

In Defense of the Messenger

Research on and Responses to the Misconceptions
about the Messenger of God, Muhammad^P

By

Dr. Alaa Alsalem

For more information about the call of Sayyed Ahmed Alhasan, you can visit the following website: www.almahdyoon.org

Abbreviations used throughout this translation include:

- P Peace be upon him/her
- P Peace be upon them
- E Peace be upon him and his family
- TN Footnotes not in the original but added by the translators.

Arabic words are in italics when necessary with translations provided.

This is a small portion of a much larger book that we have chosen to publish and more will be published soon, God willing.

Introduction

In the name of God, the Abundantly Merciful, the Intensely Merciful. All praise is due to God.

Muhammad^P, son of Abdullah, is the servant and Messenger of God to all of creation, embodying God's perfect vicegerency with divine attributes most magnificently reflected in him. The Messenger's qualities, mirroring the absolute perfection of God, granted him the highest rank among creation. Just as God Almighty is unique and without equal, of the created beings, Muhammad too is unparalleled in all of creation. As such, capturing the full essence of this extraordinary personality in a single study is nearly impossible.

This book, *In Defense of the Messenger*, is a work of research and analysis that addresses the issues and misconceptions raised about the Messenger's character. It does not aim to define his status and attributes according to definitive religious texts, nor does it seek to emphasize his exceptional humanitarian and civilizational contributions.

No fair-minded person doubts the greatness of the Messenger's personality, both in his prophetic and human dimensions. Yet, as with any clear truth, he has been subject to slander and skepticism in this worldly realm. The Noble Messenger, both personally and in his mission, has faced campaigns of doubt and slander led by hypocrites, agitators, atheists, and skeptics, including followers of previous religions. No prophet, messenger, or revered leader has been immune to such attacks. Even God Almighty has not been exempt. When browsing books and articles, one will encounter numerous misconceptions and objections about the attributes and actions of God—even His very existence is questioned. If this is the case with God, then what about Muhammad^P, His servant? It is the nature of the world we live in—a place of trial and testing.

However, intellectual integrity requires us to consider several important points:

First: A sound scientific and intellectual approach requires that evidence be met with evidence. It is unscientific to counter knowledge with doubt or to respond to evidence with mere suspicion. No matter how significant a suspicion might seem to its proponent, it remains just that—a suspicion or doubt, and it cannot be equated with scientific evidence. In our case, the truth and legitimacy of the Messenger Muhammad^P have been established by the same evidence through which all of God's vicegerents are known:

- 1) Explicit texts and God's testimony
- 2) Knowledge and wisdom
- 3) Calling to the Sovereignty of God

For example, the aspect of knowledge and wisdom was clearly evident in the Messenger's character through the teachings he spread among people and his responses to their questions. No rational person with even a minimal amount of understanding would consider these teachings devoid of knowledge and wisdom. Therefore, it is unreasonable for anyone to deny that he possessed these attributes based upon mere suspicion. It is logically incumbent upon anyone who denies the truth of the Messenger's message and his divine mission to provide conclusive evidence that the Messenger's teachings, commandments, and values are completely devoid of knowledge and wisdom—a task that is impossible for them.

Second: There is no doubt that the Messenger Muhammad^P is a significant figure—not only as a divine messenger connected to the unseen and sent by God but also as the leader of a major reformist movement and an intellectual, social, and moral renaissance. This movement brought about profound changes in religious, intellectual, social, moral, and political spheres, as well as other aspects of human life, all achieved with the means available during his lifetime. These transformative changes occurred in a remarkably short period in the environment where he was sent, a fact acknowledged by even his fiercest critics.

A figure of such stature certainly requires an official representative to convey his message, communicate his divine mission, speak on his behalf, interpret his teachings—especially the broader ones—and clarify his stance on various events. This representative would be tasked with explaining certain issues, verifying their authenticity, and clearing up any confusion, much like the role required for any important figure or entity. Such authority cannot be assumed by just anyone.

Regarding the Messenger Muhammad^P, it is crucial to understand that the authority to present him and his prophetic mission lies exclusively with specific representatives: God Almighty, the Messenger himself, and his infallible successors—the twelve Imams and the twelve Mahdis. Anyone other than these representatives does not represent the Messenger, nor are they associated with him in any way, and the Messenger is not accountable for their claims.

