Prophets

Throughout history, sinners and oppressors have always rejected such a religion; either by trying to oppose the prophet himself, or by openly standing against the religion. In *Sūrah al-Furqān*, the following verse mentions, “Thus have We made for every prophet an enemy among the sinners.”¹ Also, in *Sūrah al-An‘ām*, we have the verse, “Likewise did We make for every Messenger an enemy, evil ones among men and jinn, inspiring each other with adorned speech by way of deception.”² Therefore, when the *bi'thab* of the prophet takes place and the prophet is sent to the people and the execution of the divine command is proposed, the corruptors, arrogant tyrants, looters and disruptors of human life, naturally stand against him. They opposed him because he was

1. The Holy Qur'an (25:31).

2. The Holy Qur'an (6:112).

against oppression, theft, and the unjust domination of human beings. The evil-doers of the world naturally stand against the messengers of peace and justice.

2.6.2 Spreading the Seeds of Conflict and Division between People, Especially the Muslims

Today, one of the biggest problems in the world of Islam, is separation and division. There are two different wills these days that oppose one another – the will of unity and the will of division. The will of unity belongs to the believers; the sincere voice of harmony and unity of the Muslims is shouted loudly to invite Muslims to focus on their similarities and common beliefs. If this happens and this unity is achieved, the problems that Muslims face today wouldn't exist and Muslims would gain a higher level of respect. Today, we see genocides of Muslims taking place in Myanmar, in the Far East of Asia, all the way to Nigeria and other countries in the west of Africa. Muslims are getting killed everywhere; Sometimes these genocides take place at the hands of Buddhists, while at other times the Boko Haram, ISIS and other such groups are involved. Some also add fuel to these fires.

2.6.2.1 Divisive Factors

2.6.2.1.1 Traces of Global Arrogance

Ever since the words 'Sunni' and 'Shia' emerged in American vocabulary, intelligent and diligent people started to worry. They realized that something new was going to happen, and it did. The war between Shias and

Sunnis has a long history; the English are experts in this field. There are many records and data from history showing the role that the Britons played in causing conflict and division between Shias and Sunnis; here, in the Ottoman Empire, and in Arab countries. However, the plan that the Americans have today for this matter, is more dangerous. Does favoring one sect of Islam against another in the world of Islam make us happy? If they support us and favor us more, should we be happy? No, we should be upset, and find out what weakness they saw in us that made them want to use it against us and claim to support us.

The United States, the Zionists and other arrogant leaders in the world, don't like Shias or Sunnis; they are enemies of both sects. Wherever Muslims stand against their coercion with the name of God and Islamic faith, that's where they show their enmity. On the other hand, they show just as much enmity towards Lebanon's Hezbollah, than they do to the Palestinian Hamas and Sunni Jihad groups; and they were just as friendly with the corrupt, mercenary Pahlavi kingdom in Iran – who were Shia by name – than they were with the similar kinds of kingdoms in other countries, which were Sunni by name. They are against the Islam that stands against arrogance, coercion, and looting the natural resources of other nations, while standing up for their rights. They don't care about Shia or Sunni; but to prevent the Islamic community from gaining power and firmly speaking up, their plan is to cause conflict between Muslims, between Shias and Sunnis, and even between the different branches of these two sects. Their

role is to cause dispute and division. Our people and our intellectuals should realize this.

2.6.2.1.2 The Role of Wahhabism in Violating Unity

Islamic scholars should be aware; they need to be aware of these phony, made-up religions that violate unity. They should be careful about the petrodollars that are used to cause conflict and disputes. They need to be aware of the filthy mercenary hands that try to break the *‘urwat al wuthqā* (firmest handle) of unity between Muslims. Stand against these groups; this is required if we want to reach Islamic unity. It isn't possible without it.

Global arrogance has tried to create a safe center for itself in Islamic societies by creating Wahhabism, and it's our duty to clearly and openly make people aware of the damage that Wahhabism is causing to Islamic unity. Wahhabi leaders in Islamic lands feel no shame in announcing their friendship and dependence on the enemies of Islam, i.e., the United States. They take pride in this friendship with God's enemies. The friendship between the Wahhabis and the enemies of God means alliance, dependence, and guarding Satanic benefits.

2.6.2.1.3 The Role of English Shi'ism in Causing Dispute

English Shi'ism and American Sunnism are very similar; they are the two blades of a pair of scissors. Their goal is to turn Muslims against each other. This is the message of the will of division, which is a Satanic message; however, the message of unity is to move past these differences and stand together. We can see television and radio stations created in the world of Islam naming themselves Shias while insulting certain individuals that are respected

by other Islamic sects. Their budget is clearly from the British treasury.

The kind of Shi'ism that spreads across the world from England and the United States is worth nothing for Shias. The religious leaders of Shi'ism, especially the ones who emerged after the Islamic revolution, such as Imam Khomeini, all emphasized the importance of preserving the unity of the Islamic Ummah¹ and the friendship between Muslims, while some others act more Catholic than the pope and add fuel to the fire of dispute and conflict between Muslims. This is exactly what the enemies want. This is what the enemies of the world of Islam are after. They are neither Shia nor Sunni, nor do they admire any of these sects. We must understand and be cautious of this.

2.6.2.2 Insulting the Sanctities of Other Schools of Thought

The fact that Imam Khomeini focused and laid great emphasis on unity, is because it's not an emotional or demonstrative issue; it's a logical issue. Whoever insults the beliefs of other sects or schools of thought with rudeness or violence, is responsible for the damage caused to this unity, depending on the severity of their words or actions; this applies to everyone.

What we and the Islamic system define as a red line, is insulting the beliefs of one another. Those people who unknowingly or sometimes out of unreasonable bias, rudely insult the holy beliefs of other – whether they be Shia or Sunni – don't understand what they're

1. The community of believers.

doing. This is the strongest thing that our enemies can use against us; and it's our red line.

Sunnis and Shias have their own religious traditions, ceremonies and habits, and do their own religious duties, as they should; but the red line that mustn't ever be crossed is saying anything offensive to the religious beliefs of other Muslims – whether it be some Shias who may unknowingly do so, or some Sunnis like the Salafis who do it out of ignorance. This is what our enemies want us to do and we need to be aware of it.

2.7 Effects of the *Bi'thab*

2.7.1 Creating Valuable Purposes

Today, the values that the world claims to achieve are those of the *bi'thab* (divine revelation). However, we don't see much of them being achieved; such as social justice, freedom and liberty, science and technological advancements, improvement of life standards, and other purposes which governments, nations, scholars and different schools of thought claim to strive for. The existence of these purposes and values in the world are thanks to the divine revelations and the *bi'thab* of God's final prophet.

2.7.2 Providing a Way to Save Humanity

Even though many centuries have passed and a vast number of theories have been made by scholars and philosophers around the world, the great event of *bi'thab* is still worthy of thought and reflection from different

aspects. The *bi'thab* of the Holy Prophet was a great movement in the history of mankind and served as a way to save humans, by purifying their souls and morals. It has counteracted the problems and sufferings that people face or have faced throughout the ages. All religions oppose evil and corruption, and provide a direct path to achieving higher goals; but the religion of Islam is characterized by its eternalness; it works effectively for all people in all periods of life.

When we say the goal of *bi'thab* is the salvation of humans, we mean that what the Islam and its prophet have given people, is a healing prescription for all ages. It is a prescription against the ignorance of human beings, against the establishment of oppression and discrimination, against the weak being trampled by the strong, and against all the pains that humans have complained about since the beginning of creation.

2.7.3 Monotheism and Justice

The day of birth of the great Prophet of Islam is a day in which the endless blessings of this honorable child should be contemplated about. Perhaps the greatest blessing of this birth was the gift of monotheism and justice to human societies. Even though we are witnessing great progresses in science and human thought today, some people still remain captives of polytheism; even in countries that have advanced immensely in materialistic terms. So, we can see that belief in monotheism, with all its blessings, requires an enlightenment that can only be attained via a mind guided by divine revelation. Our Holy Prophet offered this gift to mankind, the same way that the prophets before him had done so. Belief in

monotheism blesses a person's heart, soul and life. People should think about these blessings and move towards the effects and rewarding results of monotheism.

Another grand, divine gift that this noble birth gave humanity, was justice; the gift of justice and fairness to humans suffering from injustice. From the beginning of history until today, the greatest problem of humanity has been the tribulation of injustice. The religion that the Holy Prophet has presented to humanity invites people to great values such as monotheism and justice in life. So, the blessings of this day, are blessings that belong to all of mankind.

2.7.4 The Unity of the Muslims

The Muslims of the world can unite most easily and readily under the name of the Holy Prophet; that's one of his great features. I've said on many occasions that this great man is the intersecting point of the love and affection of all Muslims; Muslims love their prophet. Dear God! Bear witness that our hearts are filled with love for the Prophet. We must make use of this love; it's a powerful problem-solver.

2.7.5 Moving towards the Goals of Islam

This *bi'thab* is a spring that is alive and flowing; it has been the best divine blessing for human beings throughout history. As the Almighty Lord has repeatedly mentioned in the Holy Qur'an, this truth has emerged so it can prevail over human life, shaping it in its own way and

color. This truth shall prevail, "...making it [the religion of truth] prevail over all religions..."¹

We are moving towards this truth, and every step that humans take – whether or not they want to or realize it – brings them closer to the reality of the *bi'thab*.

Today, we and all of humanity are moving towards achieving the values of this revelation. We in the Islamic Republic are proud to be among the people and nations that have implemented the values of religion and practice of the Qur'an in our lives, and are moving towards perfecting this achievement. We are proud to know this truth, to see it, love it, and move on our journey towards it; and we have already come a long way. The entire world and all of humanity must move in this direction, and they shall.

2.7.6 Stimulation and Movement of Humans

The *bi'thab* of the Prophet and his leadership didn't stop people from striving and moving in this field; that's not how it is. The *bi'thab* of the Prophet has led to the stimulation and awakening of humans and society; it causes people to move. In a famous sermon, Imam 'Ali (PBUH) says, "Then Allah sent His Messengers and series of His prophets towards them to get them to fulfil the pledges of His creation, to recall to them His bounties, to exhort them by preaching, to unveil before them the hidden virtues of wisdom;"² They awaken the buried treasures of knowledge and wisdom in people; they move them. They awaken their dormant nature and move

1. The Holy Quran (61:9).

2. *Nahj al-Balāghah*, Sermon 1.

them. In another sermon in the *Nahj al-Balāghah*, the following statement has come about the Prophet, “The Prophet was like a roaming physician who had set ready his ointments and heated his instruments.”¹ In those times, when a wound wouldn’t heal with an ointment, they would put a hot rod on it and the wound would heal this way. In Arabic, this hot rod that the physician would heat is called *mawsim* or *maysim*. The Prophet of Islam prepared both the ‘ointments’ and the ‘rods,’ so that he would use each one wherever they were needed – “He uses them wherever the need arises for curing blind hearts, deaf ears, and dumb tongues.”² These guidelines that you see in Islam – the limits, punishments and so on – they are the molten rods which are placed on wounds to heal them. These are issues related to the *bi’tbah*.

1. *Nahj al-Balāghah*, Sermon 108.

2. *Nahj al-Balāghah*, Sermon 108.

Chapter 3

Life in Mecca

*The
Prophet
of
Mercy*

Timeline of the Prophet's (PBUH) Life in Mecca

BEFORE ISLAM

569-570 CE	Birth; Demise of His Father, 'Abd Allah
576 CE	Demise of His Mother, Āminah
578 CE	Demise of His Grandfather and Guardian, 'Abd al-Muṭṭalib
583 CE	Business Trip to Damascus
595 CE	Marriage to Khadījah
605 CE	Birth of Daughter, Fāṭimah al-Zahrā' (According to Some Narrations)

ISLAM

610 CE	Beginning of Prophetic Mission (<i>Bi'thab</i>)
613 CE	Inviting Relatives and Publicly Inviting People to Islam
614 CE	Harassment of Muslims by the Meccans
615 CE	Birth of Daughter, Fāṭimah al-Zahrā' (According to Some Narrations)
615 CE	Migration of a Group of Muslims to Ethiopia
616 CE	Beginning of Blockade of Banū Hāshim in Abī Ṭālib Valley
619 CE	End of Blockade of Banū Hāshim in Abī Ṭālib Valley
619 CE	Year of Sorrow: Demise of Abū Ṭālib and Khadījah
620 CE	<i>Mi'rāj</i> (Prophet Muhammad's Ascension)
621 CE	First Pledge of al-'Aqabah (Allegiance of Women)
622 CE	Second Pledge of al-'Aqabah (Allegiance of War)
622 CE	Emigration of Muslims to Medina

3.1 *Ḥilf al-Fudūl* Membership

During the Age of Ignorance, the Prophet (PBUH) was part of a pact called *Ḥilf al-Fudūl* (the pact of the virtuous), which was one of the many pacts that the Meccans had amongst themselves. One day a stranger came to Mecca and sold some merchandise. The person who bought his merchandise was a stubborn, bully, from the aristocrats of Mecca, called al-‘Āṣ ibn Wā’il.¹ He bought the product

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1. al-‘Āṣ ibn Wā’il was one of the leaders of Mecca during the Age of Ignorance. He was Hishām ibn al-Mughīrah’s courtier and even though he was alive when Islam was introduced, he did not accept Islam, remaining a polytheist. Al-‘Āṣ was one of the five people who would mock the Messenger of Allah (PBUH), with verse 95 of *Sūrah al-Hijr* referring to him, “Surely, We will be sufficient for you against the mockers,” (The Holy Qur’an, 15:95). A narration by Imam ‘Alī (PBUH) mentions how these five people all died in one day. Hussayn ibn ‘Alī (PBUH) states, “One of the Jewish scholars in Damascus asked Imam ‘Alī questions and he answered to one of them, “With regard to those mockers, God told the Prophet, ‘We’ve defended the mockers in your place enough,’ God killed all five of them in one day and each one died in their own way. With regards to al-‘Āṣ ibn Wā’il, he had climbed up a mountain in Mecca to do something and sat on a rock. The rock slid out from under him, causing him to fall down the mountain and die. As he fell, he wailed that the Lord of Muhammad killed me.” After the demise of the Prophet’s son, ‘Abd Allah, al-‘Āṣ ibn Wā’il insulted the Messenger of God by labeling him as an infertile man. *Sūrah al-Kawthar* was revealed in response to this insult. A narration by ibn Abbas states that this surah was revealed with reference to al-‘Āṣ ibn Wā’il, regarding the following story. One day, al-‘Āṣ saw the Messenger of God coming out of the mosque, while he himself was going into the mosque.

without paying for it. The outsider asked several people for help, but to no avail. So, he climbed Mount Abū Qubays, shouting, “I’ve been deceived!” The Prophet and his uncle, Zubayr ibn ‘Abd al-Muṭṭalib, heard him, so they gathered together and decided to defend the man. They went to al-‘Āṣ ibn Wā’il and told him to pay the man; he got scared and paid the stranger.¹ This pact remained amongst them and they decided that whenever an outsider happened to enter Mecca and the Meccans were oppressive towards them, they would defend that person. Many years later after the emergence of Islam, the Prophet said he remained dedicated to this treaty.

3.2 Marriage

Abū Ṭālib was the Prophet’s uncle and guardian, and he looked after Muhammad (PBUH) in his home, just like his own son. Abū Ṭālib was suffering from poverty when the Prophet moved out of his home. At that time, Muhammad married a wealthy woman (Lady Khadījah). There were still 15 years left before his appointment as God’s Messenger. At first, he was Khadījah’s agent, before

The Prophet (PBUH) and al-‘Āṣ met at the entrance and began a conversation. After going inside, a group of men from the Quraysh tribe asked him who he was talking to, to which he replied, “I was talking to that infertile man.” The Prophet and Khadījah’s son, ‘Abd Allah, had died before that incident and the men of Quraysh had a habit of calling people ‘infertile’ if they didn’t have a son. So, God revealed *Sūrah al-Kawthar*.

1. Zubayr ibn ‘Abd al-Muṭṭalib said, “Whoever is around this home knows that we oppose bullying and oppression and we abstain from shameful behaviors.”

becoming her husband. They got married and Khadijah offered her wealth to the Prophet.¹ The Prophet's righteousness caused Khadijah to fall in love with him. She herself was the first lady of Mecca and a prominent figure in terms of lineage and wealth.

3.3 Khadijah's Acceptance of Islam

Lady Khadijah (PBUH) embraced Islam from the time it was introduced by the Prophet; for a perfect, wise and noble woman like her, it was an outstanding move. Later on, she used all her wealth in the way of spreading the word about Islam. If it weren't for Khadijah's help, there might have been major delays and disruptions in the movement and progress of Islam. She was also deported to Abi Ṭālib valley with the Messenger of God and all the other Muslims, enduring two to three years of a difficult

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1. Lady Khadijah was attracted to the Messenger of God's personality, spirituality, beauty, and everything else about him. She asked some people to persuade Muhammad (PBUH) to ask for her hand in marriage. They went to him and fulfilled her request. "But I haven't got anything," Prophet Muhammad told them. They told him not to worry about not being wealthy. "The Khadijah we're talking about has been proposed to by many wealthy and prominent figures, but she has rejected all of them; she wants you," they told the Prophet. And so, their marriage eventually took place. What's interesting is that once that he had become the spouse of a wealthy, female merchant, he didn't pursue his business anymore; he entered a new period, where he isolated and secluded himself from others, immersing himself in the worship of God.

and exhausting life. It was there that she accepted the invitation to Islam.

3.4 Imam ‘Alī’s Acceptance of Islam

Imam ‘Alī took the lead in accepting Islam. He embraced Islam at a time when everyone had turned their backs on Prophet Muhammad’s invitation and no one had the courage to accept it. This is one example of his bravery. When the Prophet had raised the torch of Islam, people ignored him, insulted him, made fun of him and ridiculed him; however, ‘Alī, who was only a teenager then, stood up and said, “My Cousin! I believe you.” Although he had already accepted the invitation before, but he made it public during their formal family meeting. Imam ‘Alī is a Muslim who – apart from those first few days – never hid his belief and faith in Islam during the 13 years of the Prophet’s religious mission; but everyone knew that ‘Alī had declared his faith in Islam from the very beginning.

Imagine this: the neighbors insulting Muhammad (PBUH); the leaders in society are insulting him; the poets are mocking him; the public speakers are ridiculing him; the rich are making fun of him; those who are vile are insulting him; and yet amongst all those objections, a teenager stands firmly like a mountain against this wild opposing current.

3.5 Inviting His Relatives

The Holy Prophet began his invitation, starting with his relatives; because the Almighty God had commanded,

“And warn all, starting with your closest relatives.”¹ His arrogant uncles, however, turned a blind eye to his invitation. Their minds were filled with arrogance and they chose to ignore the truth; they would ridicule anything that sounded reasonable. Even though the Prophet was their blood relative – the people of those days were very sensitive when it came to their relatives and would even engage in a ten-year battle because of a family member – but despite this, the Holy Prophet’s relatives chose to turn their backs on him.

3.6 Harassment and Torture of the Believers

The hardships that the few Believers endured in Mecca in those days were much more than we could ever imagine. In an environment where a society’s values are filled with ignorance and bigotry, oppression and lust are intertwined, engulfing people’s lives; these green saplings emerged from among these thorny and impenetrable rocks.

3.7 Ḥamzah Embraces Islam

One day, Abū Jahl directed a harsh insult at Prophet Muhammad (PBUH); however, the Prophet responded with silence and patience. Someone went to Ḥamzah and told him how Abū Jahl had treated his nephew. Ḥamzah was angered and hit Abū Jahl’s head with a bow, causing it to bleed. It was after this incident that Ḥamzah embraced Islam.

1. The Holy Qur’an (26:214).

3.8 Shi‘b Abī Ṭālib (Abī Ṭālib Valley)

When the Prophet and the Muslims were sent to Abī Ṭālib, they were deprived of any sort of welfare; they had no facilities, no amenities, and no peace of mind. They constantly had to worry about getting attacked, they would keep hearing bad news, and they had to live with the sounds of their babies crying from starvation. There were all sorts of difficulties in that dry valley during the three years they had to live there. All the hardships that each of these people suffered – whether they were young and old – would weigh down on the Holy Prophet, because he was their leader and everyone relied on him, so they would take their troubles to him and he would feel the pressure.

3.9 Demise of Lady Khadījah and Abū Ṭālib

In a short period of time, the Prophet suffered immense heartache from the deaths of Khadījah and Abū Ṭālib. The dates of their demise were close to each other, so the Prophet felt very alone after losing them.

3.10 Migration of the Muslims to Abyssinia (Modern Day Ethiopia)

Islam’s first migration took place in the fifth year; there were two migrations to Abyssinia, and the first one took place that year.

3.11 Pledge of al-‘Aqabah

After suffering years of difficulties in Shi‘b Abī Ṭālib, the Pledge of al-‘Aqabah¹ was made with the people of Yathrib (Medina).

