

**In the Name of Allah
The Beneficent, the Merciful**

**The Venerable Prophet
Of Islām [*savavs*]**

**From the Collection of
*“The splendid Light of Wisdom”***

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Foreword

The young generation of the contemporary society is indeed, in search of truth and asks itself numerous questions to know its religious beliefs, and to deepen its teachings, in order to possess a general perception, concerning the entire problems, issues and questions, whether mental, spiritual, cultural, or social. For that reason, the young generation searches and researches diverse sources.

However, the thirst for a better knowledge along with a greater measure than it already knows, pushes this young generation to a certain aspiration to acquire a better understanding of all these things; this is because it wishes to lean on all these original thoughts with solid tranquility, to form its proper mental geometry.

Among precious works in the Islamic Doctrine, the works of the respected Martyr, Professor Allāmeh Mortēzā Mottahari, offer us a deep frame, comprehensive, moderate, rational, and formative at the same time, which regroup, encompass, and embrace, gravely and perfectly, the Islamic Thought.

Indeed, his works can guide the young generation of modern time and that of the future era towards a spiritual Path, most secure, safest, and empty of peril,

In fact, qualities such as originality, creativity, equity, eloquence, along with a beautiful rhetoric and a fluent pen, which is very easy to follow, and a serious willingness to answer the actual needs of the

contemporary society are the particularities and special characteristics that adorn and purify the intellectual mind of this erudite Martyr. Moreover, we can see in his works, a true desire to offer an intellectual ensemble, very concise and clear, with a fair sense of criticism, and a wish to defend all the discoveries and positions, taken by him in an intellectual and mental point of view.

This fact forces the actual generation of the young people of the society and the scientific and scholastic community to wish to study more, and to deepen these exposed opinions and these beautiful Islamic thoughts; this, in order to safeguard and defend them as a written heritage for the future generations.

Young generation's thoughts Institute has published the Collection "*the Splendid Light of Wisdom*" for the very great enthusiasm that the young generation has shown for the thoughts of the learned and erudite Professor Mottahari, and their willingness to associate themselves more and more with the works of this learned personality; this Collection is thus composed of forty independent booklets.

This beautiful Compilation has thus followed certain regulations:

- 1- Each booklet of this Collection explains about an independent subject of study.
- 2- The best teachings, offered from the great mind of this erudite should be known to the young and modern generation; and this was accomplished, by taking into account, not only the Complete Works of this erudite

but also his annotations and his other writings, which have been abridged for this very purpose.

3- The efforts of the person responsible for this Compilation should appear as charming, attractive, and most interesting; and the adaptation, adjustment, abridgment, composition, construction, compilation, and all the efforts put into this work should be in such way as to offer a complete and comprehensive book; and it should be accomplished in a very definite and rigidly precise structure.

4- The person responsible for this compilation had to take into consideration the fact that he should respect the thoughts of this learned erudite, completely and perfectly, without adding or cancelling anything whatsoever, from the thoughts of this writer. He also had to preserve the style of Professor Mottahari as it was, and repeat this in a most scrupulous way in every offered book, by this respected writer.

5- To honor even more these works, all the written facts had to be well documented with the works of Martyr Professor Mottahari himself. Thus, the dear readers may actually refer to the footnotes, at the foot of every page, which would guide them either to his Complete Works, and/or his annotations and/or at independent works of this learned personality.

6- The explanations offered by the writer of this compilation are in the foreword or conclusion of each finished work; and separated clearly from the text, belonging to the learned Martyr Professor Mottahari.

"The splendid Light of Wisdom" is solely acting as a "bridge", by connecting people to the green Garden of the beautiful thoughts of Professor Mottahari...!

No doubt, the young readers and the respected researchers will not see themselves free of any need towards the Complete Works of this erudite Martyr. Moreover, they should give themselves the pleasure of studying and reading all those previous works; therefore, this work should be seen only as an intellectual and literary effort, so that the dear readers may get more interested in reading his other works and feeling themselves in a mental and spiritual affinity with him. The initial efforts to create the chapters and the titles of each part in this beautiful Collection belong undoubtedly, to the incessant and meticulous surveillance of the respected, scientific members of the *"Splendid Light of Wisdom"*.

That is, Mr. Abdol Hossēyn Khosro Panāh, Mr. Hamid Rēzā Shākērin, Mr. Mohammad Ali Dā'ee Nējād, Mr. Ali Zou Ēlm, and Mr. Mohammad Bāgher Pur-Amini [the executive editor of this project]. And to the arduous efforts, made by the executive director of this project, who is none other than Mr. Abbās Rēzvāni Nassab and his respected colleagues: Mr. Rēzā Mostavi [chief editor] and Mr. Mikā'eel Noori.

To all of them, we wish to express our deepest, infinite gratitude. The present work discusses the subject of "Resurrection", which is one of the volumes of the *"Splendid Light of Wisdom"* Collection, written by the

respected researcher, Mr. Hamid Rēzā Shākērin. We would like to express our deepest gratitude, to all those men and women, who have helped and assisted us in this Compilation. We are ready to receive the opinions and/or critics of the dear readers, with open arms and a warm spirit, full of gratitude. We dearly hope that this Collection shall increase the level of Knowledge, in the young generation's mind, and to make them become able to comprehend and to know more deeply, the clear and erudite thoughts of this learned thinker; so that it may open a new Path in front of them.

The young generation's thoughts Institute

Introduction

The Venerable Prophet of Islam Hazrat Muhammad Ibn-ē Abdullāh [*savavs*]¹, through which the Prophetic Mission [i.e. Nobbovat] ended in the world was born in the year 570 of the Christian era.

At the age of forty, he was chosen, and elected as the Prophet of Allah. He then invited the Meccans to Islam, for the duration of thirteen years. He had to endure much suffering and affliction during this time. However, he managed to educate and teach a group of disciples, who taught the precepts of the Islamic Doctrine.

After that, he immigrated to Medina and chose this city as the center of his religious activity and Invitation to Islam. He could thus spread freely Islam and proclaim it for ten more years; he also managed to suppress Arab rebels, so that little by little, the whole Arabian Peninsula was converted to Islam. The Messenger of Allah [*savavs*] died at the age of sixty-three, and he left behind, a society

¹ The word "savavs" means "Sallallāh-ē Alay'hē va Ālēhi va Sallam". This abbreviation will now be used before the blessed name of the Messenger of Allah [*savavs*] to express our deep respect and reverence.

full of energy and dynamism, a pious society, which deeply related and relied to a constructive ideology. This society of Muslims felt a universal, grave responsibility towards its congeners around the world.

What gave and procured that constructive energy and freshness was in fact, the unity, the cohesion, and the solidarity, which bound them together; it was based on two things, mostly. The Holy Qur'ān was recited at any time of the day and the night and this inspired the believers deeply; furthermore, the generous, grandiose, and extremely fascinating personality of the Messenger of Allah [savavs] attracted the attention of all the people to him; people were all charmed, fascinated, and captivated at the highest level, by his magnetism and charismatic personality.

Professor Mortēzā Mottahari, the learned Martyr [Allah's Mercy be granted to him], briefly explains this in his book, entitled "*The Revelation and the Prophetic Mission*". However, he did not stop working and wrote another book entitled "*The personality of the Prophet*" [savavs], in order to talk more about these facts by emphasizing more on the various aspects of his glorious personality. In another work, entitled "*The Prophet of the*

Ummah", he shows us the various aspects, visible or hidden of the life of the Messenger of Allah [savavs]. He began to study issues that could cause misunderstandings and many questions that were asked, about the noble Prophet [savavs] and strives to provide clear and complete answers in its various drafts. He tried to talk more about the whole personality and characteristics of the noble Prophet [savavs], to inspire and encourage readers to want subtly to follow the good example offered by the Messenger of Allah [savavs] and to choose him as **"the"** perfect model and example.

Indeed, at one point, this noble scientist begins to complain bitterly that the lovable, glorious, and generous personality of the noble Prophet [savavs] had remained much unknown. At the beginning of his book, entitled "*The personality of the Prophet*" [savavs]" he writes: "Some years ago, the idea came to me to write a book about the noble character of the Prophet [savavs]. So I prepared many notes; but the more I walked, the more I realized that I was moving forward, even wading through an immense and vast ocean that always deepened more in front of me ...

Of course, I had to give up this idea. And I know very well that I could not pretend to know nothing

about the charming personality of the Holy Prophet [savavs], *"Thus doth Allah [by parables] show forth Truth and Vanity: for the scum disappears like froth cast out; while that which is for the good of Mankind remains on the earth. Thus doth Allah set forth parables..."* [Ar-Ra'ad-17].

In the end, I decided once again, by the Will and Force of Allah, to write something about it, so that later, others would arrive in their turn to write better things better [than what I, had written]... ^{"1}

The present work is a brief account of these things, according to the opinions of the learned scholar Professor Mottahari, about the glorious personality, characteristics, and temperament of the Messenger of Allah [savavs]. This work consists of six chapters. It is obvious that the sources available to our readers can guide all those, who are interested in this topic to the work in question, so that they may further expand the horizon of their thoughts and elucidate, clarify, and comment on the subject in question.

¹ . Idem, volume 16, page 49

Chapter 1

The life of the noble Prophet [*savavs*]

The blessed birth of the Messenger of Allah [*savavs*] is the birth of Bliss, Pure Monotheism, Faith, Civilization, and Humanism...

Indeed, the spiritual destiny of Man was decided on that day, and with the blessed birth of this grandiose and distinguished creature.

If we understand the importance and influence of the charismatic and unusual personality of the Messenger of God [*savavs*], we must imagine his absence in this earthly world to be able to understand what would be a human world without the presence of this blessed personality, and what could be our destiny, for us poor humans...

It is clear that the fate of this world would have been quite another thing in that perspective; whether in terms of Ethics, Moral values, and Faith or in what terms of Knowledge and Civilization...¹

The birth of the noble Prophet [*savavs*] took place in the month of Rabbi Ul-Awwal. The Sunni Muslims believe it was on the twelfth day of that

¹ . Volume 9, page 105

month, while the Shiite Muslims believe that his glorious birth was on the seventeenth day of that month. Now, one thing we know for sure is that the Messenger of Allah [*savavs*] was born in springtime.

Shiites believe that the Messenger of Allah [*savavs*] was born on a Friday, while Sunnis claim that it was on Monday. However, all unanimously agree that he was born just after dawn. That is between dawn and the new day...

Childhood

The illustrious father of the Messenger of Allah [*savavs*] was lord Abdullāh. He was a young man of great physical beauty. He was tall, courteous, and rational. He shone like a star throughout the Mecca, for his virtuous characteristics. He married Lady Āmēneh, a close family member who was Vah'b's daughter. About forty days after his wedding, the young man left Mecca to undertake commercial business. He then went to Sham and Syria. However, during the way back, he suddenly died in Medina and Muhammad was thus born as an orphan... According to the traditions and customs of that time, they had to give the newborn

to a nurse, so that she would take the baby to a village and feed it in a rural environment that was far from the city of Mecca. Now, a woman from the tribe of Bani Sa'ad whose name was Halimah Sa'adiyah left her village to go to Mecca; she it was, who was chosen as the nurse for that infant. Halimah and her husband had reported the blessed day when that child came into their home: it seemed that all kinds of blessings and prosperity had suddenly descended upon them! They received everywhere, abundant blessings. This child lived with them for the duration of four years, away from his mother, his paternal grandfather, and his family. He was far from Mecca and lived quietly in a rural village, among the villagers, with his dear nurse. When he was four years old, his mother took over the charge of his beloved child. Āmēneh had deeply loved her young husband, who had died in the prime of life; therefore, the child was a precious reminder of sweet memories of her dearest husband, especially, when that child was a boy... Thus, Lady Āmēneh used to see all her dearest wishes, who had taken shape several years ago with her dear husband, in the blessed person of this little boy! One day, she decided to pay a visit to her family members, so she made a trip to Medina; in

this journey, she also took his son with her, who was five years old then; there was also a maidservant, named Ommē Iman, who accompanied them.

However, in the return journey to Mecca, somewhere between Medina and Mecca, in a stopover called Ab'vā, she too became suddenly ill and died in her turn in that same place, while young Mohammad [*savavs*] was the eyewitness of the sad and sudden death of his sweet mother during this lugubrious trip...

His mother was buried in that village and the young Mohammad returned to Mecca, accompanied by his mother's maidservant...¹

From an early age, the signs of an extraordinary and exceptional greatness were evident in the behavior, and on the face, and the words of young Muhammad [*savavs*].

Lord Abdulmottallēb, who was his paternal grandfather, had now the charge of the child.

He too had already realized that his dearest grandson would have a brilliant and unique destiny. When he was eight years old, his illustrious grandfather died; according to his last wishes, it was

¹ . Volume 16, pages 192-195

the paternal uncle of the young child, who had to take care of his beloved nephew. It was a noble man named Abu Tālīb...

Abu Tālīb, in turn, saw clearly this truth in the behavior of this child that bore little resemblance to other children his age. He remained always amazed by the strange behavior of this little boy. The child, in fact, never appeared eager to eat his food like other children his age. He always refrained from eating too much and ate only soberly; he refused any kind of exaggeration. Unlike his playmates and the customs of that time, he always combed his hair gently, by insisting on cleanliness and personal hygiene; he also avoided all kinds of dirtiness and washed his hands and his face, many times during the day.

One day, Abu Tālīb asked him to undress in front of him to go to bed. The little boy obeyed with great reluctance and only to obey his uncle, he did as he was told. However, he asked his uncle to turn his back, so that he may undress.

Abu Tālīb, who had several children [mostly sons], was greatly astonished by this strange request; because the Arabs of that time were in no way ashamed to undress in front of other men. Abu Tālīb reported, "I never heard a lie, coming out of

his mouth; and I never saw any wrongdoing or inappropriate laughter, coming from his person; he did not like to play either with other children, preferring the solitude and the silence. And he was, at any time, humble and modest ...”¹

Much later, during his adulthood, the Holy Prophet [savavs] talked about his childhood, saying, "Sometimes I felt an Invisible Force approving and affirming me ...”

The illustrious Imām Mohammad-ē Bāgher [as]² had reported in his turn, "There were Archangels, who accompanied at all times the noble Prophet [savavs] from an early age ...”

In his turn, the Messenger of Allah [savavs] had said, "Sometimes, I happened to hear a greeting and someone telling me, "***Greetings, O Muhammad...!***"

And I would look around me, without seeing anyone. Sometimes I thought it was a tree or a stone that was greeting me; later on, I realized it was the Divine Archangel, who had greeted me in this fashion...”³

¹ Idem, volume 2, page 252

² The word "***as***" or "***sa***" signifies "Alēy'heh Salām" or "Salāmullāh Alay'h". These two abbreviations will be written from now on, in this way, after the illustrious name of the Infallible Imām to express our deepest respect and reverence.

³ . Idem, volume 16, page 198

Youth

Of all the Divine Prophets, by the world, the Messenger of Allah [*savavs*] is the only Prophet to have a clear and precise biography. Now let us talk a little, about the time, before he had become a Divine Messenger.

His abstinence from any kind of debauchery

Mecca at that time was famous for two things: it was the religious center of idolatry and the commercial center of the Arabian Peninsula.

In this city, the wealthy bought and sold slaves, men and women, and it was a very profitable business for significant Meccans. Therefore, Mecca became the center of debauchery, corruption, and moral depravity. The aristocrats and wealthy merchants entertained and amused themselves with all possible forms of evil and vices. They all drank wine and spent their time, watching slaves, dancing and singing for them. They brought beautiful slaves, with white, pure skins and beautiful faces, from Syria and Shām and would exhibit and expose them crudely in the slave markets of Mecca.

They had built houses of prostitution and had vast profits from this business; this unworthy and vicious business was based in Mecca for the debauched, perverse Meccans.

One of the things that the Holy Qur'an was attacking was properly that wicked, immoral business, so loved by the Meccans: *"But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life! But if anyone compels them, yet after such compulsion, is Allah Oft-Forgiving, Most Merciful [to them]."* [An-Nur - 33]

However, these female slaves wanted to preserve and safeguard themselves from all that evil and remain chaste, but the traders forced brutally them into prostitution. The Meccan homes were located in two parts of the city: the upper part of the city and the lower one.

The upper part was always active and any time of the day or night, all kinds of music was heard, played by various musical instruments. Thus, all the men used to get drunk and participate in all kinds of orgies and debaucheries...

The noble Prophet [savavs] was never involved throughout his blessed life, in these kinds of debauchery and never presented himself in one of

these banquets, where licentiousness and vice raged...

He stayed away from idolatry

Throughout the period of his youth and until he reached his forty years and then became the Divine Prophet, the Messenger of Allah [*savavs*] did not worship any idol, in any way or anywhere.

It must be said that there was also a group of people -though very few- who were known with the nickname "Han'fā" who refused in their turn to worship any idol, like other pagan, vicious inhabitants of this city.

The first signs

The first sign of the Divine Revelation for the noble Prophet [*savavs*] and before he received clearly the Revelation consisted of dreams and/or visions which, according to the statements of the Messenger of Allah himself [*savavs*] manifested themselves as a clear day before his eyes. These inspirations and these prophetic dreams were very strange and the Messenger of Allah [*savavs*] often saw them, especially when the manifestation of the

Prophetic Mission approached him more and more.

The fight against oppression

During the "era of Ignorance" [or "age of Djāhiliyat" or "pre-Islamic era"], the Messenger of Allah [*savavs*] joined with a group of men who, in their turn, suffered greatly by witnessing oppression and injustice in their depraved society. This pact was made to defend the cause of the oppressed, and to stand and to fight the oppressors and the tyrants.

This secret pact was signed in the house of a man named Abdullah Ibn-ē Djad'ān, who was one of the most notable personalities of Mecca. This pact was named "Half Al-Fuzul".

Much later, the Messenger of Allah [*savavs*] spoke of the pact and declared, "I do not wish at all to see this pact, broken; and I am still willing to participate in such meetings..."

Famous for his truthfulness and sincerity, His intelligence and his honesty

Before the Prophetic Mission, Mohammad was called Mohammad-ē Ameen [or honest

Mohammad]. Everyone trusted his sincerity, his truthfulness, and his simple honesty. In the majority of cases, people had complete faith in him and trusted his judgment, blindly. In fact, even after the Prophetic Mission, and despite their fierce hostility, the Qurayshis still trusted him with their deposits. When he immigrated to Medina, he asked Hazrat-ē Ali [as] to stay for a few days more in Mecca, to return the deposits of the people, who had entrusted him with their deposits and to give them back to their rightful owners.¹

Similarly, at the beginning of his Prophetic Mission, he would ask people, "Have you ever heard any lie [i.e. any falsity] from my person?"

And the people would reply to him, unanimously, "Never! We know you for an honest man! We know you for someone, who is true and sincere."

In like manner, when the Meccans wanted to reinstall the "Black Stone" [i.e. Hadjarul As'vad] in its usual place, close to Kaaba, the Qurayshis were about to start a big argument with the other tribes.

However, precisely because of the blind faith that the Meccans professed to the noble Prophet [savavs] and for the great intelligence and sincerity

¹ Idem, volume 2, page 253

that he possessed, he took the matter in his hands and arranged this case the best way possible.¹

Travel

The Messenger of Allah [*savavs*] traveled abroad on two occasions, leaving the Arabian Peninsula behind him. Both of these trips were made before his Prophetic Mission; he went to Syria. The first trip was made when he was only twelve years old, while accompanying his dear uncle and the second one was made when he was twenty-five years old and acting as a commercial agent.²

His professions

He abhorred laziness and inactivity. He always said, "*O Allah...! I seek refuge beside you from laziness, apathy, helplessness, and weakness ...!*"³

Indeed, many of the Divine Prophets, before their Prophetic Mission were shepherds. For his part, the noble Prophet [*savavs*] had also been a shepherd for a brief time. He would take the sheep to the

¹ Idem, volume 16, page 198

² Idem, page 195

³ Idem, volume 2, page 253

campaign so that they could graze. He also worked as a trader. His first business trip, as an official dealer was carried out so well that it caused astonishment and admiration among his acquaintances, as his activity was conducted in the best possible way.¹

His marriage with Lady Khadijah

At twenty-five years old, Mohammad [*savavs*] decided to ask in marriage for the hand of Lady Khadijah. This great Lady in her turn had fallen in love with his extraordinary character, his great spirituality, and his extraordinary physical beauty.² As long as this illustrious wife was alive, the noble Prophet [*savavs*] did not marry any other woman; indeed, whenever the noble Prophet [*savavs*] remembered his first wife or heard the name of Khadijah, he would begin to cry and shed sorrowful tears...

This shows how the spiritual union and marriage between the noble Prophet [*savavs*] and his wife was a deep communion between two individuals...³

¹ . Idem, volume 16, page 195

² . Idem, page 199

³ . Understanding the Holy Qur'ān, volume 8, pages 124-126

Ali [as] and the Messenger of Allah [savavs]

As was said earlier, the holy Prophet [savavs] was raised as an orphan; and he was devoid of wealth; he was also alone. When a human being reaches a highly evolved mental and spiritual evolution and his soul feels all kinds of unique sentiments and incomparable states, he cannot associate himself with other people; and therefore he becomes all alone and lonely. This mental/spiritual loneliness is far worse than any physical solitude...

Indeed, the Messenger of Allah [savavs] always felt alone among the people of his hometown. He had no one with whom to communicate his ideas.

However, after reaching the age of thirty, and while he started a new life with his sweet wife, Lady Khadijah, he brought with him, Ali [as], his cousin and son of his dear uncle, lord Abu Tālīb. He took care of that child and filled at the same time his own loneliness with invisible signs that he received from Allah; the presence of the gifted child, who was endowed with an extraordinary intelligence, helped him much. Gradually, Ali [as] became his spiritual confidant and partner. Indeed, we see that throughout Mecca, there was nobody, who was endowed with a brilliant intellect to be able to

conduct scholarly and intelligent conversations with him, except that bright, unique child.

