

In Defense of the Messenger

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

By

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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 some religions that came before [Islam] 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^ﷺ 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 divine message and mission to provide conclusive evidence that his 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^ﷺ 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.

Certainly, a figure of such stature requires an official representative [after him] to convey his message, communicate his divine mission, speak on his behalf, interpret his teachings—especially the general ones—and clarify his stance on various events. This representative would be tasked with explaining specific 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^ﷺ, 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 twelve Mahdis. Anyone other than these representatives does not represent the Messenger, nor are they associated with him in any way, and the Messenger cannot be held 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 that may not align with his infallibility, honor, chastity, modesty, mercy, justice, and other virtuous qualities, should not be regarded as definitively authentic or unquestionably attributed to him. It is inconceivable 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, various motivations, such as religious and political agendas, have led to the distortion, fabrication, and forgery of many narrative and historical texts. This is particularly true of people 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

¹ Quran 68:4.

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 perspective of the Messenger and his successors, nor do they 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 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 their misconceptions and objections regarding the Messenger and Islam generally 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^ﷺ and undermining his character.

In this book, I categorized the skeptics' misconceptions about 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 Scriptures

10 Treatment of Women

I have tried to address the most important misconceptions to the best of my ability without 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.

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

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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-Awwal² 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.³ Muhammad's mother was the pure and noble lady Amina, daughter of Wahb.

Imam Ali^P said, "By God, neither my father, my grandfather Abdul Muttalib, Hashim, or Abd Manaf ever worshiped an idol." When asked, "What did they worship?" he replied, "They used to pray toward the Kaaba following the religion of Abraham, peace be upon him, firmly adhering to it."⁴

Imam al-Sadiq^P said:

Gabriel^P 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.'"⁵

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^P, is that "God Almighty made His Prophet^ﷺ an orphan so that no one would have authority over him."⁶

² TN: The third month of the Islamic calendar.

³ TN: "Ibn" means "son of."

⁴ Al-Sadooq, *Kamal al-Din wa Tamam al-Ni'ma* [The Perfection of Religion and the Completion of Blessings], 174-175.

⁵ Al-Kulayni, *Al-Kafi* [The Sufficient], vol.1, 446.

⁶ Al-Sadooq, *Ilal al-Sharai* [Reasons for the Rulings], vol. 1, 131.

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 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."⁷

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, son of Abdul Muttalib."⁸

Abu Talib embraced the responsibility of caring for and protecting the Messenger Muhammad^P 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

⁷ 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.

⁸ Sheikh Abbas al-Qummi, *Kuhl Al-Basr fi Sirat Sayyed Al-Bashar* [The Essence of Insight in the Life of the Master of Humanity], 77.

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 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 Stone⁹ 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."¹⁰

How could it be otherwise when he himself said, "I am disciplined by God, and Ali is disciplined by me."¹¹

Imam Ali^P said:

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.¹²

His Humility

He demonstrated extraordinary humility. When given the choice to be either a servant-messenger or a king-messenger without any reduction in his rank, he chose the path of servitude. The Commander of the Faithful, Imam Ali^P, said:

The Messenger of God^E 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

⁹ TN: The Black Stone is located in the eastern corner of the Kaaba in the city of Mecca.

¹⁰ Al-Qadi Ayad, *Al-Shifa bi-Ta'rif Huquq Al-Mustafa* [The Remedy by the Recognition of the Rights of the Chosen One [Muhammad]], vol. 1, 134.

¹¹ Al-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 17.

¹² Al-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 18.

Lord, let me be full one day so I can praise You, and let me be hungry one day so I can ask You.”¹³

His grandson, Imam al-Baqir^P (grandson of God’s Messenger) said:

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.¹⁴

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 because 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, whether they were young or old, rich or poor, or even just 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 inquiring. He would walk behind his companions and would not allow anyone to walk beside him while he rode, insisting that 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?"¹⁵

¹³ Al-Mufid, *Al-Amali* [The Dictations], 124.

¹⁴ Al-Kulayni, *Al-Kafi* [The Sufficient], vol. 2, 122.

¹⁵ Al-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 16.

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 responded to those who called upon Him, accepted gifts from others, and reciprocated. He was cheerful, easygoing and gentle, never harsh or rude, and he never insulted or cursed anyone. 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 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."¹⁶

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."¹⁷

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 it. 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."¹⁸

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."¹⁹ 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.