3.12 *Laylah al-Mabīt* (The Night of Sleeping)

A number of Muslims, led by Ja‘far ibn Abī Ṭālib who had migrated to Abyssinia years earlier, stayed there and didn’t return to Mecca; they went straight to Yathrib from there. There were no well-known Muslims left

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1. During the Hajj season, the Prophet met with six members of the Khazraj tribe, asking them if they were allies with the Jews. They said yes. The Prophet told them to sit down so he could speak with them. They sat down and listened to what the Prophet had to tell them. The Prophet recited a few Quranic verses for them. His words tremendously impacted them and they embraced Islam at that same meeting. What helped them lean towards Islam were the prophecies that they had heard from the Jews. They had heard about a prophet emerging from the Arabs, who would soon be sent to preach monotheism and put an end to the rule of idolatry. Thus, they thought to themselves that they should take the lead and assist the Prophet, before the Jews took action. The group turned to the Prophet and said, “The flames of war were constantly burning among us. We hope that God will put this fire out because of your righteous religion. We will return to Yathrib now; we shall preach your religion. Once everyone has agreed to accept it, you will be the dearest and most respected amongst us.” Those six people began preaching Islam in Yathrib and they continued until there were people speaking about the Prophet in every home.

in Mecca, apart from the Prophet, ‘Alī ibn Abī Ṭālib and Abū Bakr. The last people to leave Mecca were the Prophet (PBUH) and Abū Bakr, and their exit from Mecca coincided exactly with the night that the disbelievers of Quraysh had plotted to kill the Holy Prophet. When the disbelievers of Quraysh saw how the Prophet was sending his people to Medina, they felt threatened; they thought it would become a stronghold for the Muslims, causing them trouble. So, they decided to get rid of him somehow, but since there weren’t any tribes that were able to fight Banī Hāshim alone, they decided to elect one person from each tribe so that all the tribes could stand against Banī Hāshim and fight them together and that’s exactly what they did. On one predetermined night, they hid outside the Prophet’s home and barged inside in the middle of the night. When they went in, they found ‘Alī ibn Abī Ṭālib in the Prophet’s place instead; this was a plot that was foiled by the Prophet. Muhammad (PBUH) had left and naturally the disbelievers didn’t do anything to ‘Alī.

3.13 Migration to Medina

The Prophet’s migration was one of his political methods and actions on the front line of resistance. It wasn’t an accidental event, nor was it out of necessity and urgency. It was and should have been part of the Prophet’s battle plan; because the Islamic Revolution couldn’t have been established and sustained without the formation of a government. This stabilization and sustainment could only be ensured with the establishment of a government based on Islam, in order for Islam to attain authority.

Such a thing was not possible without the migration of the Muslims. Prior to this migration, the Prophet's work was a prelude to establishing a firm and secure foundation on which the Islamic society and government would have been built; i.e., humanization, building a population, creating connections, elevating the levels of Islamic and political thought; and when the required capacities were formed and preparations were made, they would migrate and form a government with the previous predictions. If the Meccans were prepared to accept his invitation to Islam, the Prophet would continue his mission in Mecca until he was able to conquer a place and form enough forces to be able to create a government, either in Mecca or in another city like Ṭā'if, Yathrib, etc. So, migration was a step towards reaching the Islamic system and an introduction to establishing an Islamic government.

Chapter 4

Life in Medina

*The
Prophet
of
Mercy*

Timeline of the Prophet's (PBUH) life in Medina

1 AH/ 622 CE	Migration from Mecca to Medina
2 AH/ 624 CE	Marriage of Imam 'Alī (PBUH) and Lady Fāṭimah
2 AH/ 624 CE	Change in Direction of the Qiblah ²
2 AH/ 624 CE	Battle of Badr
2 AH/ 624 CE	Battle of Banū Qaynuqā'
3 AH/ 625 CE	Battle of Uḥud
3 AH/ 625 CE	Battle Of Banū Naḍīr
5 AH/ 627 CE	Battle of the Moat (<i>Khandaq</i>)
5 AH/ 627 CE	Battle of Banū Qurayzah
6 AH/ 628 CE	Treaty of Ḥudaybiyyah
7 AH/ 628 CE	Battle of Khaybar
7 AH/ 629 CE	Fadak Garden Passed into Lady Fāṭimah's Possession
7 AH/ 629 CE	The First Hajj Pilgrimage (<i>'Umrah al-Qaḍā'</i>)
7 AH/ 629 CE	Battle of Mu'tah
8 AH/ 630 CE	Conquest of Mecca
8 AH/ 630 CE	Battle of Ḥunayn
8 AH/ 630 CE	Battle of Ṭā'if
9 AH/ 631 CE	Dominance over Most of the Arabian Peninsula
9 AH/ 632 CE	Battle of Tabūk
9 AH/ 632 CE	Year of Delegates
10 AH/ 632 CE	Farewell Pilgrimage
10 AH/ 632 CE	Event of Ghadīr Khum
11 AH/ 632 CE	Demise

4.1 Migration to Yathrib (Medina)

When the movement of Islam began from Mecca with all its liveliness, it was accompanied by the innocence and perseverance of the Believers, and the first place it shone its light on was Medina – previously known as Yathrib. The religious struggle that the Prophet and his Companions had to endure in Mecca, was an extremely oppressive struggle. What they got in return for merely mentioning God’s name and inviting people to monotheism and logical reasoning, was physical abuse. They would be tortured and many were also killed. They had to endure all sorts of pressure, and finally the Shi‘b Abī Ṭālib story came about, which became one of the greatest troubles that the Prophet and Muslims had to face. These won’t remain hidden. Although back then, there weren’t as many advertising resources as there are today; hence Mecca was a hub for all sorts of Arab tribes. They’d go to Mecca on special occasions from Ṭā’if, Yathrib and other places. They’d learn about the events in Mecca and about the realities of Islam. When the truth is accompanied with innocence, it will eventually

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1. The first year of the Islamic calendar began in 622 CE when the Prophet Muhammad and his followers migrated from Mecca to Medina. This migration is called the *Hijrah*. The Islamic year is then given as AH, which means ‘After the *Hijrah*.’
 2. The *qiblah* is the direction towards the Ka‘ba in the Sacred Mosque in Mecca towards which Muslims face when praying. Prior to this date, Muslims prayed facing the direction of the al-Aqṣā Mosque.

do its job – especially for hearts that are prepared, and especially when it is sought by righteous people; which was the case then. Prophet Muhammad (PBUH) was the strong pillar that would stand in the middle and the Muslims would lean against. The Muslims suffered from physical abuse and torture. They lived in fear and were deprived of many things, and sometimes forced out of their homes. The children of the aristocrats would be deprived of inheritance, and the slaves or maids would be physically abused by their owners; but whenever any of them felt any pressure, they'd lean on the Prophet for support. With spiritual endurance and a divine spirit, Prophet Muhammad (PBUH) would bestow strength on them from the inexhaustible source that was able to provide all of creation with power. Those few people – the Muslims who were with the Prophet – would all be nourished; so, they all stood up.

The first place that this resistance affected was Yathrib. The citizens of this city invited Prophet Muhammad (PBUH) to visit them. “The people of Mecca don’t believe in you, so come to our city, Yathrib,” they said. The Prophet accepted their invitation. However, he made them promise they would support and defend him upon his arrival, because he predicted that a fight or battle would await him. The people of Yathrib agreed. “If you come to Yathrib, we shall use our lives to protect you. We shall use our families to protect you. We shall use our wealth to protect you,” they said. Most of them were young adults. Some of the youth in Yathrib exhibited deep and strong beliefs. Some of their elders like Sa’d ibn ‘Ubadah and Sa’d ibn Mu’adh followed in their footsteps. They invited the Prophet to Medina and

changed Yathrib's name to Madīnah al-Nabī (The City of the Prophet).

Note that this state of innocence, the unprecedented speeches, the enlightened faces, and the new and unique incidents, all left an impact on everyone. The people were excited – including some of the Jews who lived in Medina; even though they were found to be the most resilient group later on, but they had also been influenced at the beginning. The fact that the Prophet entered Medina in such a condition – where the Quraysh tribe continued hurting the Muslims, stalking them and seizing a number of them on their way – added to the acceptability of his arrival to the city.

4.2 Stopover in Qubā

When the people heard that the Prophet had arrived at Qubā – a place near Medina which the Prophet stayed in for 15 days – the people of Medina became more eager to see him with each passing day. Some even went to Qubā to see the Prophet and others stayed in Medina, awaiting his arrival.

4.3 Welcoming the Prophet upon His Arrival in Medina

When the Messenger of God arrived in Medina from Mecca, the people of Yathrib – who had just become Muslims – went to greet and welcome him to their city. They stood in one spot, raised their heads, and looked around longingly to see when their beloved prophet would arrive at their city.

As the camel that Prophet Muhammad (PBUH) was riding on entered the city of Yathrib, the people started crowding around him.

4.4 Construction of the Mosque and Establishment of His Government

There was a piece of vacant land in front of Abū Ayyūb al-Anṣārī's house. The Prophet asked who the land belonged to; they told him it belonged to two children who were orphans. Prophet Muhammad (PBUH) took some money out of his bag, bought the land and said, "We'll build a mosque on this land."

After thirteen years of the prophet's teachings, his sayings, his establishments and the sacrifices that were made, with all factors in play, this new mindset turned into a political system and the way of life for a community of believers. This occurred when the Messenger of God used Medina as his base, establishing the Islamic government there. Islam changed from being just a movement; it became a government.

4.5 Brotherhood Pact

One of the first things that the Prophet did in his first few months in Medina, was that he established a pact of brotherhood between the Muslims there, to the effect that they count as one another's brothers. In Islam, when we say we're brothers, we need to take it seriously and both parties making the pact, need to abide by it. The Prophet made sure that this happened.

4.6 Counteracting the Threats of the Enemies

Any living being on the verge of growth and development that is feared by those in power, will always have enemies. If Prophet Muhammad (PBUH) wasn't able to defend the newly established system from its enemies with his wisdom and perception, it would have been destroyed and all his efforts would have gone to waste. Thus, it needed to be protected.

The Prophet observes and detects five main enemies threatening this newly established community.

4.6.1 *Sariyyahs*¹ (Enemy #1: The Tribes on the Outskirts of Medina)

There were a number of semi-barbaric tribes living several miles outside of Medina. Their lives would be summed up in wars, bloodshed, looting, conflict, and robbery. The Prophet had to deal with these people in order to establish a reliable and peaceful social system in Medina. He made a pact with the ones whom he believed could change and be guided on the right path. He didn't start by telling them they had to become Muslims; there were atheists and polytheists amongst them as well, but he made an agreement with them to prevent attacks. The Prophet was very faithful to his agreements and was true to his word. He dealt with those who were evil and deceitful. The *Sariyyahs* or missions that you hear about are related to this; the Prophet would send a number of

1. *Sariyyah*: A battle not attended by Prophet Muhammad (PBUH).

his men to deal with these kinds of tribes and subdue them.

4.6.2 *Ghazwabs*¹ (Enemy #2: The Atheists)

4.6.2.1 Badr

The second enemy were the Meccans. Even though there was no government in Mecca in the conventional sense, a group of influential, arrogant, aristocrats held power over the city. They had conflict between themselves, but remained united against the Prophet of Islam (PBUH). The Prophet knew that they were the greatest threat to them; and that was proven later on. The Prophet felt that if he were to wait for them to come to him, they'd definitely strike at the first opportunity. Therefore, he made his way towards them, but he didn't head to Mecca. The Meccan caravan usually passed from a route close to Medina. Prophet Muhammad (PBUH) began his fight with them – the Battle of Badr being the first and most important one – and the Meccans stubbornly and arrogantly went to attack the Prophet.

4.6.2.2 Uḥud

The Battle of Uḥud was comprised of three stages. During the first stage, the Muslims victoriously raided their enemy's base, causing them to flee. During the second stage however, the Muslim army faced defeat, because the previous victory caused a number of soldiers to be greedy and leave their assigned posts to take the

1. *Ghazwah*: The battles in which Prophet Muhammad (PBUH) personally participated.

spoils from the previous victory. The enemy saw this as an opportunity to attack them from behind, creating a difficult situation for the Muslims, as they withdrew up the slopes of Uḥud. During the third stage, the Meccans realized they couldn't progress any further, since they saw how the Muslim army had remained strong after such a sudden attack, even though many Muslims had been killed or injured. Even the Prophet himself had suffered injuries, but still managed to pull himself to the top of the mountain. The Meccans realized that if they were to continue with the battle, the Muslims might attack again with high spirits, so they decided it was best to leave. Eventually, even though the Muslim army suffered a hard blow with great losses, their enemy wasn't quite so victorious either. These were the three stages of the Uḥud War.

When the enemies of Islam were several kilometers away from Medina, they decided it might be a good time to go back and attack the Muslims once again. It occurred to them that the Muslims probably wouldn't be as prepared to fight as they had been on the mountain, since they had gone back to Medina, suffered heavy casualties and needed to rest their bodies and minds. They gathered at a point that was a few kilometers away from Medina and waited for the right opportunity to strike. The Muslims in Medina received news that their enemies were waiting to attack them. "Those to whom people said, 'Indeed, the people have gathered against you, so fear them.'"¹ A number of people wanted to instill fear amongst the people of Medina, so they told them that the enemy had gathered outside the city and

1. The Holy Qur'an (3:173).

was waiting to launch an attack on them. They were hypocrites too. The hypocrites play a large role here. You can tell who a hypocrite is from the things they say. So, what did the Prophet do at this instance? He said, “Those who participated in the Battle of Uḥud today and have suffered injuries, are not allowed to put down their weapons. Gather here, we are going to attack. As for those who hadn’t taken part in the battle, they need to stay.” Even though there were some fresh, energized men in the city, the Prophet said they weren’t allowed to come. He said, “Those who were fighting in the war today and are worn out and injured must come. We are going to attack those who have gathered outside the city.” These were the Prophet’s orders, so they obeyed and gathered together, and Prophet Muhammad commanded them to attack. The Meccans found out from their spies that the Prophet had ordered his men to attack them. They realized they couldn’t fight them, so they changed their plans and decided to go back another time. “That only increased them in faith, and they said, ‘Allah is sufficient for us, and He is an excellent trustee.’ So, they returned with Allah’s blessing and grace, no harm having touched them.”¹

The Muslims were able to return from a second war that hadn’t taken place, whilst also receiving God’s blessings. It is narrated that they received things there and were able to return. “...No harm having touched them”² This is what Islam teaches us – not giving up, not losing hope, never underestimating yourself or your

1. The Holy Qur’an (3:173-174).

2. The Holy Qur’an (3:174).

potentials, and on the other hand, never magnifying the enemy's power. This is the meaning of bravery.

Let's take a deeper look at what happened during the Battle of Uḥud. Those 50 soldiers who have been cursed by Muslims during the past 14 centuries, were Muslims themselves. They were the Prophet's Companions. Many of them had fought in the Battle of Badr. They weren't bad people, but they made a very big mistake; they left their posts to collect booty, paving the way for the enemy to strike. As a result, a large number of innocent lives, such as Ḥamzah's¹ were lost. The Prophet sustained injuries, and the Islamic government and the newly developed Islamic system suffered because of the mistake those 50 soldiers made. Regarding these men, the Qur'an states, "Surely those of them who turned their backs on the day when the two armies met (at Uḥud) did so because Satan made them slip because of some of their lapses."²

This means that what they did was the result of some of their past mistakes or sins. When people make mistakes, it often results in other mistakes being made in the future, because it weakens the foundation of their faith. And when a person's faith gets weakened, it leaves a negative effect on their following actions. Bad actions lead to weak faith, and weak faith leads to bad actions; and the result of this was defeat in the Battle of Uḥud.

"Of those who responded to the call of Allah and the Messenger, even after being wounded, those who do right

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1. Ḥamzah was the Prophet's companion and uncle and was granted the title "Master of Martyrs" following his martyrdom.
 2. The Holy Qur'an (3:155).

and refrain from wrong have a great reward.”¹ Those who responded to the call of Allah and the Messenger – What does *respond* mean here? It means they accepted the invitation of God and his Prophet. They accepted it actively, and not just in their hearts. They followed the Prophet and accepted the call from God and the Prophet during the most difficult circumstances, such as the moment they were wounded on the battlefield – “...even after being wounded, those who do right and refrain from wrong have a great reward.” This verse is related to the Battle of Uḥud. During this battle, a number of people fled and the Messenger of God had to keep calling them. Some of them were afraid and refused to go forth. A number of them though, obeyed the Prophet, even though they were injured. Imam ‘Alī suffered many injuries during that time and so did a few other companions of the Prophet – perhaps in a milder way. Some accepted the calling from God and his Messengers, while some others refused and fled. This verse talks about the reward that was given to those who stayed and accepted the invitation.

During the Battle of Uḥud, the Meccans kept telling the Muslim army that the Prophet had been killed, in order to weaken their spirits. This holy verse was then revealed, “Muhammad is no more than a Messenger, and Messengers have passed away before him. If then he dies or is killed, will you turn back on your heels?”² They said Muhammad had been killed; let’s say he had been killed. He was merely a Messenger. The One who had

1. The Holy Qur’an (3:172).

2. The Holy Qur’an (3:144).

sent him as a prophet and given him his character (that being God) – is alive.

Uḥud was right next to Medina, so any news from the battlefield would reach the people there in no time. When the Holy Prophet (PBUH) was returning from the Battle of Uḥud, rumors were spreading in Medina about him being killed on the battlefield. The people there were deeply grieved and saddened by this news, when all of a sudden, the Prophet entered the city. The women – mothers, sisters, and wives of those who had been martyred – made their way towards Uḥud so they could collect the bodies of their loved ones and bury them. It has been narrated that a woman was witnessed to have piled three bodies on a camel, transporting them to their place of burial.

“Who do these bodies belong to?” they asked her. She replied, “One of them is my brother; the other one is my husband; and the third one is my father.” Or maybe she said it was her son. They asked her if she was upset. She replied, “I was worried about the Prophet when there were rumors going around about him getting killed. But now that I know he’s alive, I am no longer worried, nor am I bothered by the martyrdom of the men in my family!”

There’s also a narration from one of the Sunni sources by Anas ibn Mālīk that states that Imam ‘Alī (PBUH) was taken to the frontlines of the battlefield while he had over 60 wounds on his body. Apparently, it was during the Battle of Uḥud. Suffering over 60 injuries in a war is no joke. The Prophet assigned Umm Salīm and Umm ‘Aṭīyyah – two women who were surgeons or nurses – to treat Imam ‘Alī. “We’re worried about the state his

body's in," they said. "There's a chance that we may not be able to treat it successfully." The Holy Prophet (PBUH) and the Muslims would keep visiting him. Anas ibn Malik states, "It was as if his entire body was one, big wound!" He had injuries all over him. The Prophet then swept his hand over the wounds and healed Imam 'Alī's injuries via a miracle.

4.6.2.3 Khandaq (Moat)

The last war that the powerful, arrogant, aristocrats of Mecca waged on the Prophet was the Battle of the Trench. It was one of the most important wars. The Meccans took all their soldiers and received help from others. They said, "We're going to slaughter the Prophet and maybe 200, 300, or 500 of his close companions. We'll then help ourselves to any loot we can find in Medina and come back freely. They'll no longer be any trace left of them."¹

1. The Prophet had expelled the Jewish tribe of Banū Naḍir from Medina since they breached their treaty with the Muslims. A group of them went to Khaybar. Their chief – Ḥuyayy ibn Akḥṭab – went to Mecca and met with Abū Sufyān and the leaders of Quraysh, and said, "Muhammad has killed a large number of our people and your people. He's a great enemy to us. He's thrown us out of our homes and he's seized our possessions and farmland. He also sent another one of our tribes, Banū Qaynuqa', to exile. So, find those who have made a treaty with you, and others from amongst the Arab tribes so we can go fight him." When this news reached the Prophet, he summoned his companions to discuss the situation with them. There were 700 men on his side. One of his companions, Salman, said, "O Prophet of Allah! A small army won't be able to win in the face of a large army." The

Before reaching Medina, the Prophet had been informed of their plan and so he began digging the famous moat. One side of Medina was penetrable, so they dug a moat there which was approximately forty meters wide. It was the month of Ramadan. According to some narrations, the weather was very cold. There had been no rain that year and people had no income, so a lot of issues needed to be dealt with. The person who worked the hardest, was the Prophet. Whenever he saw anyone getting tired from digging, he'd take the pickaxe from them and continue digging the moat. He wasn't there to just give orders; he was physically present amongst the workers and helped them. The infidels reached the other side of the moat but realized they couldn't do anything. So, they had no choice but to retreat, in a state of defeat, despair, and disgrace.

“It’s over. This was the last time that the Quraysh tribe of Mecca has attacked us,” the Prophet announced. “It will be our turn from this point onwards. We shall head towards Mecca and seize them.”