Ali [*as*] himself has narrated that when he was still a child, when the holy Prophet [*savavs*] went out to the wilderness, outside the city, to commune with the Lord Omnipotent, he would sit on his back and go with him.

The retirement period at Hērā

When the blessed month of Ramadan would come, the Messenger of Allah [*savavs*] used to leave Mecca. He would take a small bag with him, in which, he would put a pitcher of water and a loaf of bread, and he then would go on Mount Hērā and spend the whole blessed month, away from people, in solitude and silence, removed from the world...

There, he would worship the One God. Unfortunately, we cannot know what he was doing in this place. Alternatively, for that matter, what he thought or how he would worship his Unique Lord or even which invisible Universe he visited... However, on one occasion, when the Divine Revelation came down to Hazrat Mohammad [*savavs*], Ali [*as*] was also present and he could fathom and sense the Invisible World, which

surrounded them. He himself had reported, "When the Divine Revelation came down, I clearly heard the moaning cry of Satan...!

I said to the Holy Prophet [*savavs*], "O Messenger of Allah [*savavs*]! During the descent of the Divine Revelation, I heard the groaning of the accursed one..."

He [*savavs*] replied to me, "Indeed, my dear Ali... You hear what I hear and see what I see; the only difference is that you're not a Prophet [*savavs*]..."¹

¹ . Volume 16, page 200

Chapter 2

The Prophetic Mission of the Messenger of Allah [savavs] The beginning of the Prophetic Mission

The first verses, which were sent down to the noble Prophet [savavs] belonged to the surah "Al-Alaq":
"Read, in the name of thy Lord, who created [anything], who created man from a clot. Read! Your Lord is the Most Generous, who taught by the Pen [i.e. Pen], taught man what he did not know..." [Al-Alaq-1-5]

This is the beginning of the Holy Quran and the beginning of the Divine Revelation. It is, in fact, the preface to God's Revelation...¹

The Day of the Prophetic Mission [i.e. Bē'ssa] is in fact, the Day of Pure Monotheism and the Resurrection of humanism and humanity! This is the Day of thought, reason, and the victory of mind. This is the Day of the Monotheistic voice of Islam; for Islam is the cry of Pure Monotheism. This is the Day where the Adoration of the Unique Sovereign Lord is accomplished. This is the Day of

¹ Understanding the Holy Qur'ān, volume 8, page 242

the destruction of all kinds of slaveries; the freedom from all dependence and association towards anything that is not Allah, the Unique God!

It is the Day of the revival, gathering, and mingling of the people. It is the Day of the Resurrection of the human race from their graves, their sepulchers, and their sanctuaries, built on Ignorance and all kinds of bad habits. This is the Day of the Feast of the Reason and the human intellect! This is because the Holy Qur'an is that which causes this particular excitement in the human thoughts and minds.¹

The Islamic Wave

At the beginning, Islam was shaped and formed like a small wave... In that particular Day, the venerable Prophet [*savavs*] came down from Mount Hērā, while his whole being was subject to a large and deep innate processing. He was changed forever, after having immersed himself in the ocean of the Invisible Empyrean; when he saw himself as a most blessed creature, with all the Blessings and all the Unique Benefits of Allah; therefore, he shouted his

¹ . Volume 9, page 127

attestation and profession of faith, in all excitement:
"There is no God except Allah..."

The first few days after he had received the Divine Message from His Merciful Creator, there were only three people, who were aware of this most extraordinary fact: Mohammad [*savavs*], Lady Khadijah [*sa*] and Ali [*as*]...

However, gradually, this wave infiltrated inside the other Meccan houses and many people were made aware of this great news

After about ten years, this "Great News" surpassed the walls of the city of Mecca and penetrated in the city of Medina. Shortly, other parts of the Arabian Peninsula would be made aware of this fact and Islam would spread more and more, everywhere...

Indeed, in less than half a century, it would spread in most of the countries of the civilized world of that time and the beautiful voice of Islam was to be heard by everyone...

The Islamic wave, like all living waves began to grow, more and more, and added to its power and depth, by giving great power to this unique creature that became the Divine Prophet of Islam...

One should note that this event was really strange and amazing.

Suddenly, an illiterate man, who had not learned to read or write, who had not received a traditional and classical education and who lived in a country where ignorance, vice, immorality, selfishness, arrogance, and vanity reigned had risen, starting a very blessed and happy movement that would provide a great benefit, to everyone, everywhere ...

*"He sends down water from the skies, and the channels flow, each according to its measure: but the torrent bears away the foam that mounts up to the surface. Even so, from that [ore] which they heat in the fire, to make ornaments or utensils therewith there is a scum likewise. Thus doth Allah [by parables] show forth Truth and Vanity: for the scum disappears like froth cast out; while that which is for the good of Mankind remains on the earth. Thus doth Allah set forth parables..." [Ar-Ra'ad-17]*¹

However, all the additional, useless, worthless foam of this Great Wave had to be projected forward, outside the Ocean of Universal Truth. And everything that should benefit Mankind constructively and positively was to remain on earth.

¹ . Volume 16, page 36

The Invitation in Mecca

In the first years after the Prophetic Mission of the Messenger of Allah [*savavs*], two events of great importance happened. They soon happened, after the descent of the noble verse which states, "*And admonish thy nearest kinsmen...*" [Ash-Shu'arā-214]:

1 - The Invitation of the closest members

In a meeting that was later named by History, as the "*Day of the warning*," the noble Prophet [*savavs*] invited and gathered all the elders of the tribe of Bani Hāshēm. He then divulged to them his Prophetic Mission and said clearly and frankly that his Religion would soon dominate the entire world; and the happiness of those, who listened to him, would be guaranteed after they would follow him and accept his invitation.

These words were so strange and difficult to digest for the Meccans that they began to stare with amazement at him. They gave him no answer, and soon, all went their own way, leaving him alone...¹

¹ Understanding the Holy Qur'ān, volume 5, pages 199-200, and volume 2 page 165

2 - The invitation to all the Qurayshis

The Holy Prophet [*savavs*] belonged to the great tribe of Quraysh; and the tribe of Bani Hāshēm was one of the dependent tribes of the great Quraysh. Finally, one day, he went to the mountains surrounding Mecca and cried with all his might, "O People...! Gather and assemble around me...!

I want to make you aware of a very important fact!" As soon as the Messenger of Allah [*savavs*] uttered these words, a large group of people gathered around him.

He then said, "If I tell you something, would you accept it from me" Would you believe me?" All answered, "We have only heard the truth, from your mouth..."

He asked them, "If I were to inform you that behind these mountains, there is an army that has decided to attack and pillage your town and kill your people, would you believe me?"

All replied, "Of course, we would believe you! We have never heard a lie out of your mouth!"

When he heard this answer, he declared, "Then I am going to tell you that a great and painful punishment awaits you, and not only in this earthly

world: if you continue to follow this path, there will be a great Torment before you..."

This sentence upset deeply the people, who had gathered around him.

Abu Lahab exclaimed, enraged, "It was to tell us such nonsense that you have brought us to this place...?" and he turned and left.¹

After this event, when the Messenger of Allah [*savavs*] was in Mecca, the Qurayshis prevented with all their might that he speak to the people. The Messenger of Allah [*savavs*] then decided to benefit from the arrival of the "Forbidden" months [according to the Lunar Calendar, followed by the Arabs] and began to move among the various tribes to invite them to Islam.

However, even in this place, Abu Lahab followed the noble Prophet [*savavs*] like a shadow and would not leave him an inch; and for all the sentences that the Prophet [*savavs*] said, he used to say in his turn, "It's a lie! He is lying! Do not listen to him!"²

The Messenger of Allah [*savavs*] without giving any importance to all the difficulties he faced daily, resisted tenaciously to the wickedness and malice of

¹ . Understanding the Holy Qur"ān, volume 5, pages 199-200

² . Volume 4, page 879

the Qurayshis and continued to follow the path he had traced and was obliged to track, by the Divine Command.

Shortly after that, the Qurayshis leaders lost their patience and informed Abu Tālēb about his nephew's behavior, and by making him aware of their frustration and deep anger; they begged him to stop his nephew from what he was doing; or, to give them the freedom to do what they wanted to do with his nephew.

Abu Tālēb managed to calm the leaders of the Quraysh with gentleness and diplomacy; but the Qurayshis had reached the end of their endurance and they could no longer sit idly by and refrain themselves.

Soon, in all the houses of Mecca, people all spoke about Mohammad [*savavs*]; therefore, they rallied and came together to end this story for the last time.

The leaders of the Quraysh went to see Abu Tālēb, once more and made him know their blame on him. They said, "We begged you various times to suppress and prevent your nephew to stop his behavior, yet you did nothing of the sort!

However, given the fact that you are a respectable man and revered by all, we wanted to come and see

you, by telling you what our intentions are, and before we have done anything against your nephew. To be truthful, we have no more patience and we cannot allow your nephew to find faults in our gods [i.e. idols]! We cannot let him laugh at our intelligence and attribute things such as Perdition and Misguidance to us and to our ancestors...!

This time, we have come in your presence to put an end to this unfortunate story; if you do not stop your nephew to continue his actions, we will no longer take into account the fact that you are a respectable and honorable old person!

Then we will go to war with him as well as you, until one of the parties perish for good! "

This open threat highly annoyed and pained Abu Tālēb; he was deeply disturbed; he then informed the Messenger of Allah [*savavs*] of the threats that the Qurayshi leaders had made. However, the noble Prophet [*savavs*] told him, "My dear uncle...! If you place the sun in my right hand and the moon in my left hand, so that I put a stop to my invitation [to Islam], I would never do that! I shall continue to do what I am doing until Allah the Sublime manifests His Religion or that I perish and offer my life for this noble cause...!"

He gave this reply and suddenly tears rolled down from his sad eyes. Abu Tālēb, by witnessing the extreme disturbance of his nephew told him tenderly, "Now that things have reached this stage, act as you like, and by Allah, I will defend you until my last breath!"¹

Two tragedies, one after the other

During the first ten years of his invitation and his Prophetic Mission, the Qurayshis had less tormented the Holy Prophet [*savavs*]. That was because the great protector and powerful defender of the Messenger of Allah [*savavs*] was none other than Abu Tālēb, who was feared by all. Moreover, he was alive and enjoyed his role as the undisputed leader of the tribe of Bani Hāshēm; and then again, he was fully respected, by all the inhabitants of Mecca.

However, after a while, not only Abu Tālēb, who was the benevolent uncle of the Messenger of Allah [*savavs*] but also the sweet wife of the noble Prophet [*savavs*]: Lady Khadijah [*sa*] died

¹ Idem, volume 18, page 322-323, according to "Sirēh" Ibn-ē Hēchām, volume 1, page 265

suddenly, both in the same time, and with a small gap from each other. These events made the noble Prophet [*savavs*] lose, not only his only defender and protector in the person of Abu Tālēb, outside his home, but also his dear wife: a virtuous, noble woman, who had acted as his sweet companion. She had comforted him incessantly from the wickedness, the malice, and the perfidy of the people, in the sanctuary of their simple home. She had always infused him with the necessary energy to fight his enemies... This great and illustrious woman was truly the quintessence of virtue and nobility; and she always acted as the compassionate confidant for the Messenger of Allah [*savavs*] in his darkest hours. She had a deep spiritual and emotional affinity with the noble Prophet [*savavs*], so that no person could ever be compared to her. This loving woman, who was reasonable, intelligent, and endowed with a deep sense of sacrifice, had given everything to her husband: her infinite love, her life, her happiness, her comfort, her wealth [fortune], in short, everything she had always possessed!

Similarly, the death of Abu Tālēb was very painful and tragic for the Messenger of Allah [*savavs*], who now felt very alone and unprotected. This fact

allowed the Qurayshis to be even more treacherous to the Messenger of Allah [*savavs*] and torment him openly or surreptitiously.

Just days after the death of Abu Tālēb, while the holy Prophet [*savavs*] was crossing an alley, they threw on his holy person a trash, filled putrid garbage. He returned home, dusty and stained.

The illustrious daughter of the holy Prophet [*savavs*], who was in the house ran terrified and began to clean and wash the head and hair of his noble father, sadly and sorrowfully.

The Messenger of Allah [*savavs*] noticed that his beloved little girl was crying. Tears were rolling down from her face, before this sad event.

He then said gently, "My beloved little girl... Do not cry and do not be sad...

Your father is not alone in this world and Allah is His Mighty Protector Defender..."

The journey to Tā'ēf

After the death of Abu Tālēb and Lady Khadijah [*sa*], one day, the noble Prophet [*savavs*] left Mecca and decided to make his invitation to the people of the tribe of Saghif. For this, he went to the city of Tā'ēf, which was located south of Mecca.

However, the residents of Ta'ef had alas, the same mentality as the Meccans; and they had long been accustomed to wealth, ease, and comfort, granted only to the wealthy; that was because they too lived near this great commercial city.

However, the noble Prophet [*savavs*] was not of those, who allowed themselves to feel any impatience or frustration, and to lose hope quickly...

He was ready to convert to Islam, anyone predisposed to this inward change and this spiritual transformation. He was willing to make huge sacrifices and face the greatest possible obstacles!

Unfortunately, he heard the same arrogant replies from the mouths of the inhabitants of Tā'ēf. It was as if he were among the Meccans, once again...

Not only they refused to listen to his words, but also fearing that some of the townspeople may become interested in his words, they hired a group of children and some crooks to expel the noble Prophet [*savavs*] from their town. The group of children and crooks were sufficiently provoked, so that they behaved violently and wickedly.

The Messenger of Allah [*savavs*] was forced to leave the town, amid all the brutality and violence that he was faced with. He was wounded and in several

parts of his body; completely exhausted, he took refuge in an orchard, away from the city; he wanted to rest for a bit, then get back on the road and return to Mecca.

However, the end of this trip a Christian slave named Adās, was converted to Islam.¹

The torments inflicted On the noble Prophet [*savavs*] in Mecca

The Qurayshis accused the Messenger of Allah [*savavs*] of all kinds of wickedness and slandered him with treachery. Calumnies that were not even in harmony with each other; one was that he was an educated man [that is, other people dictated his deeds and actions] and the other fact was that he was possessed [by madness] at the same time!

They claimed that he was very intelligent and cunning to have been able to learn all these things, from someone other than himself; lessons that exceeded by far, the level of his intellect...

They then claimed that he was raving mad or possessed. However, if possessed by madness, how

¹ Please refer to the Complete Works of Professor Mottahari, Volume 18, pages 331-333, according Sirēh Ibn-ē Hēchām, volume 1, page 419

could he be intelligent, to the point that he learned all his lessons, in the most beautiful way possible!

In fact, education and intelligence do not go hand in hand with madness and possession. However, the Qurayshis continued still to say those wicked, untruthful things against him and to contradict one another.

In Mecca, the disbelievers [mostly from the Quraysh tribe] tormented the Muslims, brutally and violently. In fact, their mental torment was far more violent than what they were inflicting on the bodies of the oppressed Muslims.

Indeed, the Muslims frequently went to see the noble Prophet [savavs] to ask his permission to fight against the disbelievers [i.e. the Qurayshis]. They saw clearly how these miscreants were hurting and inflicting the noble Prophet [savavs] all kinds of pain, by showing disrespect to the noble verses of the Holy Qur'ān; they were often bored, troubled, frustrated, and could not stand these treacheries.

However, the Holy Qur'ān invited them always to calm, "*Tell those who believe, to forgive those who do not look forward to the Days of Allah: it is for Him to recompense [for good or ill] each people, according to what they have earned.*" [Al-Djâssiyah-14]

In fact, those, who claim today that Islam was a bloodthirsty combative Religion from the beginning, err completely. They must take into consideration the fact that during the twenty-three years that the Prophetic Mission of the Messenger of Allah [*savavs*] lasted, the period known as the "Meccan period" passed in silence and that was the time of forgiveness and indulgence and not of war...

The Emigrants [i.e. Mohādjērūn] of Abyssinia

The torments that the Meccans inflicted on the poor Muslims could obviously not change the opinions of the early Muslims; in fact, the Qurayshis could not even manage to prevent new people to convert to Islam...

The inclination of the Meccans to want to embrace this new religion was very strong and people did not want to turn away from Islam. Unfortunately, for them, their firm and stubborn resistance to want to persevere enraged more deeply the frustrated and desperate pagan disbelievers; because nobody among the Muslims wanted to return to the false religion of his/her ancestors.

For their part, the disbelievers increased their violent torments every day and made the new Muslims suffer greatly in their hands.

Finally, a day arrived when Muslims were forced to admit that they could no longer bear the atrocious and terrible torments of the disbelievers, who were also very powerful in the city; their lives became more painful and they could only take patience and endure...

To give a short relief to the suffering of the Muslims and stop the torments inflicted by the Qurayshis, the noble Prophet [*savavs*] proposed the Muslims to leave Mecca and head towards Abyssinia, which was a neighboring country.

Thus, a large number of the Muslims accepted enthusiastically this proposal and immigrated to Abyssinia.

Fortunately, for them, the ruler of Abyssinia was a just and equitable man; the Muslims immigrants could find a good shelter and a safe haven in this new country. They could live in peace, free to perform their religious rituals and behave according to the religion they followed with devotion and piety.

However, as soon as the Qurayshis leaders came to know of the immigration of the Muslims to

Abyssinia, they were engulfed by a terror that gripped their necks. When they knew that Muslims lived in peace and harmony, they sent two of their representatives to Abyssinia, so that these men meet with the ruler, King Nadjāshi and his ministers to demand the return of all Muslims. They also brought with them many presents to give to the king and his ministers. In fact, they feared that a religious and cultural center for all Muslims was going to take shape in that vast country. Fortunately, for the Muslims, the direction of the Muslim group was in the hands of lord Djafar Ibn-ē Abi Tālēb [as], who was the cousin of the holy Prophet [savavs]. He was also the son of Abu Tālēb and brother of lord Ali Ibn Abi Tālēb [as].

In an audience, granted by the Abyssinian king and with the presence of all the courtiers, lord Djafar Ibn Abi Tālēb [as] began to explain briefly and clearly, about the Prophetic Mission and the conversion of the people to the religion of Islam.

Taking into serious consideration the fact that all these people were Christians, including the king himself, he began to recite with a beautiful voice the noble surah "Mar'yam" [i.e. Mary], who spoke of Our Lady, Hazrat-ē Mar'yam [sa], Jesus Christ [as],

John of the Baptist [i.e. Yah'yā *as*] and his illustrious father Zachary [i.e. Zachariah *as*].

He recited these noble verses with beauty, dignity, and firmness, stopping from time to time, so that listeners may very well become aware of those noble verses.

The beautiful recitation of the verses of the Holy Qur'ān by Djafar [*as*] produced a deep effect on the mind of the king. It was such that king Nadjāshi refused categorically to agree with those two representatives from Quraysh, not wanting to hear their unjustified demand or listen to their exigency, who requested the expulsion and deportation of those Muslims immigrants from Abyssinia. The king was later converted to Islam, and he died in the year nine of the Hegira. The noble Prophet [*savavs*] as a sign of friendship for his past kindness performed the Prayer of the dead for the king.¹

The Immigration Plan

After the death of Abu Tālēb and Lady Khadijah [*sa*], the degree of wickedness and perfidy that the

¹ Please refer to the Complete Works of Professor Mottahari, Volume 18, pages 305-309

Qurayshis showed towards the Messenger of Allah [*savavs*] came to the highest level, and suddenly Allah procured an unexpected, extraordinary way of liberation for the Muslims...

This made the Immigration [i.e. Hidj'rah] of Allah's Messenger [*savavs*] from Mecca to Medina become as a great opportunity.

The city of Medina was divided between two tribes, named Ows and Khaz'radj. However, these two tribes were constantly at war and not in anyway, in a harmonious relation with one another.

One of the inhabitants of Medinan, by the name of Ibn-ē Ass'ad Zorārah decided to go to Mecca to seek assistance, from the Qurayshis. He became the host of one Qurayshi man, who took him to his home.

However, since ancient times, Ka'aba was considered as a Place of Worship; and the ancient ritual of performing a circumambulation round this House had continued until the time of Hazrat Mohammad [*savavs*]; this ritual dated back to the distant time of Prophet Ibrāhīm [i.e. Abraham *savavs*], who had established this religious ceremony in the first place.

Thus, anyone traveling to Mecca was supposed to perform a circumambulation around Ka'aba, according to the ancient custom.

This man, wished to perform a circumambulation round Ka'aba. He exited from the house of his friend, but suddenly the latter warned him and said suddenly, "Beware...! There is a man among us, who frequently travels to Masdjīdīl Harām to attract people with his beautiful words...!

Now, let it be known that this is a magician or sorcerer!

Beware! Do not listen to his words because his words will enchant you! This is because there is a great magic in his words...!"

Interestingly enough, just as this individual wanted to begin to perform a circumambulation round Ka'aba, the Messenger of Allah [*savavs*] was also in that holy Place. He was sitting near "Hidjr Ismā'īl" and reciting the Holy Qur'ān.

Now, the man had been warned not to "listen" whatsoever, to what he could hear, accidentally.

However, while the man turned round Ka'aba, the beautiful face of the noble Prophet [*savavs*] began to fascinate him so much that he asked himself, "Why do I have to close my ears and not hear anything? At the moment, I wish to listen to what

he has to say: if his remarks are far too unacceptable, I shall refute them, that is all; and this is the end of this story...”

Therefore, he took out the little bits of cotton that he had pushed into his ears; cautiously, he listened to the beautiful verses and found himself enchanted and most delighted. He found himself increasingly attracted to the noble Prophet's personality and extraordinary charisma.

This was the origin of the meeting of the inhabitants of Medina with the Messenger of Allah [savavs]; later, this same individual had secret meetings with the Messenger of Allah [savavs]. After that, in a later date, many of the inhabitants of Medina came to Mecca to meet him. Finally, it was agreed that during the night of the twelve of Zil'hidjjah, a group from the people of Medina should go in the place, known as the "Aqabah" in the region of Minā to meet in person the noble Prophet [savavs] that they longed so much to see, in person.