Based on the above arguments, it is evident that:

1. Criticism of the Messenger Muhammad based solely on certain traditions or narrations found in Muslim books, which may not align with his infallibility, honor, chastity, modesty, mercy, justice, and other virtuous qualities, should not be treated as definitively authentic or attributed to him with certainty. It is impossible to accept that anything contrary to noble morals could come from someone whom God has described as having "great moral character," as stated in the Quran: "Indeed, you are of a great moral character."¹

This definitive Quranic text—both in its origin and meaning—provides a sufficient standard for judging any historical or narrative report suggesting that the Messenger acted against noble morals. Whether such a report comes from an enemy, a companion, or even one of his wives, it is essential to prioritize the Quran over any narration and accept the latter only if it aligns with the Quran. Furthermore, many narrative and historical texts have been subject to distortion, fabrication, and forgery due to various motives, including religious and political agendas. This is particularly true of those who resented Islam for exposing their corruption and stripping them of their social status. They sought revenge by inserting spiteful and malicious fabrications into religious accounts, leading to misconceptions and criticism of the Messenger—who is entirely innocent of these accusations.

2. The principle of using a definitive text as the standard applies whenever a transmitted religious account contradicts a clear and definitive text. However, when the contradiction is less apparent, it is inappropriate to judge these accounts without consulting the official representative of the Messenger. This means seeking guidance from one of his infallible successors to understand the context and meaning of the Messenger's actions before making judgments based on personal interpretations.
3. Some of the doubts raised about the Messenger and his successors arise from the statements of those who have appointed themselves as unsolicited, meddlesome spokespeople for religion, and claimed the right to represent the Messenger and his successors. These individuals have taken it upon themselves to interpret ideology, matters of religion, and the meanings of the Quran and religious accounts, as well as the broader concepts of Islam conveyed by God's vicegerents in their texts and narrations. Many of these teachings may be ambiguous and require clarification by an infallible successor. However, these self-appointed representatives have often misunderstood or misrepresented these teachings, leading to interpretations that sometimes contradict each other or even conflict with established scientific facts. As later became apparent, their explanations were merely personal opinions that do not reflect the true

¹ Quran 68:4.

perspective of the Messenger and his successors, and they do not reflect the true understanding that God Almighty intended through His Messenger and His vicegerents. Moreover, their opinions have led to the division of Muslims into various sects and conflicting legal and doctrinal schools. It is unjust to hold God's vicegerents accountable for the statements of others and to use these statements as a reason to doubt the vicegerents and their message. Such doubts reveal that the individual is more interested in creating discord than in genuinely seeking the truth.

4. What has been discussed does not imply that only the infallible successors are permitted to convey the life story of the Messenger and his successors, or to explain the Messenger and his successors' teachings, commandments, and actions in an absolute sense. Rather, it means that people should not make judgments about narrations, determine their authenticity, or form ideological beliefs based on these narrations—especially when there is doubt or ambiguity—without first consulting the rightful successor of the Messenger, the legitimate vicegerent, to confirm whether the conveyed narration is valid, and to understand its context if it is indeed valid.

When examining the statements of skeptics, one finds that a large portion of their misconceptions about the Messenger and Islam and their objections in general arise from the following:

1. Certain narrations and events, reportedly involving the Messenger and conveyed by individuals considered to be among his companions or possibly one of his wives. However, they are false and never occurred.
2. A lack of understanding regarding the wisdom and reasons behind the Messenger's intended actions under certain circumstances.
3. Ignorance of certain texts leads skeptics to believe they contain a condemnation of the Messenger. However, nothing could be further from the truth. This becomes evident when we examine the Quranic verses that reference the Messenger, which skeptics claim contradict his infallibility. As we will demonstrate, this assumption is entirely unfounded.

Another significant reason skeptics criticize the Messenger stems from hatred and animosity. As Imam Ali^P said, "People are enemies of what they do not know." I mention this because it is evident—and perhaps others who read this book will agree—that many skeptics deliberately distort or falsify facts, sometimes with the sole aim of reinforcing their preconceived judgment against the Messenger of God^E and undermining his character.