Prophet asked for his recommendation. Salmān suggested, “Let’s build a moat around our city so it can serve as a barrier between us and them. This way they won’t be able to attack from all directions and the war will take place from just one direction. That’s what we did in my country (Persia) whenever we were faced with a large army on the enemy’s side.” Then Angel Jibra’īl (Gabriel) came to Prophet Muhammad and said, “Salmān’s suggestion is correct and you must act on it” (Allamah Majlisī, *History of the Prophet of Islam*, Vol. 4, p. 1025).

4.6.2.4 Ḥunayn

God Almighty has fulfilled his promise to you. What promise are we talking about here? Victory over your enemies. Victory takes place in several stages. It doesn't happen all at once. On the battlefield, when you move a trench forward and the enemy moves back a trench, you win proportionally. Don't say, "Why didn't we win?" You've won – by one trench. Why? Because you made the effort – by one trench. Once your effort equates to all of the trenches and you've continued to work hard and fight, then you will win in relation to all of the trenches. You will seize it all from the enemy. God says we've fulfilled this promise to you, meaning you gained victory over your enemy in the Battle of Ḥunayn. The enemy had a larger army and plenty more weapons compared to the Prophet's, and yet the smaller army was able to defeat the more populated one. What was it that the Prophet's troops had that the others lacked? Faith, love, and believing in a brighter future. The enemy's side however, had none of these. All they did was defend what they had at that moment, and nothing more.

4.6.2.5 Tabūk

There was a time when the Leader and Messenger of the Islamic society would give flags to the Muslims in Mecca and Medina and they'd march all around the Arabian Peninsula and as far as the borders of the Levant. They'd threaten the Roman Empire, who in return, would flee in fear. The Muslim army would return home victoriously, without any actual confrontation with the Romans, as they did in the Battle of Tabūk.

4.6.2.6 Other Battles

During his lifetime, the Prophet of Islam engaged in numerous battles with the infidels and a few wars against the Eastern Roman Empire – which held power over the Levant and Palestine during the time. These wars included the Battles of Yarmūk, Mu'tah, and Tabūk; that's how far they had conquered.

4.6.3 The Jews (Enemy #3)

The third group of enemies were made up of the Jews of that time – unreliable outsiders who hastily agreed to live with the Prophet in Medina, but wouldn't refrain from mischief, disruption and destruction. An important part of *Sūrah al-Baqarah* and some other surahs in the Qur'an refers to the cultural encounters and struggles that the Prophet had with the Jews. They were educated and knowledgeable, and were easily able to influence the minds of those who were weak in faith. They'd devise plots and make people lose hope and fight with each other. They were very systematized enemies. The Prophet was lenient with them at first, but when they arrogantly continued what they did, he punished them. He didn't turn to them gratuitously and without reason. Each one of these three tribes had engaged in something different and the Prophet punished each one accordingly:

The first group, Banū Qaynuqā', betrayed the Prophet and he told them they had to leave. He sent them into exile and their resources were left behind for the Muslims.

The second group, Banū Naḍīr were also traitors – and the story of their treachery is actually quite important.

Hence the Prophet told them to gather their belongings and leave.

The third group was known as Banū Qurayzah. The Prophet pardoned them and allowed them to stay in the city. He didn't expel them; he made a treaty with them where they agreed not to allow the enemy to enter Medina from their neighborhoods during the Battle of the Moat. However, they too turned their backs on the Prophet and made a pledge with the enemies, agreeing to accompany them in their attack against the Prophet! So, while the Prophet had dug a moat on the side of Medina which was penetrable, the areas that were occupied by this group were on the other side and they needed to stop the enemy entering the city from those regions. But not only did they violate their treaty with the Prophet, they took part in negotiations with the Quraysh tribe from Mecca and allowed them to enter Medina from their part of the city, betraying the Prophet in the process. Halfway through this conspiracy, the Prophet found out. Medina was under siege for about one month and it was halfway through this siege that they betrayed the Prophet.

Prophet Muhammad (PBUH) realized what they had plotted. With a very clever plan of his own, he did something that created discord and a loss of trust between the Banū Qurayzah and Quraysh tribes, and this story was recorded in history. One of the best tricks the Prophet used in a political battle can be seen here. He quickly stopped them before they could do any harm. The Prophet returned to Medina after the Quraysh and their allies suffered defeat and retreated back to Mecca. The day he was returning, he performed the noon (*zuhr*) prayer and announced they were going to perform the

Asr prayer in front of the Banū Qurayzah forts. He set off immediately, without even waiting a single night. The Muslims besieged the stronghold of Banū Qurayzah for a period of around 25 days. The Prophet then killed all their men who had taken part in the battle, because their betrayal was far greater than that of the other tribes. They were fighting Islam. That's how the Prophet dealt with them. He eliminated the enmity of the Jews against the Muslims – mainly regarding Banī Qurayzah, Banī Naḍīr, and the Jews of Khaybar – with prudence, power, pursuance, and human morality. The Prophet didn't break his covenant in any of the situations. Even the enemies of Islam universally agree that the Prophet never violated his treaty with these tribes; instead, they were the ones who broke their accord with God's Messenger.

4.6.4 The Hypocrites (Enemy #4)

The hypocrites were amongst the community. They were those who had vocalized their belief in Islam, but deep down, they had no faith. They were rancorous, narrow-minded low-lives who were prepared to cooperate with the enemy, but in an unstructured manner. That's what set them apart from the Jews. The Prophet treated structured enemies who were awaiting to attack and harm the Muslims, the same way that he treated the Jewish tribes. He wouldn't give them a chance. On the other hand, he would tolerate any enemy that didn't belong to an organization, but had personal issues such as stubbornness, aggression and a lack of faith. 'Abd Allah ibn Ubayy was one of the worst enemies of the Prophet. He was alive until the last year of the Prophet's life. However, the Prophet didn't treat him badly, even

though everyone knew he was a hypocrite. He treated him like all the other Muslims by giving him his share of money from the treasury, providing him with security, and showing him respect; all despite the evil things the hypocrites had done. There's a section in *Sūrah al-Baqarah* that talks about these hypocrites – when a group of them took part in organized crime, the Prophet went after them.

There's also the story about the time a group of these hypocrites revealed their disbelief by leaving Medina and setting up an army outside the city. The Prophet stood against them and said his army would fight them if they sensed an attack. There were hypocrites inside Medina too, but the Prophet didn't get involved with them. So, he responded authoritatively with the third group of enemies (the Jews). The fourth group (the unstructured Hypocrites) however, were treated with gentleness, because unlike the Jews, the Hypocrites weren't involved in organized crime and they only exposed personal dangers. They would often feel ashamed of themselves because of the kind way that the Prophet treated them.

4.6.5 The Carnal Soul of the Muslims (Enemy #5)

The Holy Prophet knew how to treat the infidels, and he also knew how to treat the believers who were weak in faith – i.e., those who were half-half, whether they were hypocrites or those with a lower degree of hypocrisy and a vulnerable nature. Islam wants to transform them into strong, faithful believers. A number of Muslims were too afraid to take part in the Battle of Ḥudaybiyyah alongside the Prophet. They would say, "If we go, the Prophet and all the Muslims who are with him will be destroyed by

the infidels.” When the Prophet returned, they went to him and made excuses for their absence. They said, “We weren’t able to come because we had problems to deal with; we were caught up with work. So, ask God to forgive us!” Even saying that was a kind of hypocrisy. They weren’t actually seeking God’s forgiveness. They thought they were playing it smart by not going. It is stated in the Holy Quran, “Those who remained behind of the Bedouins will say to you, ‘Our properties and our families occupied us, so ask forgiveness for us.’ They say with their tongues what is not within their hearts.”¹ This group can’t be labeled as hypocrites, infidels, or enemies. Weak souls, weak hearts, and weak humans cannot play any roles when faced with difficult situations. This is the spirituality that the Islamic system, the Islamic society, the Islamic politicians, and the Islamic management have a duty towards.

The great Prophet of Islam was and always will be a teacher to humanity. The angels benefited from his wisdom and his heart was the best place for divine revelation. On their return from battle, the Prophet would tell the youth of his time, “You have accomplished the Lesser Jihad; now it’s time for the Greater Jihad.” The Greater Jihad refers to the personal spiritual struggle in dark, unknown battlefields, rather than clear ones. During a physical battle, the battlefield is clear. We are on one side, while the enemy is on the other side. Both sides know who they and their enemies are. The enemy’s tools and weapons are identifiable, and their plan is somewhat predictable. That’s where the easiest battle with the enemy lies. You might say that’s a person’s life at stake.

1. The Holy Qur’an (48:11).

The truth of the matter is, our lives are in danger in all types of jihads, but a person's life isn't always the dearest thing that man sacrifices. There are people who wish for death a hundred times a day. There are sacrifices and struggles far greater than giving up one's life. "Now it's time for the Greater Jihad," stated the Prophet. During that time, the Greater Jihad was a truly difficult struggle.

4.7 Fadak

Fadak¹ wasn't the only issue. The issue was realizing the truth and following the teachings of the Prophet

1. Fadak was a cultivated and fertile piece of land near Khaybar, situated approximately 140 kilometers from Medina. It was a point the Jews of Hijaz relied on, apart from their forts in Khaybar. They posed a threat to Islam and the Muslims. After defeating the Jews in Khaybar, Wādī al-Qurā, and Tīmā', and filling the empty space that was felt in north Medina with Muslim troops, the Islamic army sent a representative named Muḥīṭ to the heads of Fadak in order to put an end to the power of the Jews in this area.

Yusha' bin Nūn (Joshua) who was chief of this region chose the peaceful approach and surrendered instead of engaging in battle. He promised to allocate half of the produce in Fadak every year to the Prophet and live under the banner of Islam from thereon. He decided not to fight with the Muslims and in return, the Islamic government provided security for the Jews in the region.

The lands occupied by war and military power in Islam, belong to the general Muslim population and are governed by the Islamic rulers. However, a land that falls into the hands of the Muslims without any military intervention, belongs to the Prophet and the Imam that succeeds him. Thus, he

and continuing with the right path of Islam; that was the actual motivation for Imam ‘Alī (PBUH) and Lady Fāṭimah (PBUH), which had a tragic ending. Fadak was merely an excuse in this case.

4.8 Letters to the Kings

Back then, the Prophet was faced with numerous enemies and opposition groups. The two superpowers of the world were Iran and the Roman Empire. The Prophet wrote letters¹ to them; they had disputes, conversations, battles and the Messenger of God had various problems to deal with. Due to his resistance in the battlefields and in his invitations, he was able to become the world’s greatest superpower in the years that followed.

has control over these kinds of lands – he can either offer it to someone, or rent it out. Another option is that he can use these kinds of properties to meet the legitimate needs of his relatives in a dignified manner.

A number of Shia narrators and a group of Sunni scholars have written that: When *Sūrah al-Isrā’*, verse 26, was revealed to the Prophet, he handed Fadak over to his daughter, Fāṭimah. “Give to close relatives their due, as well as the poor and needy travelers. And do not spend wastefully.”

Shia and Sunni analysts unanimously agree that this verse was revealed in reference to the Prophet’s relatives and that his daughter was the most obvious example of a ‘close relative.’

1. Examples of the letters the Prophet sent to the kings of his time.

- Prophet Muhammad’s (PBUH) letter to Heraclius (Emperor of Rome)

In the name of God, Most Gracious, Most Merciful. From Muhammad, Worshiper and Messenger of God to Heraclius

of the Romans: Peace be upon he who follows the guidance. Furthermore, I invite you with the invitation of peace. If you submit, then you will find safety and God will double your reward. But if you turn away, you shall be responsible for the sins of your followers. O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah. But if they turn away, then say, "Bear witness that we have submitted to Allah alone.

- Prophet Muhammad's letter to Khosrow Parvīz (King of Persia)

In the name of God, Most Gracious, Most Merciful. From Muhammad, the Messenger of God, to Kisrā, the leader of the Persians. Peace be upon he who seeks the truth and has faith in God and his Messenger, and he who testifies that there is no god but Allah and that He has no partner and Muhammad is his messenger.

Under the Command of God, I invite you to Islam. Verily God has sent me to guide all people so that I may warn all those who are alive of His wrath and pass on Allah's message to the unbelievers.

Embrace Islam so that you may be in peace. And if you refuse to accept Islam, you will be responsible for the sins of your followers, the Magi.

- Prophet Muhammad's letter to Najāshī (King of Abyssinia)
- In the name of God, Most Gracious, Most Merciful. From Muhammad the Prophet of God to Najāshī, King of Abyssinia: I hope this letter finds you well. All praise is to the one God, who is Sovereign and pure from all imperfections. He is the Guardian of faith and Preserver of safety. I bear witness that Jesus, son of Mary, is the spirit of God and His Word... I call you to Allah Alone with no associate and to His obedience and to follow me and believe in that which came to me. I invite you and your people to Allah, the Glorious,

4.9 Treaty of Ḥudaybiyyah

The following year the Prophet announced that they were going to perform the Umrah pilgrimage. The incident of Ḥudaybiyyah, which was a very deep and meaningful event, happened during that year. The Prophet and the Muslims headed towards Mecca in an attempt to perform the *‘Umrah*. It was during one of the sacred months on the Islamic calendar where war

the All-Mighty. I have now communicated my message, so please accept my advice. Peace be upon he who follows true guidance.

- Prophet Muhammad's letter to Muqawqis

In the name of God, Most Gracious, Most Merciful. From Muhammad, the son of ‘Abd Allah to the Muqawqis, chief of the Copts. Peace be upon he who follows the guidance. Now, I invite you to the words of Islam. Become a Muslim so you may live in peace and God shall reward you twofold. If you reject my invitation, then you shall be responsible for the sins of your people. O people of the Book! Let us come to common terms...

- Prophet Muhammad's letter to Mundhir ibn Sāwā

In the name of God, Most Gracious, Most Merciful. From Muhammad, Messenger of God to Mundhir ibn Sāwā. Peace be upon you. I praise God, who is One and none shall be worshiped except Him. I bear witness there is no God but the one God and I testify that Muhammad is his servant and Messenger. Thereafter I remind you of God...I interceded for you, so leave for the Muslims that which they surrendered to. I've forgiven the sins of the offenders. Therefore, you may also forgive them. And we shall never remove you from your position, no matter how much you change. Whoever wants to continue in their Jewish or Zoroastrian faith, should pay *jizyah*.

is forbidden. The Meccans showed respect towards these months, so when they realized that the Prophet was marching towards Mecca, a lot of questions were running through their heads. What should they do? Should they allow him to enter the city? How would they deal with such an accomplishment, and how would they be able to stop him? Should they fight with him during a sacred month? How would they fight? They eventually decided to go outside the city and prevent them from entering Mecca, and massacre the Muslims if they found any excuse to do so. However, with the Prophet's utmost prudence, they were convinced to sit and sign a contract with him instead. This contract would allow him to return and perform the Umrah pilgrimage the following year, as well as allowing the Muslims to openly preach their religion across the region. This agreement was a 'treaty' by name; however, the Almighty God states, "Indeed we have granted you, [O Muhammad], a clear conquest."¹ If anyone searches the accurate and reliable historical sources, they'll notice how strange the event of Ḥudaybiyyah really was. The next year the Prophet performed the Umrah pilgrimage and in contrast to the Meccan leaders, his glory and magnificence became even more prevalent with each passing day. The Prophet dealt with this enemy in a prudent, powerful, and patient manner, with confidence and without retreating even a step, and he continued moving forward with each passing day and moment.

The Holy Prophet asked his people to pledge allegiance to him on several occasions. One of these occasions – perhaps the most difficult – was the 'Pledge of the Tree'

1. The Holy Qur'an (48:1).

or the ‘Pledge of Riḍwān’ which took place during the Event of Ḥudaybiyyah. When things became difficult, the Holy Prophet gathered his companions (estimated to be about 1400 people) and stated, “I want you to pledge your allegiance until your death. You mustn’t flee. You must fight until you either claim victory or get killed.” I believe this was the only time the Prophet asked the Muslims for such a pledge. There were all sorts of people amongst the crowd; some were weak in faith and according to some narrations, there were also hypocrites amongst them. The first person who stood up and pledged allegiance was a young man in his 20’s – ‘Alī ibn Abī Ṭālib (PBUH). “I shall pledge allegiance to you until my death,” he said, placing his hand on the Prophet’s hand. The other Muslims followed in his footsteps and one by one, they made their pledge to the Prophet. Those who were reluctant also ended up taking the pledge. “Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree. He knew what was in their hearts...”¹

“Indeed, we have granted you, [O Muhammad], a clear conquest.”² This clear conquest took place in Ḥudaybiyyah. Even though there was no obvious war, it was still a clear victory. When the Prophet set out towards Ḥudaybiyyah, on his way to Mecca for the Umrah pilgrimage, a number of the sincere believers accompanied him, while some others refused to go. The latter group were seriously reprimanded in the following verse, “The Arabs of the desert who were left behind will soon say to you, ‘Our riches and our families occupied

1. The Holy Qur’an (48:18).

2. The Holy Qur’an (48:1).

us; so, ask forgiveness for us!”¹ When these people heard that the Prophet had come back prosperously, they went to him and said they couldn’t accompany him because they were busy with their work and family. The verse continues as follows, “They say with their tongues what is not in their hearts. Say, ‘Then, who has power to help you in anything against Allah, if He intends to do you harm, or intends to do you good? Rather, Allah is fully aware of what you do’”²

The Qur’an rejects their excuses and states the following verse as the truth of the matter, “But you thought that the Messenger and the believers would never return to their families, and it seemed good to your hearts, and you thought an evil thought.”³ This is similar to what was mentioned earlier in the Surah, “They think evil thoughts about Allah.”⁴ It refers to how these people thought the Prophet wouldn’t return from his trip; they got scared and had doubts about God, and it was these thoughts that prevented them from joining the Prophet. If they had faith and trust in God instead, they would’ve accompanied the Prophet on his journey, returning with both spiritual and materialistic rewards. Hence the Prophet said, “Those who refused to accompany me, shall not come to Khaybar to take part in the battle against Banū Naḍīr.”⁵

1. The Holy Qur’an (48:11).

2. The Holy Qur’an (48:11).

3. The Holy Qur’an (48:12).

4. The Holy Qur’an (48:6).

5. Khaybar was a hundred kilometers away from Medina and the Jews owned large amounts of forts, land, and gardens there. The reason this battle took place was because the Jews

4.10 Conquest of Mecca

During the eighth year that the Prophet migrated from Mecca to Medina, the infidels broke their covenant, so the Prophet headed to Mecca and conquered the city.¹

had chosen to be hostile with the Prophet and allied with his enemies. Their leaders incited the people of their tribes against God's Messenger, and that's how they started the Battle of the Moat. After returning from Ḥudaybiyyah, the Holy Prophet stayed in Medina for twenty days, then moved towards Khaybar. It can be said that during this period, the Holy Prophet was busy preparing the means to move towards the Jews, and he began his mission at the first opportunity. The Jews had many forts, and the Prophet gradually conquered them until he reached the last fort called Waṭīḥ and Salālim. The conquest of this fort was not possible, and it was under siege for about twenty days.

Sheikh Ṭabrisī quotes from *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ al-Bukhārī* (considered the two most authentic hadith collections by Sunni Muslims) as follows, "During the Battle of Khaybar, the Prophet said, 'Tomorrow, I shall hand this flag to a man and God will use his hands for this conquest.' The next morning the Muslims crowded around Prophet Muhammad, each one hoping they'd be chosen as the flagbearer. 'Where is 'Alī ibn Abī Ṭālib?' the Prophet asked. 'O Messenger of God! He has eye pain,' the crowd replied. The Prophet asked them to bring 'Alī (AS) to him. When they did, the Prophet healed 'Alī's eyes with his prayers and blessings. He then handed the flag over to him, and on that day, God helped them achieve victory at the hands of 'Alī.

1. *Marr al-Zabrān* is a city located a few kilometers away from Mecca. The Prophet skillfully led his camp of ten thousand people to the borders of Mecca, without the Quraysh tribe or their spies or their allies realizing. The Messenger of God did

It was a glorious conquest and a sign of the Prophet's domination and authority.

4.11 Masjid al-Dirār

The hypocrites built a base for themselves, and with the help of those outside the Islamic government, like Abū 'Āmir al-Rāhib, they made plans to wage a war from Rome against the Prophet (PBUH). The Messenger of God ordered the destruction of the mosque and soon after it was burnt down. "This isn't a mosque," the Prophet said. "It's a place where conspiracies are made against mosques, against the name of God and against the people."

4.12 The Event of Mubāhalah

The Event of Mubāhalah is an event in Islamic history in which the Prophet and Christian community of Najran met to settle their religious differences through Mubāhalah,¹ rather than war.