In this fateful place, the noble Prophet [savavs] told them, "I invite you all to worship the One and Only God, Who is the Unique Sovereign Lord... If you are ready to be converted to Islam, then I would come in your city...”

They all accepted with great enthusiasm and all were converted to Islam and became Muslims.

The Messenger of Allah [*savavs*] then sent a man named Ibn-ē Mass'ab Omay'r to Medina and through this young Muslim, who was a kind of religious missionary, many people embraced Islam and the ambience of Medina changed and became ripe for the coming of the holy Prophet [*savavs*] in this place...

However, the Qurayshis increased their wickedness and their torment.

They also became more rigid and tougher. At the end, it was decided to put an end to the affairs of the Holy Prophet [*savavs*] and to prevent him from doing anymore thing, once and for all...

These treacherous men gathered in a place called "Dārul Nod'vah". This place was one of the rooms that had been built around Ka'aba. It acted as a public Meeting room or a Senate for the Meccans.

There, several proposals were studied with great care: should they take the noble Prophet [*savavs*] as a captive and deprive him of freedom of movement? Was it better to murder him? Should they imprison him? Should they exile him from their town...? These were all the questions that they asked one another.

According to Shiite and Sunni Ahādith: although it was agreed that they should let no one enter in that secret meeting, whose members were all Qurayshis, however, an old man came suddenly out of the blue in this place and claimed to be a resident of Nadj'd. The Qurayshis told him that he must not be in this place, among them' They told him that it was better that he leave at once their meeting; but the old man replied wickedly, "Accidentally, I have a personal opinion concerning. Precisely, the matter for which you are all gathered, here... I should say that I have a proposition for you..."

In all the reports, which have reached us, it has always been stated that that old man was none other than Satan himself, disguised in human form; and that he had turned into an old man...

In Islamic History, he is famous as "*Sheikh-ē Nadj'dī*" and he it was, who proposed treacherously the idea to assassinate the Messenger of Allah [*savavs*]. However, he had added one condition: that each tribe among the Qurayshis had to choose one of its members to take part in the assassination plot.

Similarly, they had to choose a man of the same tribe of the noble Prophet [*savavs*]. That is the Bani Hāshēm tribe. They had among them, Abu Lahab,

of the tribe of Bani Hāshēm. Thus, if all went well and there were people from among his kin and relatives, who wanted to avenge the death of the Messenger of Allah [*savavs*], they [that is the murderers and the heads of the conspiracy] could claim that there was also an assassin from the Hāshēmite tribe, among other Qurayshi assassins. Therefore, no one could avenge the bloodshed of the noble Prophet [*savavs*] and all could breathe once again, and get rid of the Messenger of Allah [*savavs*] as simply as that... Otherwise, if the relatives of the Messenger of Allah [*savavs*] wanted to remain in their obstinacy, they could offer a blood money to the family of the murdered man. They could even pay the price of ten people's blood money, for that matter, as long as they could get rid of the cumbersome presence of the holy Prophet [*savavs*], once and for all...!

Immigration to Medina

On the fateful night, when the Qurayshis decided to put their assassination plan into execution, the Divine Revelation came down to the noble person of the Prophet [*savavs*] and the Archangel Gabriel

[as] ordered him to leave the city of Mecca, as quickly as possible.¹

This fact is completely accepted and affirmed unanimously, by the [Shiite and Sunni] historians and narrators of hadith in like manner.

Hazrat Ali [as] agreed to sleep instead of the venerable Prophet [savavs] in his bed, and with the garment of the Messenger of Allah [savavs] that he donned to save the life of his Prophet, he willingly accepted to give his life for him...!

Prior to this, Ali [as] and Ibn-ē Hind Abi Hāleh had agreed with the noble Prophet [savavs] to choose the cave of Thur for the hidden place of the latter. This was because all three had agreed that during all the time, when the noble Prophet [savavs] had to hide in the cave, the other two were to execute certain secret activities without anyone, knowing anything about it.

Both had a duty to provide him something to eat during this time of forced retirement and also prepare two sealed horses, to send him in a later date.

¹ . [Al-Qasas, verse 20]

After the noble Prophet [savavs] left his house, Ali [as] slept at his place, awaiting the arrival of the Qurayshi enemies.

Halfway, the Messenger of Allah [savavs] met Abu Bakr and took him inside the cave. As we have already said, the cave was located in a place, situated in the road to Medina.

The enemies were watching closely, the house of the holy Prophet [savavs]. In the early morning light, they suddenly invaded the house and entered it by force; but they hardly found the noble Prophet [savavs] in his bed. However, it was Ali [as] who stood up and faced them bravely.

Overwhelmed with amazement, they cried out to him, "Where is your friend...?"

Ali [as] replied, "Had you entrusted the Messenger of Allah in my keep?"

They asked him, "Where can he be?"

Ali [as] replied nonchalantly, "You wanted the exile of the city and just leave voluntarily ..."

The Qurayshis were extremely annoyed and angry. They said, "Let us then Kill Ali in his place!"

One of the men said, "But he is very young...! He must have been deceived by him [i.e. Mohammad]..."

Ali [as] said, "I swear by Allah that if my intelligence was to be divided among all the inhabitants of the world, they would surely become intelligent, even if before that, they were raving mad! Now, I am smarter and more intelligent than all of you and I am endowed with a greater perception than yours! "

However, the Qurayshis rushed outside the house and began to find the traces of the Messenger of Allah [savavs] footsteps, left behind; they advanced and finally reached the cave. However, there was no sign of any visible entry around the entrance of the cave; moreover, a spider had woven its web, just outside the entrance of the cave and a dove in its turn had laid an egg in its nest, just in front of the cave... They had to admit that no one could have possibly entered that place...

The holy Prophet [savavs] and Abu Bakr could clearly hear their voices and it was in this very place that Abu Bakr, the companion of the noble Prophet was seized with a sudden terror, and his heart began to beat wildly and he really was afraid...

About this event, the Holy Qur'ān announces, "*If ye help not [your leader] [it is no matter; for, Allah did indeed help him; when the disbelievers drove him out: he had no more than one companion. They two*

were in the cave, and he said to his companion, "Have no Fear, for Allah is with us!" then Allah sent down His Peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the unbelievers. But the word of Allah is exalted to the heights: for Allah is exalted in Might, Wise!" [At-Tawbah-40]

The Qurayshis had no other choice but to turn back and return to Mecca, frustrated and empty-handed. They wondered endlessly with amazement, "But how can we penetrate this great mystery? Did he ascend to heaven, or disappeared in the underground...?!"

Thus, several days passed before they were able to find any trace of the Messenger of Allah [savavs].

However, the noble Prophet [savavs] remained for three days and nights inside the same cave.

Every evening, Hind Ibn-ē Abi Hāleh brought them something to eat and returned once again in the city, without meeting anyone, on his way back. They also managed to get two horses, and they brought them near the entrance of the cave at nighttime. In his turn, the noble Prophet [savavs] had finally received the Divine Permission to leave Mecca and to go to Medina.

At last,, the Messenger of Allah [savavs] arrived in Medina and settled in that city; gradually, other Muslims immigrated and joined the noble Prophet [savavs]; Medina thus became the first Islamic city and the first Religious Center.

The wars of the holy Prophet [savavs]

Throughout the duration of their life in Mecca, the noble Prophet [savavs] and his companions had been viciously tormented by the enemies of Islam; especially by the evil Qurayshis.

From the beginning, the Muslims had requested permission from the noble Prophet to meet those cruel heretics, and defend themselves with dignity. However, the Messenger of Allah [savavs] never gave his permission; then again, when they all moved to Medina, this permission was again denied them for an entire year. However, in the second year of their Immigration to Medina, the verse of "Djihād" was sent down for the first time.

1 - The Battle of Badr

The famous battle of Badr might appear as a small war, because one party had only three hundred and

thirteen soldiers, while the other party had a thousand men at its disposal. However, this battle changed the course of human History.

The Battle of Badr was a sudden, unexpected event for the disbelievers of Mecca. Although the noble Prophet [*savavs*] had used this metaphor in another instance, but it could well be consistent with the fact happened in that instance: he had said, "Mecca sent us the different parts of its liver..." That is to say, the most famous notables had all left Mecca to undertake this unequal battle. Thus, the liver points to the notables of Mecca.

One should also remind the dear readers that Mecca was divided into two parts. The poor and the slaves' populated the lower part of the city and the privileged, the aristocrats, and the rich merchants, who were mostly members of the various [small] tribes of the main Quraysh tribe, occupied the upper part of the city. One should also add that the neighborhoods of the rich were well separated from those of the poor and the underprivileged. Now, we see that for this famous Battle, all the aristocrats and the entire rich people of the city that enjoyed great wealth, fame, and riches had left Mecca to wage this war against the noble Prophet [*savavs*]: thus, those men were indeed, the "different parts of

the liver" of the robust metaphorical body of Mecca...

They were all extremely well equipped and resembled the standard military men of their time, and none of them could hardly imagine that the fate of the battle would indeed, end, in favor of the noble Prophet [*savavs*].

As for the Messenger of Allah [*savavs*] and his companions, who were composed of three hundred and thirteen men, all historians unanimously agreed that they were hardly equipped to lead a simple battle, let alone a triumphant one!

They did not have enough armor and in fact, the number of their armor was too little, according to their number. That is to say that if they had to participate together in a battle, they did not even have enough armor to protect themselves in the violent, brutal battle. While, the other party, consisting of thousand men was equipped and armed to the teeth, so that nobody could make a comparison between this party and the other party.

According to the Word of Allah [*savavs*], in the Holy Qur'ān, their nose did not look like a nose anymore, but like the trunk of an elephant! It was for this reason that Qurayshis were defeated in this abject and humiliating way! Men, like Abu Djah'l,

Ot'bah Ibn-ē Rabi'ah, Chēy'beh Ibn-ē Rabi'ah and Valid Ibn-ē Ot'bah were all killed in that fateful battle. And it was on that day that the "trunk" [i.e. nose] of the Qurayshi elephant was broken, abjectly and disgracefully!

In the battle of Badr, seventy of the most prominent Qurayshi leaders were killed at the hands of the Muslims and others fled fearfully. The Holy Qur'ān had already announced that, before the Battle of Badr and spoken about this victory, according to certain spiritual reasons and elements.

And It showed clearly that people, who had behaved in that wicked way with the noble Messenger of Allah [*savavs*] could not have any other fate than that.¹

2 - The Battle of Khan'daq

In the famous Battle of Khan'daq [or Trenches], ten thousand soldiers, armed to the teeth, consisting of a great army, composed of the Qurayshi Meccans and various tribes, which were allied to them, surrounded the Muslim city of Medina.

¹ . Understanding the Holy Qur'ān, volume 8, pages 218-219-277

The Muslims found themselves in a most precarious and difficult situation. They had no hope of victory, whatsoever.

The insolence of the disbelievers exceeded the limits, so that a pagan and heretic, by the name of Amr Ibn-ē Abdēvad jumped from the wide trench that the Muslims had dug around the city of Medina. Then with a high, shrill voice, he demanded from the Muslims to send him a valiant, courageous fighter, worthy of him, with which he could fight and show his military prowess...

Unfortunately, no Muslim would dare stand up and accept the challenge, launched by this presumptuous man, who boasted of its invincibility. Ali [as] then rose and asked permission to fight. The Messenger of Allah [savavs] did not give him permission; because he wanted the argument of this inevitable fact to be completed and perfected for all Muslims.

Amr Ibn-ē Abdēvad was always parading with his horse and launching his challenge; finally, because of the repetitive insistence of Ali [as], who was prepared to fight with this warrior of high renown, the noble Prophet [savavs] had to allow him, albeit against his inner wish; he said to him, "Today, Islam in all its totality faces Disbelief."

It was then that the Hazrat Ali [as] killed Amr Ibn-
ē Abdēvad and saved Islam. He had saved Islam.
After a great effort and much resistance from the
Muslim soldiers and the Divine Help and Support,
they could defeat the infidels once again, and finish
the battle, while the victory once again belonged to
the army of Islam...¹

3 - The Battle of Uhud

The Battle of Uhud was a sad affair for the
Muslims, alas. Seventy Muslim soldiers, along with
the illustrious lord Hamzah [as], who was the brave
and noble uncle of the noble Prophet [savavs] were
killed in this battle, reaching the highest grade of
Martyrdom.

At first, the Muslims were able to defeat the
enemies, but because of a lack of discipline and
nonchalance of a group of people, who had been
positioned by the noble Prophet [savavs] himself to
the act as sentinels on a hill, to remain with the
greatest attention, enemies unfortunately attacked
them.

¹ Please refer to the Complete Works of Professor Mottahari, volume
17, page 182

A group of men was killed and another group was scattered here and there, and there only remained a small group of men, who stood guard at the holy person of the Messenger of Allah [*savavs*].

In the end, with the valiant efforts of these men, [with Hazrat Ali [*as*], who reassembled the scattered band of Muslims and prevented the enemy from infiltrating deeper into their ranks], they succeeded to realign the dispersed Islamic army.

One of the primary causes of this chaotic dispersion was the false news of the death of the Messenger of Allah [*savavs*], which caused a serious panic among the Muslim soldiers. However, as soon as they knew that their beloved Prophet was still alive, they took courage and energized with a new boost in their spirits, they began to fight the disbelievers.¹

4 - The Battle of Hoday'biyah

In the sixth year of Hijrah, the Messenger of Allah [*savavs*] left Medina to perform the Pilgrimage of Hadj to Mecca. It was in a "forbidden" month ["*Harām*"]; and according to the custom of the

¹ Understanding the Holy Qur'ān, volume 3, pages 28-47

period "Djāhiliyat" [i.e. the era of Ignorance], the Arab tribes never started a war with one another; the Qurayshis too followed this custom.

Indeed, the noble Prophet [savavs] himself was taking into account this custom [which was also followed in Islam later on]; he then headed for Mecca, with about 1200 to 1400 people in order to perform their Hadj ritual. When the Muslims approached Mecca, the Qurayshis prevented them from advancing; they were in an area, called Hoday'biyah; the wicked disbelievers prepared to make war against the Muslims. However, the Muslims wanted to enter Mecca at all costs; but they saw that the Messenger of Allah [savavs] was clearly against this idea; he refused their insistence to use brute force.¹

When the matter became increasingly difficult between the two parties and the possibility of a new war took shape, the Muslims swore the oath of allegiance to the Holy Prophet [savavs] under the shadow of a tree that was there, except for one man. The Holy Qur'ān announces about this event, *"Verily those, who plight their fealty to thee do no less than plight their fealty to Allah. The Hand of*

¹ Understanding the Holy Qur'ān, volume 6, pages 244-245

Allah is over their hands; then anyone, who violates his oath, does so to the harm of his own soul and anyone, who fulfils what he has covenanted with Allah, Allah will soon grant him a great Reward!"
[Al-Fat'h-10]

In fact, Allah wanted the Muslims to know that those, who had given their allegiance to the noble Prophet [savavs] had sworn that solemn Pact and commitment to their Lord Omnipotent. The Messenger of Allah [savavs] raised his hand in this Pact, while the Muslims lowered their hands in unison; the hand of the Prophet of Islam [savavs] remained high, while their hands remained at a lower height than the Prophet did. This meant that the hand of the Holy Prophet [savavs] was in fact, the Hand of Allah the Sublime, which was above their hands; and that the hand of the Messenger of Allah [savavs] was equal to the Divine Hand.¹

However, in that same Hoday'biyah, the Messenger of Allah [savavs] signed a peace treaty, wherein the noble Prophet [savavs] gave apparently many points, to the disbelievers; that is, the peace treaty was written in such way that most of the Muslims were unhappy and frustrated about it. They claimed

¹ Understanding the Holy Qur'ān, volume 5, pages 204-209

that the articles of the treaty were more in favor of the disbelievers than in favor of the Muslims.

In the treaty, it was agreed that if ever an inhabitant of Mecca was converted to Islam and who ran off to Medina, the Qurayshis had the legal right to demand his return, but if a Muslim became a heretic and fled to Mecca, the Muslims could not demand his return to Medina.

This article deeply enraged the Muslims. However, the Messenger of Allah [savavs] told his companions, "If per chance, any of us becomes a heretic and flees our city, we will not pursue that individual to force him to return to us... As for the Muslims, who are now living in Mecca, we would ask them to take patience and keep on enduring [because, according to that new treaty, the Qurayshi disbelievers no longer had the right to torment the Muslims and the latter could continue to perform their religious rituals freely and follow the Islamic Precepts]. They still have to remain a little more in there; and their presence there, will benefit us greatly..."

This political news was very useful for the Muslims. The Messenger of Allah [savavs] benefited enormously from this newly acquired freedom, granted to the Muslims, who still lived in Mecca.

That was because this fact could produce a convenient ground for the propagation of the Islamic Doctrine in the city of Mecca.¹

The consequence of this peace treaty became more beneficial than all the other victories they had had so far in the past; because it was a peace that took place in a right time and in a right place. During the period that lasted two years and continued until the conquest of Mecca, many Meccans were converted to Islam. Muslims could freely propagate and divulge their religion among the inhabitants of the city; and in truth, no energy, ardor, or enthusiasm had remained in the souls of the disbelievers and they grew weaker day by day, unable to do anything against this undeniable and inevitable fact.

Then again, the propagandistic lies, told by the disbelievers were unveiled and revealed more and more among the people; and gradually, a dear aspiration took shape in the hearts of most Meccans to embrace Islam and become Muslim.²

¹ Idem, volume 6, pages 244-245

² Idem, volume 5, page 254

5 - The Conquest of Mecca

The Prophet of Islam [*savavs*] conquered Mecca without shedding a single drop of blood, except for the few mistakes that Khālēd Ibn-ē Valid made and which were publicly disavowed later by the noble Prophet himself [*savavs*].

Sworn enemies of Islam were forced to surrender to the inevitable truth and finally submit. They also had to embrace Islam. Countless groups of men and women embraced this new and beautiful Religion and swore allegiance to the Messenger of Allah [*savavs*].

When the Meccan women approached the holy Prophet [*savavs*] to swear him the oath of allegiance, he declared, "I do not touch nor shake the hand of any woman. Rather, bring me a container, full of water..."

They brought him the recipient and then he announced, "Whosoever wants to swear me allegiance, must put her hand in the water; this is like the action of shaking my hand, to show your moral obligation towards me."¹

¹ Idem, pages 255-257

**The Last Pilgrimage
Of the noble Prophet [*savavs*]
[i.e. Hadjjatul Vēdā]**

The Last Pilgrimage of the noble Prophet [*savavs*] is called "Hadjjatul Vēdā." He invited the entire Islamic Community to join and accompany him to perform the Pilgrimage of Hadj.

During the Pilgrimage, whether in the region of Minā or Arafāt or even inside Masdjīdīl Harām [ie. The Great Sanctuary], he delivered many Sermons and taught to the people present, many a major Islamic Prescription; however, his most important Sermon took place on their way back to Medina, after the completion of the Ceremony of Hadj.

During their return, he called and invited all the Muslims pilgrims to gather in a region, called "*Ghadir-ē Khōm*".

He suddenly asked people to stop marching and to listen to the words that he was going to deliver shortly.

He then said to them, "There is one thing I must inform you, no matter what. For if I do not deliver it to you, it means that I have said nothing about Islam..."

Then he began to make a crucial and long Sermon.
He asked them, "Do I not have more right on your
persons than you have on yourselves...?"
They replied, "Yes, O Messenger of Allah!"
He then declared, "For whosoever, I act as his lord
and master, Ali [*as*] here, is also his lord and
master."

Chapter 3

The noble characteristics of the venerable Prophet [savavs]

The noble Prophet [savavs]: The perfect model and the best example

The behavior of the noble Prophet [savavs] is as his words, a teaching Manual for all of us to learn; it is a document, which we must enjoy in this life. Indeed, the various behaviors of the Messenger of Allah [savavs] have different meanings. And we must interpret each one, precisely and carefully; and we must reflect and meditate deeply on their subjects, *"Ye have indeed in the Messenger of Allah a beautiful pattern [of conduct] for anyone, whose hope is in Allah and the Final Day, and who engages much in the praise of Allah."* [Al-Ah'zâb-21]

His holy personality is certainly the central and fundamental part of our human existence and we have to follow and imitate this illustrious personality. The behavior of the noble Prophet [savavs] is so deep that in his most simple actions,

we could extract great and fundamental laws and eternal truths!

It is like a lighted Lamp in the darkness; an extraordinary and brilliant light, which can illuminate far-off distances...!

The Messenger of Allah [*savavs*] is equivalent to a "Perfect Creature" without ant fault, whatsoever. That is, a human being, who is recognizable as any ordinary man, however adorned with supernatural perfections and virtues and exceptional features. Someone, who feels the sense of hunger and thirst, like other human being and sleeps and loves and has sexual instinct and is adorned with the finest feelings of affection and diverse emotions; However, he is such that he can also lead the other human beings to goodness and benevolence.

In fact, if he were not endowed with this supreme quality, he would not have become a leader and a compassionate Imām.¹

Characteristics: Meaning and nature

¹ Please refer to the Complete Works of Professor Mottahari, volume 16, pages 48-53

"Sireh" in Arabic means: movement, action to improve, to advance, and to go forward, and therefore, it means how to walk.

Similarly, the word "Djalassah" means how to sit and stay seated. Similarly, "Sir" means at the same time: to go, and the behavior; it could also mean how to be; and/or the style of an individual and its behavior. However, here, "Sireh" means how to behave and to be. Thus, what seems important in this Chapter is to get to know how to be and how the illustrious Prophet of Allah [*savavs*] was used to behave, alone or in company of the others.

Those who, in past centuries, had written books on the subject of behavioral, physical, and moral characteristics had also written entire pages about the way the noble Prophet [*savavs*] behaved and spoken about his various manners and formal demeanor. Now, how was the way by the help of which he used to call the others to attention and proclaim Islam...?