This book confronts skeptics' misconceptions regarding the Messenger of God, structuring its content into the following topics and chapters:

1 The Messenger's Early Life Before He Was Dispatched

2 Prophethood and Revelation

3 Infallibility of the Messenger

4 The Morality of the Messenger

5 The Messenger's Wars

6 The Messenger's Wives

7 The Traditions (*Sunnah*) of the Messenger

8 The Messenger's Teachings on Acts of Worship

9 Interactions with the People of the Book

10 Treatment of Women

I have tried to address the most important misconceptions to the best of my ability without aiming for an exhaustive analysis, since that would be a never-ending task. Nevertheless, the answers in this book should help clarify other misconceptions, as some responses serve as general principles applicable to any misconceptions raised against the Noble Messenger.

For all people, including those who follow God's Messenger and his pure family, I pray that God makes this work beneficial and accepts it by His grace and generosity. Indeed, He is the Most Generous and Kind. Praise be to God, Lord of the worlds.

Alaa Alsalem

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Foreword

Before delving into the misconceptions raised by skeptics about the greatest Messenger^ﷺ, it is fitting to consider two crucial matters:

1. A Brief Account of the Messenger's Life and Character

The Messenger of God, Muhammad, the son of Abdullah, grandson of Abdul Muttalib, great-grandson of Hashim, and descendant of Abd Manaf, was born in Mecca on the seventeenth of Rabi al-Awwal in the late sixth century AD. His father, Abdullah, the youngest and most beloved of Abdul Muttalib's ten sons, shared the same mother with two brothers, Abu Talib and Zubair ibn Abdul Muttalib. Muhammad's mother was the pure and noble lady Amina, daughter of Wahb.

Imam Ali[ؑ] once said, "By God, neither my father, nor my grandfather Abdul Muttalib, nor Hashim, nor Abd Manaf ever worshiped an idol." When asked, "What did they worship?" he replied, "They prayed [to God] facing the House (Kaaba) following the religion of Abraham and adhering to it."²

Imam al-Sadiq[ؑ] said:

Gabriel[ؑ] descended upon the Prophet^ﷺ and said: "O Muhammad, your Lord sends His greetings and says: 'I have forbidden hellfire upon the loins that bore you, the womb that carried you, and the lap that nurtured you. The loins belong to your father, Abdullah ibn Abdul Muttalib; the womb that carried you belongs to Amina, daughter of Wahb; and the lap that nurtured you belongs to Abu Talib.'"³

The Messenger's father passed away while he was still in his mother's womb, and his mother died when he was just six years old, leaving him an orphan. The wisdom behind this, as explained by his grandson Imam al-Sadiq[ؑ], is that "God Almighty made His prophet^ﷺ an orphan so that no one would have authority over him."⁴

His grandfather, Abdul Muttalib, took him in, giving him special care and attention. Abdul Muttalib looked after Muhammad until his death, which occurred when Muhammad was eight years old. On his deathbed, Abdul Muttalib called his son Abu Talib while the

² Al-Saduq, *Kamal al-Din wa Tamam al-Ni'ma* [The Perfection of Religion and the Completion of Blessings], 174-175.

³ Al-Saduq, *Kamal al-Din wa Tamam al-Ni'ma* [The Perfection of Religion and the Completion of Blessings], 174-175.

⁴ Al-Saduq, *Ilal al-Sharai* [Reasons for the Rulings], 131/1.

Messenger Muhammad was a child playing on his chest. With tears in his eyes, he turned to Abu Talib and said,

O Abu Talib, make sure that you protect this solitary soul who never got to smell the scent of his father or experience the compassion of his mother. Hold him as dear as your own heart, for I have entrusted him to you above all my other children because you share the same mother as his father. O Abu Talib, if you live to see his days, you will realize that I was the most insightful and knowledgeable regarding him. If you have the chance to follow him, then do so, and support him with your words, deeds, and wealth. By God, he will become a leader over you all and will possess what no one from our ancestors ever did. O Abu Talib, I know of no one who lost both their father and mother as he did, so guard him in his loneliness. Do you accept my will? Abu Talib replied, "Yes, I accept, and God is my witness." Abdul Muttalib then said, "Extend your hand to me." Abu Talib extended his hand, and Abdul Muttalib clasped it, saying, "Now, death is easier for me." He continued to kiss the young Muhammad and said, "I testify that I have never kissed any of my children who had a sweeter fragrance or a more beautiful face than yours."⁵