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- not want any blood to be shed, so he ordered his soldiers to set fire on hilltops to incite fear amongst the Meccans, so they would surrender without any clashes taking place. In order to create even more fear in the hearts of the Meccans, the Prophet told each person to light a fire independently so that a strip of flames would engulf all the mountains and hilltops.
1. Rabī' ibn Anas, Ibn Ishāq, and al-Kalbī have narrated that some verses (up to verse 80) of *Sūrah Āl 'Imrān* are in reference to the Christian delegation from Najrān. This delegation consisted of sixty horsemen, including fourteen nobles and their elders. Amongst these fourteen people, three of them were the main decision-makers. The first one was 'Abd al

Masiḥ al-‘Āqib (their leader and counselor), whose opinion was always highly regarded. The second person was al-Ayham al-Sayyid, who was the owner and supported of their caravan. The third was Abū Ḥārithah ibn ‘Alqamah, a school educator who taught Christian books at their schools.

The delegation traveled to meet the Prophet in Medina. Following afternoon prayers at the Prophet’s Mosque, the discussion of theology began between the Prophet and al-‘Āqib and Al-Sayyid. The Almighty God then revealed the verses of *Sūrah Āl ‘Imrān* to the Holy Prophet. After reciting these verses, Prophet Muhammad (PBUH) invited the Christian party to *Mubāhalah*. “The Almighty God has informed me that after *Mubāhalah*, the liars will be cursed and thus the truth shall be distinguished from falsehood,” said the Prophet. The act of *Mubāhalah* means that each of the two parties invokes the curse of Allah on the other if the latter is untruthful.

The following morning, Prophet Muhammad (PBUH) took his son-in-law, ‘Alī, by the hand, with his grandsons, al-Ḥasan and al-Ḥusayn in front of him and his daughter, Fāṭimah, behind him and together they made their way to the place of *Mubāhalah*. When the leader of the Christian delegation saw that the Prophet had come with his dearest and closest family members, he turned to As-Saiyid and Abdul Maseeh and said, “As you can see, he (the Prophet) has brought his children and his household with him which shows he has full confidence and trust in what he believes to be the truth. I swear to God that he wouldn’t have brought them if he was not certain about his beliefs. So do not engage in *Mubāhalah* with him. I swear to God, if it weren’t for the Roman emperor, I’d become a Muslim! I suggest you make peace with him, accept his conditions, then return home and save yourselves!”

The Christians accepted his advice. The Bishop of Najran then turned to the Prophet and said, “We will not engage in

4.13 Imam ‘Alī’s (AS) Mission in Yemen

In the year 10 AH, when the Prophet (PBUH) had gone to Mecca for the Farewell Pilgrimage, Imam ‘Alī (AS) was on a mission in Yemen. The Prophet had sent him there to teach the people of Yemen about Islam, accept their Zakat (charity), and help them out.

4.14 The Farewell Pilgrimage¹

Imam ‘Alī (AS) was on his mission in Yemen when he found out that the Prophet (PBUH) had left for the Farewell Pilgrimage, so he quickly made his way to Mecca.

Mubāhalah. Instead, we want to make peace with you, so please tell us your conditions and we shall act accordingly.” The Messenger of God made peace with them on the condition that they pay two thousand robes every year, with each robe worth forty dirhams. The two parties then signed the peace treaty and the Christian delegation returned.

1. It has been narrated by al-Kulaynī that after migrating to Medina, the Holy Prophet stayed there for ten years, without performing the Hajj pilgrimage. During the tenth year, the following verse was revealed by God to the Prophet: “And announce among people about (the obligation of) Hajj, so that they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway; that they may witness (things) profitable to them,” (The Holy Qur’an, 22:27-28).

Thus, the Messenger of God told the muezzins (people who proclaim the call to the daily prayers) to announce to the people that the Prophet would be going to Hajj that year. So, whoever was in Medina and outside the city, including the Arab Bedouins were informed. The Prophet wrote a letter

4.15 The Event of Ghadīr

In the case of Ghadīr, the Holy Prophet of Islam performed one of the highest duties by following the command of God and by following the clear-cut verses of the Qur'an, "O Messenger, convey all that has been sent down to you from your Lord. If you do not, then you shall not have conveyed His message [at all]. Allah shall protect you from the people. Surely, Allah does not lead the disbelieving people to the right path"¹. Introducing Imam 'Alī as his vicegerent and people's guardian was so important that the divine command in this verse was revealed to the Prophet, commanding him to communicate to people whatever that had been revealed to him; and had he not, it would have been as though he had not fulfilled his mission, because it was what the Almighty God had instructed him to do. Failure to follow God's instructions would've weakened the foundations of the Prophet's mission and it would be as though he'd failed to preach his actual message. This is what made this event so significant; the subject of government formation, governorship, and managing the country's affairs, is one of the main parts of religion. The Prophet, with all his greatness, strives and fulfills this mission in the eyes of the public, with such great

to whoever had turned to Islam, stating that the Messenger of God intends to go to Hajj, so whoever is capable of attending should prepare themselves. So, everyone got ready for performing the pilgrimage with the Prophet and followed him at all times. They carefully watched the Prophet, did what he did and followed his instructions.

1. The Holy Qur'an (5:67).

quality that was never seen before when he had talked about other obligations such as praying, fasting, jihad, or giving alms. He had called upon people from all walks of life, from different tribes and areas, to come to the intersection located between Mecca and Medina for the important event that was about to take place. This message had spread throughout the Islamic world, “The Prophet has conveyed a new message!”

4.16 Deployment of Usāmah’s Army

The Holy Prophet was the commander of the Muslim army in all their battles. However, during the final weeks of his life, when he felt he was about to depart this world, he realized he could no longer lead his army in their great and difficult battle against Rome. A replacement that could overcome all obstacles had to be chosen for this task. He handed the responsibility over to an 18-year-old boy. The Prophet told him to set up camp in Mu’tah,¹ the place where the boy’s father had been martyred. He then gave him the instructions that were needed for battle.

4.17 Demise

The day the Prophet passed away and the days prior to it when he was ill, were very difficult for the people of Medina; especially because of the characteristics they saw in him before his death. Prophet Muhammad went to

1. Mu’tah was an area of the Roman Empire, located in modern day Syria.

the mosque and delivered a sermon to the people. "If I am indebted to anyone amongst you, then claim what is yours," announced the Prophet. The crowd started weeping. "O Messenger of Allah! Why would *you* be indebted to us?" they replied. "Being disgraced before God is far worse than being dishonored before you," said the Prophet. "If I owe you anything, come forth and tell me; don't leave it for the hereafter." Notice these morals and ethics! Who is saying these things? The noble man whom the angel Gabriel was proud of speaking to; and yet he wasn't joking with people; he spoke in a serious manner so they would come forward and claim anything to which they felt they were legitimately entitled.

On the 28th of Şafar¹, this celestial light, this noble human and kind father, passed away, leaving grief and sorrow in the hearts of his people. The city of Medina was filled with great turmoil.

It was through the Prophet, the help of the Almighty God, and the great struggles of the Muslims that Islam was able to shine its light initially on a region in the Arabian Peninsula, with its radius gradually expanding to reach all areas of the world.

1. Second month of the Islamic lunar calendar.

Chapter 5

Morals and Manners of the Prophet (PBUH)

*The
Prophet
of
Mercy*

5.1 Personal Ethics (When Communicating with God)

5.1.1 Serving God

The Prophet never stopped worshipping God. He'd spend his time in the middle of the night, weeping, praying, and asking the Lord for forgiveness. One night Umm Salamah¹ saw that the Prophet was absent. She found him praying – “Dear Lord. Do not leave me to myself even if it's as short as the blink of an eye,”²

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1. One of the wives of the Prophet.
 2. It has been stated by Imam Ja'far al-Ṣādiq (AS) that “The Messenger of God was in Umm Salamah's home. In the evening, Umm Salamah found that the Prophet wasn't in his bed. She thought what a woman would usually think. She got up and searched the whole house for her husband until she found him standing in a corner of the house, weeping with his hands raised in prayer: “Dear Lord, don't ever take away the blessings you have bestowed upon me; Dear Lord, do not let an enemy or those who are envious gloat over me; Dear Lord, never return me to a calamity you had rescued me from; Dear Lord, do not leave me to myself, even if it's as short as the blink of an eye.” Umm Salama returned back to her room, her eyes filled with tears. The Messenger of God (AS) went to her and asked: “Why are you crying, Umm Salamah?” “May my parents sacrifice their lives for you, O Messenger of God!” said Umm Salamah. “How can I not cry while, with the status you have before God, and the forgiveness He has granted you, you still ask Him to keep the enemies from gloating over you and to protect you from the troubles you have been freed from, and you ask Him not to leave you to yourself, even for the blink of an eye?!” The Prophet replied, “O Umm Salamah. Who else is going to keep me safe?! In the

said the Prophet, while weeping and asking God for forgiveness. Seeing this made Umm Salamah cry. The Prophet noticed her crying and asked, “What are you doing here?” She replied, “O Messenger of Allah! You are truly dear to the Almighty Lord and He has forgiven all your sins. So why are you crying and asking Him not to leave you to yourself?” The Prophet replied, “If I forget God, who else will protect me?”

One of the greatest lessons the Messenger of God has taught us is whenever you have a day where you’re glorified, or one where you’re humiliated; in hard times, and in good times; on days when the enemy has besieged you, or when the enemy attacks you with all its might, and in all kinds of situations – always remember God. Never forget Him, always trust in Him and always ask Him for help.

5.1.2 Worshipping God and Asking Him for Forgiveness

The Prophet worshipped in such a manner that his feet would swell from standing at the *mibrāb*¹ for long periods of time. He’d spend most of his time at night weeping, worshipping God, supplicating, praying, and asking the Lord for forgiveness. He would have nightly heart-to-hearts with God. Apart from the month of Ramadhan, he’d fast in the months of Rajab and Sha‘ban, and every other day during other times of the year, in those hot

blink of an eye, God left Yūnus (Jonah), son of Amittai, to himself, and you know what happened to him.”

1. A *mibrāb* is a niche or chamber in a mosque indicating the direction of Mecca.

temperatures. The Prophet's companions were surprised by the amount of time he spent worshipping God. "O Messenger of Allah!" they would say. "You've never committed any sins. So why do you spend so much time praying, worshipping, and asking God for forgiveness?" The Prophet would reply, "Should I not be thankful to the Lord for all the blessings He has given me?"

5.1.3 Constant Remembrance of God

The Holy Prophet (PBUH), was constantly talking, praying and confiding in the Almighty God.

The Messenger of God has stated, "I shall introduce a weapon to you which will save you. When faced with different events, remembering the Almighty Lord, is like a sharp weapon in the hands of a believer."¹ So, on the battlefield, the Prophet of Islam would do everything that was needed; he would organize the soldiers in lines, give them advice and whatever they needed, and take full command of everything. However, at the same time, he would kneel down in the middle of the battlefield and raise his hands up to pray. He would talk to God and ask Him for help during his supplications.

5.1.4 Reliance on God

During the difficult times, our noble Prophet never considered how his reliance on God and the manner in which he asked the Lord for help might leave an

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1. "Do you want me to introduce a weapon to you that will keep you safe from your enemies? Pray to your Lord every night and day; for prayer serves as the weapon of a believer."

impression on the minds of those watching, making them think that he was powerless. He would clearly state, “I am powerless by myself and I can’t do anything without God’s help. During the Battle of the Trench, the enemies had surrounded Medina, the Prophet and the Muslims with the intention of destroying Islam, the Qur’an and the new message. With all his military arrangements and intelligent plans, and while he incited his people to resist and put up a fight, Prophet Muhammad (PBUH) kneeled down on his knees in front of the eyes of the people. This happened several times and is mentioned in historical books about the Prophet’s life. He would raise his hands and pray whilst shedding tears, “O Lord. Help us; grant us victory and success.”

5.1.5 Being Unafraid of Anyone But God

The Almighty Lord was always thinking about the Prophet, and the Messenger of God was always seeking help from Him. He always asked God for help, without ever being afraid of anyone but Him. This is the main secret of the Prophet’s act of worship before God – not caring about or being fearful of any power other than God, and not interrupting the way of God for the sake of other people.

5.2 Personal Characteristics (in Relation to Himself)

5.2.1 Disciplined and Well-Organized

In contrast to the other children in Mecca and the Arab tribes, the Prophet was always clean and tidy from the time he was a child. During his teenage years, his hair would always be groomed and when he was an adult, he'd always make sure his beard and hair were brushed. In his later years, when he was about 50 or 60 years old, he paid a lot of attention to cleanliness. His hair, which reached his sideburns, would always be clean, and his beard would be well-groomed and scented. It has been narrated that the Holy Prophet would always straighten his turban and beard and check his reflection in a bowl of water¹ before going out to see his companions and other Muslims. He'd make sure he smelled good by always spraying perfume on himself. It wasn't uncommon for males to use *surma* (*kohl*) at that time and the Prophet too had a habit of using it on his eyes.

5.2.2 Dignified and Exalted

The Prophet had a divine and natural grandeur and people would often get nervous when seeing him. But despite this, he always treated them in a gentle and kind manner.

1. Mirrors weren't common in those days.

5.2.3 Cleanliness and Purity

When socializing, the Prophet was always physically and spiritually clean. ‘Abd Allah ibn Umar’ has narrated, “I have not seen anyone more generous, more prosperous, more radiant, or braver than the Messenger of God.”

5.2.4 Simplicity in Clothing and Food

One mistake that a lot of people make is that they believe a well-groomed appearance should be accompanied by aristocracy and prodigality; whereas a person can still appear neat and tidy, even with old and patched clothing. The Prophet’s clothes were old and patched;² however, his clothes and his body were clean. He would wear simple clothes and eat whatever that was prepared

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1. ‘Abd Allah ibn ‘Umar was a well-known companion of the Prophet and the son of the second Caliph, ‘Umar. He was born in Mecca before the Prophet’s migration to Medina. He embraced Islam at the same time as his father, but migrated to Medina before him. He took part in the Battle of Moat when he was 15 years old. After ‘Uthman was killed, a group of Muslims wanted to pledge allegiance to him, hoping he’d become the next Caliph. However, he refused and also rejected any judicial positions. There have been 2,630 hadith narrated by him. ‘Abd Allah ibn ‘Umar passed away in the year 73AH, aged 83. He was the last person from the Prophet’s companions who passed away in Mecca.
 2. The Messenger of God would wear any clothing that was given him. It has been narrated that he liked green clothes and would wear white clothing most of the time.

for him. He didn't ask for any special food and didn't turn down any food for being undesirable.¹

5.2.5 Firm and Decisive

Having power didn't change him, nor did national wealth. His behavior at times of hardship was the same as it was when his problems were over.

5.3 Personal Characteristics (in Relation to Other People)

5.3.1 Modest and Virtuous

In the period prior to Islam, the environment in Arabia was morally corrupt. Despite this, when the Prophet was a young man, he was widely known for his modesty and virtues and everyone agreed he was chaste and very well-mannered. He would never disrespect anyone, nor would he insult them. If anyone ever blamed him for anything (which has been recorded in several places in history), he would keep his head down because of his modesty and the shame he felt.

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1. "The Prophet (PBUH) would consume all kinds of food and he'd eat whatever that God had made permissible to him with his family, attendants, and whoever would invite him from the Muslims. He'd eat sitting on the floor, consuming whatever the others would eat. If he had any guests, he would dine with them, and the meals he enjoyed the most were the ones he would eat with others" (*Makārim al-Akhlāq*, pp. 26-27).

5.3.2 Forgiving

It has been narrated that an Arab nomad with a violent nature who knew nothing about civilization, life in the city, socialization, or normal behavior, came to Medina to see Prophet Muhammad (PBUH). The Prophet was with his companions. The man asked the Prophet for something and the Prophet helped him. “Are you happy now? Did I treat you well? Are you satisfied?” the Prophet asked him. It seemed as though the Prophet’s help wasn’t enough for the man. The man said, “No, you didn’t do anything, nor did you offer me any favors. What you gave me was nothing!”

This type of violent behavior towards the Prophet was very unpleasant for his companions and made them angry. A few people who were with the Prophet wanted to react and say something out of anger to the man. The Prophet stopped them and said, “No, let him be. I shall sort the problem out with him by myself.” They left the crowd and the Prophet took the Arab man to his home. It became evident that the Prophet didn’t have much to give to the man, otherwise he would’ve given him a lot more – and yet he gave him anything extra that he had, such as food, water, and money. He then turned to the man and asked, “Are you satisfied?” The man felt ashamed of himself when he saw how generous and kind the Prophet was. “Yes,” he answered with satisfaction. “A moment ago, you said some things to me in front of my companions which caused them to have negative feelings towards you. Would you like to go back there and repeat the things you just said to me in front of them?” the Prophet asked. The man replied, “Yes, I would.” That evening or the day after, the Prophet took the Arab man

with him to see his companions. “Our Arab brother here seems to be happy and satisfied with us. Please let me know if you’re satisfied.” “Yes, I am happy and pleased and thankful towards the Holy Prophet, because he treated me with kindness and generosity,” the man announced and he left shortly afterwards.

After the Arab man had left, the Prophet turned towards his companions and said, “The example of that Arab man is like the story about the camel that had run away from the herd, wandering around in the desert. My dear friends, chasing after the camel in order to catch him and return him to me, would’ve only just added to his fear and aggression - making it harder for us to reach him. That’s why I didn’t allow you to scare him away. I went after him with sincerity and kindness so I could bring him back to our herd.”¹ This is how the Prophet behaved.

5.3.3 Trustworthiness

Prophet Muhammad (PBUH) was so trustworthy that during the Age of Ignorance they called him *Amīn*.² Whatever people had at the time that was valuable and precious to them, they’d leave it with the Prophet, because they were sure it would be returned to them safely. Even when Islam was beginning to be preached and tensions between the tribes of Quraysh and the Muslims had

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1. Note: The way Ayatollah Khamenei has stated this story is slightly different from how it was stated in its original sources.
 2. *Amīn* is an Arabic name meaning “trustworthy.”

escalated, the enemies would still trust the Prophet with their belongings!

He treated everyone with such equality and justice that when the Arab tribes were bickering over where they should place *Hajar al-Aswad*,¹ they asked the Prophet to issue a judgement, despite his young age. This shows his fairness towards everyone. They regarded him as an honest and trustworthy man.

5.3.4 Kind and Loving

He treated everyone with kindness. He was always cheerful when he was around people; he'd leave his griefs and sorrows for the times he was alone. He wouldn't reveal his grief in front of other people, but he would meet them with happiness. He would say hello to everyone. If anyone made him upset, you could see the hurt in his expression, but he wouldn't complain about it. He wouldn't allow anyone to swear or talk badly about other people behind their backs in his presence. He himself would never swear at anyone or talk negatively

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1. *Hajar al-Aswad* (the Black Stone) is a holy rock set into one of the walls of the Ka'ba. When the Prophet (PBUH) was a young man, the Ka'ba was being reconstructed and all the tribes wanted to claim the honor of setting the *Hajar al-Aswad* into the Ka'ba to the extent that they were ready to wage war on one another. The Prophet (PBUH) asked them to bring a piece of cloth and place the stone inside it. Each one of the tribal leaders then took a corner of the cloth and together, they set the stone into one of the walls of the Ka'ba. This way, the Prophet allowed them to work together and he spread the practice of justice and fairness among them, whilst the Ka'ba was reconstructed and an unnecessary battle was prevented.

about another person. He was gentle with children, kind towards women and compassionate towards those who were weak. He would often joke around with his companions and compete with them in horse riding competitions.

5.3.5 Honest and Truthful

The way he treated people was based on honesty, kindness and righteousness.

So, what was the most dominant feature of the Prophet's magnificent movement? Monotheism. There were certain elements that manifested themselves alongside the nighttime prayers of the prophet such as science, bravery, tactics, and politics. If you read about the history of Islam during the time of the Prophet, you will find examples of these in that short period of time. Those ten years of the Prophet's life in Medina were amazing. When someone has a monotheistic vision, it's a sign of honesty. There are no procedures, political methods or maneuvers that can attract people's hearts towards oneself the way honesty can.

5.3.6 Almsgiving

During the time of the Holy Prophet, a young goat was brought to him which he butchered. Some needy people went to him, asking for meat. The Prophet kept cutting up pieces of the goat which he had slaughtered for his family, but handed them out to the poor instead. In the end, all that was left of it was the shoulder blade and because there was no one else left, he took it home to eat with his family. "O Messenger of Allah!" said one of his

wives. “All the meat of our goat is gone. All that’s left for us is this shoulder.” “No,” the Prophet responded. “We’ve gained all of it except for the shoulder, because we’re going to eat it and it will be gone. However, the blessings from the parts that we’ve given away shall remain for us.”

5.3.7 Socializing without Pride or Arrogance

When the Prophet communicated with people, he would communicate nicely, as an ordinary person like everyone else, without looking down on them or feeling arrogant.

5.3.8 Bravery

Prophet Muhammad was a brave man and no matter how big the enemy’s army was, it would never make him unstable or afraid. The great courage that he possessed could be seen in him throughout his life – from the time he was a teenager until his demise at the age of 63.