How was the manner of his leadership and his habits and conduct, in relation to the society in which he lived?

How then, did he judge people? Especially by taking into account the fact that he, too, like other

people, had a family and a house within which, his family members lived with him.

Then again, how was he appearing in his role as a husband? How did he behave with his friends, his companions, and his closest comrades?

How did he react when he was facing his hostile enemies? In this relation, one could cite dozens of examples that will be discussed in the following Chapters.¹

Practical and consistent reasoning Of the noble Prophet [*savavs*]

The Messenger of Allah [*savavs*] had manners, styles, and a well-defined behavior, alongside his sense and reasoning; thus, as obedient Muslims, we have the duty to know his characteristics and temperament, and to be acquainted with his moral, spiritual, and physical characteristics. We have to discover the logical, sensible reasoning of his deeds and actions, and to learn to use them as well in the various occasions, in our daily lives.

¹ Please refer to the Complete Works of Professor Mottahari, volume 16, pages 50-53

Now, is it possible for a human being to have only one kind of reasoning, which would remain unchangeable and monotonous for the duration of his whole lifetime? And can this sense and logic remain original and attractive, or is it in such way that no human being can have a stable and consistent logical sense?

In other words, is it possible that the human being is conditioned in such way that he has to follow and to comply with certain conditions, which relate to the place in which he is located? And act and behave, according to the specific conditions of life in general, especially by taking into account all the prejudices and discriminations that exist in each different class of the human society? Then again, are human beings forced to follow and to submit themselves inevitably to a logical sense and reasoning on the conditions mentioned above, while being in any social and economic status...?

This is certainly a very important issue to consider and which occupies the minds of most of the inhabitants of this planet, in these modern times. Now, to give you a simple example, one could name the Marxist doctrine, which is formed in this way. However, the lifestyle that led the Messenger of Allah [*savavs*] refutes the doctrine mentioned

above. Now, let us give you an example: imagine the noble Prophet [*savavs*] in the "Sh'ēb of Abi Tālēb" [i.e. the Valley of Abi Tālēb], where a few of his closest friends and companions were trapped in that limited piece of land, alongside with him.

They could hardly have at their disposal, the simplest daily necessities, such as water, food, and other things. Life was so hard, radical, and drastic for them that some Muslims, who had concealed their Islam and still living in Mecca, used to be in contact with the Muslims, who were living with difficulty in the valley and especially with Ali [*as*]; then, during the night hours, they would bring them some food to keep them alive. Those Muslims ate very little, to leave all their companions the opportunity to eat as well; it was just enough to satisfy their hunger and not let them starve to death...

Then we see the same Prophet in the tenth year after Hegira. In that year, world governments felt unsafe and they were all feeling in peril, in front of his increasing power; because, not only the whole Arabian Peninsula was now dominated by Muslims, but also Islam had become a major political and religious power.

Indeed, the leaders of other countries sensed that this power would soon turn its attention to their respective countries. However, the temperament and behavior of the noble Prophet [*savavs*] had not changed since the time he had been forced to spend in the "Shē'b of Abi Tālēb"...

In the same year, that is, the tenth year after Hegira, the fame of the noble Prophet [*savavs*] had reached all parts of the civilized world.

Then, on one occasion, an Arab Bedouin went to see the Messenger of Allah [*savavs*] in person.

When he wished to speak with the holy Prophet [*savavs*], precisely because of what he had heard about him, he was suddenly frightened and he began to mumble and stammer.

This fact saddened and moved deeply the holy Prophet [*savavs*]. He stepped forward and took him in his arms, hugging him affectionately in his arms. He said, "O brother of mine...! Talk with ease! Of what are you afraid? I am not an oppressor or a tyrant you imagine me to be! I am the son of that woman, who would milk her goat to get some milk to drink. I am like your brother! Tell me then, that which your heart wishes to tell me..."

The main Principles Of the characteristics of the Prophet [*savavs*]

The basic principles and primary criteria that exist in the humanitarian sentiments are not relative at all. They are, in fact absolute, but the secondary criteria are relative and in Islam too, we are facing this issue.

Canceled principles

In the behavior of the Messenger of Allah [*savavs*], there is a collection of various principles that are canceled, abolished, invalidated, and removed. This is made possible, precisely by his way of being. That is to say that the holy Prophet [*savavs*] never employed these conditions and principles in his behavior, lifestyle, and according to personal logic that followed. Islam abolished these principles, anywhere, in any condition and at any time.

1-Principles of treason [i.e. disloyalty]

The majority of politicians of our time use, alas, this method to achieve their purposes and this is the principle of treachery and perfidy. In fact, we

even go a step further, and say that some politicians only employ this principle to dominate the others, while some others use it only in some rare cases. And in the end, they say that politics is nothing other than that and that morals and ethics have no place in politics, whatsoever.

Indeed, we see that politicians promise to do certain things and remain faithful to these promises when these facts are not in conflict with their own interests. However, the noble Prophet [savavs] and Ali [as] [his illustrious son-in-law and cousin], hardly followed this path and never taught such notion; because they were essentially the enthusiast partisans of sincerity, truthfulness, and humanitarian feelings.

They safeguarded noble notions such as truth, justice, sincerity, honesty, fidelity, loyalty, and equity. This noble verse announces properly this fact, *"How can there be a league before Allah and His Messenger, with the pagans, except those with whom ye made a treaty near the Sacred Mosque? As long as these stand true to you stand ye true to them. For, Allah doth love the righteous."* [At-Taw'bah-7]

This holy verse refers to the disbelievers and idolaters, who had made a pact with the holy person of the Prophet [savavs]; and as long as they

remained faithful to their commitment and their promises, the noble Prophet [savavs] had remained faithful to his commitment to them. However, if they ever wanted to trample and break this promise, then the noble Prophet [savavs] could no longer remain committed to his promises to them.

2 - The Principle of transgression

Violence and transgression mean: to go a little ahead of what was decided in the first place. That is, to exceed the limit, decided between the two parties. However, the Holy Qur'ān considers the transgression as something worthless and abolished. Even towards the enemies of Islam!

"And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they [first] fight you there; but if they fight you, slay them. Such is the Reward of those, who suppress Faith."
[Al-Baqarah, 190]

During the early battles against the disbelievers, the Messenger of Allah [savavs] always recommended in this manner his soldiers, "When you see an enemy that has fallen down and is injured, do him

no harm at all! Similarly, if you encounter an old man, who had hardly participated in any battle, do him no harm and leave him alone! Have nothing to do with their children and do not close their way to the water! "

Now, what does the Holy Qur'ān command about the Qurayshi disbelievers? These men were not only heretics, idolaters, and hostile enemies, who misbehaved in any possible, imaginable way against the Muslims, but also had wanted to do anything in their power for the destruction of the noble Prophet [savavs]... These disbelievers made war on him for a period of about twenty years and did everything they had in their power for his total annihilation.

Then came a time, when the conquest of Mecca arrived with all its glory and triumph. And we know that the surah "Al-Mā'idah" was the last surah that was down to the noble Prophet [savavs]. As we all know, there were still a few enemies here and there, but now the power was in the hands of the Muslims; however, we see the Holy Qur'ān instruct the Messenger of Allah, in this manner, "*O ye, who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice.*

Be just: that is next to Piety. And fear Allah for Allah is Well-acquainted with all that ye do." [Al-Mā'idah-8]

This noble verse wants us to understand perfectly certain facts. It states that even though they [i.e. the Muslims] had suffered long and tragically, at the hands of those wicked disbelievers, who had been filled with malice and perversity, and that even though the hearts of the Muslims were full of sadness, frustration, and resentment; but they had to be wary! They had to be fully aware not to commit any injustice whatsoever! Even in front of their sworn enemies. Therefore, they had to keep their sense of justice and fairness.

In this way, we see clearly that no transgression is permissible under any circumstances and to anyone, even to a disbeliever! That everything has a limit, and a point; and that no one should exceed this limit drawn, morally, by God Almighty Himself.

Now, what is indeed, the limit of any transgression in the war? The Holy Qur'ān asks us why, we have to fight with the enemy, standing in front of us. Now, it is very possible that the individual will have a ready answer to that question.

He may reply, "I fight with him, because I want to remove a painful thorn in the path of human progress."

However, it would be enough to pick up the thorn that could do harm to those, who wish to walk in that path. That would be amply sufficient. Why do you wish to destroy also the branch, which had this thorn on itself, when you have already taken away the thorn, and thrown it away?

This is indeed, the meaning of "limit".

3 - The Principle of showing weakness and the Principle of submitting to Oppression

The Principle of showing weakness and being powerless is a Principle, which was never used, by the noble Prophet [savavs] or the Successors of the Messenger of Allah [savavs] [i.e. the Twelve Infallible Imāms]. In fact, one should ask oneself: was the noble Prophet [savavs] using one of these two Principles, when he saw that he was faced with a powerful and domineering Enemy? Did he show himself as a lowly and abject creature, in order to achieve his goals, or did he begin to plead with the Enemy, so that the wicked enemies would be inclined to pardon him and show him indulgence

and forgiveness, only because he had lamented and bowed his head in utter abjection...?

"Ēstēr'hām" in Arabic, means: to bend and to bow one's head and/or neck, by begging with a wailing voice. It also means to beg for mercy and indulgence from the other party. Now, did the noble Prophet of Islam [*savavs*] really behave in this manner, before the Enemy?

Of course not, never.

Then again, what does "Ēn'zēlām" mean in Arabic? It means to submit oneself to the tyranny and oppression, inflicted upon oneself. However, the noble Prophet [*savavs*] never did this in front of any enemy, whatsoever. This same brave and courageous behavior, unlike the despicable behavior mentioned above, was also followed and imitated by the Successors of the holy Prophet [*savavs*]: the Infallible Imāms [*as*] and those, who were the happy and illustrious disciples of these dignitaries; therefore, no one ever employed such contemptible behavior to achieve his purposes.¹

¹ Please refer to the Complete Works of Professor Mottahari, volume 16, pages 78-81

B-The usual Principles

There was also a collection of Principles that the holy Prophet [*savavs*] employed at any time, even if it was used, relatively. Now, it is here, that the question of relativity comes into play.

The Principle of power and the Principle of the force

The Principle of power means to be powerful and strong, so that the enemy does not become greedy or presumptuous.

The Holy Qur'ān announces, *"Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into [the hearts of] the enemies of Allah and your enemies and others beside whom ye may not know but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly."*[Al-Anfāl-60]

Indeed, all the Commentators and Exegetes of the Holy Qur'ān have announced in this regard, that the word "scared" refers to the moment when, the frightened enemy does not give himself any permission to attack the other party. Thus, as long

as the enemy exists, there is also the Principle of power and strength. There is also another Principle, which is the Principle of [brute] force, by demonstrating it against the other party [or the enemy]. Now, we must distinguish a fact, which is: to demonstrate this force is different from the power and force, mentioned above. Now, is Islam allowing us to do a display of this [brute] force, strength, and power, before any enemy?

The holy Prophet [*savavs*] in his usual behavior was sometimes acting in this way and used to force the other party, in a relative manner. That is, when in some cases, there remained no further diplomatic or other channels, he would turn to behaving in this manner, and he would give permission to the others to act as such. The lord of the believers, Ali, May Allah's Greetings be granted him had said, in this regard, "The holy Prophet [*savavs*] was like a doctor for people; a doctor for the soul and his society. Among the features of the physician, who cares for the sick, he must first be compassionate and caring. Now, the Messenger of Allah [*savavs*] was a doctor, who was always on the move and not a doctor, who remained in a single place. He did not want patients to come to him, for he used to go

himself to the sick that needed a healing in their soul, psyche, and spirit. "

Then again, one would want to know: did the Messenger of Allah [*savavs*] behave gently and kindly with people or was he severe and violent? Ali [*as*] had replied in this regard, "With some, he behaved with gentleness and with some others with severity. He not only had cures but also had the hot iron [i.e. instrument of surgery]. When one wishes to treat an injury, drugs and balms are used, and they are placed on the surface of the wounded skin. Now, when the iron is used, it becomes hot; then with the help of the hot iron, one makes some incisions in the patient's skin; thus, if a wound is healed with drugs [and balms], everything is fine. On the contrary, if the wound begins to fester and drugs and balms could do nothing for the patient, it is then for the hot iron to come into play and to cut the infected part. Therefore, wherever it is possible to behave smoothly, it is necessary to use sweetness and gentleness and in another situation, one must exert some brutal force; therefore, everything should act independently and each can become useful in its own place..."

1 - The Principle of simplicity in life, away from any fear

One of the facts that virtually all historians and narrators of hadith reported and narrated is that the Messenger of Allah [*savavs*] lived with exemplary simplicity. He behaved with simplicity in everything: in his food, in the way he clothed himself, in his associations and his social behavior with people. He used simplicity and modesty.

Hazrat Ali [*as*] had said in this regard, "The Prophets lived in simplicity and sobriety, and it was the Divine Will that dictated them such an attitude. They filled their body, not with foods but with the Divine Beauty, with a pure and glorious spirituality and a crystalline and transparent purity; and everything was decorated with simplicity and a natural freshness. "

It has been reported that if the noble Prophet [*savavs*] was walking in a path where there was a group of men coming behind him, he prevented them from doing so. If he sat on a horse or a camel, while there was a man on foot, who accompanied him, he would stop. He would say to him, "O my brother, you have to choose one of these two ways: either you will have to walk in front of my horse

and I will follow you, or I shall go and you must come a little later."

if it were possible, both would ride on his horse [or camel]. Thus, he did not allow anyone to walk, while he himself was on horse.

Similarly, when he was in a banquet or a meeting, he would say to all, "Let us sit in a circle of friends! Thus, our meeting will have no upper or lower place; because if I sit in the upper part of a room, while you are all around me, you will all surround me and I do not wish for such a thing. Thus, as long as the noble Prophet [*savavs*] lived, he never transgressed this principle; and he recognized this principle as one of mandatory rules for a leader to respect at all times and found that as a mandatory principle. One reiterates then that one of the first Principles that the noble Prophet [*savavs*] respected more than anything else was his respect for simplicity; and he followed and respected this principle, until the end of his precious life.

It was reported that one day, Omar Ibn'l Khattāb went to see the Messenger of Allah [*savavs*]. He himself recounted this fact as such, "There was a man with dark skin, who acted as his porter and the Messenger of Allah [*savavs*] had instructed him not

to let anyone pass. When I entered his house, I saw that the noble Prophet [*savavs*] was sitting in a bare room, where there was only a mat, woven from palm leaves. As soon as I entered, the noble Prophet [*savavs*] rose a bit and I noticed that the texture of this mat had left its mark on the holy body of the Messenger of Allah [*savavs*], in a very severe way. I was very saddened. I asked him, "Why should things be like that for you, O Messenger of Allah? Why is it that the Persian kings and Roman Caesars sink in luxury and wealth, while you, Prophet of Allah, must be in such condition...? "

The holy Prophet [*savavs*] rose from his place, while he seemed quite irritated and exasperated by my words; he asked, "What say you?! What is all that nonsense, uttered by you?! Do you possibly think that for the fact that I do not own any of these riches, I feel any lack, whatsoever? Do you think mistakenly that all those riches represent any Divine Blessing for them?! I swear by Allah that all these things will be given to Muslims, but none of these things procures any pride or honor to anyone! "¹

¹ Please refer to the Complete Works of Professor Mottahari, volume 16, pages 82-92

**The quality of the means,
Used by the noble Prophet [savavs]**

Divine Prophets never employed things considered as vain and futile to reach the truth.

On one occasion, a group of men belonging to the tribe of Saghi went to see the noble Prophet [savavs] and told him, "O Messenger of Allah! We would like to be converted to Islam. However, we have three conditions to make you aware of them.

First of all, we would still worship our idols for an entire year; and the Prayer [i.e. Salāt] is a difficult duty to perform for us; therefore, the members of our tribe shall not perform these daily prayers! Thirdly, that we may be excused from destroying our greatest idol... "

The Messenger of Allah [savavs] replied, "Of the three proposals, there is no problem as to your third proposal, and there is no obstacle to the fact that you do not wish to destroy your idol with your own hands. I will send someone else to do this. But for the first two, I am afraid that I must tell you that it is quite impossible."

That is to say that the noble Prophet [savavs] could not allow those people, who had worshiped gods other than Allah the One, to continue their

adoration for another year, to be converted then to Islam after, because it would have meant that he had respected the action of idolatry.

Now, can we use ignorance, apathy, and torpor [born of a spiritual slumber] in the people, to accomplish truth and justice? The Holy Prophet [*savavs*] employed instruments and means to wake people up and get them out of their apathy and spiritual torpor, to lead them to conscious awareness and spiritual awakening. Therefore, he used sometimes ethics and morality in situations that could cause the revival of men. And in other situations, he used the power of the sword to restore sight to an individual, afflicted with moral and spiritual blindness in his heart; he also restored the power of spiritual hearing to he, who had suffered so far from a hearing loss. He also operated in this way, to open the blind eyes and heart of those, who had suffered from spiritual blindness. He also made the silent people become able to speak, once again.¹

¹. Idem, pages 96-115

The general characteristic of the personality the noble Prophet [*savavs*]

The temperament and personality of the Messenger of Allah [*savavs*] was encompassing and multi-dimensional, just as his words and his religion had acted in this way. In fact, human History has never offered any other character like him, to humanity as a whole. He was a perfect man and he was afflicted with no fault whatsoever. In his human aspects and dimensions, he possessed all the qualities of absolute perfection. He really was a perfect human being in all directions.¹ He was indeed, a gentle, caring, and tender man; and at the same time, he was endowed with an iron will and a great discipline. In personal affairs, he was the epitome of kindness and tenderness; in executing the moral principles and religion, he was equipped with an iron will. He was a fighter, a politician, and a fully informed and experienced warrior in all kinds of military tactics; still, he was a man with an extraordinary and high spirituality; he was absolutely pious and perfectly virtuous, and sober.

¹. Idem, volume 2, page 263

In battle, he was a combative, brave, and valiant soldier and a highly qualified commander.

In military conflicts, he never lost his calm, serenity, indulgence, or compassion. He avoided any kind of fanaticism and exaggeration. He not only prevented and warned men, not to commit excesses in their desire to accumulate wealth or the love they felt for the earthly world and even to gluttony, lust, and debauchery, but also prohibited his close companions to follow the path of hermits and recluses of other religions, and thus refused any kind of exaggeration in anything. He did not want them to suffer any kind of unnecessary harm; he hated all kinds of debauchery and evil doing, but he never was in a bad mood himself or appearing as an austere man; and often a beautifully warm and friendly smile lit up his handsome face and adorned his holy mouth.

Even in his physical appearance and traits, he was devoid of any excess: for he was neither very large man nor too small; he was neither fat nor thin; he was neither too large nor too small; he was neither too white nor too dark-skinned. He rarely became ill and historians have even written that no disease afflicted him ever; except the illness because of which, he left this world.

He liked some things and stayed away from some others. He loved to perform the Prayer [i.e. Salāt]; he loved delicate fragrance, beautiful smells, and any pleasure that he derived from any lawful thing [i.e. Halāl]; he also loved hunger, humility, modesty, the companionship with the poor, the destitute, the slaves, and the prisoners of war; he loved simplicity and modesty. On the contrary, he hated all kinds of idols, pride, arrogance, bias, prejudice, snobbery, and vain efforts that an individual dedicated to unnecessary things of this world; he disliked wealth, flattery, and bragging. And he did not like the poems that were written in his praise.

His life, his behavior, his personal characteristics, and temperament warmed the heart of the people and inspired them with affection, love, high spirituality, devotion, piety, zeal, strength, sincerity, and truthfulness. He was very intelligent and perceptive, with a heart filled with love and kindness to others; and he expressed a great love for Nature in general.¹

¹. Volume 9, pages 34-35

The characteristics of the noble Prophet [savavs] in the rapid development of Islam

The French poet, Lamartine, wrote, "If we were to consider only three things, then we must declare that no one can reach the position of the Prophet of Islam in this regard!

One is the lack of any financial means and convenience: here is a man, who comes and invites people, while he is devoid of any strength and power; and even his closest family members are hostile and mean to him.

Secondly, the rapid progress and development of the Religion he proclaimed, or the element of timing; and thirdly, the glorious greatness of his goal. But if we were to ignore the Qur'ān as the first and primary element, then we find that the characteristics, temperament, mood, and personality of the Prophet of Islam along with his great leadership over his people [i.e. Ummah] were the main elements of the influence of Islam and its quick development... "

Indeed, Allah the Sublime had announced to His Messenger, *"It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from*

about thee; so pass over [their faults] and ask for [Allah's] Forgiveness for them; and consult them in affairs [of moment]. Then when thou hast taken a decision, put thy trust in Allah. For, Allah loves those, who put their trust [in Him]. "[Āli-Imrān-159]

In fact, Allah announces here that his temperament was gentle, compassionate, caring, tender, and good. Now, if the Messenger of Allah [*savavs*] had had a wicked and somber temperament, and had acted surly and rudely, no man would have been interested in Islam, in the first place.

Therefore, it was the proper, perfect character and temperament of the noble Prophet [*savavs*] that had attracted people to him.¹

Thus, the key points that were in his personality and had helped the rapid expansion of Islam were:

¹Please refer to the Complete Works of Professor Mottahari, volume 16, pages 172-173

**A- Sweetness and indulgence
in personal affairs,
and constancy and perseverance
in the main issues**

The holy Prophet [*savavs*] was a gentle, loving, forgiving, indulgent, and tender man, in his personal affairs; but in his commitments and his social, religious, and political responsibilities, he was indeed, a man filled with great seriousness, gravity, accuracy, and consistency.

On one occasion, an individual stood before the path of the noble Prophet [*savavs*] and claimed that he had come to retrieve the debt, owed to him by the noble Prophet [*savavs*]. He insisted that the Messenger of Allah [*savavs*] should repay him instantly and without wasting a minute. The holy Prophet [*savavs*] answered him patiently, "First of all, I owe you nothing. Secondly, I have no money with me right now, so permit me to leave and continue my path."