After the passing of his grandfather, Abdul Muttalib, the Messenger came under the guardianship of his uncle, Abu Talib, the respected Chief of Mecca, renowned for his wisdom and leadership. When Aktham ibn Saifi was asked, "From whom did you learn wisdom, leadership, patience, and authority?" he responded, "From the ally of patience and integrity, the master of both Arabs and non-Arabs, Abu Talib ibn Abdul Muttalib."⁶

Abu Talib embraced the responsibility of caring for and protecting the Messenger Muhammad^E with unwavering dedication, becoming his steadfast guardian, willing to sacrifice anything for him. Notably, as long as Abu Talib lived, the Quraysh were unable to harm the Messenger of God after his mission began.

The Messenger grew up and matured under the care of his noble and generous grandfather and uncle, who were devout monotheists, dedicated solely to God Almighty and following the traditions of their ancestor, Abraham^P. He adorned himself with noble morals and became known as "the truthful and trustworthy."

The Messenger was disciplined with the finest manners, embodying the highest standards of justice, honesty, and truthfulness. Historians note in his biography that

⁵ Sheikh Abbas al-Qummi, *Kuhl al-Basr fi Sirat Sayyed Al-Bashar* [The Essence of Insight in the Life of the Master of Humanity], 36-37.

⁶ Sheikh Abbas al-Qummi, *Kuhl al-Basr fi Sirat Sayyed Al-Bashar* [The Essence of Insight in the Life of the Master of Humanity], 36-37.

even before Islam, the Arabs would seek his judgment and entrust him with their valuables due to his integrity and trustworthiness. When he migrated from Mecca to Medina, he left Ali^P behind to settle his debts and return the valuables he had been entrusted with. A well-known incident that highlights his fairness is his arbitration in the matter of placing the Black Stone⁷ in its position, which occurred five years before his prophethood. The Quraysh had disputed over who should place the Black Stone when they rebuilt the Kaaba, and the disagreement escalated to the brink of conflict. They agreed to let the first person to enter decide, and when they saw it was him, they said, "This is Muhammad, the trustworthy one. We are satisfied with him as an arbitrator."⁸

How could it be otherwise when he himself said, "I am disciplined by God, and Ali is disciplined by me."⁹

Imam Ali^P described the Messenger Muhammad, saying:

He was the most generous of people in giving, the most courageous at heart, the most truthful in speech, the most faithful in keeping promises, the gentlest in nature, and the most noble in companionship. Whoever saw him was instantly in awe of him, and whoever associated with him loved him. I have never seen anyone like him in my life.¹⁰

His Humility

He was extremely humble. For example, he was once offered the choice to be either a servant and messenger or a king and messenger without any reduction in his rank, and he chose to be a servant and messenger. The following narration demonstrates his humility. The Commander of the Faithful, Imam Ali^P, narrated that the Messenger^P of God said:

An angel came to me and said: "O Muhammad, your Lord sends you His greetings and says: 'If you wish, I will turn the valley of Mecca into gold for you.' He replied, "I lifted my head to the sky and said: 'O Lord, let me be full one day so I can praise You, and let me be hungry one day so I can ask You.'"¹¹

His grandson, Imam al-Baqir^P said:

⁷ The Black Stone is located in the eastern corner of the Kaaba in the city of Mecca.

⁸ See: Qadi Iyad, *Al-Shifa bi-Ta'rif Huquq Al-Mustafa* [Healing by the Recognition of the Rights of the Chosen One], vol. 1, 134.

⁹ Al-Tabarsi, *Makarim al-Akhlaq* [Nobilities of Character], 17.

¹⁰ Al-Tabarsi, *Makarim al-Akhlaq* [Nobilities of Character], 17.

¹¹ Al-Mufid, *Al-Amali* [The Descriptions], 124.