5.3.9 Patience and an Easygoing Nature

Things that would make people impatient and angry, wouldn’t disturb the Prophet in the same way – and that’s because of the Prophet’s patience and tolerance. At times the Prophet’s enemies in Mecca would treat him in such a way that when Abū Ṭālib heard about one of these incidents, he was so furious that he grabbed his sword and went to Mecca with his servant. He approached each one of them and treated them the same way they had treated the Prophet. He told them that if any one of them

had any objections, he would behead them; the Prophet however tolerated the same scenario with patience.

The first thing that the Holy Prophet (PBUH) did was to awaken the wisdom and power of thought in people. Apart from some verses in the Qur'an,¹ there's also a hadith that links education to the Prophet, "God has not sent me to be strict or to make life hard for myself or others, but He has sent me as a facilitating educator."

A facilitating educator means a teacher who makes things easy. He makes the lives of his students easier with his teachings. Being a facilitator is different to being lenient; it's not being negligent. In this hadith, the Prophet says, "I'm not strict and I don't make my life or the life of others difficult; instead, I use my teachings to guide people towards the right path." That's what being a facilitator is all about. People sometimes want to achieve a goal, but they don't know the correct way of achieving it. What they see are rocks, sand, dirt, and exhausting hikes along the way. They see constant ups and downs, not knowing whether or not they'll ever reach their goal. That's what it means to be a hinderer; to make things hard. But when a wise, experienced person accompanies them and tells them, "Go this way. It's a better road and it's shorter; it will definitely lead you towards your goal!" – that's what being a facilitating teacher is all about. That's a teacher's dignity.

1. "...teaching them (the Believers) the Book [the Qur'an] and wisdom" (The Holy Qur'an, 3:164).

5.3.10 Remedy for the Problems of Mankind

The *Bi'thab*¹ of the Holy Prophet is a celebration for humanity, because at this point, with the teachings of Islam, all the main pains and problems of mankind can be cured with the best remedies and treatments. Imam 'Alī (AS) has narrated, "The Prophet was like a roaming physician who had set ready his ointments and heated his instruments."² He had the ointment for the old, incurable, wounds of humanity prepared.

5.4 Government Ethics

5.4.1 Complete Servitude and Obedience to God

When we mention the Prophet's name and praise him during our daily prayers, we say, "And I bear witness that Muhammad is His servant and messenger." First, we mention his servitude, and then we say he's God's messenger. Servitude is greater than having a mission. The basis and essence of a mission is devotion and servitude.

In fact, the Prophet's mission – which was a great one – was assigned to him because of his servitude; because God knows what each one of his creations are capable of.

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1. An Arabic word meaning "the selection of the Prophet by God for the guidance of people."
 2. *Nahj al-Balāghah*, sermon 108.

5.4.2 Invitation to the Truth

The Prophet's most important role was to invite people to the truth, and he had to deal with many struggles to achieve this goal. The dark world of the Holy Prophet's time didn't worry him. When he was alone in Mecca, or when there were only a small number of Muslims by his side, facing the arrogant Arab leaders, the tribes of Quraysh (who were both harsh and powerful), and the ignorant general public didn't bother or frighten him the slightest bit. He spoke the truth, repeated it, explained it, clarified it, and endured all the insults, difficulties and miseries he faced; that's how he invited a large number of people to Islam. Not once did the Prophet waver during these struggles. He powerfully pushed the Islamic community forward until they were at the peak of glory and power.

5.4.3 The Struggle and Battle in the Way of Inviting People to the Truth

“And thus, We have made for every prophet an enemy – devils from mankind and jinn - inspiring to one another decorative speech in delusion.”¹ All the prophets throughout history were faced with and fought various tyrannical powers, bullies, and pharaohs. Without the struggle for truth, falsehood will never be forced to back down. The reason why humanity – since the first day of history until now – has gotten closer and closer to divine knowledge, is because of this battle; because the truth needs to put up a fight. You can't advance the truth

1. The Holy Qur'an (6:112).

without fighting the tyrants, oppressors, and bullies. Such a battle is required and that's exactly what the prophets did, with monotheism determining the main lines and principles of this battle.

This magnificent creation of God – this complete human being who had reached the level of perfection even before the Lord appointed him as His final messenger – was faced with a struggle which was difficult in every way and form, since the moment he became a prophet. This struggle continued for 23 years, until the day he passed away. It was a struggle within himself, the struggle with the people who had no understanding of the truth, and the struggle with the utterly dark environment surrounding him. This dark page of history had entirely encompassed the life of mankind. The struggle with this great power, the unimaginable, unceasing efforts and divine revelations began from the first hours of his prophetic mission.

The Prophet began inviting people to Islam as soon as this verse was revealed to him, “And warn all, starting with your closest relatives...”¹ He then moved on to the general public and continued to preach Islam openly, heading towards the social system (the system of justice).

5.4.4 Honoring Treaties

The Prophet would always adhere to the treaties he signed. The tribes of Quraysh and the Jews broke their covenant but he never wavered.

He always acted upon the promises he made to people – even his enemies or the infidels in Mecca. Thus,

1. The Holy Qur'an (26:214).

everyone knew they could trust Muhammad (PBUH) when making a deal with him.

5.4.5 Formation of an Islamic Government

As soon as the Holy Prophet went to Medina, he formed a government. He didn't just sit in a corner saying come ask me your questions now that the infidels from Quraysh aren't here to bother you! Or for example, he didn't tell people to go and learn how to pray from this or that person. The first thing he did was form a government; that's the first step for Islam. This administration then immediately began showing signs of power; they fought battles, wrote letters to different countries, and took care of various problems.

5.4.6 Serious Concerns to Provide What Was Best for the Muslims

The manner in which the Prophet led his government: he was vigilant against the temptations of his enemy; humble towards the believers; completely obedient towards God's commands; a true worshipper, and yearning to perform in the best interests of the Muslims. That is a summary of the characteristics of the Prophet.

5.4.7 Patience and Enduring Hardships

The Holy Prophet and his closest companions endured all sorts of difficulties for thirteen years; they put up with various afflictions until the seedlings of Islam sprouted its roots. Some of his companions, including Bilāl, 'Ammār, Yāsir, Summayyah, and 'Abd Allah ibn Mas'ūd

were amongst those who were tortured for embracing Islam.

The Prophet was surrounded with numerous threats. Some people would worry, some started getting anxious and kept complaining, some called on the Prophet to be gentle and compromising. However, the Prophet did not waver for even a moment and he powerfully moved the Islamic community forward with until it reached its peak in glory and power. Because of the Prophet's resistance on the battlefields and his preaching, that system and society was able to become the most powerful community in the world in the years that followed.

5.4.8 Establishing Social Order

The Prophet demonstrated exceptional social and military management skills. He would make sure he monitored and checked everything. It was a small community though – consisting of Medina and the villages surrounding it and later on Mecca and a couple of other cities; but he took care of people's problems and was very neat and organized. He also introduced the system of management, administration, accounting, rewards and punishment in the primitive society of his time.

5.4.9 Attempting to Create Justice among People

Another factor that was seen in the call to Islam was the establishment of justice among human beings. The hallmark of ignorance was an oppressive system. The opposite could be seen in Islam. "Indeed, Allah orders

justice and good conduct...”¹ The Prophet himself sent migrants to Abyssinia; he allowed them to take refuge in a country that was governed by a disbeliever, because he was a fair and just ruler.

5.4.10 Kindness towards People

People lived with the Prophet every day and night for ten years; they’d go to his house and he would go to theirs; they were together in the mosque; they would walk outside together and travel with him; they slept in the same place, starved with him, and celebrated their happiness with the Prophet.

5.4.11 Inviting People to Accept *Wilāyah*²

The Holy Prophet of Islam performed one of the highest duties by following the command of God and by following the clear-cut verses of the Qur’an, “O Messenger, convey all that has been sent down to you from your Lord. If you do not, then you shall not have conveyed His message [at all]. Allah shall protect you from the people. Surely, Allah does not lead the disbelieving people to the right path.”³ Introducing Imam ‘Alī (AS) as his vicegerent and people’s guardian was so important, that the divine command in this verse was revealed to the Prophet, commanding him to communicate to people whatever

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1. The Holy Qur’an (16:90).
 2. *Wilayah*, derived from *wilā’*, means power, authority or a right of certain kind. In Shia theology, *wilāyah* is the authority invested in the Prophet and his progeny (the *Ahl al-Bayt*) as representatives of Almighty Allah on this earth.
 3. The Holy Qur’an (5:67).

that had been revealed to him; and if he had not, it would be as though he had not fulfilled his mission, because it was what the Almighty God had instructed him to do. Failure to follow God's instructions would've weakened the foundations of the Prophet's mission and it would be as though he'd failed to preach his actual message. So, it was a very significant event; the subject of government formation, governorship, and managing the country's affairs is one of the main parts of religion. The Prophet, with all his greatness, strives and fulfills this mission in the eyes of the public, with such great quality that was never seen before when he had talked about other obligations such as praying, fasting, jihad, or giving alms.

5.4.12 Following the Laws of God

He was a guardian of the law. He wouldn't allow the law to be violated by himself or anyone else. There are verses in the Qur'an that refer to this. The Holy Prophet acted according to the exact same laws that other people had to follow – without allowing any violations to take place. Following their victory at the Battle of Banū Qurayzah, the Muslim army took some of the enemies as captives and brought back the wealth that they had acquired from the war. When the Prophet's wives¹ saw this, they turned to the Prophet and said, "O Messenger of Allah! We've gained all this gold and money from the Jews. How about you give us some of it?" But even though the Holy Prophet was very kind and loving

1. Mothers of the Believers: Zaynab bint Jahsh, 'Āishah, and Ḥafṣah.

towards them, he didn't give in to this request. If the Prophet had given some of that gold and wealth to them, none of the Muslims would have objected, but he didn't allow himself to do so. When his wives kept insisting, the Prophet left them for one month because he didn't expect them to behave that way. The following verses were then revealed, "O wives of the Prophet! You are not like any other women."¹

"O Prophet! Say to your wives, "If you desire the life of this world and its luxury, then come, I will give you a suitable compensation for divorce and let you go graciously. But if you desire Allah and His Messenger and the everlasting home of the hereafter, then surely Allah has prepared a great reward for those of you who do good."² The Prophet told them, "If you wish to live with me, you need to realize that my lifestyle is an ascetic one and breaking the law is out of the question."

5.4.13 Knowing the Enemy

When the Prophet started inviting people to Islam at the age of forty, he was met with a wave of enmity, hatred and slander that was directed towards him from some important parts of his society – the same people whom before the Prophet's *bi'thab* had proclaimed that he was a pious, wise, and honest man. After his appointment as a prophet, the tide turned and they started labeling him as a 'sorcerer,' a 'madman,' and a 'liar.'³ Thus, the Prophet's enemies didn't have problem with him *per se*;

1. The Holy Qur'an (33:32).

2. The Holy Qur'an (33:28-29).

3. Some of these labels have been mentioned in the Qur'an.

their issue was with his Message. All those who formed a united front against the Prophet, opposed him because of his monotheistic message, his message of justice, and his teachings.

One of the important points in the life of the Prophet was that he didn't consider all his enemies to be the same. Some of them were extremely hateful towards the Prophet, but if he saw that they didn't expose a serious threat, he left them alone and treated them with leniency. However, there were other enemies who were dangerous. The Prophet kept an eye on individuals in this group, such as 'Abd Allah ibn Ubayy – a great hypocrite who devised plots against the Messenger of God. The only thing the Prophet did was monitor him, and he lived almost as long as the Prophet was alive; but the Prophet tolerated him. 'Abd Allah ibn Ubayy died a short while before the Prophet's demise. Enemies like him weren't the type who posed a serious threat to the Islamic government or society. However, the Prophet was very strict when it came to those who were dangerous. Even though he was a kindhearted, forgiving, and tolerant person, he issued a command for hundreds of traitors at Banū Qurayẓah to be killed in one day. The tribes of Banū Naḍīr and Banū Qaynuqā' were also sent into exile as Khaybar was conquered. These tribes were dangerous enemies. The Prophet had treated them with the utmost kindness upon their arrival in Mecca; however, they responded to this kindness with betrayal, conspiracies, and threats. The Prophet tolerated 'Abd Allah ibn Ubayy; he put up with the Jews in Medina and those from Quraysh who had sought refuge in him. When he conquered Mecca and couldn't see them posing any threats, he even embraced

some tribal rulers, such as Abū Sufyān. But those who were dangerous and unreliable were severely suppressed.

The Holy Prophet announced his disconnection with the enemies during Hajj where the verses of dissociation were recited by Imam ‘Alī (AS), “This is a declaration of disavowal by Allah and His Messenger to those who associate others with Allah in His Divinity and with whom you have made treaties.”¹ If one day Islam and the Islamic nation happen to become free from these sorts of enemies, there will no longer be any need for dissociation; however, considering the presence of today’s hostile enemies, being oblivious towards the enemy and imprudent towards disassociation is a great mistake and can result in severe consequences.

5.4.14 Accurate and Stable Political Work against the Enemy

The Prophet was decisive and perspicuous. He never spoke in a vague manner. Whenever he encountered the enemy, the Prophet took precise political action, causing his foes to slip. There were numerous occasions when the enemies were left in shock – either during battle, or politically. However, with his own people and the Believers, the Prophet always spoke clearly and directly to them. He showed leniency towards them, without acting politically.

“Muhammad is the Messenger of Allah; and those with him are firm with the disbelievers, and merciful among themselves.”² Being “firm with the disbelievers” doesn’t

1. The Holy Qur’an (9:1).

2. The Holy Qur’an (48:29).

mean they were always fighting with them. It means they stood up to them firmly, being resistant and unyielding. Some metals oxidize, break down and crumble, while others can last for centuries without any rust. That's what being resistant is like; being solid and strong. Sometimes this resistance can happen in a certain manner on the battlefield, and at other times it can emerge in some other way during negotiations with the enemy. During the battles that the Prophet was involved in, he always spoke with his enemies in a strong and firm manner. His plan was completely firm and stable, lacking any faults.

5.4.15 Creating an Environment Filled with Loyalty and Gratitude

There's a hadith¹ that states that a delegation from Najāshī, the king of Abyssinia, had come to Medina to see the Prophet to apparently deliver a message to him – something that's customary between governments. Like many other kings and emperors that ruled different parts of the world in those days, Najāshī wasn't a Muslim; he was Christian. When Najāshī's delegation came to the Prophet, he stood up from his place and started serving them himself. His companions were surprised and said, "O Messenger of Allah! Let us serve them," The Prophet replied to them, "No. When the Muslims migrated to Abyssinia before, their king showed a lot of respect towards us. I wish to make it up to him." That's how the Prophet expressed his gratitude.

During his lifetime, the Holy Prophet fought several battles with the Quraysh infidels. He was also engaged in

1. Hadith: Arabic word for narration.

a number of clashes against the Eastern Roman emperor – which during the time, included the Levant and Palestinian regions. He was also involved in the Battles of Yarmūk, Mu'tah, and Tabūk, but despite those, we can see that he never marched his army towards Abyssinia or the region surrounding it.

During the rule of Islam, a woman in Medina went to see the Prophet. His companions could see how kind the Messenger of God was towards her – asking her about how her and family were. After the woman left, the Prophet told his companions, “When Khadījah was alive (during the time that the Muslims were oppressed in Mecca), that woman used to visit us.” Perhaps this woman used to visit Khadījah at the time when the Prophet’s companions had been blocked off and no one would visit them. This narration doesn’t mention anything about the woman being Muslim; she probably wasn’t a Muslim, but because she had been kind and friendly towards them years earlier, the Prophet showed gratitude towards her.

5.4.16 Promoting Education

So, Mecca and Medina were the bases for revelations and the place of divine blessings for a faithful and strong society. Because of their faith and obedience towards God’s commands, they were able to rise up from the humiliating soil they had been resting on, raising the banner of human freedom and salvation of mankind from the domination of the materialistic, tyrannical empires of that time. With the light of wisdom that originated from the Qur’an, they were able to create a huge foundation for human knowledge and

sciences, generously offering it to all of mankind over the centuries. During this time, they created the most valuable scientific works and determined the fate of the human world with their science, politics and culture. All these blessings were from the sincere teachings of Islam during the initial period of the Prophet's divine government; and despite the domination and growth of the evil lineage of monarchies and turning back from the monotheistic era, it still bore its fruits over the centuries for Muslims and humanity alike.

5.4.17 Creating a Social Environment for Work and Effort

The Prophet was a teacher for mankind, and the flag-bearer of education and training, encouraging work and effort in society.

5.4.18 Expanding the Space for Brotherhood and Cooperation

One of the things that the Prophet did during the first few months that he entered Medina, was that he formed a brotherhood pact between the Muslims. When we say we're brothers in Islam, it shouldn't be taken lightly. It means that Muslim are actually like real brothers and are indebted to one another. They have reciprocal rights which they need to respect. The Prophet made this happen.

5.4.19 Integrating Islamic Values into People's Lives

In order for Islamic values and ethics to be completely embedded in society and to blend in with the souls, beliefs and lives of the people, the Prophet of Islam integrated people's lives with Islamic values.

5.4.20 Promoting Optimism While Deterring Pessimism

The Holy Prophet told people, "Don't tell me about my companions. Do not come to me to talk badly about others. When I see people and my companions, I wish to see them with a clear mind." This means he wanted to see the Muslims without any negative thoughts in his head or heart.

It was customary among the Muslims to whisper secrets in the Prophet's ear. A verse was then revealed to the Prophet that forbade them from doing so because it caused distrust amongst others who witnessed this.

5.4.21 Fighting the Spread of Rumors

There's a very important event about this topic which I often think about known as The Event of Ifk.¹ There are a few verses in *Sūrah al-Nūr* that relate to this event. In summary, this event took place when during one of the battles, one of the wives of the Prophet went missing. The Prophet had taken that wife with him, but when

1. *Ifk* refers to something which goes out of its original and natural form. Accusation and lying which are deviations from the truth are called *Ifk*.

they were returning from the battle, he couldn't find her. She had either fallen asleep or gone somewhere. The Muslims found that the Prophet's wife wasn't amongst them. Later on, a Muslim man brought her to Medina. The verses in *Sūrah al-Nūr* talk about the slander and rumors that were spread by some hypocrites and ill-natured individuals in society during this incident. The verses address the Muslims in a very sharp tone about why they didn't act harshly against those who spread these rumors. "Why, when you heard it, did not the believing men and women think good of one another and say, 'This is an obvious falsehood'?"¹ In another verse God states, "If only you had said upon hearing it, 'How can we speak about such a thing?! Glory be to You O Lord! This is a heinous slander!'"²

If we look in the Arabic grammar of these verses, we can see the words that are used scold and severely reprimand the target. So, God is telling the Muslims, "When you heard this rumor, why didn't you tell yourselves, 'We don't have the right to repeat this. This is a great slander?'" In my opinion, this was a significant event in the history of Islam and the time of the Prophet. By this means, the spreading of rumors and interference in the personal affairs of individuals – which create a toxic environment because of the misconceptions and distrust amongst people – were nipped in the bud.

1. The Holy Qur'an (24:12).

2. The Holy Qur'an (24:16).

5.4.22 Eliminating Hatred, Hostility and Enmity

By no means did the Holy Prophet want hatred and enmity to exist amongst the Muslims in the Islamic community. He always endeavored to create peace and love amongst people. Even when the circle of Islam had expanded and the Holy Prophet took control of Mecca, he forgave its citizens, even though they had previously forced him out of the city. The Prophet had suffered for thirteen years because of the Meccans as well as fighting several battles with them. If they were going to treat the victorious army of God's Messenger in the same way as before, there would be no chance of them reconciling for many years to come. Thus, as soon as the Prophet entered Mecca, he said, "I've freed and forgiven all of you." He forgave the Quraysh tribe and it was over.

5.4.23 Creating a Friendly Environment

One of the most important things that the Holy Prophet did was that he created cooperation, sympathy, compassion, and mutual love between the Muslims. While he was alive and present amongst the community, he wouldn't allow anyone – not even a single person – to have hatred and enmity towards another individual. Thus, through wisdom and patience, the Prophet was able to create a healthy environment that was filled with love and kindness.

Regarding his companions, there's a verse in the Qur'an that states, "And those with him [Prophet Muhammad PBUH] are firm with the disbelievers and compassionate

with one another.”¹ The *disbelievers* in this verse is not in reference to the Jews or Christians whom were living peacefully alongside the Prophet in Medina. The Prophet and his companions had a good relationship with these groups; they weren’t regarded as the *disbelievers*. The disbelievers were those like the Quraysh infidels who were constantly waging war against Islam and Islamic Medina. Or for example, saboteurs like the Jews of Banū Qurayzah and Khaybar and other regions, who were constantly traveling everywhere to rally different groups against Islam – they would form armies, spread rumors, and instigate violence. And then there was a third group of disbelievers – those who lived in Medina, appearing as Muslims on the outside, with disbelieving hearts on the inside. They were always in contact with either the first or the second group of disbelievers. So, the aforementioned verse is in reference to these three groups. The verse also states that the companions of the Prophet were kind and merciful towards each other. That was the Islamic way – thus the enemy could never infiltrate into this group of people.