The person replied, "I will not let you leave!" However, the Messenger of Allah [*savavs*] wanted to go to the Mosque to perform the Prayer in congregation. The man still insisted, "Repay me at once!"

The noble Prophet [savavs] continued to behave with calm and gentleness, but the man appeared harsh and rude, and he became so, more and more; so that soon, he was on the verge of quarreling physically with the noble Prophet [savavs].

He took the robe of the Messenger of Allah [savavs] and grabbed it firmly, by turning and returning in his fist. He dared to wrap the fabric of the robe round the neck of the Messenger of Allah [savavs] and caused redness on the skin of the noble Prophet.

At the same time, the faithful, who were in the Mosque realized that the noble Prophet [savavs] had delayed for the first time; they sent someone to see what had happened. They found that a Jew was claiming something from the noble Prophet.

They hastened to join the Messenger of Allah [savavs]. However, he declared, "Please, do not have anything to do in this matter. I know how to take care of my friend, here ..." and he continued to be patient and good.

Finally, the Jew was ashamed of his extreme rudeness and discourtesy, and said, "I bear witness that there is no God, except Allah and that Mohammad is His Messenger!" and converted to Islam.

He then turned to the Holy Prophet [*savavs*] and said, "With all the power you now possess, you have shown yourself as being really tolerant, forgiving, and patient...! And this sweet patience is not the patience of a common man; it is the patience that belongs only to Divine Prophets."¹

Similarly, during the conquest of Mecca, a woman from the tribe of Bani Makh'zum committed a robbery and she was recognized as guilty.

The family of the culprit woman, who belonged to the Qurayshi aristocrats, considered that the punishment of "Hadd" [i.e. the action of cutting the thief's hand to be a moral lesson for others] was overstepping the bounds of decency. They were being extremely offended; they did everything they could to prevent the Messenger of Allah [*savavs*] to allow the execution of such punishment.

They went so far as to visit some famous men among the close companions of the holy Prophet [*savavs*] in order that they, in their turn, try to dissuade him to put that penalty in execution.

However, the face of the Messenger of Allah [*savavs*] became suddenly red with deep emotions and he asked them, "Why do you intercede for this

¹. Idem, pages 174-178

guilty woman? Do you really believe that we can ignore this crime and not execute the Divine Law for some people...? "

For that matter, he delivered a Sermon in the afternoon of that same day, and announced, *"The reason the peoples and nations of the past fell into decadence and disappeared, was that they had wanted to make a distinction in the execution of the Divine Law. When a close relative of one of the notables committed a crime, he was immediately released and if it was a subordinate, who had committed the same crime, he was punished by law... Now, I swear by Allah, Who holds my life in His Hands that I shall demonstrate no weakness, in the execution of Justice, even if that means that I have to punish the closest members of my own family!"*¹

Indeed, the style, shape, and logic that are so appealing to Islam, in leading the people are a compilation, based on gentleness, kindness, and indulgence, and not to be somber and to repel everyone by any kind of violence. Indeed, any form of rudeness, impoliteness, violence, and brutality is chased away automatically. And we see that the

¹. Idem, volume 2, page 256

attractiveness and great charisma that exist in the holy person of the Prophet [savavs] fascinated people, in an extraordinary way.

Indeed, Muslims doted on the Messenger of Allah [savavs] and loved him dearly! He had such a smooth mental and emotional affinity with the people that even women, who had just given birth to their child, would get up quickly from their beds to hurry to reach the noble Prophet [savavs] and ask him hopefully, "O, Messenger of Allah! I would like so much that you deign recite "Azān" [i.e. here, it refers to the Islamic Attestation] in the ears of my newborn...!" or another, who had told him, very happily and hopefully, "O, Messenger of Allah [savavs] ...! I would like so dearly that you please take my child on your lap and look at him, so that your sweet gaze may bless him...!" or, "I would like so dearly that you pray for my child and bless him!" In his turn, the venerable Prophet [savavs] always accepted to perform those things, most graciously and kindly.¹

¹. Idem, volume 16, page 178

2 - Consultation [taking/giving advice]

Taking advice is one of the pillars of a good temperament in all human beings; and this characteristic was deeply present in the gentle personality of the Messenger of Allah [savavs]. At the same time, because of his status as the Divine Prophet, he certainly had no need to take advice from others, but he did that anyway and consulted his family and friends.

He did that, for some reasons: firstly, that people may learn to do this; and because, by doing this, he expressed his respect and trust in his family and friends: *"It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee; so pass over [their faults] and ask for [Allah's] Forgiveness for them; and consult them in affairs [of moment]. Then when thou hast taken a decision, put thy trust in Allah. For, Allah loves those, who put their trust [in Him]."* [Āli-Imrān-159]

That meant that he should not delay and lengthen his decisions, like some individuals, who were suffering from hesitation and doubt; and it was

better to take advice; but once the consultation had been made, the individual had the duty to make his final decision and be uncompromising, once the decision is made.

3 - Avoiding Violence

The principle of gentleness and abstinence from violence and harshness or compelling [constraining] the others to follow the regulations that strengthen the faith of Man was all in the Principles of the Invitation to Islam, proclaimed by the noble Prophet [savavs], *"Let there be no compulsion in Religion! Truth stands out clear from Error. Whosoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things!"* [Al-Baqarah, 256]

The key point, which refers to the Holy Qur'ān is that Religion is hardly constraining and pressuring the others and that it should never be as such; because, Truth is clear and transparent. It is indeed the way of Guidance and the evident Development. Similarly, the path of Perdition and Misguidance is manifest and clear! Whosoever desires, according

to his free will, can choose one of these two paths, proposed on earth.

We have already written several things about the honorable descent of this noble verse; and these explanations are identical by their similarity; and therefore, all these explanations may be considered fair and verifiable.

Let us record an event: when the men of the tribe of Bani Nazir, who had concluded a pact with the Muslims, betrayed them, the noble Prophet [*savavs*] ordered them to leave their dwelling-place and go to another place. Now, some of the children of the Muslims, who had kept on following the Jewish faith, were still among them; that was because, before the advent of Islam, the Jews had a more refined culture and were superior to the Arabs of the time of "Djähiliyat" [i.e. the era of Ignorance]. Therefore, the Jews had forced their own thoughts to these people and influenced them; now, the new Muslims [whose children were Jews] were upset and they declared, "We will not let our children leave this place!"

Some of the children [i.e. Jews] announced that they were going away with their co-religionists. This fact caused a big problem for the Muslims. Finally, out of ideas, they went to the noble Prophet

[*savavs*] and said to him, "O Messenger of Allah! We have no wish to let our children leave this place..."

The holy Prophet [*savavs*] declared, "There is no constraint for anyone. If they wish, they can embrace Islam; otherwise, they have free will and they can decide for themselves; if they want to go, well, let them leave. Because the very nature of Faith rejects categorically any form of coercion, obligation, and brutal force."¹

Certain particularities in the behavior of the noble Prophet [*savavs*]

Human History does not remember any other person, who could have resembled the noble Prophet [*savavs*], in all his human dimensions, and who had reached this level of perfection, as the noble Prophet had.

He was a human being, who had reached perfection in all human aspects and dimensions.

¹ Please refer to the Complete Works of Professor Mottahari, volume 16, pages 179-180

Religious behavior
the noble Prophet [savavs]

The Messenger of God [savavs] prayed and worshiped the Lord Almighty for most of the nightly hours, sometimes for half the night, sometimes for the third part of the night and sometimes for the sixth part of the night; and often his legs swelled terribly because of his standing upright, before God's Threshold. Thus, oftentimes, a great physical suffering tormented him.

On one occasion, his wife, who used to witness his worshiping, which was repeated every night in the same way, asked him curiously, "Why do you worship Allah in such way? You are he, about whom Allah Almighty has said in the Holy Qur'ān, *"Verily, We have granted thee a manifest Victory! That Allah may forgive thee thy faults of the past and those to follow; fulfil His Favor to thee; and guide thee on the Straight Way. And that Allah may help thee with powerful Help."* [Al-Fat'h-1-3]; now, Allah has already reassured you in this clear way!"

He replied, "Should one worship Allah and perform all the religious rituals, only because of the fear of going to Hell and the hope of entering Heaven?!

Should I not show myself as a grateful servant, who gives thanks to these Divine Blessings? "¹

Although all his holy life was spent in great effort, especially during the time when he was in Medina, yet he never delayed or reduced the time of his religious cult. In fact, he used to regain his composure and serenity in his Adoration of the Merciful God; and whenever he began to talk with his Merciful Creator.

He often observed fasting; and apart from the blessed month of Ramadān, he fasted during some part of the month of Sha'bān too; that is, every other day. Then, during the last ten days of the blessed month of Ramadān, he gathered his personal belongings and even his mattress, to go to the Mosque, and spend all his time, worshiping God.

However, this same graceful and kind person told others, "It is sufficient for you to observe only three days of fasting, during each month..."

He also would say, "Worship Allah Almighty, according to your stamina and do not force yourself nor impose a task, which would be larger

¹ Please refer to the Complete Works of Professor Mottahari, volume 22, pages 730

than the measure of your inner capacity, because it will have a contrary and detrimental effect on you.” He also opposed to any form of retirement and seclusion, like that which the Christians hermits were used to do. He also rejected the fact of remaining forever chaste, thus denying oneself the joys of marriage and fatherhood. He severely reproved some of his companions, who had decided to do so.

He told them, "Your body, your wife, your children, and your friends have each, a specific and precise law upon you. And you have the moral duty to respect those laws..." When he was alone, he stretched the time of his Adoration and Worship. Sometimes, he would spend hours and hours in these spiritual states; but in assemblies, he was as brief as possible, so as not to tire someone, during the daily religious ritual; because he always took into account the state of the weak, the helpless, the infirm and the disabled and invited others to take also this fact into account.¹

¹. Idem, volume 2, page 257

The teaching behavior of the noble Prophet [*savavs*]

The holy Prophet [*savavs*] encouraged everyone to acquire Knowledge and to learn incessantly. He forced the children of his companions to acquire Knowledge and to have a good education. He had even commanded some of his companions to learn the Syrian language. He would say, "Acquiring Knowledge is obligatory for every Muslim."¹

He would also say, "Try to learn wisdom [i.e. Hikmah] from anyone and anywhere, even if it comes from a disbeliever or a heretic! Acquire it then, even from that kind of individual!"²

He would say, "Look and search for Knowledge even if for this, you shall have to go to China!"³

All these enthusiastic and warm encouragement made sure that the Muslims really go and seek Knowledge from all around the world; they began to acquire all kinds of knowledge and science and

¹. Mohamamad Bāgher Madj'lēssi, Bēhārul Anvār, volume 1, page 177

². Idem, volume 2, pages 97-99

³. Idem, volume 1, page 177

produced one of the most dignified civilizations and the most glorious cultures in human history.

All that made it become as something great, so that later, it was recognized as the Islamic Culture and Civilization, which still exists to this day.¹

One day, the noble Prophet [*savavs*] entered the Mosque and saw two groups of men: one group was worshipping God Almighty and did all kinds of prayers, and the other men were very busy, teaching, or learning lessons.

He watched the two groups and was pleased to see them so engaged in their respective activities.

He then turned to his closest companions and told them, "Both groups, here, are doing good deeds and they are really blessed!" and he said again, "Now, I was sent to teach [men] and to give [them] Knowledge..." and then he went to the group that was teaching or acquiring Knowledge and joined them enthusiastically. He sat near them and participated in their activities.²

¹. Please refer to the Complete Works of Professor Mottahari, volume 2, page 263

². Idem, volume 18, page 193

The individual behavior of the noble Prophet [*savavs*]

A-The cleanness and fragrance emanating from his holy person

He had a great love for cleanness, beautiful fragrances, and perfumes. He scrupulously observed these two things for his own person and seriously advised the others to follow his suit. He insisted that his close companions clean their bodies and keep themselves clean and fragrant. He even forced his companions to make a general Ablution of all their body on the day of Friday, and then put on some perfume on their persons;¹ so that while they all performed the Prayer in congregation, that no bad smell upset the others. He only would let them enter the Mosque and prepare themselves for the Friday Prayer, with that condition.

¹. The Islamic ritual of "Ghusl", which means that the individual has to wash thoroughly his body, his face and his hair, to become completely clean.

B- A friendly behavior and the way he associated with people

In his behavior towards people, he was good, by being always open and friendly. He was ahead of everyone in his efforts to greet warmly the people, even the slaves, and the children.

He never stretched his legs in front of any individual and never leaned on anything or anybody in the presence of others, by appearing as a nonchalant person. He always sat in such way so as to fold his two knees under his holy person. In like manner, during general meetings and banquets, he asked everyone to sit in a way to form a large circle and refused to consider a particular place, as a privileged place to sit; and he always asked news of his companions. Therefore, if three days passed without his having seen one of his companions, he went to see him by paying him a visit.¹

C- Abstinence and simplicity

He ate, dressed, and walked simply; the mat on which he sat was often made of straw. He also used

¹. Idem, volume 2, page 255

to milk his goat himself; he rode a horse without any saddle, litter, or palanquin. He also refused categorically that someone accompanies him by foot while he sat himself on a horse or camel.

He often ate barley bread with some dates. These two things were his daily food; he mended his own clothes and sandals, and at the same time, he was hardly a partisan of poverty and destitution: on the contrary! He considered that material goods and wealth were good for the interests of society and that the wealthy could accomplish many a good deed, in all kinds of legitimate ways.

He often said, "How beautiful it is, a wealth that is originated by legitimate and lawful means...! Especially, for those, who are worthy of being rich and who know how to spend it in the right places!"¹

D- Will and resistance

He had an extraordinary iron will, which was unique in its kind!

This particular virtue also became the first virtue of his close companions.

¹. Fēyz-ē Kāshāni, Al-Mohadjat Ul-Beyzā, volume 6, page 44

And we see, in fact, that during the period of his Prophetic Mission, which lasted twenty-three years he was a living example and proof of the human strength and perseverance; and a fine example of the cultivation of an iron will for those, who followed his suit.

During his lifetime, he often found himself before all kinds of difficult conditions and desperate situations, so that anyone else except him would have lost all hope of salvation and rescue. However, the noble Prophet [*savavs*] never allowed any feeling of despair or confusion, have the better of him. In fact, his strong and solid faith was never shaken by anything or anyone.

E- Physical strength and courage

The venerable Prophet [*savavs*] was a brave man; he was courageous, strong, and valiant, and he praised the soul of every strong individual.

From the physical point of view, the holy Prophet was himself a strong and powerful man. His body was muscular and robust; just as the body of the athletes of our time, which are made of muscles; his

body was not flabby and everything was vigorous, taut, and very hard.¹

The courage and bravery were so great in his person that the lord of believers Ali [as] had declared in this regard, "When certain conditions became very difficult to bear and endure, we used to take refuge with his holy person."²

**The behavior of the noble Prophet [savavs]
Towards his family
1 - With his wives**

He was extremely kind and affectionate to his family. He never behaved harshly or violently with his wives, which was in clear contradiction with the behavior of men of his time. He was so patient and enduring that he even bore with great indulgence any kind of bad language from some of his wives, so that others, seeing this, suffered from this discourtesy to his holy person.

He always recommended all men to behave with gentleness and indulgence with women. He would say, "All the people suffer from some defects and

¹. Tabarsi, Makārēm Al-Akhlāgh, page 12

². Nah'djul Balāghah, Wise Words Number 9

simultaneously, they have some good qualities. Therefore, a man must never consider certain bad characteristics of his wife; because if he becomes upset with one of her defects, he should also consider that there are certain good qualities in his wife, which brought him joy and contentment; and he must therefore take into account these two aspects at the same time.”¹

2 - With the children

He was extremely kind and gentle with his children and grandchildren. He always expressed them his deepest affection and his warmest indulgence; he made them sit on his lap or mounted them on his back, while he would take them here or there on his back; he also embraced them and kiss their faces with warmth and love. Indeed, all those loving demonstrations were against the usual and customary behavior of the men of his time.

One day, he was kissing the young Imām Hassan Mudj'tabā [as], who was still a little boy, in the

¹. Please refer to the Complete Works of Professor Mottahari, volume 2, page 254

presence of a notable. The man said enviously, "I have two sons and I have never kissed them..."

The holy Prophet [*savavs*] replied, "Whosoever does not accomplish any action of benevolence and kindness, is deprived of Allah's Grace and Mercy..."¹

He was also very affectionate towards the Muslim children. He would stroke their heads, gently, while they sat in his lap; sometimes, mothers brought their children to him, so that he prayed for them and blessed them. Sometimes, small children could not hold back and urinated on the garment of the holy Prophet [*savavs*]; and while mothers became all red with shame and embarrassment, and they were ready to panic and prevented quickly their children to stop doing what they were doing, the noble Prophet [*savavs*] prevented them from doing so. He would tell them reassuringly, "Do not forbid them to do what they are doing! This is not good for the child's health. If my clothes get dirty, it does not matter, for I will wash them, to make them clean again... That is all..."

¹. Mos'nad-ē Ahmad, volume 2, page 228

**The social behavior of
the noble Prophet [*savavs*]
1 - Fighting weaknesses**

He never took advantage of the weaknesses of the le and profited little from thee facts. He acted differently. He would fight with their weaknesses with firmness and informed them gravely of their faults and their shortcomings.

When his son of eighteen months, called Ibrāhīm died suddenly, there was also a solar eclipse, which made the matters become worse.

That was because the people had started to say to one another, "The cause of this eclipse is the tragedy that has afflicted the Messenger of Allah [*savavs*]!"

However, he did not remain silent before this superstitious belief and took no advantage of such weakness. On the contrary, he ascended the pulpit [i.e. Minbar] and announced immediately, "O people! The sun and the moon are two signs among the Divine Signs, and they are not affected at all by the death of any human being..."

2 - With the slaves

He was extremely good and kind to the slaves, the servants, the subordinates, and the individuals belonging to the populace. He always told people, "These are your brothers [and sisters] in religion! Give them to eat, from that which you eat yourselves, and clothe them with the same clothes that you put on yourself..."

Do not give them any burdensome work and do not make them work hard; and help them yourselves in their works and tasks. "

He also said, "Do not call them your "slaves" [man or woman] because we are all, creatures of Allah, the Blessed; and we all belong to Allah and therefore it is He, who is the true Possessor of the human beings. It is much better to call them as "*Fati*" [i.e. noble man] and "*Fatâ*" [i.e. noble woman]..."

In the Islamic Shariah, all possible facilities have been provided for the emancipation and freedom of the slaves; with these laws, they are completely and legally free from belonging to other men. The noble Prophet [*savavs*] considered in fact, that the worst and most disgraceful profession was that of slavery; he said about it: "The worst of men among people

are those, who buy and sell human beings and who benefit from any kinds of human traffic..."¹

The propagandist behaviors of the noble Prophet [*savavs*]

In the disclosure and the proclamation of Islam, he was very indulgent and devoid of any kind of severity and austerity. He showed no harshness, rigidity, or dogmatism. He relied more on the concept of hope, grace, and the "*Good News*" that was the gift of Islam.

He proffered no threats. On one occasion, when he was going to send one of his companions to Yemen, he instructed him gravely, by saying, "Show yourself friendly and easily forgiving; and do not be harsh! Give them the "Good News" [and revive their inner desire and ardent wish, so that they aspire to convert to Islam] and be sure not to make the people become reluctant to convert."²

At the same time, he was fully active and dynamic in the proclamation and disclosure of Islam. Just as we saw that he went voluntarily to Tā'ēf, in order to

¹. Please refer to the Complete Works of Professor Mottahari, volume 2, pages 254-255-260

². Sahih-ē Bokhāri, volume 5, page 264

invite the inhabitants of that city to Islam; similarly, during the season Hadj, he would visit the various Arab tribes and invite people to embrace Islam.

He once, sent Ali [*as*] and Ibn-ē Ma'āz Djabal to Yemen so that they invite people to Islam. He also sent Mass'ab Ibn-ē Omay'r to Medina, before his own arrival in that city. He also sent many companions, who were dear to him, to Abyssinia. While they were released eventually from the cruel torments of the Meccans disbelievers, little by little, they began to invite people of that land to embrace Islam; thus, they paved the way for the conversion of King Nadjāshi and other Abyssinians to Islam; he made sure that more than half of the Abyssinians were converted to Islam.

Similarly, in the sixth year after Hegira, the noble Prophet [*savavs*] wrote an official letter to all the rulers, leaders, and heads of state of the civilized world, by announcing his Prophetic Mission and informing them that he was indeed, the Divine Prophet.

About hundred letters that he had written to various high personalities have remained to this day.¹

However, it is sad to say that Christian priests consider today that Islam is unfortunately a Religion of sword and blood...

Although Islam can also "be" a religion of the sword, however this fact comes down to nothing and this feature on the contrary, is an added perfection to its qualities and not a failure, whatsoever.

They want to persuade the people of the world that Islam is "**the**" Religion of war and bloodshed. Moreover, that Religion in general does not use these instruments in its Invitation. However, we see that the Holy Qur'ān announces in its turn, *"Invite [all] to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for, thy Lord knoweth, best who have strayed from His Path, and who receive Guidance!"* [An-Nahl-125]

Thus, these ill-intentioned people would have us believe that it was the commandment of the noble

¹. Please refer to the Complete Works of Professor Mottahari, volume 2, page 262

Prophet [*savavs*] himself that Muslims should ready themselves to fight and to use the sword, to shed human blood]. While the behavior of the Messenger of Allah [*savavs*] has never been that, and it was the opposite of that, as we have just described to the dear readers.¹

His political behavior
1- Having all the necessary conditions
to direct people

The noble Prophet [*savavs*] possessed all the needed and necessary conditions to be a very good leader and to be endowed with all the characteristics, found in a good leader. He possessed a fine perception, a specific resolution, and a total lack of hesitation and doubt. He was also brave, fearless, audacious, and devoid of any concern or fear, as to the produced result. He was at the same time, attentive and prudent; similarly, he bore patiently to be criticized; He could also very well distinguish the capabilities and talents of the people. He was very sweet and patient in personal

¹. Please refer to the Complete Works of Professor Mottahari, volume 16, page 180

matters, and focused on discipline for any matters, which related to religious principles. He knew how to honor and pay tribute to his companions, while developing their emotional, mental, and spiritual talents. He always refrained himself from showing any kind of tyranny and injustice and stayed away from any despotism. He never wanted to force his companions to obey him blindly; he loved at all times qualities such as humility, modesty, simplicity, dignity, calm, weighting, sincerity and he also liked any kind of organizational skills, and the ability to create a unified discipline among his men.

