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The personality of the Holy Prophet of Islam (S): The point where all Muslim affections come together

I would say that the personality of the Holy Prophet (S) is the most important factor that can give rise to Muslim unity. As I have said previously, his personality is the point where the world of Islam can come together and unite, the point where the feelings of all Muslims come together, the focal point of the love and affection of the Muslim world.

Notice that the writers who are bribed by the Zionists have focused their insults on this point in order to gradually decrease sensitivity to insulting the Islamic Ummah and humiliating the world of Islam.

This is the main point of unity. Our politicians, our outstanding scientific and cultural personalities, our writers, our poets and our artists should focus on this point and all Muslims should use it as a slogan to move closer to one another. They should disregard their differences. They should avoid leveling allegations against each other. They should avoid excommunicating each other. They should not push one another out of religion. The memory of the Holy Prophet (S) and Muslims' love for him revitalize hearts throughout the world of Islam. All of us truly love the Holy Prophet (S).

Indeed, this week is “Unity Week” and these days are the days of Muslim unity. Officials in charge of political issues have a heavy responsibility to shoulder. Officials in charge of cultural affairs, writers and religious scholars should avoid raising divisive and controversial issues. Both Shia and Sunni Muslims should stress this point of unity. Also, religious scholars and outstanding political personalities are expected to understand the importance of this juncture and the importance of Muslim unity. They are expected to identify the enemies’ machinations that are designed to shatter Muslim unity. This is what I wanted to tell our people and the world of Islam. I ask Allah the Exalted to make the world of Islam successful on this path. I pray to Allah the Exalted to make the future of the Islamic Ummah better than its current conditions. [1]

In our country, this year is known as “The Year of the Holy Prophet (S)” and today is the day when he was appointed as prophet. According to a famous Mutawatir narration from the Holy Prophet (S), “I was appointed as prophet in order to complete moral virtues.” 2 The purpose of Be’that was to promote and complete moral virtues among human beings.

The Capacities of the Holy Prophet (S) for the great mission of Be’that

If a person does not have the best moral virtues, Allah the Exalted will not give him this great mission. Therefore, at the beginning of Be’that, Allah the Exalted told His Messenger:

“You are blessed with a great moral character.” 3

Before Be’that, the Holy Prophet (S) was trained to develop the capacity for divine revelations. It has been narrated that the Holy Prophet (S) who was a merchant during his youth and had accumulated great wealth – gave away all his wealth in the way of God. He divided all his wealth among the poor. During the years before the Holy Prophet (S) had developed the capacity for receiving divine revelations, he would climb up Mount Hira and reflect upon divine signs.

He would reflect upon the sky, the stars, the earth and different creatures that live on earth in different ways. As far as the Holy Prophet (S) was concerned, all these things were divine signs. His heart would become more submissive to God and His will and orders, on a daily basis and his moral virtues would develop every day. It has been narrated that the Holy Prophet (S) was “among the wisest and most courageous people”. 4

Before Be’that, the Holy Prophet (S) would grow and develop on a daily basis by reflecting upon divine signs and this continued until he was forty years old. “And he had not developed completely until the age of forty and when Allah the Exalted looked at his heart, he found the most virtuous, the most beautiful, the most submissive and the most humble heart.” 5
At the age of forty, his heart was the most enlightened and humble heart with the highest capacity for receiving divine messages. “So the doors of heaven opened and Muhammad looked through them.” 6
When he achieved this level of spirituality and perfection, Allah the Exalted opened the doors of the unseen world to him. God opened the eyes of the Holy Prophet (S) to the spiritual world, to the unseen world. “And so angels came down and Muhammad saw them.” He could see God’s angels and speak to them. He could hear their voice. This continued until trustworthy Gabriel was sent down to tell him to “read” and this was the beginning of Be’that.