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

¹⁷ Al-Bahrani, *Hilyat Al-Awliya* [Adornment of the Righteous], vol.1, 330.

¹⁸ Al-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 27.

¹⁹ Al-Sadooq, *Al-Amali* [The Dictations], 398.

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."²⁰

Upon waking, he would immediately prostrate himself to God.

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."²¹

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^E 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?"²²

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^E 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

²⁰ Al-Sadooq, *Al-Amali*, [The Dictations], 552.

²¹ Al-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 17.

²² Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 326.

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 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."²³

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."

²³ Sheikh Abbas al-Qummi, *Kohl Al-Basar fi Seerat Sayyid Al-Bashar* [The Essence of Insight in the Life of the Master of Humanity], 101.

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 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.²⁴

His Loyalty and Ties of Kinship

The Messenger 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."²⁵ On another occasion, 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.²⁶

²⁴ Al-Majlisi, *Bihar Al-Anwar* [Seas of Lights], vol. 2, 400.

²⁵ Al-Qadi Ayad, *Al-Shifa bi-Ta'arif Huquq Al-Mustafa* [The Remedy by the Recognition of the Rights of the Chosen One [Muhammad]], vol. 1, 127.

²⁶ 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.

Khadijah^P described the Messenger^P, 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."²⁷

His Courage and Boldness

The Messenger^P was courageous and bold. Ali^P said, "On the day of Badr, I found myself seeking refuge with the Messenger^P, who was the closest of us to the enemy and the 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."²⁸

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."²⁹

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."³⁰

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."³¹ 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

²⁷ 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.

²⁸ Al-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 18.

²⁹ Al-Qadi Ayad, *Al-Shifa bi-Ta'arif Huquq Al-Mustafa* [The Remedy by the Recognition of the Rights of the Chosen One [Muhammad]], vol. 1, 105-106.

³⁰ Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 343.

³¹ Al-Manawi, *Fayd Al-Qadir bi Sharh Al-Jami' Al-Saghir* [The Outpouring of the Powerful, an Explanation of the Small Collection], vol. 5, 218.

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.³²

On the day of Hunayn, the Messenger captured Zuhayr ibn Surad al-Jushami and his people.³³ 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."³⁴

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,

³² Al-Kulayni, *Al-Kafi* [The Sufficient], vol. 2, 108.

³³ TN: The Day of Hunayn is the name of a battle and Hunayn is the valley where it took place.

³⁴ Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 305.

“Why not?” The Bedouin answered, “Because you do not repay evil with evil.” The Prophet^ﷺ smiled and then ordered that one of the camels be loaded with barley and the other with dates.³⁵

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 you distress."³⁶ 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?"³⁷

Imam Ali[ؑ] said, "When the Messenger of God^ﷺ 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."³⁸

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^ﷺ 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 silver 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[ؑ]. 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 until he sat down by the pulpit. Fatimah realized that the Prophet's reaction was due to the jewelry and the curtain [at the door]. So, she removed the jewelry and the curtain. She sent the curtain

³⁵ Al-Qadi Ayad, *Al-Shifa bi-Ta'arif Huquq Al-Mustafa* [The Remedy by the Recognition of the Rights of the Chosen One [Muhammad]], vol. 1, 108.

³⁶ Quran 20:1-2.

³⁷ Al-Kulayni, *Al-Kafi* [The Sufficient], vol. 2, 95.

³⁸ Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 264.

with a messenger and told him to say to the Prophet: "Your daughter sends you greetings and says: 'Use this for the sake of God.'"

When the Messenger received it [the curtain], he said three times, "She has done so; may her father be sacrificed for her." Then he continued. "Muhammad and the family of Muhammad are not of this world. If the world were worth even the wing of a mosquito in the sight of God, He would not give a disbeliever even a sip of water from it." Then he [the Messenger] returned to her.³⁹

Imam al-Sadiq^P said: "A man once approached the Prophet^E while he was lying on a mat and a pillow made of palm fibers. The mat left marks on his body, and the pillow left an impression on his cheek. The man began to wipe the marks away, saying, 'Neither Khosrow nor Caesar would be content with this. They sleep on silk and damask, while you rest on this mat?' The Messenger of God^E replied, 'By God, I am better and more honorable than both of them. What importance does this world have where I am concerned? The example of this world is like a rider who passes by a tree with some shade. He rests beneath it and leaves when the shade passes, continuing his journey, and abandons the tree.'"⁴⁰

His Characteristics and Demeanor

The Messenger^E was often sorrowful, always reflective, and never at ease. He spoke only when necessary, preferring silence, and would begin and end his speech eloquently. His words were concise and clear, without excess or deficiency. He was gentle and never harsh or demeaning. He appreciated even the smallest blessing and never disparaged anything. He neither criticized nor praised food or drink. The world and its matters did not anger him, but when it came to upholding the truth, no one could withstand his anger, which subsided only when justice was served.