He always said, "If three men are traveling together they should always select one of them as their leader."

He also followed this rule in the constitution and the formation of the city of Medina. He had employed some men in the things that related to culture. He made them become teachers; he then formed different groups. Each group was busy performing what they were ordered to do. Some copied the noble Quranic verses, others remained busy, writing personal letters of the noble Prophet [savavs]; some others were busy in local legal affairs while some people were just busy, collecting alms

and/or taxes from the inhabitants of Medina; others had the responsibility of drafting peace treaties or agreements that were concluded with the Muslims or non-Muslims. A number of these responsibilities have been duly recorded, and preserved in the history books of that time.

2 - Management of the people And consultation with them

His companions immediately obeyed the commandment of the Messenger of Allah [savavs]. They would often tell him, "Given the fact that we absolutely have faith in you and in your words, therefore, we are always ready to throw ourselves into the ocean, or into the burning flames, if that's what you command us to do!"

However, the noble Prophet [savavs] never behaved like a despot.

In some particular cases, where he had received no specific and precise Commandment from Allah the Sublime, he was inclined to consult his companions and to ask their opinions; because he respected their opinions and views, and honored them in this beautiful, dignified way.

To give you an example, one could remember the Battle of Badr: as when they wanted to wage war against the disbelievers, or choose a place for their camp, or even how they should behave with the prisoners of war: the noble Prophet [*savavs*] constantly consulted others, by asking their opinions.

Once again, in the battle of Uhud, he asked the opinion of the others, to see whether they should choose the city of Medina as their camp, or to transfer themselves outside the city walls. He also behaved in like manner during the battle of "Ah'zāb" and "Tabuk".

3- The ability to hear criticism while abhorring any form of flattery

Sometimes, he happened to meet the objections of some of his companions; without appearing rude or discourteous, he then tried to persuade them gently and offering them logical arguments. Similarly, he abhorred any form of flattery and praise; he used to say, "Throw the dust of the earth in the faces of the flatterers and those, who tend to praise you at all times!"

He also liked everything to be done carefully and with utmost attention. He liked to do all things with great care and with firmness and exactitude. When one of his close companions by the name of Sa'ad Ibn-ē Ma'āz, who had been a very devout man left this world, and that his remains were placed inside his grave, he solidified himself the stones and bricks that were going to be the grave of his dear friend. He then declared, "I know very well that soon, all these stones will be destroyed by the passage of time; however, Allah Almighty loves that any human being executes everything scrupulously and meticulously."¹

4 - Discipline and order

Order and discipline still prevailed in his holy life. He had divided his days in several parts, in order to take care of all the important things; and he always recommended others to imitate him in this matter. For this, his companions followed him and became very careful in their respect for discipline and order.

¹. Mohammad Bāgher Madjl'ēssi, Bēhārul Anvār, volume 22, page 107

Sometimes he would not reveal certain taken decisions, and kept talking about them, lest the enemy, always on the alert, may not come to know what it was.

For their parts, his companions obeyed him blindly to his commandments and never questioned him vainly.

When he instructed them, for example, to prepare for the next day; his companions were in their ranks, to accompany him wherever he commanded them to go, while they were not even aware of their final destination; sometimes, just before arriving at their final destination, they were made aware of the place they were headed to.

On the other hand, he would also give a sealed letter to one of his companions and instruct him to unseal it, only after having reached a particular destination; and this individual duly obeyed and opened his letter, only after reaching the desired destination and only then, he knew what he had to do and what was expected of him.

Thus, the noble Prophet [*savavs*] gave no news of his activities to enemies or spies; and sometimes, he gave them a big surprise [most unpleasant one

should say...] with this kind of behavior, based on a solid and firm discipline.¹

¹ Please refer to the Complete Works of Professor Mottahari, volume 2, pages 259-260

Chapter 4

The holy Prophet's advices [*savavs*] A man, who asked for help

On one occasion, great misery and abject poverty had afflicted one of the companions of the holy Prophet [*savavs*].

One day, completely exhausted, and after consulting with his wife, he finally decided to go to the Messenger of Allah [*savavs*] and tell him of his poverty and asking for financial assistance.

He left his home and came in the presence of the noble Prophet [*savavs*]; but before he was able to formulate his request, he heard the Messenger of Allah [*savavs*] declare, "Anyone, who wants us to come to his aid, we will see to that, of course! However, if such a person is prevented from holding out his hand to others, as a sign of poverty and declares his lack of any need for others, Allah for His Part, will help him and make it free of any need...!"

The man returned sheepishly home. Soon, however, he had to face the horrible monster of poverty and destitution. He went once more to

the noble Prophet [*savavs*] and ironically, he heard the same sentence he had heard a few days earlier from the holy mouth of the Messenger of Allah [*savavs*].

Again, without saying anything, he went back home... However, misery and poverty suffocated him more strongly, and finally exhausted, he went to the Messenger of Allah [*savavs*] for the third time.

Again, the noble Prophet [*savavs*] repeated the same words and as always, the words that had come out of the mouth of the holy and noble Prophet, who had given him a kind of serenity and calm, forced him to restrain from asking him anything.

For the first time, he felt in his heart that there must be something in this enigmatic sentence.

He felt that the key to all his ills and misery lay in these simple words. When he left the house of the Messenger of Allah [*savavs*], he felt a new inner strength had taken possession of his person.

He said to himself that he would never expect any help from any other person and that he should have confidence in Allah and nobody else! He told himself that he would use all his strength and all his talent to find a way to earn a decent, honest living.

He asked Allah Almighty to help him and make him free of any need of other men! He then asked himself what he could do.

It came to him to go to the countryside, to cut some wood, and to bring it then to the city for sale.

He borrowed an ax from one of his acquaintances and went to the countryside; he cut wood and carried it to the city; for the first time in his life, he was experiencing the taste of what he had earned by the sweat of his brow! He continued to cut wood in the following days and was so persistent that soon he was able to buy an ax and a beast that could carry the wood for him; he also bought other professional instruments. He continued his work and one day, he was the proud owner of a satisfactory sum of money, with a domestic.

One day, the Messenger of Allah [*savavs*] met him and smiling at him, he asked, "Did I not say that if someone asks us to assist him, we shall certainly come to help him? However, if turned to Allah, Allah will make him free from want..."

To bend the camel's knee

A caravan had already begun its journey for a few hours. Signs of fatigue had appeared on the faces of

the riders and in the bodies of the animals, who were carrying goods. As soon as they arrived at a stage of their journey, the caravan stopped and all came to a halt.

The noble Prophet [*savavs*] made his camel to kneel down, and came to a halt.

Everyone thought only of the fresh water he would soon drink, to prepare himself then to perform the prayers.

The Messenger of Allah [*savavs*] also went to the water well, but after a few steps, suddenly, without a word, he returned to his camel. The companions of the holy Prophet [*savavs*] were astonished and asked themselves the strange behavior of the latter.

They wondered if he had not approved the place where they had stopped and if he was about to order them to go to another location. They were all ears and all eyes, expecting to hear the new commandment of their lord and master; however, their astonishment increased when they saw that the noble Prophet [*savavs*] had approached his camel; he removed the rope that held its two knees; after doing this, he gently returned to where he had been. His companions all cried together, "O Messenger of Allah! Why did you not command us to go and do that for you? Why did you take all

that trouble yourself? We would have done it in the blink of an eye for the love we have for you!
It would have been our honor to assist you! "
He gently replied, "Never ask the others to help you with things that you can do it yourself and do not lean on the others, even if it is only for an insignificant piece of wood [with the help of which, you clean your teeth]... "¹

The Arab and the noble Prophet [*savavs*]

One day, an Arab Bedouin entered Medina and went directly to the noble Prophet's Mosque [*savavs*], in order to claim some gold or silver coins from the Messenger of Allah [*savavs*]. When he entered, he saw the Messenger of Allah [*savavs*], who was sitting among his companions.
He said his wish and asked for a donation
The Messenger of Allah [*savavs*] gave him something, but the man was hardly satisfied and considered that it was little. He even said some rude things and was very discourteous to the noble Prophet [*savavs*]. The companions of the

¹. Idem, volume 18, page 198. Mohadēss-ē Ghommi, Kah'l Ul-Basr, page 69

Messenger of Allah became angry and it took only a little before they attack him; but the Messenger of Allah [*savavs*] prevented this to happen.

The next day, he took the Arab Bedouin home and helped him a little more. However, the Arab, after seeing that the condition in which the Messenger of Allah [*savavs*] lived, bore little resemblance to the conditions of kings and leaders showed himself very satisfied this time and thanked him.

The Messenger of Allah [*savavs*] told him, "Yesterday, you used some coarse language and were rude, so that you made my companions very unhappy and annoyed. Yet, I fear a misfortune may befall you from them. Therefore, you just thanked me now, but could you please, repeat your thanks in the presence of my companions, in order to remove their rage and hostility against you?"

The Arab said, "Of course."

The next day, the Arab entered the Mosque, while all were present in that place.

The Messenger of Allah [*savavs*] turned to him and asked him, "This man here says he is now very happy, is it not so?"

The Arab replied, "Indeed, this is true..." and he repeated the thanks he had said the previous day.

The companions of the Messenger of Allah [*savavs*] began to laugh at this situation.

The holy Prophet [*savavs*] turned to his companions and said, "The example we offer, that man and I, is an example of that individual, whose camel fled on all sides. The people, who were witnessing such event by thinking mistakenly that they had to shout from all sides, to dominate the camel, in order to help the owner, began shouting and crying. The owner of the camel cried out and told them that to turn away and not to frighten his animal; he asked them please not to have anything to do with his camel. However, the animal became even wilder and more rebellious; he fled even further. The owner of the camel cried then, "I beg of you...! I know better than all of you, how to tame my camel. "

Thus, he finally succeeded in stopping the people he went to a tuft of grass and walked slowly to his camel without shouting or running. He approached slowly, pointing to the grass. He could then take the bridle while the camel obediently followed him. Now, if I had left you act freely yesterday, you would have killed this poor Arab. Moreover, you would have slain him in a very bad condition: he would have died in his state of disbelief and

idolatry. But I stopped you and I managed to conquer him slowly, with my calm and my amiability." ¹

At Ommē Salamēh's house

On that night, the Messenger of Allah [*savavs*] was in Ommē Salameh's private apartment. It was midnight when Ommē Salameh woke up and realized that the noble Prophet [*savavs*] was not in his bed. She worried and somewhat curious and distressed by a female jealousy, she wanted to know where he was at that hour of the night. Therefore, she rose and began to seek the Messenger of Allah [*savavs*].

She saw him in a dark corner of the room; he had raised his hands to heaven, and while crying passionately, he said, "O Gracious Lord...! Do not remove that which Thou hast given me!

O, Sweet Lord, do not place me, as the target of the hostilities of my enemies and envious jealous!

O, Lord, do not make me go back to the harm from which you had saved me! O Lord, do not leave me to myself, even for a second! "

¹. Idem, page 70

These words did shake the whole body of Ommē Salameh; she went into a corner and began to cry softly. However, her tears became so emotional and so painful that the Messenger of Allah [*savavs*] approached her and asked tenderly "What is it? Why are you crying so?"

"And why should I not cry? You, with all this high eminence and position, which you enjoy beside God Omnipotent, you stand in that state of fear before Allah! And you ask Him not to leave you to yourself! Now woes to someone like me...!"

"O, Ommē Salameh! How can I stop from being worried, and enjoy an inner assurance...? Prophet Jonas [i.e. Yunus *as*] was left to his own fate for just a moment and you see what happened to him..."¹

The restless and anxious young man

On that day, the Messenger of Allah [*savavs*] performed his morning prayer with the other believers.

Daytime had almost come, and one could see the faces of all Muslims. Suddenly, the eyes of the holy

¹. Please refer to the Complete Works of Professor Mottahari, volume 18, page 260

Prophet [*savavs*] fell upon a young man [by the name of Hārēs Ibn-ē Mālēk Ibn-ē Nu'mān Ansāri] whose behavior was abnormal; he dozed and his head fell from time to time [by extreme tiredness to one side]. He had a thin, meager, yellowish skin and eyes that had terribly sunk in their sockets.

The Messenger of Allah [*savavs*] asked him, "O, young man, how did you spend your morning?" He replied, "O Messenger of Allah: in a state of [inner] Certitude [i.e. Certainty]..."

The Messenger of Allah [*savavs*] wondered at his answer and asked, "Every Certainty has a truth and its own sign [to be recognized]. What are the truth and the sign of thy Certainty? "

The young man replied, "O, Messenger of Allah, my Certainty saddens me and causes me sleepless nights [where I cannot close my eyes]...

My ardent days make me extremely thirsty; Then again my heart is detached from this world and what is inside it. It seems to me that I can see the Empyrean realm of my Creator. I can see It, in the moment of Reckoning and then I see the gathering of the servants of Allah, where the creatures are gathered to account for their actions, while I too, am among them...

And I think that I see the people of Paradise, who are blessed and surrounded by God's Blessings and Bounties, seated on thrones.

And I think that I also see the damned, which are tormented in that horrid place... They cry and cry, but I seem to hear the roar of the Fire as well that echoes in my ears....”

The Messenger of Allah [*savavs*] turned to his companions and told them, "Here is a servant of God, whose heart is illuminated by the Light of Faith!"

He then turned to him and said, "Stay as you are."

The young man replied, "O Messenger of Allah, do pray for me, so that I may be blessed with Martyrdom at your side, and that such thing may be my destiny ...!"

The Messenger of Allah [*savavs*] prayed for him. Shortly after that, A Djihād was announced and this same young man entered [in the battlefield] and after the Martyrdom of nine Islamic soldiers, he was the tenth Martyr, who reached this high rank. "¹

¹. Idem, page 303, from the illustrious Kāfi, volume 2, page 53

The test of intelligence

On one occasion, the Messenger of Allah [*savavs*] asked his closest companions, "What is the strongest "handle" in Faith...?"

They said, "Allah and His Messenger know better..."

Some others asked, "Is it the Prayer [i.e. Salāt]?"

Others proposed, "Is it Zakāt?"

Then again, some others asked, "Is it fasting?"

Another group asked him, "Is it Hadjj? Umrah?"

And others said tentatively, "Is it the Djihād...?"

However, the Messenger of Allah [*savavs*] refuted all their answers and said, "Each of the things that you have named is in itself an excellent thing, but they are not what I had in mind. In fact, the strongest "handle" in Faith is friendship in the Way of Allah and enmity in the Way of Allah; and the acceptance of the "Vēlāyat" from the "Ow'liā" of Allah [i.e. the Friends of Allah] and the demonstration of aversion [i.e. repulsion] against the enemies of Allah."¹

¹. Please refer to the Complete Works of Professor Mottahari, volume 18, page 358, and the Illustrious Kāfī, volume 2, page 25

Advice

One day, a man went to the noble Prophet [savavs] and asked him for a recommendation. The Messenger of Allah [savavs] asked him in his turn, "If I give it to you, would you execute this recommendation?"

"Certainly, O, Messenger of Allah."

"If I were to give it to you, will you really execute this recommendation...?"

"Yes, certainly, O, Messenger of Allah!"

"If I were to give it to you, will you really execute this recommendation?"

"Yes, certainly, O, Messenger of Allah!"

After he was asked thrice the same request, he made the individual, aware of the importance of this recommendation that he was about to deliver. The noble Prophet [savavs] told him only then, "When you decide to do a thing, first of all, try to think about the result and outcome of this case.

If you see that the result is fair and good, so follow your decision; and if you see that the result ends

badly and that is the path of Perdition, drop your idea.”¹

The camel race

Muslims were particularly interested in all kinds of race and horse and camel competitions, archery, and this kind of sport. This was because Islam has made the execution of these sporting talents for the soldiers become as traditions. Therefore, all these activities are considered as mandatory for their military activities; in addition, the Messenger of Allah himself [*savavs*], who was the leader of the Islamic society often, participated in these exciting competitions; and it was like a warm encouragement for the young believers to learn all these sports. While this Tradition lasted, and Islamic leaders encouraged the believers in such activities, the spirit of bravery, valor, and courage shone in Islamic society; and the will of executing a fair competition, based on the physical talents of men predominated over any sport.

However, the Messenger of Allah himself [*savavs*] sometimes rode a horse and sometimes a camel and

¹ Please refer to the Complete Works of Professor Mottahari, volume 18, page 365; Vassā'e'l Ash-Shi'ah, volume 2, page 457

he also participated in the races; and he had a camel, which ran very quickly. In fact, he used to win in every race with the same camel.

Gradually, some people had begun to think that no one could defeat the camel, because it belonged to the noble Prophet [*savavs*] in person.

They believed that no camel could compete with that of the Messenger of Allah [*savavs*].

Finally, one day, a Bedouin Arab with his camel came in competition and claimed that he was ready to compete with the camel of the Messenger of Allah [*savavs*].

The companions of the holy Prophet left the city, excited to see an interesting race between the Arab and their beloved leader; the noble Prophet [*savavs*] himself had promised to do this race.

Both competitors left the starting point and the race began officially.

They ran the camels at the place where all the spectators had gathered to watch the race. There was electricity in the air and everyone felt excited. However, contrary to what people had believed, the camel of the Bedouin Arab managed to outpace the camel of the noble Prophet [*savavs*] and those, who had seen the camel of the latter, as an unbeatable

and invincible beast, were very unhappy and very disappointed.

For most people, this defeat was the opposite of what they had hoped for, and their faces were sullen.

However, the Messenger of Allah [*savavs*] told them, "Do not be so distraught! My camel was always ahead of all the other camels and it became proud gradually...

It used to say that it was now invincible! While the Divine Tradition is completely different; for all, who feel invincible, God will find someone, who will be even stronger! And after any ascent, there is a descent; and all pride must be broken."

Thus, with his defeat, the Messenger of Allah [*savavs*] made the people become aware of their wrong thinking.¹

The scene of the earthly world

One day, a man among the "Ansār" went to the Messenger of Allah [*savavs*].

¹ Please refer to the Complete Works of Professor Mottahari, volume 18, page 403 - Vassā'il Ash-Shiah, volume 2, page 481

He asked, "O Messenger of Allah! On one hand, if there is a deceased person, to be buried soon, and a funeral procession to accompany him to the place of his eternal rest; and on the other hand, a seminar, where you can learn many useful things, and there is not enough interval between these two events to allow one to participate in both events, which of these two occasions is more important? What ceremony should we participate, while neglecting the other? Which of these two events would you prefer that I participate? "

The Messenger of Allah [*savavs*] replied, "If there are other people, who could accompany the dead to the place of his burial, so that you could participate in the seminar where knowledge is taught, you should do the latter.

For, to participate in a seminar is much better than to participate in thousand of funerals and visiting thousand sick persons, and stay alert for thousand nights, in worshiping Allah, and observe fasting for one thousand days, and give thousand dinārs in charity and accomplish thousand Hadj and thousand Djihād!

How could we compare this, with the action of acquiring Knowledge in the classroom of a learned scholar?

Do you not know that by acquiring Knowledge, we can obey Allah and that is by having Knowledge that the Worship that we offer to Allah Almighty is done?

However, the good of this world and that of the world beyond are linked, and intertwined with Knowledge! Just as the evil this world and that of the world beyond are linked and intertwined with Ignorance.”¹

Even though he was a slave trader

The history of the deep affection and devotion of an olive oil seller to the Messenger of Allah [*savavs*] is known to everyone. Everyone was aware how much he loved dearly the noble Prophet [*savavs*]!

They knew that this man had a sincere feeling for him and he was filled with devotion for him; and if one day he could not see the noble Prophet [*savavs*], he became ill.

He always used to divert his path, to go towards the Mosque, which was usually where the noble Prophet [*savavs*] used to be. Sometimes also, he

¹ Please refer to the Complete Works of Professor Mottahari, volume 18, page 474 - Mohammad Bāghēr Madj'lēssi, Bēhārul Anvār, volume 1, page 204

would come to know that the noble Prophet [savavs] was elsewhere; for that matter, it was always with an excuse or another that he would reach the place where the Messenger of Allah was, to be able to meet him. After having seen the Messenger of Allah [savavs] for a few minutes, his internal batteries would soon be charged and he would once again, walk to his shop to perform his daily business affairs.

Sometimes, it happened that a large number of people surrounded the noble Prophet [savavs] and therefore the man in question remained behind, unable to watch his beloved Messenger of Allah [savavs]; he was then forced to turn his head from left to right or vice versa, to be able to gaze upon the sweet face of the noble Prophet [savavs].

Now on that particular day, the Messenger of Allah's gaze [savavs] fell upon him and he was attracted to the man, who wanted to see him with all his might. The Holy Prophet [savavs] went from one side to the other side, so that the man could see him more easily; after a few minutes, the man turned to go on his way, but soon, he retraced his steps. When the eyes of the Messenger of Allah [savavs] fell on his person once again, he motioned with his hand and invited the man to come near

him. The man, filled with ecstasy and enthusiasm, sat down beside the noble Prophet [*savavs*].

The Messenger of Allah [*savavs*] told him with a friendly voice, "Today, you acted differently from the other days, you used to come and see me only once, and then you would set off again. Now, tell me why is that you are back on your steps, today?"

The man replied, "O Messenger of Allah... The pure and simple truth is that my affection for you is so deep that I was unable to go to work today, and I had to come back to you!"