From the first moment of Be’that, the Holy Prophet (S) that unique person among all creation, that perfect human being who had reached that level of perfection before having received divine revelations started a comprehensive Jihad and continued it for twenty-three years in spite of all the difficulties. His Jihad was against his inner passions, against individuals who had no idea about truth and against

absolute darkness of that era.

In Nahjul Balaghah, the Commander of the Faithful (a.s.) says: “Through them Satan's emblems were flown and his standard was raised in vices which trampled the people under their hoofs, and treaded upon them with their feet.” 7 People were being pressured by Fitnas from all sides: materialistic tendencies, lust, oppression, transgression, moral vices among people and transgression by powerful people who oppressed the weak without facing any hurdles or problems.

This transgression existed not only in Mecca and the Arabian Peninsula but also in the most advanced civilizations of the time, such as the Roman Empire and the Persian Kingdom. If you read history books, you will realize the lives of people had been dominated by different eras of darkness. That strenuous struggle and those unbelievable and continuous efforts started from the first few hours after Be’that. And divine revelations would flow into the Holy Prophet’s (S) heart and they invigorated him, just like fresh water that gives life to fertile land. The Holy Prophet (S) did everything in his power in order to prepare this world for a great change, and he was successful.

The first building blocks of the Islamic Ummah were created by the Holy Prophet (S) during those difficult days in Mecca. He built the solid foundations on which the Islamic Ummah should be based: the first believers, the first people who developed faith in him, the first people who developed the knowledge, courage and spiritual power to understand and commit to the message of the Holy Prophet (S).

“Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his chest for Islam.” 8

The hearts that were open to divine teachings and commands were built by the Holy Prophet (S). Minds were enlightened and wills were strengthened on a daily basis. During the time they were living in Mecca, those few believers whose number was growing on a daily basis faced such difficulties that people like us cannot even imagine. These fresh trees grew in an atmosphere in which all the values were Jahiliyya values, in an atmosphere in which prejudice, deep spite, brutality, oppression and lust were pressuring people. These fresh trees rose up from among such hard and impenetrable rocks.

The Commander of the Faithful says: “But you must remember that hardy trees which grow on the border of deserts have very strong timber.” 9 No storm could shake the trees that have their roots in rocks. Thirteen years passed and a civilized Islamic society was built on these solid foundations. It took another ten years to build an Islamic Ummah. Building an Ummah was not about politics alone. Only part of it was about politics. Another issue was educating each and every member of the Islamic society.

“He it is Who raised among the inhabitants of Mecca a Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom.” 10

The Holy Prophet (S) purified them. Each and every heart was educated by the Holy Prophet (S). He

used to fill each and every mind with knowledge. "… and teaches them the Book and the Wisdom." Wisdom is at a higher level. The Holy Prophet (S) would not just teach divine laws and commands to the people, rather he would teach them wisdom. He would open their eyes to realities of the world.

This was how the Holy Prophet (S) spent the first ten years in Medina: on one hand, he would run the affairs of the Islamic society, he would safeguard its foundations, he would spread Islam, he would prepare the way for the people who were living outside Medina to gradually turn to the enlightened world of Islamic teachings and on the other hand, he would educate members of his society. Dear brothers and sisters, these two parts cannot be separated from one another.

Separation of Islam from politics: Promoted by the arrogant and colonial powers

Some people announced that Islamic faith is a personal matter and that politics should be separated from Islam. This is promoted in many Islamic societies and in the teachings of the aggressive, arrogant and colonial western world. They promote the idea that Islam is separate from politics.

They have taken politics away from Islam. This is while politics was the first thing that the Holy Prophet of Islam (S) paid attention to immediately after migrating to Medina and saving the Muslims from the hardships of Mecca. Building an Islamic society, establishing an Islamic government, forming an Islamic army, sending letters to great leaders throughout the world and entering the great political arena of the time all of these things were political in nature.

How is it possible to separate Islam from politics? How is it possible to interpret and shape politics with anything other than the hand of Islamic guidance?

"Those who have made the Quran into shreds." 11

Some people shred the Holy Quran to pieces.