When he gestured, he used his whole hand; when amazed, he would turn his hand over. While speaking, he would bring his hands together, placing the inside of his left thumb on his right palm. When angry, he would turn away and avert his gaze and when joyful, he would lower his gaze. His laughter never went beyond a smile, revealing teeth that were as white as hailstones.⁴¹

Al-Hussain son of Ali once asked his father to describe the Messenger^E, and Ali replied:

The Messenger of God^E guarded his tongue, speaking only when it concerned him. He united people rather than dividing them or driving them

³⁹ Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 208.

⁴⁰ Al-Bahrani, *Hilyat Al-Abrar* [Adornment of the Righteous], vol. 1, 209.

⁴¹ Al-Sadooq, *Ma'ani Al-Akhbar* [Meanings of the Reports], 81.

away. He honored the noble individuals of each tribe and appointed them as leaders over their people. He warned people of trials and was cautious of them without withholding his kindness or good character from anyone. He regularly checked on his companions and inquired about others' affairs, supporting good deeds and encouraging them, while discouraging what was wrong and weakening its influence. He was consistently balanced in his approach. He remained vigilant, concerned that others might become negligent or lose interest. He was always prepared for any situation, never falling short in matters of truth or going beyond them. Those closest to him were the best of people, and those he esteemed most were the ones who offered the most sincere advice and support."

He was asked about his gatherings, and he said:

"The Messenger of God^P would neither sit nor stand without being in remembrance of God, whose name is glorified. He did not designate specific places for himself, and discouraged others from doing so. When he joined a gathering, he would sit wherever space was available and instructed others to do the same. He gave each of his companions the attention they deserved, so no one would feel that anyone else was more honored by him. If he was sitting with someone or tending to their needs, he would wait patiently until the other person departed. If someone asked him for something, he never sent them away empty-handed; he either fulfilled their request or spoke kindly to them. His generosity and nobility were such that he was like a father to the people, and in his presence, all were equal in their rights. His gatherings were filled with forbearance, modesty, patience, and trustworthiness. Voices were never raised, no one's dignity was violated, and no one was humiliated. In his gatherings, everyone was equal, distinguished only by their piety, humble, respectful of the elderly, compassionate to the young, and prioritized those in need, always looking after strangers."

I asked, "What was his conduct like with those in his company?" He replied:

"The Messenger of God^P was always cheerful, easy-going, and gentle. He was never harsh, coarse, loud, vulgar, fault-finding, or overly praising. He overlooked things he did not like, so no one ever felt despondent or hopeless around him. He avoided three matters: arguing, excessive talking, and matters that did not concern him. He avoided three things when dealing with others: he never criticized or insulted anyone, never

sought to expose their secrets, and he spoke only on matters of which he hoped for God's reward. When he spoke, his companions listened very attentively, hanging on his every word, and only spoke when he was silent. There was no arguing in his presence. When someone introduced a topic in a gathering, the Prophet began his discussion from there, proceeding in order. He shared in the conversations of his companions, laughing at what amused them and marveling at what amazed them.

He would patiently tolerate the rough speech and requests of strangers, to the point where his companions would try to keep them away to avoid troubling him. Despite that, he would say, 'If you see someone in need, help them.' He would not accept praise unless it was in gratitude for a favor or an act of kindness, and he never interrupted anyone's speech until they had finished or stood up to leave.

I asked, 'What was his silence like?'