An angel came to the Messenger of God^P and said: "God Almighty gives you the choice to be either a humble servant and messenger or a king and messenger." The Prophet looked at Gabriel, who gestured with his hand to choose humility. So, the Prophet replied, "I choose to be a humble servant and messenger." The angel then said: "This [your choice] will not diminish anything of what your Lord has prepared for you." Along with this choice, the keys to the treasures of the earth were offered to him.¹²

The Messenger of God would sit on the ground, sew and mend his own clothes, repair his own shoes, and tend to his sheep. He would milk the animals and travel on a donkey, a simple mode of transportation. He would eat on a mat and sleep on it as well. He loved the poor and the needy, sat with them, and accepted their invitations, even the invitations of slaves. When a child was brought to him for blessing or naming, he would seat the child on his lap as a gesture of honor to the family. If the child happened to urinate, the family would become embarrassed and rush to take the child away and rebuke him, but the Messenger would stop them and let the child be. After they left, he would wash his clothes by hand.

He strongly disliked it when people stood up for him in gatherings. His companions stopped doing so since they knew how much it bothered him. He would sit wherever there was a space and instructed the believers to do the same. He was always the first to greet others, regardless of whether they were young or old, rich or poor, even children. When someone shook his hand, he would not withdraw it until the other person did so first. He would sit with his knees drawn up and never stretched his legs out in front of those sitting with him. He never left a gathering until the person he was with left first. He blended in so seamlessly with those around him that when a stranger arrived, they often could not identify him as the Messenger without asking. He would walk behind his companions and would not allow anyone to walk beside him while he rode without insisting they join him.

One day, while he was eating, a rude woman said to him, "Muhammad, you eat like a servant and sit like one." He responded, "Woe to you! Who could be more of a servant than me?"¹³

His Simplicity

The Messenger was known for his simplicity and generosity, with a noble character so encompassing that he became like a father to the people. He would respond to anyone who called upon him, graciously accept gifts, and always reciprocate. He was cheerful, easygoing, and gentle, never harsh or rude, and he never insulted or cursed anyone.

¹² Referring to the angel sent by God; Al-Kulayni, *Al-Kafi* [The Sufficient], vol. 2, 122.

¹³ Al-Tabarsi, *Makarim al-Akhlaq* [Nobilities of Character], 16.

He did not indulge in excessive praise, always accepted apologies, and never treated anyone in a way they disliked. He would become angry for the sake of God and be pleased for His sake.

Anas said, "I served the Prophet^P for nine years. Not once did he say to me, 'Why did you not do this or that?' nor did he ever criticize me for anything."¹⁴

The Messenger worked with his own hands and carried stones on his shoulders. He was never a burden on anyone else. His successors, the Imams, followed his example. Ali ibn Abu Hamza once saw Imam al-Kadhem^P working in a field, his feet soaked with sweat. He said,

"May I be at your service, where are the men?" Imam Al-Khadem^P replied, "O Ali, those better than me and my father worked with their hands in their fields." When asked who they were, the Imam said, "The Messenger of God^P and the Commander of the Faithful^P. They used to work with their hands; this is the way of the prophets, messengers, successors, and righteous people."¹⁵

He ate the food that God made lawful, whether with his family or with anyone who invited him, regardless of their social status, and he never criticized any food. His favorite meals were those shared with others, not eaten alone. He used to say, "I am a servant; I eat as a servant eats, and I sit as a servant sits."¹⁶

He was never seen sitting cross-legged or reclining while eating. He ate with three fingers, taking only what was in front of him, and he never filled his stomach to the point of belching. Imam al-Sadiq^P said, "The Messenger of God never ate fine bread. He ate only barley bread and never filled his stomach." At times, he would tie a stone to his stomach to ease his hunger, yet, if he had wished, he could have turned the mountains into gold.

He slept on a simple mat with nothing underneath it, sometimes using his cloak as a bed. His pillow was a leather cushion filled with palm fibers. One night, the mat was doubled for extra comfort, but when he awoke, he chastised himself, saying, "The mat kept me from praying last night." He then asked for it to be returned to a single layer. Upon waking, he would immediately prostrate to God.

¹⁴ Al-Majlisi, *Bihar Al-Anwar* [Seas of Lights], vol. 16, 230.

¹⁵ See: Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol.1, 330.

¹⁶ Al-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 27.

His Modesty

The Messenger was profoundly modest, always willing to give whatever was asked of him. His modesty was so extreme that it surpassed everyone. If he disliked something, it would be evident on his face, and out of respect, he would avoid making direct eye contact.