"We believe in some and disbelieve in others." 12

They have faith in the kind of worship that the Holy Quran promotes, but not in the kind of politics that it contains.

"Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity." 13

What is equity? Equity means establishing social justice in society. Who can do this? Establishing an Islamic society in which there is justice and equity is a political undertaking, one that can be done by those who run a country. This is the goal of divine prophets. Not only the Holy Prophet of Islam (S), but also Isa, Musa, Ibrahim and other divine prophets were sent to fulfill a political purpose, to establish an

Islamic system. But then some people act pious and say: “We do not want to have anything to do with politics.” Is religion separate from politics?

And the malicious propaganda campaigns by the west constantly promote the idea that religion should be separated from politics, that religion should be separated from government. If we are true Muslims, we should accept that religion and government are inseparable. Religion and politics are not two things that have been attached to each other: they are one and the same.

In Islam, religion and government originate from the same source, and that source is divine revelations. This is the essence of Islam and the Holy Quran. On the one hand, some people separate politics from Islam and on the other hand, some other people reduce Islam to politics, to a political game. They ignore ethics, spirituality, affection, moral virtues and human dignity, which are the main goal of the Holy Prophet’s (S) Be’that. They are examples of

“those who have made the Quran into shreds”. 14

They are examples of those who

“believe in some and disbelieve in others”. 15

Reducing Islam to brilliant political quotes, disregarding humility of hearts, disregarding divine remembrance, purity and spirituality, failing to kneel before Allah the Exalted, failing to pray for what one needs, disregarding emotional attachment to Allah the Exalted, failing to shed tears when faced with God’s greatness, failing to pray for divine mercy, disregarding patience, forbearance, generosity, forgiveness, brotherhood and mercy, clinging to politics alone in the name of Islam– these things would lead to the same deviation. There is no difference.

“… and purifies them and teaches them the Book and the Wisdom.” 16

There is both purification and instruction. The scope of religious instruction is our hearts, our minds and our hands and arms.

“O Prophet, strive hard against the unbelievers and the hypocrites, and be hard against them. And their abode is hell and evil is the resort.” 17

When faced with the enemy, when faced with an aggressor, when faced with a person who stands against spreading the light of spirituality and divine revelations, you need to take action with your hands.

“We have made the iron, wherein is great violence and advantages to men.” 18

It is necessary to rise up with an iron–fist and with unbreakable determination. These are the remedies for the problems that the Islamic Ummah is suffering from.

The Islamic Ummah is in need of true Islamic rule

Today the Islamic Ummah needs genuine Islamic government. Islamic government is the kind of government that is concerned about the hearts of human beings and nations, the kind of government that is concerned about the minds, knowledge and scientific progress of human beings, the kind of government that is concerned about what human beings can do with their powerful hands and arms, a kind of government that is concerned about implementing the right policies among human beings. This is what the Islamic Ummah needs today.

1. Supreme Leader's speech delivered on April 16, 2006 on the occasion of birthday anniversaries of the Holy Prophet (S) and Imam Sadiq (a.s.)
2. Bihar al-Anwar, Vol. 68, P. 382
3. Sura al-Qalam, Ayah 4
4. Mukhtasar al-Basa'ir, P. 60
5. Commentary attributed to Imam Hassan al-Askari (a.s.), P. 156
6. Bihar al-Anwar, Vol. 17, P. 309
7. Nahjul Balaghah, Sermon 2
8. Sura al-Anam, Ayah 125
9. Nahjul Balaghah, Sermon 45
10. .Sura al-Jumua, Ayah 2
11. Sura al-Hijr, Ayah 91
12. Sura an-Nisa, Ayah 150
13. Sura al-Hadid, Ayah, 25
14. Sura al-Hijr, Ayah 91
15. Sura an-Nisa, Ayah 150
16. Sura al-Jumua, Ayah 2
17. Sura at-Tahrim, Ayah 9
18. Sura al-Hadid, Ayah 25

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