5.4.24 Fighting Indifference

Muslims should be loving and caring, without feeling the slightest indifference towards each other. If you see another Muslim in trouble, you shouldn’t act indifferently towards them and ignore their pain. Cooperation, empathy, compassion, and mutual love amongst the Muslims was one of the greatest achievements made by the Holy Prophet (PBUH).

1. The Holy Qur’an (48:29).

5.4.25 Fight against Ignorant Heresies

Sometimes people instruct or advise others to have good manners, forgive each other, seek justice and show patience and perseverance in the way of God, without being oppressive. Teaching, instructing and advising are all necessary, and the Prophet of Islam taught people lessons about knowledge and the correct way of life. However, sometimes it's more than just teaching; the teacher may behave in such a way that this Islamic duty and behavior becomes a constant element in society; they oppose people's incorrect beliefs; they confront ignorant feelings and the remnants of un-Islamic morals and behaviors. They surprise people and society, and when the time is right, they use the correct methods to create a society and an environment that's entirely blended with morality and good manners.

5.4.26 Leniency towards the Believers; Dealing Authoritatively with the Infidels

This is how Islam describes the Prophet's personality and manners, "It is out of Allah's mercy that you, O Prophet, have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you."¹ In this verse, God is praising the Prophet for being gentle and lenient when dealing with people, adding that he isn't cruel or violent. In another section of the Qur'an, we see the following verse:

1. The Holy Qur'an (3:159).

“O Prophet! Struggle against the disbelievers and the hypocrites, and be firm with them.”¹ As we can see, the former verse talks about the Prophet’s treatment of the believers and his personal morals and ethics, while the latter is for creating law and order in society. In the first verse, being firm or harsh is bad, but in the second verse, it is necessary.

When the Holy Prophet entered Mecca, he was faced with people who had harassed, denied and tortured him for thirteen years and had made life difficult for him; but he told them all they were free to go; he didn’t seek revenge. However, during this trip, he also mentioned some names, saying they had to be killed!² There were

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1. The Holy Qur’an (9:73).
 2. God made his Messenger victorious and allowed him to engage in battle. The Prophet went to Mecca and his companions entered the city from four different directions. God made Mecca halal (permissible) to him for one hour of a day. The Messenger of God then stood up, delivered a sermon, and declared it haram (non-permissible). Abū Ṭālib’s daughter, Umm Hānī gave refuge to her husband’s relatives (Ḥārith ibn Hishām and ‘Abd Allah ibn Abī Rabī‘ah. Her brother, ‘Alī (PBUH) was about to kill them when the Prophet said, “O ‘Alī, we shall give refuge to whoever Umm Hānī has given refuge.” The Prophet pardoned everyone, except for a number of men and women whom he said should be killed, even if they were found clinging to the covers of the Ka’ba. The men were ‘Abd Allah ibn Khaṭal, who had killed one of the companions that the Prophet had sent with him, running his horse over his body and saying “I won’t do as you or Muhammad say.” Another was ‘Abd Allah ibn Sa’d ibn Abī al-Sarḥ al-Āmirī, who was one of the Prophet’s scribes. When he went to Mecca and announced: “I say whatever Muhammad says. I swear to

four men and four women among these individuals.¹ Firmness was necessary here, while a more lenient approach was required towards others.

5.4.27 Interacting with Outsiders

The Holy Prophet signed a treaty with the infidels of Quraysh in Ḥudaybiyyah. He even had some long-term contracts with some of them; so, he had no intention

God, Muhammad is not a prophet. He used to tell me to write ‘The Almighty and Wise One’ but I would write ‘The Gentle and Well-Aware One’ instead. If he were truly a prophet, he would’ve realized it.” His foster brother, ‘Uthmān, sought security for him and spoke to the Prophet about him. The Prophet was silent for a moment. “Why didn’t you kill him?” he asked. “We were waiting for you to make a gesture,” they responded. “Prophets never kill anyone via gestures,” the Prophet told them. There was also Miqyas ibn Ṣubābah whose brother had accidentally been killed by someone. He murdered his brother’s killer and ran his horse over him, even though he had already received blood money from him. Another was Huwayrith ibn Nāqidh ibn Wahab ibn ‘Abd Quṣay who was one of the people who would continuously harass and say awful things about the Prophet in Mecca. The women included: Sārah, the maidservant of Banī al-Muṭṭalib, who mocked and insulted the Prophet; Hind bint ‘Utbah, and two singing slave girls of Ibn Khaṭal, Qaribah, and Fartanah, who ridiculed and swore at the Prophet in their songs.

1. Some like ‘Abd Allah ibn Khaṭal and ‘Abd Allah ibn Sarḥ had apostatized after embracing Islam, while others like Safwan ibn Umayyah and Miqyas ibn Ḥubābah had killed Muslims and a number of innocent people. Some like ‘Ikrimah ibn Abī Jahl were also guilty of instigating sedition and war against the Muslims.

to fight with them; “Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes.”¹ What God is telling the Prophet here is that you can have a good relationship with the disbelievers who don’t have a bad reputation or any other issues with you. You can interact with them with kindness if they haven’t oppressed you or forced you out of your homes.

5.4.28 Youth Oriented

The Holy Prophet has given advice about the youth, made friends with them, and used the youth of his time in performing great tasks. Imam ‘Alī (AS) wasn’t only active during his forties, fifties, or sixties. He started shining from a young age. He is an everlasting role model that all young people can learn from. ‘Alī wasn’t the only person the Prophet made use of during the ten years that he governed the Muslim community; he made the most out of the young people in his society.

When Muṣ‘ab ibn ‘Umayr was martyred in the Battle of Uḥud, the Prophet went up to his body and told his companions, “When this young man was in Mecca, before he became a Muslim, he used to wear the finest, most glorious clothes. All the Meccans would stare at him in amazement. His youth was spent on attending to worthless values; all he cared about was wearing the most luxurious clothes and appearing attractive. Islam transformed this young man into a hero and a meaningful human being.” Long before the Prophet migrated from Mecca to Medina, he sent this young man to Medina so

1. The Holy Qur’an (60:8).

the people of that city could learn the Qur'an from him. There were plenty of old men around the Prophet, but he chose to assign Muṣ'ab with this task. Muṣab ended up being martyred in the Battle of Uḥud, and when his body fell on the scorching sand of the desert, the Prophet went up to him, looked at his dead body, and wept.

When Prophet Muhammad (PBUH) conquered Mecca, he needed to assign a ruler or governor for the city. There were plenty of old men around him, however the Prophet chose a 19-year-old for the job instead. Some started complaining, "Why did you choose him? He's too young!" According to this narration, the Prophet replied, "Those who oppose the appointment of this person as the governor of Mecca, shouldn't use his young age as the reason for their opposition. This isn't a logical reason. If you have another argument, then come forth and say it; but his young age isn't an issue to argue about. The one who is older, isn't necessarily better; but he who is better, is the greater one." 'Better' here means more worthy and deserving. That's what meritocracy is all about.

5.4.29 Seeking Consultations When Making Decisions

The formation of legislatures in their current form has become a common practice in Islamic countries during the past century; but in principle, Islam is the herald and leader of establishing democratic and consultative governments within the framework of revelation and divine laws. The Holy Prophet of Islam acted in accordance with God's command and consulted others when making important decisions for the Islamic

government – “...and consult with them in conducting matters.”¹ Even in some cases when the majority of his companions had a different opinion to him, he would act according to their judgement. Perhaps this was one of the reasons why Islam progressed and grew at such an unprecedented, rapid rate in its early years.

5.4.30 A symbol of All Good Qualities

Today, the Muslim Ummah (community) needs scientific progress; it needs to have trust and confidence in the Almighty God; we need to have healthy relationships and good ethical practices amongst ourselves and treat each other as brothers; we must be forgiving, patient and tolerant with one another. The Holy Prophet was a symbol of all these characteristics – his knowledge and wisdom, his patience and tolerance, his mercy and kindness towards the poor, and his justice towards all members of society. We should learn from him; we need these things. Today, we need to put our trust in the Almighty Lord; we need to rely on Him; we need to trust His divine promises. The Almighty God has promised us that if we try and put in the effort, He will take us towards our goals. If you persevere, you will achieve your goals. Do not feel weak in the face of materialistic lusts. We shouldn't tremble when faced with wealth, status, and all kinds of temptations; we must resist them. These are the things that elevate humanity to the peak of perfection and give honor to a nation; it's what leads a society to true happiness and prosperity and it's what we need. Our Prophet was a symbol of all these characteristics.

1. The Holy Qur'an (3:159).

5.5 The Teachings of Prophet Muhammad (PBUH)

The Holy Prophet created a system which had several main elements. The four major elements were:

5.5.1 Lessons on Wisdom and Knowledge

The first element is clear and unambiguous – knowledge in regards to religion and its rules; knowledge about society and our duties; knowledge in respect to God and his Messenger, and knowledge about nature. It was this wisdom that led to the acquisition of science and knowledge, bringing the Islamic society to the peak of scientific civilization in the fourth century AH. The Prophet didn't allow for any ambiguity. There are some remarkable verses in the Qur'an regarding this. Whenever something vague showed up, a verse was revealed to clear it up.

5.5.2 Behavior towards Family Members

In family life and as a father, this great man – who had fought and suffered a great deal – was so kind, compassionate and affectionate that a man like him could rarely be found amongst ordinary, affectionate people. The Prophet was especially kind towards his grandchildren, Hassan and Hussain. In fact, he very kind towards all children, even the children of strangers. One day when the Prophet was walking towards the mosque, he passed a group of children who were busy playing. One of them turned to the Prophet and said, "O Messenger of Allah! You always put Hassan and

Hussain on your shoulders. We want to ride on your shoulders too.” The Prophet agreed and put one child on his right shoulder and the other one on his left. He walked around the street and then lowered them back down on the ground. Two other children asked to be picked up and carried around in the same manner. One by one the Prophet placed the children on his shoulders. It was prayer time. A passerby or some people who had come out from the mosque to look for the Prophet saw him busy carrying the children around on his shoulders. They rebuked the children and took them down from the Prophet’s shoulders, and he was finally able to go to the mosque. This is one example of how the Prophet treated children. As a father, he was a symbol of love and affection at home. Being busy with hard work or involved in battles and enduring hardships, doesn’t mean we can exempt ourselves from emotions, love and feelings, which are all part of human nature.

There’s a verse in the Qur’an that states, “Do not summon the Messenger as you would summon one another.”¹ God was telling the Muslims not to call the Prophet in the same manner as they called each other, because back then they used to call him by his name: O Muhammad! From then on, they started calling him O Messenger of Allah instead of Muhammad. When the Prophet went home, his daughter, Fāṭimah (SA) greeted him as soon as she saw him. “Hello, O Messenger of Allah!” she said. The Prophet hugged his daughter, caressed her and said, “No, darling. You can call me father. Don’t say O Messenger of Allah. That’s what I prefer.” Whenever he wanted to go on a trip, Fāṭimah

1. The Holy Qur’an (24:63).

would be the last person he would see, and as soon as he returned, the first person he would visit was always Fāṭimah.

But despite all the love he had in his heart for his daughter, Fāṭimah, he told her, “If I hear or find out that you’ve borrowed anything from the treasury, and taken it to your home, you will be punished just like everybody else. I won’t be able to do anything for you on judgement day, my dear Fāṭimah!” Despite all the love and affection that the Prophet had for his children, if justice or any rights were going to be violated by them, he would stand against them.

5.5.3 Behavior of the Officials towards People

Islamic management is the sum of human ethics and managerial authority. The Almighty Lord tells his Messenger to be lenient towards people. “So, pardon them, ask Allah’s forgiveness for them, and consult with them in conducting matters.”¹ When the Muslims were defeated at the Battle of Uḥud, they were upset. God told the Prophet to talk to them and treat them nicely, but that once he’s made a decision, he should put his trust in God and take action – “Once you make a decision, put your trust in Allah.”²

1. The Holy Qur’an (3:159).

2. The Holy Qur’an (3:159).

5.6 Conduct during Battles

5.6.1 Goals and Motives

All of the battles the Prophet was involved in were defensive wars. That doesn't mean the Prophet would just sit and wait for his enemies to attack; that's not what is meant by defensive wars. If the Prophet didn't prepare his army or the weapons that were needed, Islam, the Holy Qur'an, the Prophet and the Muslim Ummah would definitely have been ripped apart during the very first few days; thus, the Prophet had no choice but to fight. "Prepare against them what you believers can of military power and cavalry to deter Allah's enemies."¹

5.6.2 Rules of War

One of the pieces of advice that the Prophet gave to those on the battlefield and to those who went to war was that they should have mercy on the women and children, and behave fairly towards the enemy fighters. He advised them against depriving the enemy of food and water; he also told his men that if anyone from the enemy's side surrendered, or if they declared that they had converted to Islam in the middle of the battlefield, it should be accepted from them. So, his approach was completely void of revenge and violence. He showed the infidels (the ones who approached him without hostility or ill

1. The Holy Qur'an (8:60).

intentions) such love and compassion to the extent that they would feel ashamed of themselves.¹

The Messenger of God united these hearts together and formed a strong group from within them. Even some historians (both Arab and European) who are hostile towards Islam and have decided to ignore the spiritual effects of Islam's victories, can't ignore the fact that when grouped together, Muslims are like the fingers of a hand that move together, clench together, and act like an inseparable element. "Surely Allah loves those who fight in His cause in rows as if they were one concrete structure."² It's just like covering the bases of this building with molten lead. Why lead? When lead is poured at the base of columns, it secures the column

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1. It has been narrated that whenever the Messenger of God wanted to send his army somewhere, he would send them before noon. Imam al-Ṣādiq (PBUH) has stated that whenever the Prophet sent his army anywhere, he would pray for them. He would also advise the army, especially its commander to show piety and be fearful of God." Fight the infidels in the name and way of God, without being devious. Do not be treacherous and don't cut the ears and noses of the corpses. Do not kill any children or anyone who is busy praying in the mountains. Don't set fire to any palm trees, nor should you drown them. Don't cut any fruit trees and do not set fire to any farmland or crops, because you never know when you might need them. Do not kill any animals, unless you want to butcher and eat the ones that are halal and permissible.

Another narration by Imam al-Riḍā states that whenever the Messenger of God deployed his army, after assigning a commander, he would send one of his faithful companions with him to attend to the needs of the army.

2. The Holy Qur'an (61:4).

in place, making it impossible to budge. When being confronted with the enemy on the battlefield, the Muslim army exhibited this kind of foundation; thus, the Prophet won without exception.

The Holy Prophet was a commander. In the past, commanders were located in a place where they would be safe. The reason for this is both obvious and logical; if the commander is easily accessible and gets killed, the entire army on the battlefield will collapse and his army might suffer even more casualties. However, if he is away from the frontlines and half of his army gets killed, he can either lead the other half forward, or save them by retreating. However, the Messenger of God had an extraordinary power. When things got tough on the battlefield and the enemy attacked with full power, even those who were close to the Prophet – such as Imam ‘Alī, Ḥamzah, and several others – couldn’t continue fighting and would turn to the Prophet. At this instance, the Prophet would take the lead and fight in front of his men.

5.6.3 The Manner of Accepting Treaties

In the year 6 AH, the Messenger of God and a group of people went towards Mecca. The Almighty Lord had made a promise to the Prophet and on behalf of God, the Prophet told his people they were going to enter Mecca. The Muslims followed, in the hope that they would be going to Mecca. The enemy blocked their way in a place called Ḥudaybiyyah. They wanted to attack the Muslims and massacre them. The Almighty Lord however, protected the Muslims and both parties ended up signing a peace treaty known as the Treaty

of Ḥudaybiyyah instead. When they were writing the agreement, the Prophet told Imam ‘Alī to write the “Messenger of Allah,” next to the name Muhammad. The other party complained about this. “We don’t believe you’re the Messenger of God,” they said. “Very well then,” said the Prophet. “Erase it.” Imam ‘Alī then said, “But O Messenger of Allah, I don’t have the heart to erase it.” The Prophet replied, “Let me erase it then.” He took the paper from Imam ‘Alī and erased the words with his own hands. The Prophet started this treaty with these words, “In the name of Allah, The Compassionate, The Merciful,” which is an Islamic phrase. The Meccans said, We don’t know this compassionate being that you’re talking about. Write ‘In the name of God’ instead; This was the phrase that the polytheists and infidels of Quraysh used. The Prophet said, “Very well then. You can replace it with *In the name of God*.” All the Muslims were surprised by this. A group of them who were extremists yelled, “O Messenger of Allah! What are you doing? Aren’t we on the right side? Aren’t they on the wrong side? What’s the meaning of this approach you’re taking?” One of the more well-known Muslims proclaimed, “That day I even doubted the prophethood of the Prophet!” Do you know how the Almighty Lord has interpreted this event in the Qur’an? “Indeed, We have granted you a clear triumph O Prophet.”¹ This verse is in reference to the above-mentioned treaty. The clear triumph mentioned here isn’t talking about the battles of Badr, Ḥunayn, Uḥud, or Aḥzāb (the Moat); it’s about the Treaty of Ḥudaybiyyah. In the battles before this treaty, the Prophet was the ultimate conqueror in

1. The Holy Qur’an (48:1).

Badr, he lost the battle in Uḥud, he was besieged in the battle of the Trench, and he was forced to retreat in some other battles. In no mean or form did the Treaty of Ḥudaybiyyah violate the values the Prophet stood for during the battles of Badr and Uḥud. The Prophet had not taken back his word about fighting the infidels and polytheists. His position on these matters hadn't changed, but he did what was best in the interests of the Muslims that day; as he did in the battles of Uḥud and Aḥzab. That's the historical origin of this event.

5.6.4 Treating Prisoners of War

The Christians (from both Arab and non-Arab tribes) who were sometimes taken as prisoners of war during the battles with the Muslims, would be taken to the Prophet. When they saw how lenient and compassionate the Prophet was towards them, it affected them so much that they embraced Islam and the way of the Prophet. This is how compassionate and gentle the Prophet was.

There is war incitement, oppression, injustice, pride, intoxication and irrational behavior in what the Americans are doing; compare that to the Islamic civilization. During the time of the great Muslim caliphs, when they had conquered the western regions of the Islamic world (modern day Rome and Syria), the Muslims treated the Jews and Christians in such a way that many of them decided to convert to Islam. In our country, Iran, a lot of people surrendered, because they could see how merciful and tolerant the Muslims were towards them. So, they became Muslims on their own accord. It has been written down in history that when the Muslims went to Rome, the Jews said, "We swear on

the Torah, that we've never experienced a day better than today."

5.6.5 Dealing with False Beliefs and Social Constraints

"They are the ones who follow the Messenger, the illiterate Prophet, whose description they find in their Torah and the Gospel. He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them."¹

One of the characteristics that God has granted the Prophet is that he removes the shackles from the necks of people and removes the obligations that have been imposed on them. This is a very strange and broad concept. If you consider the situation the religious and non-religious communities were in during that period, you'll notice that these 'obligations' include many false and superstitious beliefs, as well as numerous erroneous social constraints imposed on the people by tyranny or distortion.

5.6.6 Lessons on Science, Ethics, Dignity and Humility

For the Holy Prophet, science is accompanied by ethics; wisdom accompanies governance; worshipping God is accompanied by serving His people; jihad is linked with compassion; loving God (the Creator) is intertwined with

1. The Holy Qur'an (5:157).

loving his creations; dignity accompanies humbleness; progress is associated with foresight; honesty and truth are associated with political complexity; immersion of the soul in the remembrance of God is accompanied by taking care of one's body and inner peace. He makes the best of this world and the hereafter; the superior, divine goals are accompanied by attractive, human goals.

5.6.7 Lessons on Education

The Muslims aren't the only ones who benefited from the Prophet's teachings. We owe him for the knowledge and civilization that is in the world today as well as the progress that humanity has made. This is not what we Muslims claim. All the historians and those who are just, agree that the emergence of a scientific awakening in the Islamic world, caused this awakening to be transferred to other places through journeys, and even via the conquests and wars that were waged.

5.6.8 Lessons of Compassion and Benevolence, Like the Galaxies

The Holy Prophet can be compared to the brightest star that exists in the universe. Why a bright star, and not the sun? Because the sun has a definite body and mass; it is luminous and majestic, but it is a celestial sphere and has a mass. In the stars that you see, there are some that are a galaxy on their own and are thousands of times larger than the galaxies that we observe in the sky during the summer nights. Each galaxy is a collection of thousands of suns and planetary systems. The Great Prophet is

like a galactic being, with thousands of shining spots of virtue in him.