He replied: "The silence of the Messenger of God^E was based on four qualities: forbearance, caution, consideration, and reflection. His consideration involved giving balanced attention and listening to everyone around him. His reflection focused on matters that endure and those that fade. He possessed both forbearance and patience, so nothing angered or provoked him. He was cautious when it came to four matters: adopting what was good so people would follow it, abandoning what was wrong so they would avoid it, striving for what was best for his nation, and upholding what would benefit them both in this world and the hereafter."⁴²

He also said: "Whenever the Messenger of God^E shook someone's hand, he would always wait for the other to withdraw their hand first. If someone came to him with a need or to discuss something, he would remain until they chose to leave. If anyone interrupted him [to make a point] while he was speaking, he would remain silent until the other person finished. He never stretched his legs out in front of anyone he sat with. When he was given a choice between two matters, he would always choose the more difficult of the two. He never sought personal revenge for any wrong done to him unless God's boundaries were violated, in which case his anger would be purely for God's sake. Throughout his life, he never ate while reclining. He never refused a request and would always respond to someone in need, either by fulfilling it or offering kind words. The Messenger's prayer was light, yet he performed it perfectly. His speeches

⁴² At-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 13-15.

were brief and to the point, and he was always recognized by the sweet fragrance that preceded his arrival.

When eating with others, he was the first to start and the last to finish. He used to eat from what was in front of him, but when it came to dates, regular or fresh, he would eat from either side. He drank water in three sips and did not gulp it. He used his right hand for eating and drinking, and he would only take and give with his right hand, while his left hand was used for other personal tasks. He preferred using his right side in all matters: his dress, his footwear, and his grooming. When he made a supplication, he would do so three times. When he spoke, he would speak about only one topic. When he sought permission, he would do so three times. His speech was clear and understandable to everyone who heard him, and when he spoke, it was as if light was coming from between his teeth. When you looked at him, you would notice his facial features were very pleasant. When he looked at someone, his glance was quick yet subtle. He would not speak to anyone in a disagreeable way, and he walked with swiftness and strength. He would say: "The best among you are those with the best manners."

He neither criticized nor praised food or drink, and his companions did not argue in his presence. Those who spoke of him would say: 'I have never seen anyone like him before or after.'⁴³

.....

He also said to his son:

"Indeed, in the Messenger of God^P, you have a perfect example and guidance in denouncing the world and its flaws, with its many disgraces and defects. The world withheld its riches from him, offering its comforts to others, and he^P distanced himself from its pleasures and adornments. If you wish, I will give you a second example. Moses, the one to whom God spoke, who said: 'O my Lord, I am in need of whatever good You send down to me.' By God, he asked for nothing but bread to eat, as he used to subsist on the vegetation of the earth. The greenness of the plants was visible through the thinness of his belly due to his leanness and the scantiness of flesh.

⁴³ At-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 23.

If you would like a third example, consider David, the owner of the Psalms, the reciter of the people of paradise. David used to make baskets from palm leaves with his own hands and would ask his companions, 'Who among you could sell them for me and eat a barley loaf with its proceeds?' Also, if you like, I will tell you about Jesus, the son of Mary, whose pillow was a stone and whose clothing was coarse. Hunger was often his food. His lamp at night was the moon, his shade in winter was the east and west of the earth, and his fruits and herbs were from what was produced by the earth for animals. He had no wife to tempt him, no child to grieve him, no wealth to distract him, and no greed to humiliate him. His mode of transportation was his feet, and his hands were his servants.

So, follow the example of your pure and upright Prophet^P, as he is a perfect model for those who seek to follow and a source of comfort for those who need solace. The most beloved of God's servants are those who emulate His Prophet and follow in his footsteps. He took only what little he needed from this world without giving it a second glance. He was the least indulgent in worldly comforts and the most modest in worldly possessions. Though the world was offered to him, he rejected it. He knew what God despised, so he also despised it. What God deemed insignificant, he deemed insignificant. If we love only what God despises and we revere what He deems insignificant, that alone separates us from God and opposes His command.

The Prophet^P used to eat while seated on the ground. He sat like a servant, mended his shoes with his own hands, and patched his clothes himself. He rode a donkey without a saddle, often allowing someone to ride behind him. Once, there was a curtain with images on it at the door of his house. He said to one of his wives, "Remove it from my sight, for it reminds me of the world and its adornments." He turned away from the world with his heart, erased its memory from his soul, and preferred that its allure be hidden from his eyes so he would neither desire it, view it as a place of permanence, or seek any lasting abode within it. He removed the world from his soul, displaced it from his heart, and avoided looking at it. Just as a person despises something they hate to see or mention, so too did he despise the world.

Indeed, in the life of the Messenger of God^P, we find proof of the world's deficiencies and shortcomings. He and his closest companions experienced hunger in this world, and its luxuries were withheld from him despite his great closeness to God. So, let the discerning person ask: Did

God honor Muhammad^ﷺ through this or disgrace him? If they say He disgraced him, then by Almighty God, they are lying and committing slander. But if they say He honored him, then they must understand that God disgraces others by giving them the world, while withholding it from those closest to Him.