The holy Prophet [*savavs*] prayed for him and blessed him.

This man then went back home, and he was no longer seen among the people. A few days passed and still, there was no sign of him.

The Messenger of Allah [*savavs*], astonished, asked the news of that man from his companions.

They told him, "Yes, indeed... It has been a few days that we have not noticed him among the others..."

The Messenger of Allah [*savavs*] then began to inquire about that man, and that which might have happened to him.

Finally, he marched with a group of his companions and went to the quarters where olive oil vendors used to have their shops.

When they arrived at the shop of the man in question, they saw that it was closed. They asked about him from his neighbors and they replied, him, "O, Messenger of Allah. He died a few days ago..."

And they added, "O, Messenger of Allah. He was a truthful man, sincere, and honest, yet he had a fault!"

"And what was his fault?"

"He did not refrain from committing some mischief... He sought the company of women, more than it was required of him..."

The Messenger of Allah [*savavs*] declared, "May Allah grant him His mercy and forgive him!

He loved me so deeply that even if he were a slave trader, Allah would have forgiven him and granted him His Mercy! "¹

¹ Please refer to the Complete Works of Professor Mottahari, volume 18, page 479 - Row'za the illustrious Kāfī, page 77

Chapter 5

The words of the holy Prophet [*savavs*] The depth of his words

The Messenger of Allah [*savavs*] had stated about his own words, "Allah gave me words that include everything; Allah has given me a power with which, I can declare a world of things, with short little phrases..."¹

In a famous and authentic hadith, the noble Prophet [*savavs*] had announced, "May Allah rejoice whosoever hears my words, stores them in his mind, and sends them to those who have not heard them!"

He had added, "The difference between Fiq'h and understanding is that to be endowed with understanding means to understand and fathom in an absolute manner, while Fiq'h is a deep understanding; and when Fiq'h mixes with the words, it means words that have a great depth!"²

He had also said, "It may be that there are people, who are the bearer of some deep [and wise] words

¹. Sheikh-ē Tussi, Amāli, volume 2, pages 98-99

². Sheikh Abbās Ghommi, Safinat Ul-Bēhār, volume 1, page 392

without being deep themselves always repeat those words, without being able to reach the depth of what they have just said.”

And he would say, "There are also people, who are only the "carriers" of a wise phrase or some particular "Fiq'h" [here: Knowledge].

That means that they have memorized a certain phrase I have declared, and while they are also scholars in their turn, yet they relate that sentence to an individual, who is still wiser and endowed with a deeper understanding than they are themselves. Someone, who has more depth in his thoughts... Therefore, this individual for whom he has reported and recounted that particular sentence will understand so many more things than the first individual, who had reported him that sentence, and had not fully understood it himself...”¹

An analytical study of the noble Prophet [*savavs*]

The words of the holy Prophet [*savavs*] are living Miracles; especially, by taking the whole life and the

¹ Please refer to the Complete Works of Professor Mottahari, volume 16, pages 42-43

actions of the Messenger of Allah [savavs] into account.

A child, who soon became an orphan; and he was then given to a nurse, who took him with her in a remote village; and he grew up in Mecca, the land of the rich but not educated men. He had not studied under any master or an erudite scholar. And his travels were limited only to two trips, relatively uninteresting. Business trips, made as a trader, to go outside the Arabian Peninsula; he had encountered no wise man or any philosopher, or a renowned scholar.

And yet, and yet, the Holy Qur'ān was revealed to him alone; and the Holy Qur'ān descended only into his sacred heart; and he said words so wise and so full of character and depth that no wise or learned scholar could ever compete with him!

Indeed, it surpasses everything, in an extraordinary manner! Then again, it is sufficient to see how this great, charismatic, and illustrious personality behaved and spoke during his social responsibilities!

Look at how he behaved as a Prophet of God!

And what beautiful words he uttered!

On one occasion, he declared, *“A group of people were on board of a ship, which was navigating in*

the sea. One of the passengers started to pierce the [wooden] floor of where he was sitting. The other passengers witnessed this fact but did not protest or object to his action. Eventually however, the ship sank and everyone on board was drowned; if anyone had tried to stop him from piercing the ship in the first place, not only they would have saved him from certain death but they would have saved themselves as well from drowning in the sea, uselessly... And this is the end of vice."

When we look carefully, we see that with this parable, he wanted to say when exactly, an individual begins to commit evils, which are vicious, while others only look at him, without wanting to do anything. They all tend to say on such occasions, "Well I will not meddle with it..." or another person might say, "We will not be buried together, he and I in the same pit! Therefore, every man for himself and every man his due ..."

However, nobody thinks about this serious incident, this allegorical example of the ship is the example of the human society, in general. If society is stained with the stain of vice, it would be the end of it. In like manner, if water, or vice and evil penetrates inside a ship, or in human society, and even if this crime was committed by one single

individual, however it is not he alone, who would perish but a large number of individuals...

Then, just as all the travelers in the unfortunate ship are drowned, all the inhabitants of the human society will become vicious and perverted, and they would go to their Perdition, inevitably; also, could we really say more beautiful things than what the Messenger of Allah [*savavs*] had stated about equality between human beings thing...?

He had said, "Look at comb, and see its teeth indentations..."¹

Is one of the indentations longer than the others are, of course not!

Now then, human beings, just like the indentations of the comb are equal to each other. Thus, see how the noble Messenger of Allah [*savavs*] had spoken about the equality of people, in a time so remote and in such precarious and violent living conditions! And all this was said one thousand four hundred years ago! Since then, nobody has uttered a thing better than that which has been said by the noble Prophet [*savavs*], fourteen centuries ago!

Have you heard the phrase that says, "No nation can achieve the position of the sanctity, unless the

¹. Tohaf Ul-Ughul, page 368

helpless, and the weak individuals of society can claim their rights from powerful and wealthy individuals of the same society, and without stuttering and/or stammering?¹

If there were someone fortunate and lucky enough, who could collect all the precious words of the Messenger of Allah [*savavs*] from authentic and accurate texts, it would have been a most formidable task! And if he were able to do extensive research to conduct a thorough analysis with great details into the general behavior of the noble Prophet [*savavs*] of Islam, according to authentic and reliable records, then he/she could let the rest of the world to know that there has never been anyone like the noble Prophet in this earthly plane! In addition, that he was indeed, a unique and incomparable creature!

That is indeed so... The holy person of the Messenger of Allah [*savavs*] is certainly a living Miracle!

Not only the Holy Qur'ān is a living Miracle, but the Messenger of Allah [*savavs*] is also an extraordinary Miracle of God... ²

¹. Nahdj'ul Balāghah, Letter 53

² Please refer to the Complete Works of Professor Mottahari, volume 16, pages 277-288

Short words, but long explanations

Here is a list of sentences, pronounced by the venerable Prophet [*savavs*]:

1 - You cannot please everyone with goods; but we can satisfy everyone with a good temperament [i.e. a good mood].

2 - Poverty is an affliction; but poverty is worse than physical illness! However, worse than any physical disease, there is the heart disease [i.e. soul]!

3 - The believer is always in search of Wisdom!

4 - You can never prevent the spread and propagation of Knowledge!

5 - A Muslim is he from whose hands and tongue, people are safe!

6 - The guide that directs and leads you to a good action is he, who executes himself the same good deed!

7 - Any person, who has a broken/burnt heart, [by any misfortune,] receives his reward, finally.

8 - The Lord of all is the Same God; and the Father of all is the Same God. You are all the offspring of Adam and Adam was created from clay; and the most honorable among you in Allah's Eyes is he, who is the most righteous!

9 - Avoid obstinacy, because its design comes from ignorance and its result is a bitter regret!

10 - Do you get angry with someone; but if you are, in this case, reflect and meditate a little on the unyielding Power of Allah!

11 - Take the dust of the earth, and throw it in the faces of the flatterers [and hypocrites]!

12 - Your biggest enemy is your passionate soul that lies between your ribs.

13 - The bravest among you is he, who dominates the whims and passions of his soul!

14 - Fight therefore, your passionate soul, to become the undisputed ruler of your people!

15 - Truthfulness brings on serenity and inner peace at heart; and doubt and agitation are born from untruthfulness [and the action of lying]...

16 - The believer gets accustomed and attaches easily to others.

17 - Believers are like different parts of a structure, and thus, they stand and support each other.

18 - People are equal, just like the indentations of a comb.

19 - There is no poverty more severe than ignorance; and no greater wealth than wisdom; and there is no religious devotion, better than reflection and meditation!

20 - The honor of a believer is that he stays awake during the night hours; and his power [i.e. his greatness] lies in the fact that he is free of any need of others!

21 - Scientists have the desire to learn!

22 - Blind love and makes one become deaf!

23 - The Hand of Allah is with people.

24 - Piety calms and soothes the body and soul of the [individual]!

25 - To stay with family members is much better than sitting in a corner of the Mosque, near Allah.

26 - Your best friend is he, who shows you your faults!

27 - Turn Knowledge into written things!

28 - As long as you have not tested the intelligence of an individual, do not take into consideration his conversion to Islam!

29 - For anyone among my "Ummah" [i.e. nation-people,] who has acquired Knowledge, four things will be mandatory for him: to lend an ear to Knowledge, to memorize it, to disclose it, and to practice it!

30 - The believer is never stung twice from the [interior of the] same hole!

31 - What I fear for my "Ummah" is a lack of administration and expertise and not poverty and misery!

32 - Strength is not a brute force; in fact, a strong person is he, who can control and dominate his anger!

33 - The best people are those, who benefit most the others!

34 - The best home among your homes is one in which, an orphan can live with dignity and honor!

35 - How wonderful it is to see a lawful and licit fortune [i.e. wealth], be in the hands of an honest man [i.e. a good and caring man]!

36 - Express and openly show your friendship and affection to your friend, in order to consolidate and to strengthen further this link!

37 - Know the people through their friends, because man tends to be friends with one that resembles him most.

38 - A hidden sin damages the person, who commits this sin, while a manifest sin damages society as a whole!

39 - Strive to arrange the affairs of this world! However, for the affairs of your Hereafter, strive as if you are to leave this world, the next day!

40 - Search for your daily Sustenance [i.e. Provision] in the depths of the earth!

41 - It may be that individuals reduce their value, precisely because of their vanity, while the others add even more to their personal value, precisely because of their humility and modesty!

42 - The heaviest thing that would be placed on the Balance of human actions is good humor.

43 - Death frees us most certainly from any individual, who wants to advise us!

44 - May the Divine Curse strike he, who would deposit his burden on the shoulders of the others!

45 - The beauty of a person is in his words!

46 - Religious Devotion [i.e. Prayer] is of seven kinds: the most prominent of them is to wish for a lawful [i.e. licit] Provision!

47 - One cannot benefit from one's rudeness and insults; and it will only provoke the grudges of the people against you!

48 - When someone praises thee, say, "O, Lord Almighty, make me become better than what they think of me, and forgive me, that which they know not about me; and do not make me responsible for what they say [about me or some other person]!

49 - After idolatry, what has been banned for me is the fact of quarreling with the others.

50 – That which is done without any thought could end up as a loss and damage!

51 – He, who is deprived of the blessing of being in harmony and peace with the others remain totally deprived of all Blessings and Goodness!

52 - Allah does not like to consider one of His servants with a special privilege [i.e. Allah does not like to grant one of His servants more than the others!]

53 - Shake hand with each other, because this action removes any feelings of resentment!

54 – He, who begins his day without thinking to arrange the affairs of Muslims, is hardly a [true] Muslim!

55 - Good humor and good temperament make any rancor to disappear from the heart [of people]!

56 - Do not be afraid to tell the truth, because of your fear of the people!

57 - The wisest among you is he who can best coexist with others!

58 - Live, in the same social level with others, so that your hearts are placed in the same level. Stay in touch with each other, to be kind and caring towards one another!

59 - After death, people tend to ask each other about the person, who had just died, "And how much wealth did he leave behind him?"

On the contrary, the heavenly Angels ask, "And had he sent as good deeds [for his Hereafter]...?"

60 - Blessed is he/she, who donates the excess of his/her material possessions to others; and keeps the excess of his words for himself/herself!

61 - As long as the human heart is not well cared for, Faith will not develop, as it should be! In like manner, as long as the human tongue is not corrected, the human heart will not function, as it should! "

62 - The best action among the good deeds is that which arranges and fixes the people's business!

63 - O Lord, adorn me with Knowledge and adorn me with Patience, and Honor me with piety, and enchant me with good health and Wellness!"

Chapter 6

Question and answer by the noble Prophet [*savavs*]

1 - The Universal quality of the noble Prophet's Invitation [*savavs*]

Some Europeans have claimed erroneously that when Allah chose the holy Prophet of Islam [*savavs*], he wanted only to guide the Qurayshis. However, when he felt that there was good progress and visible developments in his Prophetic Mission, he then decided to enlarge the scope of his spiritual activity and his Divine Mission, and invite all Arab nations and non-Arabs to Islam.

However, this claim is a dishonorable charge and away from truth. Firstly because there is no historical evidence about this fact and because it is in deep contradiction with the Principles of Islam and the noble verses of the Holy Qur'ān, which were revealed to the Messenger Allah [*savavs*].

1 – To begin with, I must say that there are verses in the Holy Qur'ān that were sent down during the

first period of his Prophetic Mission in Mecca at the beginning of the advent of Islam; and they have a universal aspect, in a perfect way.

One of these verses is a verse, in the surah "At-Tak'vîr", which is a Meccan surah, revealed at the beginning of the advent of Islam, *"Verily this is no less than a Message to [all] the Worlds."* [At-Takvîr-27]

The Holy Qur'ân adds, *"We have not sent thee but as a [Messenger] to men, giving them Glad Tidings, and warning them [against sin], but most men understand not."* [Sabâ-28] and, *"Say: "O, men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the Dominion of the Heavens and the earth: there is no God but He! It is He, that giveth both life and death. So believe in Allah and His Messenger, the unlettered Prophet, who believed in Allah and His words: follow him that [so] ye may be guided."* [Al-A'raf-158]

2 - In the Holy Qur'ân, we do not find any direct interpellation such as, **"O, Arabs!"** or, **"O, ye Qurayshis!"**

Sometimes, it says, **"O, ye who believe!"** and then this concerns only those, who have faith; and even here, being a believer has nothing to do with the nationality or race of the believer in question.

Indeed, he can come from any part of this earthly world and his skin can have any color.

The only thing that is taken into account is that this individual is a believer.

And sometimes, there is the phrase, "*O, ye people!*"

3 - There are verses whose content shows a kind of indifference in tone, as regards to the acceptance of the Religion of Islam by the Arab people only.

And this confirms and affirms the concept of "Universality" of this Pure Religion; and the Islamic requirements, and the immensity of this Religion, which can extend on all sides in this vast world...

The content of these verses is that Islam has no need of anyone's conversion to Islam. And even if it happens that you would not want to accept Islam, then there will be other nations and other groups of people, who would agree with all their strength and embrace Islam with great enthusiasm!

Therefore, one can arrive at the conclusion that by studying these noble verses of the Holy Qur'ān one may actually recognize the mentality, disposition, and predisposition of other nations, as more responsive and more positive and ready to accept Islam as the Arab races. Similarly, these noble verses clearly demonstrate the "Universal" quality of Islam. Hazrat-ē Mohammad Bāgher [*as*] had said

about this last verse, "This refers to another group of men, who are Persians..."

In fact, Islam wishes to make the Arabs to understand that this religion will continue to grow and spread more and more, regardless of the fact that the Arabs may wish to embrace Islam or not; because Islam is hardly a religion that was created for a particular nation or a specific race.

4 - The spread and dissemination of an ideology, a belief, an idea, a thought, a religion, a spiritual path and its output to new borders and its penetration into new frontiers and in new areas, to reach people who are in distant lands is not limited to Islam.

In fact, all major Religions of the world and even all the important spiritual Ways of our planet were able to penetrate in other places; and oddly enough, they were greeted always with more enthusiasm in other countries than in the same region where they had taken root!

In fact, they were never able to find a real root in the place where they had taken shape.

To give you a general example, we could mention Prophet Jesus Christ [*as*], who proclaimed his religion in Palestine; he was born in the East and now, in this Century, we see that Christianity is

more spread and developed in Western countries [i.e. in the West] than in any other places!

And ironically, the Palestinians are more prone to be Jews or Muslims! And if there are Christians, their number is much lower than other existing religious communities.

In like manner, we see Europeans and Americans who feel more in communion and spiritual affinity with the religion of Jesus [*as*]. Then why is it that these same Europeans, who propagate such false and erroneous ideas, never think the same way for their own person? And why, they tend to breathe and transmit such falsehoods to other Religions in their manipulative instruments that exist in their colonies?!

If Islam is a foreign Religion for a Persian, then Christianity should be the same way for a European or an American!

In fact, it is clear that they consider that in Eastern countries and Islamic communities, it is only Islam, which appears as a philosophy. As a detached and free ideology, that gives a spirit of independence, and resistance to the inhabitants of these regions. Therefore, if Islam did not exist in these countries,

it could have been something else that could have fought the colonialists' thoughts.¹

2 - Unity in the way of being: From Mecca to Medina

A group of Orientalists [and mostly the Jew Orientalists] such as [Yitzhak] Goldziher and [Theodor] Noldeke had claimed that the noble Prophet [*savavs*] -God forbid!- had a different personality in Mecca and then in Medina!

And that he had completely changed his way of being, from this city to the other city.

They claim that at Mecca, he had a different behavior and appeared and invited as Christ. He acted and said just like Christ, said soft and tender words. [In fact, they were forced somehow to say that just as Jesus Christ [*as*], the Messenger of Allah in his turn had declared his enemies, "If you slap me on the right cheek, slap me on the left cheek too..." And, "To Caesar what is Caesar's, to God what belongs to God..."]; and that his way was that of Jesus [*as*], and that was exactly for this reason

¹ Please refer to the Complete Works of Professor Mottahari, volume 14, pages 68-72

that he never gave permission for any "Djihād" to Muslims, during his Invitation in Mecca and left none of his companions to fight the hostile enemy. However, according to them, as soon as he arrived in Medina, he changed his way of being a hundred and eighty degrees and became like an emperor and a man with great power! And it was only then, that he ordered a "Djihād". That it was in that moment that he left aside his gentle personality of Mecca...

In fact, the noble Prophet [*savavs*] never behaved as Christ. He never was Christ in Mecca, [and as the Christ that these Orientalists knew]. Similarly, his behavior in Medina was hardly the way of a powerful, mighty Emperor! His manner was always the same way he always had. He invited people for the duration of thirteen years, by Divine Permission. However, after thirteen years, he had the Divine Permission to defend himself and his family at last. Then again, one must point out that he started no war against anyone and it was hostile the enemies of Islam and the noble Prophet [*savavs*], who initiated the war against the Muslims. Only then, did Allah allow him to defend himself vigorously. However, if the noble Prophet [*savavs*] had ordered any "Djihād" from the very first day, then those same Orientalists would have made

more objections and cried aloud to scandal to the skies!

Then those same Orientalists would have said, "If he was a true Prophet, he should at least invite people with kindness and courtesy for a while, then turn to the combat and war, and not act as such, from the very first day!

And we repeat that the noble Prophet [savavs] during his stay in Medina, had kept the same temperament and the same way he had always had in his person. And we see that the Holy Qur'ān insists on the Divine Revelation, the Invitation, and Justice. Allah had announced that when and where the Heavenly Book, the Invitation, and justice could not be established, it was then necessary to defend themselves and start the fight, inevitably, "*We sent aforetime our Messengers with Clear Signs and sent down with them the Book and the Balance [of Right and Wrong], that men may stand forth in justice. And We sent down Iron, in which is [material for] mighty war, as well as many benefits for Mankind, that Allah may test, who it is that will help unseen, Him and His Messengers; for, Allah is Full of Strength, Exalted in Might [and Able to enforce His Will].*" [Al-Hadid-25]

All this comes from the Miracle of the Holy Qur'ān, and the noble verses tend to speak in advance, to all these arguments, in order to meet all human demands, even before the human being has made up his mind. Here, by reading these noble verses, the men may reach the conclusion that in a future, near or far, there will be the eventuality that they may take power and keep their defensive swords in their hands. Now, that is absolutely not what had been claimed by the Jew Orientalists: that the noble Prophet [savavs] had behaved in a particular way in Mecca and then behaved in another manner in Medina!

This means that the gradual development of the behavior of the Messenger of Allah [savavs] in Medina was the same behavior of the latter in Mecca.

Thus, we see the Holy Qur'ān announce another Meccan verse: *"But how [terrible] was My Penalty and My Warning?"* [Al-Qalam-16] and therefore, there is no choice, except to mark the nose [i.e. trunk] of the enemy and throw it in the dust of abjection.

Similarly, in the surah "At-Tour", which is also Meccan, there are verses that refer to the fact that Muslims must wage war against the disbelievers;

one of the clearest and most precise surahs is the sura entitled "Al-Ādiyāt". It is a short Meccan surah, which also has a Meccan tone and style. Indeed, Meccan surahs have all short and epic verses inside of them. There is no doubt that in the same primary time when this surah was sent down, many Muslims could guess to which direction they were heading; and perhaps even the Qurayshi disbelievers had guessed and come to know many things.

We see the Holy Qur'ān, announce in this particular surah, *"By the]Steeds] that run, with panting [breath], and strike sparks of fire, and push home the charge in the morning, and raise the dust in clouds the while, and penetrate forthwith into the midst [of the foe] en masse..."* [Al-Ādiyāt 1-5]

3- Djihād and the wars during the early period of Islam

The Christian priests falsely called Islam, the Religion of the sword; that it is a Religion, which uses only the brute force of the sword; they claimed that the wars, conducted at the beginning of the advent of Islam was the first element in the

development, progress, and the spread of Islam; and only through brute force.

1 – Then again, if in essence, it is a religious invitation, but without any persuasive power to influence human consciousness, it will be impossible then, to produce and cause any kind of faith, belief, enthusiasm, and noble sentiments in human souls!