His Love for the Believers

He had a deep love for the believers and preferred not to hear anything that might negatively affect his feelings toward them. He would often say, "Do not bring me [bad] news about my companions, for I wish to approach you all with a clear heart."¹⁷

No more than three days would pass without him inquiring about someone who was missing. If they were traveling, he would pray for them; if they were present, he would visit them; and if they were ill, he would go to see them. He would pay off the debts of the poor, console them, and weep for those who had passed away.

His Compassion, Mercy, and Tenderness

He was merciful to everyone, both young and old. Imam al-Sadiq^P said:

The Prophet^P once led the noon prayer and shortened the last two units. When the people asked him afterward, "Has something happened among the people?" he replied, "What do you mean?" They said, "You shortened the last two units." He responded, "Did you not hear the child crying?"

If someone approached him during prayer asking for help, he would shorten his prayer to attend to their needs. His compassion and care for the believers were unwavering.

One day, a Bedouin asked him for something, and the Messenger^P gave it to him. The Messenger then asked him, "Have I treated you well?" The Bedouin responded, "No, and you haven't honored me either." This angered the Muslims, but the Messenger gave him even more and asked again, "Have I treated you well?" The Bedouin then replied, "Yes, may God reward you from among your people and tribe with goodness." The Messenger then said to him, "You spoke as you did and affected my companions with your words. If you wish, you may repeat what you [just] said in front of them so that any hard feelings they have can be resolved." He then addressed his companions, saying, "My situation with this man is like a man with a runaway camel. When people chase after it, they only

¹⁷ Al-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 17.

frighten it more. But the owner says, 'Leave my camel to me, for I am gentler with it and know it better.' He then walks ahead of it, takes hold of its reins, and gently leads it back until it kneels down, allowing him to secure its saddle and mount it. If I had allowed you to do as you intended when this man spoke, you would have killed him, and he would have entered the hellfire."¹⁸

His Generosity and Kindness

Throughout his life, his generosity was boundless, and he never turned anyone away who asked for help. He held his guests in such high esteem that, even if reclining on a cushion, he would immediately offer it to them as a gesture of respect. He divided his attention and glances equally among his companions, ensuring that everyone felt included. When his home was full and there were no seats left, he would spread his garment on the ground for his guest to sit on. Whenever anyone from his household or companions called him, he would promptly respond, "At your service!"

Once, a woman named Sufana, the daughter of Hatim al-Tai, was brought to him among the captives of the Tai tribe. She said to him, "O Muhammad, my father has passed away, and my protector is absent. If you see fit, release me so that I do not become a source of ridicule for the enemies or a cause for the Arabs to talk about me. I am the daughter of a noble leader who loved noble morals, fed the hungry, freed captives, clothed the naked, and never turned away anyone in need."

The Prophet replied, "O young woman, these are indeed the traits of true believers. If your father had been a Muslim, we would have prayed for him." Then he ordered her release, saying, "Release her out of respect for her father." Sufana then asked, "And those with me?" The Prophet responded, "Release them all for her sake."

The Prophet then said, "Show mercy to three kinds of people: someone who was once noble but has been humiliated, someone who was wealthy but has become poor, and a knowledgeable person whose knowledge is wasted among the ignorant." Sufana then asked, "O Messenger of God, may I pray for you?" The Prophet replied, "Yes." She prayed, "May God bless you abundantly, may you never be in need of a vile person, and may

¹⁸ Sheikh Abbas Al-Qummi, *Kohl Al-Basari fi Seerat Sayyid Al-Bashar* [The Essence of Insight in the Life of the Master of Humanity], 101.

God never take a blessing away from a people without making you the means of its return." The Prophet responded, "Amen."

He then ordered camels and sheep to be given to her, filling the space between two mountains. Astonished by such generosity, she exclaimed, "O Messenger of God, this is the generosity of one who has no fear of poverty." The Prophet replied, "This is how my Lord has taught me." When she asked for permission to return to her homeland, the Prophet said, "No, you are my guest until someone you trust from your tribe comes for you." She remained as his guest until one day she informed him, "O Messenger of God, someone I trust from my tribe has arrived." The Prophet then had a carriage prepared for her, lined with luxurious fabric, and sent her on her way with her tribesmen. Throughout the journey, whenever she raised her head, she saw swords drawn in her protection.¹⁹