Whoever follows in the footsteps of the Prophet^ﷺ and emulates his path will be safe from destruction; otherwise, they will not escape ruin. God made Muhammad^ﷺ a sign of the Hour, a bringer of glad tidings of paradise, and a warner of punishment. He left this world with nothing and entered the Hereafter safely. He never built a foundation for himself in this world. How great is God's favor upon us for blessing us with him as our leader, whose footsteps we follow.

By God, I have patched this garment of mine so often that I have become ashamed of its patcher. Someone said to me, 'Why don't you discard it?' I replied, 'Leave me be, for come morning, people will appreciate the efforts made through the night.'"⁴⁴

These noble and pure figures—foremost among them, the Messenger of God, Muhammad—were the true embodiment of God's plan to overcome selfishness and the animal instincts that drive human behavior. They are God's most precious example and the finest example for all humanity to follow. They serve as a guide for people throughout time, drawing seekers from afar and inspiring those committed to reaching the highest levels of excellence and perfection.

What has been shared here is just a brief glimpse into the biography of the Messenger Muhammad^ﷺ and some examples of his noble character. For those seeking more information, detailed encyclopedias of history and his biography will reveal more about his teachings, commands, prohibitions, and advice. He called for the pursuit of good deeds, moral virtues, wisdom, mercy, justice, trust, chastity, faith, honesty, support of the truth, loyalty, consolation, altruism, kinship, parental respect, love of good for people, good neighborliness, care for the rights of the wife, family and children, care for the orphan, the poor, the needy, the widow, the pursuit of knowledge, acting upon it, consuming the lawful, and other such noble virtues and standards of perfection. Likewise, he forbade all forms of evil and wrongdoing—such as bad manners, injustice, doubt, polytheism, supporting falsehood, selfishness, cruelty, betrayal, lying, severing ties, gossip, slander, debauchery, immodesty, usury, and bribery, among other such vices and wrongdoings. He was the living embodiment of virtue, walking among people as a perfect example.

⁴⁴ Al-Tabarsi, *Makarim Al-Akhlaq* [Nobilities of Character], 9-10.

2. Proof of Muhammad's^P Prophethood

The prophethood and message of any divine prophet or messenger—including the Messenger of God, Muhammad^P—are established by examining his biography and character, as well as by applying the divine law to him, which is how all prophets and messengers are recognized. This law is established by both reason and a [religious] textual source.

The Messenger Muhammad^P was sent to a society that can be categorized into three groups:

1. The People of the Scriptures.
2. The Hunafaa,⁴⁵ who followed the religion of Abraham^P.
3. People who do not adhere to any religion.

The People of the Scriptures

The Messenger's argument with the People of the Scriptures was based on the law of recognizing God's Proofs (prophets, messengers, and Imams) with all its provisions. As I said previously, this law is established by both reason and religious texts.

To clarify further, consider an owner, such as the owner of a factory. If this owner wishes to be absent while ensuring the factory remains operational, he must choose and appoint a manager to oversee the factory's operations. This appointed manager would naturally be the most competent, knowledgeable, and capable person among those available. The owner would then issue a decree naming this manager, confirming the appointment, and commanding others to obey him. Thus, reason dictates that three elements are required to manage the factory in the owners absence: appointing a manager; ensuring that the manager is the most knowledgeable and competent; and making obedience to this manager obligatory for everyone.

Since God Almighty is the Owner of all dominions and the Creator and Owner of this world, we must use these same three self-evident elements to recognize the messenger He sends. This is what is referred to as the "Law of Recognizing the Divine Proof (vicegerent)." Both reason and decisive religious texts necessitate that the recognition of the Divine Proof—whether a prophet, messenger, or Imam—involves three elements:

⁴⁵ TN: Hunafaa refers to the pre-Islamic Arabians who were Abrahamic monotheists.

he must be explicitly appointed through a divine text mentioning his name; he must be the most knowledgeable one of his time; and he must call to God and His sovereignty.

Regarding the Messenger Muhammad^P, the law of recognizing the Divine Proof is fully embodied in him and certainly applies.