Yes indeed, there were many battles at the beginning of the advent of Islam; and Islam, precisely because of its quality and its religious nature became a social religion. For, it was not meant to be only a religion, which had to take care of the happiness and salvation of each individual, but rather dealt with the liability of happiness of a social community in general, and of a group of people as a whole. Similarly, Islam considers as incorrect and unacceptable, the duty of separating and distinguishing human felicity for each individual, with respect to a community of people in general. It also recognizes as false and incorrect, the motto which says, "To Caesar what is Caesar's, to God what belongs to God"; in fact, the law placed

any kind of "Djihād" inside Religion and executed only it this way and manner.¹

2 - In the year two after Hegira, the first verses of "Djihād" were descended for the noble Prophet [savavs]. There, Allah defends those, who have believed. For, Allah does not like the betrayal of the disbelievers [this refers to the fact that the disbelievers had betrayed the Muslims and trampled on the Divine Blessings, granted them by God]. The Holy Qur'ān announces then, *"Every time they wish to get away therefrom, from anguish, they will be forced back therein, and [it will be said], 'Taste ye the Penalty of Burning!'"* [Al-Hadj-22]

In this way, Allah allowed them to wage war on those, who came to them to wage war in the first place; this verse means, "O Muslims! Now that the disloyal disbelievers and heretics have come to you to wage war against you, you are allowed to answer their challenge and fight with them; because the oppressed must defend themselves and not let others the right to harm them."

The Holy Qur'ān then gave the promise of victory to the Muslims and announced, *"[They are] those, who have been expelled from their homes in defiance*

¹ Understanding the Holy Qur'ān, volume 8, page 277-279

of right [for no cause], except that they say "Our Lord is Allah". Did not Allah check one set of people by means of another there would surely have been pulled down monasteries, churches, synagogues, and Mosques, in which the Name of Allah is commemorated in abundant measure. Allah will certainly aid those, who aid His [Cause]; for, verily, Allah is Full of Strength, Exalted in Might, [Able to enforce His Will]." [Al-Hadj-40]

The tone of this noble verse is defensive. It then explains the general philosophy of "Djihād"; it seems as though the Holy Qur'ān wishes to answer precisely to those questions and objections, made mostly by the Christians. Those, who had objected fiercely to it, by demanding, "O, Qur'ān, you are a Celestial Book, sent down by God Almighty.

Now, how can you give permission to men to wage war against each other? For, war is a wicked thing; instead, you have to speak about peace and harmony, about worshipping God!"

In Its turn, the Holy Qur'ān answers in this way, "No, that is not so. If and when a hostile enemy wages war against some group of men, and they do not defend themselves firmly and strongly, nothing will remain as before and all the Places of worship will be destroyed, assuredly!"

This means that if Allah did not repel attacks and invasions of certain groups of people against some other groups, all places of Worship of the Almighty God would have been destroyed and not only Places of worship of the Jews, but also that of the Christians and the Muslims would have been destroyed and demolished!

The Holy Qur'ān states that there would have been no longer anyone, who could have worshiped God in these holy places. The Holy Qur'ān then gave the promise of a victory, "*And that Allah may help thee with powerful Help!*" [Al-Fat'h-3]

This means that Allah helps and assists anyone, who helps and assists Him; this means that whosoever helps God, helps the absolute Truth to prevail; and whosoever helps and assists Allah Almighty, helps the All Powerful and Mighty God.¹

3 - If Islam is the Religion of the sword, however, we must also insist that the sword of Islam is always ready to defend its own; it is not always used to give mortal blows or to attack brutally! It must defend the lives of Muslims, Islamic heritage, and Muslim properties at the same time. Similarly, it must defend the Pure Monotheism of the Muslims and

¹ Djihād, pages 19-22

their lands and patrimony, when all of these or any of these things is in danger.

Islam must always strive to defend the Pure Monotheism, whenever it is exposed to any kind of peril; because the Pure Monotheism is the most beautiful and the most amiable and beloved Truth, in the eyes of Muslims! ¹

4 - "Djihād" means doing the job of a soldier; it is the actual fighting, in order to defend oneself from the hostile enemy; however, can we really say that a religion, which has not limited itself to giving only simple advices and inviting people to the Right Direction should not or cannot order its followers to "Djihād"? A Religion, which was able to dominate all aspects of the human life on earth, to create an educated society, by having in its professional schedule, the creation and establishment of a government, based on Justice and Truth, in short, can we really claim that it should not or cannot order its followers to "Djihād"?

Let us consider once again this sensitive subject. Now, we are faced with a Religion, which

¹ Please refer to the Complete Works of Professor Mottahari, volume 16, page 183

announces to the world that it wants to form its own government and divulge its own teachings. And its doctrine is such that it wants to establish and create a constructive, positive, and dynamic social life, while striving to transform the Muslims into an independent social unit. Can this Religion have a government, but be devoid of any soldiers or military army?! That is to say, it does not have the order to defend its borders and waging war with enemies, who wish to harm it? However, one also should keep in mind the fact that Islam should not be compared to religions whose content comes down to some simple spiritual advice! Islam considers itself responsible and committed to the miseries and misfortunes of the human society!

For, since time immemorial on earth, there has always been violence and brute force. Therefore, we should either submit to brute force or stand up and resist firmly and strongly. Thus, whosoever claims that he would not participate in any kind of "Djihād" admits in truth, to being perfectly submissive and passive in the face of brutal forces of this wide world... And to face brutal force, by forcefulness has always existed and is considered one of the unchangeable customs of this earthly world.

However, the Holy Qur'ān orders people to perform "Djihād", and determines at the same time the ultimate goal of any "Djihād" by stating, *"And fight them until there is no more tumult or oppression and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do."* [Al-Anfal, 39]; and we see that Religion belongs only to Allah. That is to say that the human being must be obedient to Allah and fully submissive to the incontestable and Truth.¹

4 - The attack on the commercial caravan of the Qurayshis

One might ask why the holy Prophet [savavs] allowed the Muslims to prevent the advance of the commercial caravan of the Qurayshi disbelievers, when they were passing close to Medina and then confiscate all their goods.

That made the Christians to go so far in their rudeness and offensive attitude as to say that these people acted as "brigands of high road"!

¹. Understanding the Holy Qur'ān, volume 3, pages 54-57

Was it not that this action had no other objective but to perform a sacred goal?

I will try to develop a little more this question.

It may be possible that an individual comes and says that "Djihād" is something that resembles, in some way, this same behavior; because, ultimately "Djihād" means to kill men. It is obvious that the killing of men is not a legitimate action and is considered as a very bad thing to do. And when something is considered as such, why then Islam allows His followers to perform such action?

You would answer: because of a sacred goal that it wishes to achieve.

Thus, to have permission to make "Djihād" in Islam is a permission to use illegitimate means to achieve certain legitimate objectives.

The Qurayshi disbelievers were individuals, who, for the duration of thirteen long years metaphorically shook the throat of noble Prophet [*savavs*] to prevent him from proclaiming and divulging Islam; they did their best not to let him do as he pleased. They committed all kinds of injustice to him and gave him all sorts of physical and mental torments; they killed a great number of new Muslims under torture and did not refrain themselves from committing all sorts of heinous

and blameworthy crimes to their peers. And, while they always knew that the Messenger of Allah said the truth, really and effectively, and that he desired to commit no violence to anyone, whatsoever!

Thus, strangely enough, we see that there are individuals, who falsely claim that the material goods of these cruel criminals, who killed and tormented the people ruthlessly, needed to be respected and not to be touched?!

However, these individuals must specify and clarify a fact: where was it that these criminals were able to amass such huge fortune?! According to the firm and solid Word of the Holy Qur'ān, they were nothing other than some vicious moneylenders from Mecca; immoral and without any righteous conscience, who thought only of amassing illegitimate wealth. They had procured all these illegitimate goods by theft, and by purchasing and selling unfortunate slaves. Now, we may ask once again, did such goods have a respectable and honest character?! Should the Muslims have respected the illegitimate goods of such perverted individuals?! However, this does not mean at all that even if the property had had a respectable character, the noble Prophet [*savavs*] would have allowed the Muslims to confiscate those goods without ceremony, while

wanting to pursue a noble goal. For, in truth, even if the purpose of the Muslims had not been a sacred one, those goods had hardly any respectable or honest character...¹

5 - Multiple marriages

The first marital union of the noble Prophet [savavs] was concluded with Lady Khadijah [sa], who was fifteen years older than him. She was forty years old and the young Muhammad [savavs] was twenty-five. Lady Khadijah [sa] remained his only wife for the duration of twenty-five years; and she even gave him children; then, after the demise of Lady Khadijah [sa] the noble Prophet [savavs] married another widow, named Soodeh.

After that, he married Āy'chah, who was a virgin young girl; she left her father's home to transfer to the house of her illustrious husband. After Āy'shah, the noble Prophet [savavs] married several women, and none of them was a young girl; in truth, all were old widows, who sometimes also had adult children. For that very reason, Āy'shah was always

¹. Please refer to the Complete Works of Professor Mottahari, volume 16, pages 127-129

proud to be the only wife of the Messenger of Allah [savavs], who had never known a man other than her illustrious husband; she always said, "I am the only wife among the wives of the holy Prophet [savavs], who has never slept with another man..." She also boasted often of her physical beauty; these two facts had made her become proud and haughty in a disproportionate way and her behavior disturbed and worried greatly the noble Prophet [savavs].

Perhaps Āy'shah expected that the Messenger of Allah [savavs] paid no attention to any of his wives, when a person such as herself was his wife.

This is because it is quite natural for any vigorous man, who has a beautiful woman, young and energetic, to enjoy her company more than the company of his other wives, who were all mature and aged women. Women, who, in addition, were devoid of any beauty and natural freshness; and this fact may have been a difficult, even depressing thing for any man; especially for a fair and equitable man such as the noble Prophet [savavs], who wanted at all times, to respect the right of each of his wives, in an equal, unbiased manner.

However, we must admit here, that many of the marriages of the noble Prophet [savavs] were based

on social and political interests of that period of Islam and not for other reasons [including the will to enjoy any kind of physical feelings, associated with matrimony]. It must also be stressed that the noble Prophet [*savavs*] never showed himself inclined to this tendency, and did not care about things that could interest some other men, more than usual. That is why, from that date until the end of his life, which was about ten years, many women, among whom there were widows, [because of the death of their spouse or for any other reason] became the legitimate wives of the holy Prophet [*savavs*].¹

In other words, the reasons and causes of these marriages were varied.

Sometimes, a marriage was concluded to strengthen the ties of friendship between two tribes or two countries; to give you an example, one could speak of Āy'shah and Haf'sah, who were respectively the daughter of Abu Bakr and Omar Ibn'l Khattāb. Marriage with Ommē Habibah [the daughter of Abu Sofiān] was intended perhaps to soften the hearts of that young woman's family

¹. Please refer to the Complete Works of Professor Mottahari, volume 18, pages 438-439

members and to form some kind of friendship; in fact, the woman's husband had been a heretic, even while she had remained in Abyssinia. Then again, with others, it was only to provide for the poor woman in question, a respectable roof and a daily sustenance; a kind of assistance to want to take a helpless creature under his protective wings, to protect her from the vicissitudes of life, and which later, became like a Tradition [i.e. Sunnah] for all Muslims. The example of this is the marriage of the holy Prophet [*savavs*] with the respectable Ommē Salamah.

And some marriages were concluded to break some traditions hitherto incorrect: such as his marriage with Bent Zēy'nab Djah'sh, which was the former wife of his godson.¹

This marriage, in the eyes of the Arabs of the time of Ignorance [i.e. Djāhiliyat] was a prohibited act; but the noble Quran revoked and canceled the pre-Islamic law and declared that to marry the woman of one's godson, who has no blood relationship with the person is quite lawful and permissible in the eyes of Islam.²

¹. Volume 9, page 101

². Khātamiyyat, page 40

The Messenger of Allah [*savavs*] tried to behave scrupulously and fairly with anyone, he met. He was extremely meticulous and scrupulous about his equity and sense of justice to the others and wanted to put no difference between people, whatsoever.

Now, a man called Orvat Ibn-ē Zobay'r who was the nephew of Āy'shah [i.e. the son of her sister] had asked his aunt some clear questions regarding the conduct of the holy Prophet [*savavs*] with his wives in the privacy of his home.

Āy'shah had answered those questions in this way, "The custom and tradition of the holy Prophet [*savavs*] was that he preferred none of us to another. He always respected fairness and demonstrated justice and equity to all his wives.

He seldom forgot to visit every day, his wives and to ask them how they were and what they wanted. Each wife was entitled to enjoy the presence of her husband for the duration of an entire day and night; therefore, the noble Messenger was limited only to ask them how they were, and then go to the wife, with whom he was to spend his day and night. He also spent the entire night with that woman; if he happened to want to spend a night with another woman, he came to formally request permission to the wife with whom he had to spend time, to spend

his night with another wife. However, if the woman gave him permission, he would go then to the other wife and if the woman did not give him permission, he would not go.

I myself was so, and each time he asked me permission to go to another of his wives, I refused him permission.”

Even during his illness, which ended in his death, the Messenger of Allah [*savavs*] was justice personified. He acted justly, and behaved as such, with great care. Thus, to uphold justice and fairness, he changed his room every day and carried his mattresses from one room to another room.

However, one day, when he could no longer move himself as he used to do in the past, he invited all to his side and asked their permission to stay in the same room in which, he was resting; and all his wives gave him permission to stay in the room of Āy'shah.¹

¹. Please refer to the Complete Works of Professor Mottahari, volume 19, page 360

Conclusion

The Religion of Mohammad [*savavs*] Before the Prophetic Mission

Without any doubt, the noble Prophet [*savavs*] was a Pure Monotheist before his Prophetic Mission and he was free from any thought and/or heretical disbelief and idolatry. He never bowed in front of any idol and the story of his holy life fully and clearly demonstrates these undeniable facts; so that when he found himself in a commercial trip while he was still a teenager, after meeting with Bahira, the Christian hermit, the latter implored him on behalf of two large idols of Mecca: Lat and Uzza. However, young Mohammad [*savavs*] refused categorically and said that he abhorred those abominable and repugnant idols and did never consider them as deities.

On one occasion, the lord of the believers [*Ali as*] was asked about the Messenger of Allah [*savavs*]: "Did he [*savavs*] worship an idol, even for a small period of time?"

He [*as*] replied, "No, never!"

And he was also asked, "And had he drunk any wine?"

Again, he had replied, "No, never."

The great historian Ibn-ē Is'hāgh had reported, "The Messenger of Allah [*savavs*] reached his youth, while the Lord Almighty had taken great care to protect him from all evil and sin.

Allah Almighty had preserved him from all the abominations and all evil from the time of "Djāhiliyat" [i.e. the era of Ignorance] because He had willed most Generously, to bestow on him the Prophetic Mission."

However, there are some opinions about his Religion, before the advent of Islam; such as:

1- He is recognized by some, as a disciple of Jesus Christ, because before the Prophetic Mission of the noble Prophet [*savavs*], Christianity was the official religion; at the same time, it was considered as the unofficial Religion, canceled by many as being such.

2 - Some say that he was a follower of the religion of Ibrāhīm [i.e. Abraham]; because he was the ultimate Patriarch among the Divine Prophets and the "Father" of all the Prophets; similarly, in some verses, the Religion of Islam is recognized as the Religion of Ibrāhīm. Then again, the tendency to be

"Hanifi" [i.e. submissive, according to the word of the Holy Qur'ān] was well recognized in Mecca, especially among members of the tribe of Bani Hāshēm and some other Qurayshi tribes. Thus, there were people, who considered themselves to be the followers of the Religion of Ibrāhīm; and the words of Ibn-ē Is'hāgh claiming that the noble Prophet [*savavs*] was "submitted" and faithful to the Religion of his tribe could very well refer to this historical fact.

3 - Some argue that although they know he had a Religion and followed it duly, however, they do not know what that Religion was...

4 - The holy Prophet [*savavs*] had a specific plan and special actions that came straight from the Unique God, and thus behaved according to that Divine Plan; and in truth, this Religion belonged to him alone. Nobody else had any part in it. And this religion continued to be his religion, until Islam was revealed to him finally. And a testimony to this possibility is a hadith, which is in "Nah'djul Balāghah". It reports, "As soon as the Messenger of Allah [*savavs*] was weaned, Allah Almighty gave him as an inseparable Companion, His most Glorious Angel, so that this heavenly Angel taught him day and night, the best virtuous actions, and

tips to develop beautiful and virtuous moral characteristics.”

The mission of this heavenly Angel, in fact, makes us believe that there was a specially designed Divine Plan for him.

Another testimony is that in any History book, there never is a report that the holy Prophet [*savavs*] had prayed and performed his religious worship in Jew Temples, or Christian Churches. He had never been a member of other religions, existing in that time. He had never gone among the disbelievers, in their places of idolatry and not been either with the People of the Book [i.e. Jews and/or Christians] inside their Synagogues or their Churches.

At the same time, we must specify that he always followed the path of Pure Monotheism and was particularly faithful to Moral Principles and the Adoration of the One and Unique God, and he accomplished his religious devotion and rituals with great scruple and meticulousness.

There are, indeed, many Ahādith in Islamic Literature, which state that the noble Prophet [*savavs*] from the beginning of his life was strictly acting and behaving according to the Holy Spirit [i.e. Ruhōl Ghōdōss]; and probably with such a

categorical statement, it was claimed that he was inspired by the Holy Spirit.

According to Allāmeḥ Madj'lēssi [May God rest his soul] the great erudite scholar: when Hazrat-ē Mohammad [*savavs*] reached the age where he could understand things and was endowed with intelligence, he was already, a Divine Prophet. According to him, before enjoying the illustrious position of the Messenger of God, the noble Prophet [*savavs*] enjoyed the eminent position of the Divine Prophet. This was because sometimes, he conversed with Celestial Angels and could hear their heavenly voices; and sometimes, he received the Divine Inspiration, through his ecstatic visions, during his sleep; and then, after reaching his fortieth year, he attained the high rank of the Messenger of Allah and only after that, the Holy Qur'ān and Islam were finally revealed to him.

Mirzāyeh Ghommi had said in his turn, "The plausible and legitimate truth is to say that the noble Prophet [*savavs*], before the Prophetic Mission had worshiped God in his own unique Religion; a religion that was formed and designed, especially for him alone. This was because he was better and far more superior to all other Divine Prophets; and if the noble Prophet [*savavs*] had not

become Prophet, at the age of forty, therefore, Prophet Jesus [as] and Prophet Yah'yā [as] would then have been higher and better than him.

Because Prophet Jesus [as] and Prophet Yah'yā [as] were both Prophets, from an early age.

Ibn-ē Abēl Hadid in his turn, reports a hadith from Hazrat Mohammad Bāgher [as] who had said, "Allah has appointed Heavenly Angels for all His Prophets. The Mission of these Angels is to preserve and safeguard them, their actions, and their Divine Mission, which has to be proclaimed and divulged. However, as soon as Hazrat-Mohammad [savavs] was weaned, He appointed a heavenly and Glorious Angel for him. This Angel was to lead and guide Mohammad [savavs] to good works, moral virtues, excellent characteristics, and benevolence. He was also to preserve him from all evil, wickedness, and bad characteristics. Indeed, it was the same Glorious Angel, who, before the noble Prophet [savavs] had reached the eminent position of the Messenger of Allah [savavs] had called and greeted him in this fashion, "***Assalamu Alay'k yā Rassul Allah...!***" or "***Greetings and Peace, O Messenger of Allah...!***"

In fact, the noble Prophet [savavs] was still very young, when he was already called in that manner.

It is good to note that if the holy Prophet [*savavs*] had really followed the Religion of Prophet Ibrāhīm [*as*], this loyalty and submission to that Religion hardly means any kind of a necessary obligation on the part of the noble Prophet [*savavs*] to the "Shari'ah" of Prophet Ibrāhīm [*as*]. This, in fact, represents only a kind of harmonious unity and religious and spiritual affinity between these two beliefs: both returning to their quality of Pure Monotheism. Thus, this is also the ultimate description of the Religion of Prophet Moses [i.e. Mussā *as*] and Prophet Jesus [i.e. Issā *as*]. For all these Prophets fully adhered and submitted to the Religion of Ibrāhīm [*as*].

By taking into account the fact that the better option is to opt for the fourth possibility as to the Religion of the noble Prophet [*savavs*], we should also remember that no one could really choose this option categorically. No one could really name or rightly guess the Religion, followed by the Messenger Allah [*savavs*] before his Prophetic Mission. We may declare, however, with complete peace of mind that Hazrat-ē Mohammad [*savavs*] was at all times, a Monotheist believer, who worshiped only the One God, without associating Him any other deity. He was also faithful to all that

was for him the "Shari'ah" of the Divine Religion, and the submissive [i.e. Hanif] Religion of Prophet Ibrāhīm [as]; and he was also loyal to everything that was guided by his own reason and his own intellect.

For indeed he it was, the best and most perfect creature of God in all Creation! And the most perfect creature in his behavior, his intellect, his knowledge, and his soul!

Moreover, it was the best Celestial Angel, who taught him to share all these things, and guided him towards his inner growth, his mental and spiritual evolution, and expansion, and by helping him to develop and demonstrate the best moral characteristics in his person.¹

Al'hamdulillāhē Rabbil Ālamīn

30 May 2014

30 Radjab 1435

9 Khordād 1393

¹.Bēy'haghi: Dalā'il Ul-Nobovvah, volume 2, page 35; Ibn-ē Hēchām: Sireh An-Nabaviyyah, volume 1, page 183; Mohammad Bāgher Madj'lēssi: Bēhārul Anvār, volume 18, page 271; Mirzāyeh Ghommi: Ghavānīn Al-Usul, volume 1, page 255; Ibn-ē Abēl Hadid: Sharheh Nah'djul Balāghah, volume 13, page 207; Djafar Mortēzā Āmeli: Sahih, volume 2, page 197