His Loyalty and Ties of Kinship

The Prophet was deeply loyal and maintained strong ties of kinship. On one occasion, he received a gift and said, "Take it to the house of so-and-so, for she was a friend of Khadijah, and Khadijah loved her."²⁰ When he learned that his foster sister, al-Shaymaa, was among the captives of Hawazin, he rushed to her, spread his cloak for her, and offered her the choice to stay with him, honored and loved, or to return to her people with the same honor and respect. He also continued to care for his wet nurse, Thuwaybah, who had nursed him after his birth in Mecca, by providing her with gifts and clothing, even though she was a slave of Abu Lahab.²¹

Khadijah^P described the Messenger^E, saying, "Rejoice, for by God, He will never disgrace you. You maintain ties of kinship, bear the burdens of others, provide for those in need, honor your guests, and assist those afflicted by calamities."²²

His Courage and Boldness

The Messenger^E was courageous and bold. Ali^P said, "On the day of Badr, I saw myself seeking refuge with the Messenger^E, who was the closest of us to the enemy and the

¹⁹ Al-Majlisi, *Bihar Al-Anwar* [Seas of Lights], vol. 2, 400.

²⁰ Al-Qadi 'Iyad, *Al-Shifa bi-Ta'arif Huquq Al-Mustafa* [Healing by the Recognition of the Rights of the Chosen One], vol. 1, 127.

²¹ See: Sheikh Abbas Al-Qummi, *Kuhl al-Basr fi Sirat Sayyed Al-Bashar* [The Essence of Insight in the Life of the Master of Humanity], 102-103.

²² Sheikh Abbas Al-Qummi, *Kuhl al-Basr fi Sirat Sayyed Al-Bashar* [The Essence of Insight in the Life of the Master of Humanity], 102-103.

fiercest in battle that day." He also said, "When the battle was at its most intense and the two sides clashed, we sought refuge with the Messenger of God, and no one was closer to the enemy than him."²³

His Patience, Forbearance, and Forgiveness

The Messenger^P was immensely patient, forbearing, and forgiving when he had the power to retaliate. When his front teeth were broken and his face was wounded on the day of Uhud, his companions were deeply distressed and said to him, "Why don't you invoke a curse upon them?" He replied, "I was not sent as one who curses but as a caller and a mercy. O God, guide my people, for they do not know." He also said, "O God, forgive my people, for they do not know."²⁴

Al-Fudayl ibn Iyad narrated that when the Quraysh caused harm to the Messenger of God^P, an angel came to him and said, "O Muhammad, I am the angel in charge of the mountains. God has sent me to you. If you wish, I will crush them between the Akhshabayn mountains (two mountains of Mecca)." The Prophet^P replied, "No, for my people do not know."²⁵

He endured all the harm inflicted by the tyrants of Quraysh, and when God granted him victory over them, they feared he would seek revenge and destroy them. However, he said, "No blame will be upon you today; go, for you are free."²⁶ His forgiveness extended even to those who were most hostile to him, including Ikrimah ibn Abu Jahl, Safwan ibn Umayyah, and Abu Sufyan ibn Harb. He even forgave Wahshi, who killed his uncle Hamza, and others, such as the Jewish woman who attempted to kill him with poison.

Imam al-Baqir^P said,

When the Jewish woman who poisoned the sheep meat was brought to the Messenger of God^P, he asked her, "What made you do it?" She replied, "I thought to myself, if he is a prophet, the poison will not harm him, and if he is a king, I will have rid the people of him." The Messenger of God^P forgave her.²⁷

²³ At-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 18.

²⁴ See: Al-Qadi Iyad, *Al-Shifa bi-Ta'arif Huquq Al-Mustafa* [Healing by the Recognition of the Rights of the Chosen One], vol. 1, 105-106.

²⁵ Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], 343.

²⁶ See: Al-Manawi, *Fayd al-Qadir Sharh Al-Jami' Al-Saghir* [The Outpouring of the Powerful, an Explanation of the Small Collection], vol. 5, 218.

²⁷ Al-Kulayni, *Al-Kafi* [The Sufficient], vol. 2, 108.

On the day of Hunayn, the Messenger captured Zuhayr ibn Surad al-Jushami and his people.²⁸ Zuhayr began reciting:

Grant us your favor, O Messenger of God, with your generosity

For you are the one we hope for and look to

We hope for a pardon from you that you bestow

Upon this world as you forgive and prevail

A pardon—may God forgive what you grant

On the Day of Judgment, when victory is gifted to you.