From the perspective of divine appointment through religious texts, a collection of various passages from both the Old and New Testaments mention Muhammad and the family of Muhammad. As for the second form of divine appointment—God's testimony to the people regarding His Messenger's legitimacy—God Almighty testifies to those who seek His testimony, as stated in the verse: "Say, 'Sufficient is Allah as Witness between me and you. Indeed, He is ever, concerning His servants, Acquainted and Seeing.'"⁴⁶

Sayyed Ahmed Alhasan says:

For those who seek God's testimony for Muhammad^P: Throughout time—past, present, and future—God bears witness to the prophethood of Muhammad^P. One only needs sincerity in their request to God to know the truth, and God will speak with them through visions and spiritual means that come from the heavens, revealing the truth and confirming that it lies with Muhammad and the family of Muhammad^P.

During the time of the Messenger of God, Muhammad^P, many people sought God's testimony through visions. God testified to them, and they believed as a result of the decisive visions they witnessed, in which God made clear the truth of Muhammad and the family of Muhammad^P.... In addition to divine appointment through a religious text, there are the miracles with which God supported the mission of Muhammad^P.⁴⁷

Moreover, the Messenger has introduced both knowledge and wisdom. Here are some Quranic texts he has conveyed:

- Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord knows best who has strayed from His way, and He knows best who is guided.⁴⁸
- Worship God and associate nothing with Him. Be good to your parents, relatives, orphans, the needy, the neighbor who is near, the neighbor who

⁴⁶ Quran 17:96.

⁴⁷ Sayyed Ahmed Alhasan, *Aqaa-id Al-Islam* [Ideologies (Belief Systems) of Islam]: Research on the Vicegerency of Muhammad^P

⁴⁸ Quran 16:125.

is far, the companion at your side, the traveler, and those whom your right hands possess. Indeed, God does not love the arrogant and boastful.⁴⁹

- Do not turn your cheek away from people in contempt or walk through the earth proudly. Indeed, God does not like anyone who is arrogant and boastful.⁵⁰
- So that you do not despair over what you have lost, nor boast of what He has given you. Indeed, God does not love the arrogant and boastful.⁵¹
- Do not set up another god alongside God, or you will become disgraced and forsaken. Your Lord has decreed that you worship none but Him, and that you be good to your parents. If one or both of them reach old age with you, do not scoff at them or scold them, but speak to them with kindness. Lower to them the wing of humility out of mercy and say, “My Lord, have mercy on them, as they raised me when I was small.” Your Lord knows best what is within yourselves. **If you choose to be righteous, He forgives those who turn to Him.**

Give the relatives their due right, as well as the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and Satan has always been ungrateful to his Lord. And if you [must] turn away from them, anticipating mercy from your Lord, then speak to them kindly. Do not make your hand as if chained to your neck [stingy], nor stretch it out completely [overgenerous], or you will become blameworthy and destitute. Your Lord extends and restricts provision for whom He wills. He is ever Acquainted and Seeing concerning His servants.

Do not kill your children out of fear of poverty. We provide for them and for you. Indeed, killing them is a great sin. Do not approach unlawful sexual relations; indeed, it is an immorality and evil as a way. Do not kill the soul that God has forbidden, except in the course of justice: And whoever is killed unjustly, We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported. Do not come near the property of the orphan, except to improve it until they reach maturity. Fulfill every covenant, for the covenant will be questioned. Give full measure when you measure, and weigh with an even balance. That is the best way and will lead to the best outcome. Do not pursue what you have no knowledge of. Indeed, a person will be questioned about their hearing, sight, and heart. And do not walk upon the earth arrogantly, for you will never tear the earth apart or reach the heights of the mountains.

⁴⁹ Quran 4:36.

⁵⁰ Quran 31:18.

⁵¹ Quran 57:23.

All these things are evil and detestable in the sight of your Lord. That is wisdom from your Lord revealed to you. Do not set up another god alongside God, or you will be thrown into Hell, blameworthy and forsaken.⁵²

Sayyed Ahmed Alhasan says:

Let them read these verses from the Quran chapter “The Night Journey” and ask themselves: Does Satan call for the worship of God alone? Does Satan call for noble morals, good treatment of parents and the poor, spending money and helping those in need, and prohibiting murder, adultery, and the exploitation of orphans’ wealth? Does he command the fulfilling of promises and being fair with measurements? If Satan commands these good morals, then what does God command, according to them? Are these not the commandments and wisdom that all the prophets brought from God?

.....