5.6.9 Lessons of Unity

As soon as the Prophet entered the city of Medina, he got to work straight away; he began by building a mosque and then started designing and planning the management policy for his government. If one observes each event separately, they won't understand much. You need to look and see the order in which things work, how much thought has been put into them, and how carefully they have been calculated. The first thing to do is to create unity. Not all of the citizens of Medina converted to Islam; most of them became Muslim, but a few remained non-Muslim. The Holy Prophet established a public collective pact.

5.6.10 Superiority of the Prophet

The Holy Prophet is at the peak of the world of creation in terms of his personality and character – in dimensions that are comprehensible to human beings, such as these great human virtues: wisdom, management, intelligence, generosity, mercy, forgiveness, assertiveness, and other such virtues; but also in dimensions that are higher than the level of the human mind: dimensions showing the manifestation of God's Greatest Name¹ in the Holy Prophet and the closeness of the Prophet to the Almighty Lord, which we've merely heard about; the Almighty

1. al-Ism al-A'zam, the greatest name of Allah, which is secret and supremely powerful.

God and his great Messenger know the actual reality behind it. The Prophet's message is the best and greatest message for the prosperity of mankind – the message of monotheism and elevation of a human's soul.

Chapter 6

Establishing Islamic Civilization

*The
Prophet
of
Mercy*

6.1 Establishing Islamic Civilization

In the early days of Islam, the Holy Prophet and his companions, as well as his noble successors, were able to establish a great historical civilization by putting their trust in God. They were seemingly small compared to the great powers of their time; however, their faith gave them such strength and power that they were able to create a great, significant part of history for many centuries. Why shouldn't we be able to do the same? There's just one condition – having faith. “So, do not become weak, nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”¹

The Prophet laid the foundation of a grand civilization within ten years. He developed his people and got them working in such a way that despite their small population,² they were able to lay the foundations of this great civilization. In the fourth century after the Prophet's Hijrah (tenth and eleventh century AD), Europe was in the medieval period, also known as the Dark Ages. During this century, the Islamic government and civilization were established, which paved the way for some of history's greatest personalities, such as Avicenna, al-Fārābī, al-Kh^wārazmī, and many others. Many Islamic governments and political powers emerged in the world – from all over Asia to the heart of Europe; to Andalusia (modern-day Spain) and even Africa.

A phenomenon has occurred in history which would be impossible to solve with ordinary historical

1. The Holy Qur'an (3:139).

2. In the beginning, his entire nation consisted of only the few thousand people who lived in Medina.

equations; a nation that was deprived of the basic needs of a human civilization, managed to lay the foundation for the creation of the greatest human civilizations on earth – and that was the Islamic movement.

Who creates civilizations? The Ancient Greek and Roman civilizations, which Europe still brags about, were built step by step. How can a great civilization suddenly emerge from a desert? How is it even possible? But that's what happened with Islam. Some weren't even literate, but they ended up reading all sorts of books and developing scientific theories; these theories would rank first in the competition between different scientific opinions across the world. We can see a long journey that leads to this.

6.1.1 Providing a Permanent, Comprehensive Model

The era during which the Prophet was in Medina, was the period where the foundations of the Islamic system were laid and a model of Islamic governance for all ages of human history was built. This model, is a perfect model – the likes of which have not been witnessed during any other era; thus, by observing this model, different parameters can be identified. Humans and Muslims should use these parameters to judge different people and systems. The extent to which they can continue, or how close they get to reaching that ideal model, depends on their efforts. The Prophet set an example in history and offered it to all mankind to use.

The world the Holy Prophet had to face when he was appointed by God as his Messenger, was a dark one. He endured many struggles and difficulties to warn

humanity against ignorance, superstition, corruption, oppression, bullying, and destructive prejudices. He called on them to refrain from taking advantage of each other. The Prophet practically changed the practices of humans and brought about a new system and situation in the world. Of course, God's final messenger wasn't sent to change the entire world. He needed to pass this practical method and perfect example from God to man, so people could integrate it into their lives and use it in every moment. Seeing who used it and who chose not to is a different issue. The Messenger of God fulfilled his mission in the best possible way.

6.1.2 Revealing the Message of Freedom, Awakening, and Prosperity

The Prophet's main purpose when migrating to Medina was to fight the oppressive, tyrannical, and corrupt political, economic, and social environment that was prevalent throughout the world at that time. His goal wasn't just to fight against the infidels in Mecca; it was a global matter. The Holy Prophet pursued this goal and sowed the seeds of thought and belief wherever he found was suitable, with the hope that at the right time, these seeds would sprout. The goal was for the message of freedom, awakening, and prosperity to reach everyone's hearts. This wasn't possible without creating the model of an ideal system first. Thus, the Prophet went to Medina to create this exemplary system.

The Prophet's migration to Medina¹ was like a pleasant, spring breeze which had wrapped itself in the atmosphere of the city. All the citizens of the city could feel that a new beginning had taken place – their hearts had awakened. After the Prophet entered Medina, this gentle breeze and enthusiasm turned into a storm in people's hearts, causing a transition inside them. They suddenly felt that their beliefs, emotions, tribal affiliations, and prejudices had disappeared in the expressions, behavior, and words of this man. They felt they had become acquainted with a new gateway that led to moral understanding and the realities of the world. This storm initially created a revolution in their hearts, and gradually spread to cities outside Medina. It then conquered the natural fortress of Mecca and eventually set out for long journeys, reaching the depths of the two major empires of that time. Wherever it went, it moved people's hearts and created a revolution within them.

6.2 The Framework for Building a Civilization

6.2.1 Correct Thoughts and Beliefs

The formation of such a system, needs to be based on human thoughts and beliefs. First of all, there needs to be correct beliefs and ideas in order for this system to be based on them. The Prophet expressed these thoughts and ideas in the form of the words monotheism, human dignity, and other Islamic teachings in the thirteen years

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1. Medina was originally named Yathrib, but it changed to Madīna al-Nabī (the City of the Prophet), commonly simplified as Medina, after the Prophet's migration

that he spent in Mecca; later on in Medina, he constantly explained and taught people these ideas and teachings (which are the foundations of this system) until the last moments of his life.

6.2.2 Educating Certain People

Before the time of the Prophet and the beginning of his Islamic mission, the likes of Abū Dharr, Miqdād, ‘Ammār were misled and ignorant people; they lived like barbaric animals, just like all the other people. But the dawn of Islam transformed ‘Ammār into such a noble person that he spent his long life (about 90 years) serving Islam and constantly striving in the way of God. Islam also built grand characters out of Miqdād and Abū Dharr and all the other great people. Who were these people? They used to be ignorant, undeveloped human beings.

6.2.3 Building a Nation (Muslim Community)

It took ten years to build an Islamic community, and it wasn’t just political; one part of it was political, but the majority of it was educating each individual person. “He is the One Who raised for the illiterate people a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book [i.e., the Qur’an] and wisdom.”¹

Each individual heart would be educated by the Prophet. The Messenger of God would instill knowledge and awareness in each of their minds. “Wisdom,” as mentioned in the above verse is at a higher level.

1. The Holy Qur’an (62:2).

The Prophet didn't just teach people laws, rules and regulations, but he also taught them wisdom, opening their eyes to the realities of the universe. The Prophet moved forward in this manner for ten years. On one hand, he had to take care of politics, manage the government, defend the unity of the Islamic society, expand the scope of Islam, and open the way for groups outside Medina to gradually enter the enlightened realm of Islam and its teachings; on the other hand, he had a responsibility to educate people individually; these two matters are inseparable.

6.3 The Main Elements in the Prophet's Governance

6.3.1 Transparency and Clarity

The Holy Prophet created a system that had a few main elements: the first being clear, unambiguous knowledge. It was this knowledge that led to the acquisition of science, taking the Islamic society to the peak of scientific civilization in the fourth century AH. The Prophet wouldn't allow for any ambiguity. Whenever anything was vague, a verse would be revealed to clear up the ambiguity.

6.3.2 Absolute and Unwavering Commitment to Justice

The second main element was absolute, undeniable justice; justice in judgment, justice in public privileges (facilities that belong to all people and should be shared

fairly among them), justice in the implementation of divine limits, justice in giving and receiving positions and responsibilities. However, justice is different to equality; the two shouldn't be mistaken for each other. Sometimes equality is actually injustice. Justice means putting everything in its correct place and giving people their rights. At the time of the Prophet, no one in the Islamic society remained outside the framework of justice.

Justice and fairness – his actions were based on justice and fairness, and giving people their rights without any exceptions.

The Prophet's purpose from the very beginning was to create a peaceful environment for people to live in; i.e., a world in which those who are weak do not get oppressed or torn apart by those who are in power; a world where the weak aren't deprived and war doesn't rule; this is the 'justice and fairness' that the phrases in the Qur'an, hadiths (narrations) and religious sayings refer to; it's mankind's greatest desire.

He created a thoughtful, well-informed, society with the highest level of social justice. There may have been certain individuals abusing others somewhere in that society, but that is not enough to say there was a lack of social justice there. The governance of social justice is the standard which determines its presence or absence. In a society where the laws and rules are fair, the leaders are just and the intentions are just, the society will move towards social justice. It might take some time for this to happen, but it will eventually lead to it. The Holy Prophet created this situation. He wouldn't accept the slightest bit of injustice. He set an example, and its

results were witnessed in Islamic societies even after his death. During the period of Imam ‘Ali’s (AS) caliphate, the Commander of the Believers¹ also displayed the same ultimate form of justice in the Islamic world at that time.

6.3.3 Complete, Monotheistic Worship of God

The third key element in the Prophet’s system was the complete, monotheistic worship of God; i.e., worshipping God while performing personal tasks, worshipping Him during prayers with the intent of getting closer to God, worshipping the Lord in the formation of a society, in the system of government, in people’s lifestyles, and in social events.

6.3.4 Passionate Love and Affection

The presence of passionate love and affection is one of the main characteristics of an Islamic society; love towards God and God’s love towards people; “...a people He will love and who will love Him;”² “Surely Allah loves those who always turn to Him in repentance and those who purify themselves;”³ “Say, O Prophet, ‘If you sincerely love Allah, then follow me; Allah will love you’”⁴. So, love and affection are very important – the love for your spouse, the love for your child; it is recommended to kiss your children and be kind and affectionate towards them; it is a virtuous act in Islam to

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1. Commander of the Believers was a title given to Imam ‘Ali (PBUH).
 2. The Holy Qur’an (5:54).
 3. The Holy Qur’an (2:222).
 4. The Holy Qur’an (3:31).

show affection and love to your spouse; it is virtuous to show kindness towards your brothers in Islam and also to love the Prophet and members of his household; “I do not ask you for a reward for this message – only honor for our kinship.”¹

When the Muslims conquered the western regions of the Islamic world – i.e., the areas in Rome and modern-day Syria – they treated the Jews and Christians in such a loving manner that many of them converted to Islam. Many people in Iran also surrendered to them without resisting and converted on their own accord because they saw how kind, tolerant and merciful the Muslims were towards their enemies.

6.3.5 Purification and Educating People

“...Purifying them and teaching them the Book and wisdom.”² The knowledge of the Book and wisdom exists at a supreme level in the Holy Prophet. ‘Purifying them’ implies that the Prophet’s soul has been purified to the highest level possible in the nature of humans. It is with this power that he has been able to lead the world towards purification of the soul. This is something that is unfamiliar to the leaders of different schools of thought and the leaders of various philosophical, social, and political subjects. Different thoughts occur to them; they comprehend certain things in their minds and pass it on to people; some learn from them, while others don’t; this is different to the way of the prophets.

1. The Holy Qur’an (42:23).

2. The Holy Qur’an (3:164).

A society that wants to grow and establish the correct kind of Islamic morals, requires this method. Perhaps in a few verses of the Qur'an where 'purifying them' comes before or after the words 'teaching them,' this is what purification refers to; cleaning, liberating, purifying the souls of the people. This purification is similar to how a physician doesn't just tell his patient what to do; but he takes the patient to a special place and gives them whatever they need, while taking away anything that might be harmful to the patient's health. The Holy Prophet followed this method for the duration of his prophethood, which was twenty-three years, and especially more so during the ten years that he was living in Medina where he had established his Islamic government.

The main purpose of all the prophets, from the first to the last, was to educate and purify people. "...Teaching them the Book and wisdom."¹ They educated humans both intellectually and spiritually.

6.3.6 Struggle and Sacrifice in the Way of God

In our day and time, martyrdom and sacrificing oneself in the way of God is more valuable than any other time in history. Both these endeavors have always been considered great and honorable, but there are times and conditions where they become even more valuable and important. For example, during the initial years of Islam, sacrifice was truly more valuable; the reason being that at that time, Islam was like a sapling and had it not

1. The Holy Qur'an (3:164).

been for the sacrifices that certain individuals made, the enemies might've been able to uproot it.

During the time of Imam Husain (AS), the sacrifice and martyrdoms had added value in them, because during that period the hard work of the Prophet was on the verge of being destroyed. Husain, the son of 'Alī, and his faithful companions, prevented such a thing from happening.

6.3.7 Faith and Spirituality

The real motive and driving force in the Prophet's system is the faith that springs from people's hearts and minds, moving their hands, arms, legs, and entire existence in the right direction. So, the first parameter is to strengthen the spirit of faith and spirituality in people, while teaching them the correct beliefs and thoughts. Prophet Muhammad (PBUH) began doing this in Mecca and powerfully raised its flag when he went to Medina.

If a person finds the way that will lead him to God and learns how to perform his tasks in the way of the Lord, that's when he'll realize how his passion for what he does makes it so much easier; that's how the Islamic civilization was born. That's how the architects were when designing a building, or the workers when laying bricks, or the army commander when sitting in the main station, or the soldier while marching on the front lines, or the security guard while protecting the people, or the religious scholar when teaching his lessons, or the political leader when making a political decision. They all work in the way of God. Can such a nation fall behind in their lives? Will a country like that witness

the slightest bit of insult or humiliation? Would anyone dare to oppress such a nation?

6.3.8 Science and Knowledge

In the Prophet's system, everything is based on knowledge, enlightenment, awareness and awakening. No one is pushed forward blindly; they transform those who are passive into active human beings by providing them with the right knowledge, insight and power of discernment.

Islam has prescribed the notion of 'learning' as a duty for all people. The least a person should do is to learn about the mandatory aspects of his religion, and whatever is needed for a person to learn about his religious duties. Following that, learning things that can help a person in their daily activities and main obligations is also necessary. Thus, learning is a never-ending obligation.

6.3.9 Peace and Brotherhood

In the Prophet's system, conflicts arising from superstitious, personal and selfish motives are despised and fought against. The environment should be one that welcomes friendship, brotherhood and empathy.

During the initial years of Islam, due to the teachings of the Prophet, the environment that the Islamic society was set in was one in which there was mutual trust amongst the people.

6.3.10 Integrity

Integrity purifies human beings, keeping them away from corruption and immoralities. It creates a purified person with morals and good virtues; "...purifying them, and teaching them the Book and wisdom."¹ Purification of the soul is one of those main pillars; i.e., the Prophet worked on each individual to educate and turn them into the best person they could possibly be.

6.3.11 Authority and Honor

The Prophet's society and system are not submissive, nor does it rely on others; it doesn't follow other people, nor does it beg them for help. It has honor, authority, and is decisive; when it realizes what's in its interests, it will do its best to achieve what it needs and move forward.

6.3.12 Work, Movement and Constant Progress

Pausing does not exist in the Prophet's system. There is always the need for movement, work, and progress. There will never be a time where we can say, "We're done, now let's take a rest." That won't happen; but this kind of effort is enjoyable and pleasant; it's not tiring, boring, or tedious. This kind of effort gives people joy, energy and excitement.

The Holy Prophet used different ways to instill a working spirit in people. Sometimes if he stumbled upon an unemployed young person, he would tell them, "God is not pleased with a young person who wastes his life without a job."

1. The Holy Qur'an (3:164).

As soon as the Prophet entered Medina, he began his work. One of the most incredible things about his life is that he did not waste a single moment of those ten years. The Prophet never ceased to shine the light of spirituality, guidance, and education. When he was awake, when he was asleep, the times he spent at the mosque, on the battlefield, at home, at the market, with his family; wherever he was, was filled with lessons. A life like that is truly a blessed one! He was a person who influenced people throughout history. Ten years of his life were filled with political and social efforts. What a blessed life!

6.3.13 Universality of Rules

The period in which the Prophet was in Medina, was the era for laying the foundation of the Islamic system and building a model and example of Islamic rule for all ages and people throughout history. This model is a complete one, the like of which has never been seen throughout the ages; thus, we can identify the parameters by observing this perfect model. These parameters are signs for humans and Muslims and can be used as standards to judge different people and systems.

This birth was the beginning of divine mercy for the history of mankind. In the Qur'an, the existence of the Prophet is interpreted as 'a mercy for all that exists.'¹ This mercy is boundless; it includes education, purification, guiding people on the right path and helping them improve both financially and spiritually. It's also not limited to the people of that time, but it

1. The Holy Qur'an (21:107).

applies to everyone in history; "...along with others of them who have not yet joined them in faith. For He is the Almighty, All-Wise."¹ The way to reach that goal is to practice the teachings and guidelines that Islam has determined for humans.

1. The Holy Qur'an (62:3).

Chapter 7

Interactions with the Holy Prophet (PBUH)

*The
Prophet
of
Mercy*

7.1 The Enemy's Efforts to Ruin the Prophet's (PBUH) Image

The sworn enemies of Islam realized that one of the ways to fight Islam was to ruin the Prophet's image, and they attempted many things in that regard.

Today, the enemy has been working continuously in different ways to eradicate the character of the Prophet from the minds of the liberated people in this world. There are many people in the world whom, if they get to know the Prophet of Islam in the same way as Muslims do, or even less, (i.e., if they just sense an outline of his enlightened face in their hearts) their beliefs and tendencies towards Islam and spirituality will be guaranteed. That's what we need to focus on.

A few thousand years after the time of Prophet Abraham, God told people, "You already have an excellent example in Abraham and those with him."¹

So, he's telling the Muslims that Abraham can also serve as a role model for them. At that time, a thousand years had passed since Abraham's death, but the Qur'an revived his name again. The Qur'an also refers to Prophet Muhammad as a role model for humans, "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often."² Why is God introducing the Prophet as a role model? Because if the memory of those like Abraham or our Prophet stays alive amongst people, it will provide them with honor, dignity, and life lessons. Many individuals tried wiping out the memory

1. The Holy Quran (60:4).

2. The Holy Quran (33:21).

of the Prophet from people's minds. When two or three decades had passed since the Prophet's demise, there were some who would chew chains out of rage when they heard his name mentioned in the Adhan (call to prayer);¹ because they knew that wherever Prophet Muhammad's name was mentioned, there would be monotheistic

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1. There's a narration about Mu'āwiyah from Muṭarrāf ibn al-Mughīrah ibn Shu'bah, "My father and I went to see Mu'āwiyah. My father talked to him, then came back to me and told me about Mu'āwiyah's wisdom. He was surprised by Mu'āwiyah's behavior. One evening he came home and I saw that he hadn't eaten his dinner. He seemed upset. I waited a while and assumed his sorrow might be because of something that had happened to us. I asked, "Why are you upset tonight?" "I've just come back from seeing the filthiest person ever," he replied. "What happened?" I asked. "I was with Mu'āwiyah. I said to him: 'O Commander of the believers, it is your time to rule now, and since you're getting old it would be great if you could deliver justice and show kindness towards your relatives from the tribe of Banī Hāshim. They are no longer a threat to you.' He turned to me and said, 'Alas, alas. That brother was able to rule with a team and he delivered justice and did so and so, but when he died, his name died with him, unless someone states that after Abū Bakr another brother of ours became ruler and worked hard for ten years, but as soon as he died, his name also died with him; unless someone states that after Umar, Uthman became ruler and did everything he could, but when he died, his name died with him and so did the memory of how they treated him. However, that Hāshimī brother of ours is remembered five times each day during the Adhan when people say "I testify that Muhammad is the Messenger of Allah." So, what are people going to remember me by? I swear to God, there will be nothing left of us when we get buried.'"

desires, monotheistic practices, monotheistic struggles, and the dignity of monotheist Muslims.

7.1.1 The Medieval Period

It is no coincidence that in recent years, we've seen the Holy Prophet getting insulted as in the Middle Ages and during the Orientalism era. During the Medieval Period, the Christian priests insulted Prophet Muhammad (PBUH) in their writings, speeches, and works of art. The period when Orientalist historiography became popular, they too insulted the Prophet in their works. In the past century, we've seen these insults getting repeated by non-Muslim Orientalists in the West.

7.1.2 The Modern Era

A long time has passed since then, but recently the insults have started again. In the past few years, man has witnessed a sinister media attack and cultural invasion on the character of the Holy Prophet from all over the world.