When the Messenger heard him, he said to him and his people: "What belongs to me and the sons of Abdul Muttalib belongs to you." The Quraysh and the Ansar then said: "What belongs to us belongs to God Almighty and His Messenger."²⁹

Anas narrated,

I was with the Prophet, who was wearing a cloak with a thick border. A Bedouin approached, grabbed the cloak roughly, and left a mark on the Prophet's neck. The Bedouin then demanded, "O Muhammad, load my two camels with the wealth of God that you have, for you are not giving me from your wealth or your father's wealth." The Prophet remained silent for a moment and then replied, "The wealth belongs to God, and I am His servant." Then he asked, "Should you, O Bedouin, face retribution for what you have done to me?" The Bedouin responded, "No." The Prophet asked, "Why not?" The Bedouin answered, "Because you do not repay evil with evil." The Prophet² smiled and then ordered that one of the camels be loaded with barley and the other with dates.³⁰

His Remembrance of God

The Messenger was constantly in remembrance of God. He would often prolong his prayers to the point of standing on the tips of his toes causing himself pain, until his noble Lord revealed to him: "Ta-Ha. We have not sent down the Quran to you to cause

²⁸ TN: The Day of Hunayn is the name of a battle and Hunayn is the valley where it took place.

²⁹ See: Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 305.

³⁰ Al-Qadi Iyad, *Al-Shifa bi-Ta'arif Huquq Al-Mustafa* [Healing by the Recognition of the Rights of the Chosen One], vol. 1, 108.

you distress."³¹ He would pray until his feet became swollen. When asked, "Why do you exert yourself so much when God has already forgiven your past and future sins?" he replied, "Should I not be a grateful servant?"³²

Imam Ali^P said, "When the Messenger of God^E stood for prayer, you could hear a sound from his chest like the boiling of a pot on a stove, due to the intensity of his weeping. Though God had secured him from His punishment, he still wished to humble himself before his Lord with his tears and to be a leader (*Imam*) for those who followed him."³³

His Detachment from the World:

The Messenger was unmatched in his detachment from the world and its pleasures. He had no desire to see adornments of this world, even on those dearest to him. This was not only because he understood the true nature of this world and its insignificance in God's eyes, but also because he sought to be a role model for the believers, many of whom lived in poverty. He wanted to be a source of strength for them, along with his family.

It is narrated by Muhammad ibn Qays that when the Prophet^E returned from a journey, he would begin by visiting Fatimah and staying with her for a long time. Once, after returning from a journey, Fatimah made two paper bracelets, a necklace, two earrings, and a curtain for the door of her house in preparation for the arrival of her father and her husband, peace be upon them. When the Messenger of God entered her house, his companions stood by the door, unsure whether to wait or leave because of his prolonged stay with her. When the Prophet finally came out, they could see the anger on his face as he sat by the pulpit. Fatimah realized that the Prophet's reaction was due to the bracelets, necklace, earrings, and curtain. So, she took off her jewelry and the curtain, and sent the curtain to the Prophet with a message: "Your daughter sends you greetings and says: Use these for the sake of God."

When the Prophet received it [the curtain], he said, "She has done so; may her father be sacrificed for her, three times. The world is not for Muhammad or the family of Muhammad. If the world were worth even the wing of a mosquito in the sight of God, He would not give a disbeliever a drink of water from it." Then he returned to her.³⁴

Imam al-Sadiq^P said: "A man once approached the Prophet^E while he was lying on a mat that had left marks on his body, and a pillow made of palm fibers had left an impression on his cheek. The man began to wipe the marks away, saying, 'Neither

³¹ Quran 20:1-2.

³² See: Al-Kulayni, *Al-Kafi* [The Sufficient], vol. 2, 95.

³³ Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 264.

³⁴ Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 208.

Khosrow nor Caesar would be content with this. They sleep on silk and damask, while you rest on this mat?' The Prophet^E replied, 'By God, I am better and more honorable than both of them. What do I have to do with this world? This world is like a man riding who pauses under a tree for shade, and when the shade moves on, he mounts and leaves it behind.'³⁵

[To be continued...]

³⁵ Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 209.