Jesus^P said: “Every kingdom divided against itself is laid waste; and a house divided against itself falls. And if Satan also has been divided against himself, how will his kingdom stand?”⁵³

Should Christians not use this statement as a standard to measure what is in the Quran to know that it is from God? Isn't this the measure that Jesus^P set? Why then turn away from it unless they believe in some parts of the Book and disbelieve in others?"

The Quran is filled with wisdom, calling people to goodness and the adoption of noble and honorable morals. How, then, could it be from the foolish Satan who calls to evil and reprehensible morals? Is Satan divided against himself? Is his kingdom divided? Is Satan not known for calling to establish his own dominion, not to destroy it?

I believe that people—if they so choose—are fully capable of distinguishing between wisdom and foolishness, good and evil, and noble morals and reprehensible ones. The kingdom of Satan is not divided against itself, so it does not call for goodness but for evil and does not promote honorable morals but rather, reprehensible ones.

⁵² Quran 17:22-39

⁵³ Luke 11:17-18 NASB.

"Every kingdom divided against itself is laid waste; and a house divided against itself falls. And if Satan also has been divided against himself, how will his kingdom stand?"

Now let us consider the ideological correction brought by Muhammad^P and his successors, which called for a return to pure monotheism and refuted the ideology of the Trinity. I have demonstrated how this ideology is false and incorrect from the Gospel itself. Whoever brings the truth is more deserving of being followed, so the one who refutes the Church's ideology, using the holy book itself in an unambiguous way, is the one more deserving of being followed.⁵⁴

Any fair-minded person who reads the Quran objectively will find that the knowledge and wisdom brought by Muhammad^P is profound and could only come from God, the Exalted.⁵⁵

As for the call to God's sovereignty, the Messenger^P advocated for it. As soon as circumstances allowed, he implemented it practically, establishing a believing community that adhered to God's sovereignty. The foundations of his state in Medina were built upon this principle, and the narration of the Saved Sect serves as clear witness to this.

Abdullah ibn Umar said: The Messenger of God^P said: "What befell the Children of Israel will befall my nation, mirroring it exactly. They split into seventy-two sects, and my nation will split into seventy-three, one more than theirs. All of them will be in hellfire except one." It was asked, "O

⁵⁴ Sayyed Ahmed Alhasan says: "I have demonstrated the falsehood of the ideology of Jesus' absolute divinity using reason and the texts of the Gospel in *The Book of Monotheism* in the section, *A Decisive Statement from the Gospel: Jesus^P is Unaware of the Hour of the Minor Resurrection*. Jesus says that he does not know when this will happen: "But about that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone [Mark 13:32 NASB]. Ignorance indicates deficiency, while absolute divinity is wholly perfect, free from any deficiency or ignorance, because the Absolute Divinity is pure light without any darkness. Ignorance belongs to creatures because their existence contains both light and darkness. Therefore, Jesus^P is composed of both light and darkness, which demonstrates that he is not an absolute divinity. Rather, he is a servant, created from both light and darkness, not pure light without darkness. God is far above such characteristics. This provides the decisive clarification and admonition for those who possess understanding.

This is the text of Jesus' words according to the Gospel of Mark: "But about that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone. Watch out, stay alert; for you do not know when the appointed time is. It is like a man away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his task, also commanded the doorkeeper to stay alert. Therefore, stay alert—for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning—so that he does not come suddenly and find you asleep. What I say to you I say to all: 'Stay alert!'" [Mark 13:32-37 NASB]." This is quoted from the Book of Monotheism, and those who seek further details can refer to it.

⁵⁵ Sayyed Ahmed Alhasan, *Aqaa-id Al-Islam* [Ideologies (Belief Systems) of Islam]: Research on the Vicegerency of Muhammad^P.

Messenger of God, which one is that?" He replied, "It is the one that mirrors what I and my companions are upon today."⁵⁶

Sayyed Ahmed Alhasan says: Thus, the defining characteristic of the saved sect is that it mirrors the relationship between the Messenger of God, Muhammad^P, and his companions. It is a clear relationship, where the Messenger was a divinely appointed leader, and his companions believed in this divine leadership."⁵⁷

Therefore, the law for recognizing the true Proof (divine appointment through a religious text, knowledge and wisdom, and the call to God's sovereignty) applies perfectly to the Messenger^P and any objections or doubts raised no longer hold weight. No matter how significant a doubt may seem to the skeptic, it remains a doubt and does not invalidate the proof. Proof can only be invalidated by an equal or greater proof.