However, when a religion like Islam is sacred to a society of over one billion people, leading that society to move forward, insulting it is truly a difficult task. They don't dare insult Islam directly; that's why we see that even the presidents of the USA and some other arrogant countries don't dare to insult Islam, nor do they show their enmity in an obvious manner. So instead, they thought of another way – to find people wholly act as their shield, asking them to insult Islam in the guise of intellectuals, poets and writers. They hope that this way,

insults to Islam will gradually become common practice, and it all began with *The Satanic Verses*.¹

1. *The Satanic Verses* is a blasphemous novel, written by British-Indian author Salman Rushdie. It insults the Prophet and the Qur'an. The title of the novel is in reference to The Story of the Cranes with its authenticity being rejected by Muslim scholars. Many sources that have been written about the history of Islam and the Messenger of Allah (PBUH) criticize this legend. According to the narration, the Prophet supposedly uttered some words that were evil temptations while reciting verses 53:19-20.

In this book, The Messenger of God (PBUH) is referred to as Mahound and Mecca is labeled as Jahilia; it considers the Holy Qur'an a mixture of stories, myths and evil ideas; it also insults some of the Prophet's companions and accuses his wives of immoral behavior.

When this novel was published on October 25, 1988, it sparked many protests by Muslims, Christians and Jews. Muslims in various countries such as India, Pakistan, Italy, Canada and Egypt attended rallies in protest against Salman Rushdie and his book. They also set fire to some bookstores that were distributing the novel. The official Vatican newspaper condemned Rushdie and his book. Ashkenazi Jewish rabbi, Ephraim Shabira, called for the banning of *The Satanic Verses* in Israel. On February 16, 1988, the founder of Iran's Islamic revolution, Imam Khomeini, condemned Rushdie and issued a fatwa, calling for his execution. He announced that any person who got killed in the way of Salman Rushdie's execution, would be declared a martyr.

"In the name of God, We are from Allah and to Him we shall return:

I am informing all brave Muslims of the world that the author of *The Satanic Verses*, a text written, edited, and published against Islam, the Prophet of Islam, and the

The apostate who wrote it published it initially in the UK, and magazines in the US started promoting it shortly afterwards. Back then, I used to see the magazines that would come here from the US, and I wondered to myself, what is this book that they're trying so hard to

Qur'an, along with all the editors and publishers aware of its contents, are condemned to death. I call on all valiant Muslims wherever they may be in the world to kill them without delay, so that no one will dare insult the sacred beliefs of Muslims henceforth. Whoever is killed in this cause will be a martyr, God Willing. Meanwhile if someone has access to the author of the book but is incapable of carrying out the execution, he should inform the people so that [Rushdie] is punished for his actions.

May peace and blessings of Allah be upon you,
Ruhollah al-Musavi al-Khomeini”

In another statement, Salman Rushdie's repentance was deemed unacceptable:

“In the name of God,

[The foreign colonial mass media have falsely made attributions to officials of the Islamic Republic that the death sentence will be revoked if the author of *The Satanic Verses* repents. Imam Khomeini has rejected their statements, stating that ‘even if Salman Rushdie happens to repent, becoming an ascetic, it is still obligatory for all Muslims to use their lives and wealth to send him to hell. If a non-Muslim is aware of his whereabouts and has the power to execute him quicker than the Muslims, it is obligatory for the Muslims to offer them whatever payment they wish as a reward for this act.”

Following the ruling of Imam Khomeini, Salman Rushdie was forced to live in hiding. He apologized for upsetting the Muslim population, but it wasn't enough to free him from the consequences of the death sentence.

promote? There were so many other books that were published, but there was a good reason why the Western mainstream media – largely owned by the Zionists in the world – had united to promote this certain book. What was the book about? It soon became clear what it was about; this book was written to pave the way for insults against Islam and break the taboo of mocking the Prophet. It was a fictional novel; the book mentions the Prophet's name, as well as his wives and companions, insulting them in awfully rude, abhorrent ways. What they wanted was for this book to gain popularity so that people would read it, gradually thinking it would be normal to insult Islam. However, their insults were met with the decisive response and reaction of Muslims all around the world; foremost the great leader, Imam Khomeini, who called for the killing of that devil.

Whenever the Zionists and the governments under their influence – the arrogant powers, headed by the US – want to fight with the Muslim Ummah, they target the great and honorable Prophet of Islam. What does such a thing imply? They do this because the remembrance of Prophet Muhammad (PBUH), his name, his birth, his migration, his ten-year governance of Medina, and every single one of his teachings, are all lessons for Muslims today if they reflect and ponder on them; it opens the door to life. The Prophet is an inspiration for the Muslim Ummah and the Zionists know this. That is why they stand in front of the Prophet. They are afraid of the awakening of Muslim nations and the power of a society that has over one and a half billion Muslims across the world. The source of the greatest blessings for humanity gets insulted by their mercenaries in their media, by their

politicians, and in their books. This should awaken us Muslims. We need to understand that a treasure lies for us in the existence of the Prophet, his personality, in the memories of the Prophet's life, in his migrations, in his struggles, in his biography, and in his oral and practical lessons. If we make use of this treasure, the Islamic Ummah will achieve a position that will not allow their enemies to bully and oppress them anymore or put them under any sort of pressure. It will prevent them from getting threatened. This is a lesson for us.

7.2 The Enemy's Goals When Insulting the Holy Prophet (PBUH)

7.2.1 Demoralizing the Prophet's Followers

The Almighty God consoles the Prophet by telling him, "And indeed (many) Messengers before you were ridiculed but those who mocked them were overtaken by what they used to ridicule."¹

In these verses, God is telling the Prophet, O dear one! O Messenger! If you see them ridiculing or insulting or underestimating you, they're just trying to weaken your follower's spirits with these insults. Don't be surprised; all the prophets have encountered this.

The day that the arrogant powers started promoting Salman Rushdie's story, it was so they could use his Satanic book to weaken the spirit of the Muslims, at least in some parts of the world. They thought that the swearing and slandering in the book would weaken the

1. The Holy Quran (6:10).

Muslims. This act did nothing but destroy them. Imam Khomeini's reaction towards this plot was so decisive and striking that it caught them all by surprise. They were trying to weaken the faith of the Muslims by publishing and promoting that book.

You might not know, but I had seen it; because they would bring me the magazines. For about a month or so, the book was advertised so widely in Western publications, especially American magazines, that whoever saw it would immediately realize there was a plot behind it. There was no reason for them to talk about a book so much, no matter how good it was. They wrote about it in magazines, analyzed it, talked about its sales, its publisher, and its content. They wrote summaries about it, took pictures of it, distributed it everywhere and laughed at all the Muslims! Everyone could tell it wasn't normal. They used controversies to make the book popular in the hope that they might be able to weaken the faith of the Muslims.

We attribute all this blasphemy to America and its mercenary aides and we consider the true nations and scholars of Islam to be far from it. Thus, this is one of the issues that must be resolved with vigilance from the Muslims. They shouldn't give the enemies the opportunity to invade them.

7.2.2 The Enemy's Fear of the Message of Monotheism, Justice and Islamic Freedom Being Spread

If we see today that the Prophet is being insulted in the literature of some Western countries or in the writing and words of politicians from all over the Western world, the

issue is the same issue of ignorance that existed in the first era. Whoever opposes the Prophet today, insulting his name and the memory of that noble man, they are against his message of monotheism, justice and the freedom that he brought to humanity. All those who attained power and wealth for themselves by oppressing, deceiving, bullying, belittling, and enslaving people, are against this message. They are against the message of monotheism – the message that calls upon people to worship the one and only God. Whoever becomes a servant of the one God, will not become a servant of the gods of wealth and oppression. Those who have regulated their lives on the basis of discrimination between nations and human beings, do not like the message of the Prophet's justice. They fight against it. These enmities used to be a sign of weakness and fear back then, and they remain a sign of the same things today. Those who oppose, resent and insult the Prophet and his religion, don't engage in this inappropriate behavior from a position of power, but a position of weakness. Previously, they felt threatened by the Prophet's message of monotheism and justice, while today they see Islam as a threat since the hearts of humans all over the world are spiritually thirsty, with people hating the coercion of those in power. They feel threatened since Islam holds the banner of justice and equality; it raises the flag of spirituality, inviting people across the world to put their trust in God. It invites those who are tired of materialistic systems to this religion. Today, the arrogant powers and their mercenaries across the world, insult the Prophet out of fear; this is a sign of their defeat, and not a sign of their strength and power.

Letter of Ayatollah Seyyed Ali Khamenei
to the Youth in Europe and North America

The
Prophet
of
Mercy

21/01/2015

In the name of God, The Beneficent, The Merciful
To the Youth in Europe and North America,

The recent events in France and similar ones in some other Western countries have convinced me to directly talk to you about them. I am addressing you, [the youth], not because I overlook your parents, rather it is because the future of your nations and countries will be in your hands; and also, I find that the sense of quest for truth is more vigorous and attentive in your hearts.

I don't address your politicians and statesmen either in this writing because I believe that they have consciously separated the route of politics from the path of righteousness and truth.

I would like to talk to you about Islam, particularly the image that is presented to you as Islam. Many attempts have been made over the past two decades, almost since the disintegration of the Soviet Union, to place this great religion in the seat of a horrifying enemy. The provocation of a feeling of horror and hatred and its utilization has unfortunately a long record in the political history of the West.

Here, I don't want to deal with the different phobias with which the Western nations have thus far been indoctrinated. A cursory review of recent critical studies of history would bring home to you the fact that the Western governments' insincere and hypocritical

treatment of other nations and cultures has been censured in new historiographies.

The histories of the United States and Europe are ashamed of slavery, embarrassed by the colonial period and chagrined at the oppression of people of color and non-Christians. Your researchers and historians are deeply ashamed of the bloodsheds wrought in the name of religion between the Catholics and Protestants or in the name of nationality and ethnicity during the First and Second World Wars. This approach is admirable.

By mentioning a fraction of this long list, I don't want to reproach history; rather I would like you to ask your intellectuals as to why the public conscience in the West awakens and comes to its senses after a delay of several decades or centuries. Why should the revision of collective conscience apply to the distant past and not to the current problems? Why is it that attempts are made to prevent public awareness regarding an important issue such as the treatment of Islamic culture and thought?

You know well that humiliation and spreading hatred and illusionary fear of the 'other' have been the common base of all those oppressive profiteers. Now, I would like you to ask yourself why the old policy of spreading 'phobia' and hatred has targeted Islam and Muslims with an unprecedented intensity. Why does the power structure in the world want Islamic thought to be marginalized and remain latent? What concepts and values in Islam disturb the programs of the super powers and what interests are safeguarded in the shadow of distorting the image of Islam? Hence, my first request is: Study and research the incentives behind this widespread tarnishing of the image of Islam.

My second request is that in reaction to the flood of prejudgments and disinformation campaigns, try to gain a direct and firsthand knowledge of this religion. The right logic requires that you understand the nature and essence of what they are frightening you about and want you to keep away from.

I don't insist that you accept my reading or any other reading of Islam. What I want to say is: Don't allow this dynamic and effective reality in today's world to be introduced to you through resentments and prejudices. Don't allow them to hypocritically introduce their own recruited terrorists as representatives of Islam.

Receive knowledge of Islam from its primary and original sources. Gain information about Islam through the Qur'an and the life of its great Prophet. I would like to ask you whether you have directly read the Qur'an of the Muslims. Have you studied the teachings of the Prophet of Islam and his humane, ethical doctrines? Have you ever received the message of Islam from any sources other than the media?

Have you ever asked yourself how and on the basis of which values has Islam established the greatest scientific and intellectual civilization of the world and raised the most distinguished scientists and intellectuals throughout several centuries?

I would like you not to allow the derogatory and offensive image-buildings to create an emotional gulf between you and the reality, taking away the possibility of an impartial judgment from you. Today, the communication media have removed the geographical borders. Hence, don't allow them to besiege you within fabricated and mental borders.

Although no one can individually fill the created gaps, each one of you can construct a bridge of thought and fairness over the gaps to illuminate yourself and your surrounding environment. While this preplanned challenge between Islam and you, the youth, is undesirable, it can raise new questions in your curious and inquiring minds. Attempts to find answers to these questions will provide you with an appropriate opportunity to discover new truths.

Therefore, don't miss the opportunity to gain proper, correct and unbiased understanding of Islam so that hopefully, due to your sense of responsibility toward the truth, future generations would write the history of this current interaction between Islam and the West with a clearer conscience and lesser resentment.

Seyyed Ali Khamenei

21 January, 2015

Letter of Ayatollah Seyyed Ali Khamenei
to the Youth in Western Countries

The
Prophet
of
Mercy

29/11/2015

In the Name of Allah, the Compassionate, the Merciful
To all the youth in Western countries,

The bitter incidents triggered by blind terrorism in France motivated me once more to talk to you, young people. In my view, it is regrettable that such events provide the ground for dialogue, but the reality is that if [such] painful issues do not provide the ground for finding a solution and a venue for consultation, the ensuing damage will double.

The suffering of every human being in any spot in the world is per se sorrowful for his fellow humans. The scene of a child dying before the eyes of his beloved ones, a mother whose family's happiness turns into mourning, a husband carrying the lifeless body of his wife to somewhere hastily, or a spectator who is not aware that he is going to see the last sequence of his life in moments, are not scenes which would not stir human sentiments and feelings.

Anybody endowed with affection and humanity is affected and touched by these scenes, whether they occur in France, in Palestine, in Iraq, in Lebanon or in Syria. Definitely, one and a half billion Muslims share this feeling and abhor and loathe the perpetrators of these tragedies. But the important question is that if today's sufferings do not end in building a better and safer future, they will be reduced to mere bitter and fruitless

memories. I believe that this is only you, the youth, who by learning lessons from today's hardships, will be able to find new solutions for building the future, and block off-roads which have led the West to this current position.

It is true that today, terrorism is the pain we and you share, but it is necessary for you to know that the insecurity and anxiety that you felt in the recent incidents differ on two major grounds with the pain that people in Iraq, Yemen, Syria and Afghanistan have endured throughout successive years. First of all, the Muslim world has been victim to terrorism and violence more extensively, on a much larger scale, and for a much longer period of time, and the second difference is that unfortunately, these acts of violence have always been supported by big powers in different ways and an effective manner.

Today, barely is someone unaware of the United States of America's role in the creation or strengthening and arming of al-Qaeda, Taliban and their ominous followers. Alongside this direct support, the palpable and known supporters of Takfiri terrorism, despite having the most primitive political establishments, have always been among the allies of the West, and that is while the most progressive and the clearest thoughts born out of dynamic democracies in the region have been ruthlessly suppressed. The West's double-standards vis-à-vis the movement of awakening in the Muslim world is a telling example of contradiction in the Western policies.

Another aspect of this contradiction is seen in the [West's] support for Israel's state terrorism. The oppressed people of Palestine have been experiencing the worst kind of terrorism for more than 60 years. If the

people in Europe have been taking refuge in their homes and been avoiding gatherings and crowded centers [only] for a number of days, it has been for tens of years that a Palestinian family has not been safe from the Zionist regime's carnage and destruction machine even at its own home. What kind of violence could be compared today with the Zionist regime's settlement construction in terms of its intense brutality?

Without having ever been seriously and effectively blamed by its influential allies, or at least the self-declared independent international institutions, this regime has been demolishing the homes of Palestinians and destroying their orchards and farmlands on a daily basis without even giving them time to move their living properties or collect their crops, and all this is often taking place before the terrified and tearful eyes of women and children, who witness the beating and injury of their family members and, in some cases, their transfer to notorious torture chambers. Do you know any other act of brutality on the same scale and dimension and at this rate of persistence in today's world? If shooting at a woman in the middle of the street only for having protested at a soldier armed to the teeth is not terrorism, so what is it? Should this barbarism not be labeled as extremism just because it is being committed by the military forces of an occupying government? Or maybe these images should no longer stir our conscience only because they have been constantly seen on TV screens for 60 years?

Military campaigns targeting the Muslim world over recent years, which have taken countless lives, are another example of the West's contradictory logic. Besides human

losses, the invaded countries have lost their economic and industrial infrastructure, their drive towards growth and development has been halted or slowed down, and in some cases, turned back tens of years. Nonetheless, they are rudely asked not to consider themselves as oppressed. How can a country be reduced to ruins and its city and village be reduced to ashes and then [its people] be told not to consider themselves as oppressed! Instead of inviting [people] not to understand or forget about tragedies, isn't honest apology better? The pain endured during these years by the Muslim world due to the hypocrisy and insincerity of the aggressors is no less than material damage.

Dear youth! I expect you to change this hypocrisy-infested mentality at present or in the future; a mentality whose art is covering up far-fetched goals and embellishing sly intentions. In my view, the first step to establish security and calm is to reform this violence-breeding mentality. As long as double standards dominate the Western policy, and as long as terrorism is divided in the eyes of its powerful supporters into good and bad categories, and as long as interests of governments are given precedence over human and moral values, the roots of terrorism should not be sought anywhere else.

Unfortunately, these roots have also penetrated deeply the cultural policies of the West through consecutive years, and have led to a soft and silent onslaught. Many countries in the world take pride in their indigenous and national culture; cultures that have fed human communities for hundreds of years at the same time that they have been flourishing and reproducing. The Muslim world has been no exception to this rule. But in

the contemporary period, the Western world, benefitting from advanced tools, has been insisting on cultural simulation and unification in the world.

I consider the imposition of the Western culture on other nations and belittling independent cultures as a silent and very harmful act of violence. Humiliating rich cultures and insulting their most respected parts are happening while the alternative culture is by no means qualified to supplant them. For instance, the two elements of “aggressiveness” and “moral promiscuity,” which have unfortunately turned into the main components of the Western culture, have downgraded its acceptability and standing even in its own birthplace. The question now is if we would be committing a sin if we rejected a belligerent, obscene and culture that shuns spirituality? If we block the flood of destruction, which is streaming towards our youth in the form of different quasi-artistic products, will we be guilty? I do not deny the significance and vale of cultural bonds. These bonds have led to growth and prosperity and richness every time they have been made under natural conditions and through respect for the accepting society. On the contrary, incongruous and imposed bonds have proven to be unsuccessful and damaging.

I regret to say that vile groups like Daesh are born out of such unsuccessful bonding with imported cultures. If the problem was really ideological, such phenomena must have been seen in the Muslim world before the era of colonialism as well. However, history proves the contrary. Historical evidence makes it clear how the colonialism’s concurrence with an extremist and ostracized mentality in the heart of a primitive tribe,

planted the seed of radicalism in this region. Otherwise, how is it possible that a refuse like Daesh could have been born out of one of the most ethical and the most human religious ideologies in the world that, in its essential fabric, draws a parallel between killing a human being and killing of the entire humanity?

On the other hand, one must ask why some people, who have been born in Europe and grown up intellectually and spiritually in the same environment, are being attracted to this kind of groups? Can one believe that these people suddenly turn so extremist as to shoot and kill their own countrymen only after one or two trips to war zones? Definitely, one should not ignore the impact of a lifetime unhealthy cultural feeding in a contaminated and violence-breeding environment. A comprehensive analysis must be carried out in this regard, an analysis to explore the overt and covert sources of contamination of a society. Maybe, the deep-seated hatred that has been sown in the heart of some [social] classes in the Western societies throughout years of industrial and economic prosperity due to inequalities and, at times, [as a result of] legal and structural discriminations, has given rise to complexes that emerge from time to time in such a sickening manner.

At any rate, it is you who should break through the outer layers of your society, find knots and grudges and do away with them. Instead of being widened, the rifts must be narrowed. The big mistake in fighting terrorism is hasty reactions that increase existing chasms. Any emotional and hasty move that would isolate or scare away and unsettle the Muslim community living in Europe and America, which comprises millions of active

and responsible human beings, and deprive them of their basic rights more than before, and ostracize them socially, will not only fail to solve any problems, but also increase distances and deepen grudges. Superficial and reactionary measures, particularly when legalized, will have no other outcome but to clear the way for future crises by increasing existing polarizations. According to reports received, in some European countries certain regulations have been adopted to obligate citizens to spy on Muslims. These behaviors are unjust and we all know that injustice is willy-nilly produces reciprocal response.

Furthermore, Muslims do not deserve such ingratitude. The Western world has known Muslims for centuries. Both the day that the Western people settled in the territory of Islam as guests and cast a covetous look on the wealth of their host, and the day that they were the host and benefited from the Muslims' work and thought, they mainly saw nothing [from Muslims] but kindness and patience. Therefore, I ask you, the youth, to lay the foundation for a proper and honorable interaction with the Muslim world based on correct knowledge and deep insight and by [learning lessons from past] tragic experiences. In this case, in a not distant future, you will see that the edifice you have erected on such a foundation will spread the shadow of confidence and trust over the heads of its architects, grant them the warmth of security and clam, and radiate the rays of hope in a bright future on the world.

Seyyed Ali Khamenei,
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