For a more detailed understanding of how the Messenger fits the divine law that defines the vicegerents of God, one can refer to the book *Aqaa-id Al-Islam* [Ideologies (Belief Systems) of Islam] by Sayyed Ahmed Alhasan.⁵⁸

The Hunafaa

As for the second group, the Hunafaa, it refers to the religion of Abraham^P that many people in Mecca followed during the Messenger's time, albeit in a distorted form, which is the case with any divine religion affected by the passage of time. Some may argue that the texts of the Old and New Testament do not concern the Hunafaa, and the Messenger's use of them as evidence (of his vicegerency) does not obligate them in any way. However, the fact is that the Messenger's argument regarding these texts still applies to them since they had no real excuse for disbelieving in the two [Old and New] Testaments which mentioned the coming of the messenger Muhammad. Moreover, they were also obligated to believe in the Messenger because the divine appointment (God's testimony through visions) testifies to his truthfulness.

⁵⁶ Al-Sadooq, *Ma'ani Al-Akhbar* [Meanings of the Reports], 323.

⁵⁷ Sayyed Ahmed Alhasan, *Aqaa-id Al-Islam* [Ideologies (Belief Systems) of Islam]: Research on the Vicegerency of Muhammad^P.

⁵⁸ The book *Aqaa-id Al-Islam* [Ideologies (Belief Systems) of Islam] can be viewed in Arabic at the following link: <https://almahdyoon.com/main/204-3aqaed-islam/#gsc.tab=0>

TN: A complete translation to English is not yet available.

The law of recognizing the Proof of God is divine appointment (through religious text or God's testimony) and knowledge. To the Hunafaa, only the first element of divine appointment (religious text) was missing since they did not adhere to the Old and New Testaments, which mention the coming of Muhammad. As for the second element, which is God's testimony through visions, it remains intact and played a crucial role in leading many to believe in Muhammad. One example is the story of Saeed ibn al-Aas al-Umawi:

Ibn Sa'd and al-Hakim narrated:

Khalid ibn Sa'id embraced Islam at an early stage and was one of the first among his brothers to do so. His journey to Islam began with a vision in his sleep in which he saw himself standing on the edge of a vast fire, the size of which only God knows. In the vision, he saw his father pushing him into the fire, while the Messenger of God held him by the waist, preventing him from falling in. Khalid woke up terrified and said, "By God, this is indeed a true vision..." He then met the Messenger of God^ﷺ at Ajjad and asked, "O Muhammad, what do you call people to?" The Messenger replied, "I call people to God alone, without any partner, to believe that Muhammad is His servant and messenger, and to abandon the worship of a stone that neither hears, sees, harms, nor benefits, not knowing who worships it and who does not." Khalid then declared, "I bear witness that there is no deity but God, and I bear witness that you are the Messenger of God." The Messenger was pleased with his acceptance of Islam.⁵⁹

Additionally, the proof was established against the Hunafaa through their complete knowledge of the Messenger's life and his noble character, to the extent that they described him as "the truthful and trustworthy" and accepted him as a judge in their disputes, and entrusted their valuables to him.

People Who Do not Adhere to Any Religion

As for the third group—those without any religion—the Messenger's argument against them is based on rational and intuitive established principles, primarily the necessity of following the most knowledgeable. For the atheists among them, the argument begins with proving the existence of God, then gradually moves to the necessity of sending messengers based on reason, and finally, proving the legitimacy of the divinely appointed messenger for each era. This logical approach is evident in the arguments presented by the Messenger's successors in particular, as recorded in the numerous narrations in which some atheists acknowledge their (successors) legitimacy after being presented with scientific evidence in a logical manner.

⁵⁹ Ibn Sa'ad, *Al-Tabaqat Al-Kubra* [The Great Book of Ranks], vol. 4, 94; Al-Hakim al-Nisaburi, *Al-Mustadrak* [The Supplement], vol. 3, 248.

For non-atheists—including those who believe in God but deny some or all of the messengers—the argument of the messengers is valid against them, not only through knowledge but also the second element of divine appointment (God’s testimony through visions). This path—the testimony of God—is open to all creation without exception. Moreover, the biography and good morals of the Messenger will undoubtedly benefit the truth-seeker among them.

This is the correct approach that confirms the divine vicegerency of the Messenger of God, Muhammad^P, proving that he is a prophet and messenger from God, the Exalted. It is evident that this argument is binding on all people without exception.