

The Rational Case for the Last Prophet ﷺ

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Proof 2:

He Had No Army Yet He Told His Enemies They Would Fail

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This article is part of the series: ***The Rational Case for the Last Prophet ﷺ****. Read the full series here.*

There is a thought experiment worth sitting with for a moment.

Imagine a man. He has no army. No wealth. No political office. No tribal protection worthy of the name. He is, by every material measure, alone. Now imagine that this man stands up and declares war on **every single belief system in the known world simultaneously.** He tells the Arabs their ancestors are in hellfire. He tells the Jews and Christians their religions have gone astray. He tells the Persians and Romans, the most powerful empires on earth, that their entire civilisational order stands condemned by Allah. He insults no minor figure. He challenges no small faction. He attacks everything, all at once, with no allies at his back.

Now ask yourself the only question that matters here: what kind of man does this?

Setting the Scene

When Muhammad ﷺ began his mission in Mecca, he was not operating from a position of strength. He was a man in his forties, without political power, without wealth of his own, without an army, and without the protection of a strong tribal leader after

Abu Talib's death. The society around him was one where honour and tribal solidarity were everything. Men went to war over a camel. Poets were killed for a satirical verse. The idea that you could insult a tribe's gods, declare their dead ancestors damned, and walk away breathing was, by every normal social logic, impossible.

Yet this is precisely what happened.

Muhammad ﷺ declared, openly and on the record, that the idols of the Arabs were false. That the religion of the Jews had been corrupted. That the Christians had deviated. That the fire-worshippers of Persia were upon falsehood. That every existing religion and every existing empire was operating outside the will of Allah. And he did not say this quietly, hedging his claims, leaving himself room to retreat. He enshrined it in revelation. He presented it as the direct word of Allah, to be recited, memorised, and carried to every corner of the earth.

The Logical Weight of This Fact

Let us now think about this with precision, because this is where the argument becomes philosophically serious.

When a person makes a claim, we assess it partly by examining what that person stood to gain and what they stood to lose. A witness who testifies against their own interests is more credible than one who testifies in their favour, because we have removed the most obvious motive for deception.

Muhammad ﷺ stood to lose everything. And he knew it.

He himself narrated that when Allah commanded him to deliver this message, he said: "*If I say this to Quraysh, they will cut off my head.*"[1] This was not paranoia. This was an accurate reading of the social reality he was living in. Men had been killed in Arabia for far less. The elites of Quraysh, the custodians of the Kaaba, the leaders of trade, the guardians of the old religion had their entire worldly power tied to the system Muhammad ﷺ was publicly dismantling. And yet he said it anyway.

Not because he had miscalculated the risk. He had calculated it perfectly. He knew what he was walking into. The narration continues: Allah told him, "*Say it, and convey it. Yes, they will be enraged. They will gather factions against you, threaten you, and mobilise armies against you — and I will protect you.*"[2]

What a fraudster would do at this point is obvious. He would find a softer path. He would make allies before making enemies. He would build a power base first. He would

[1] Tesbîtu Delâili'n Nübüvve Kâdî Abdülcebbâr el Mûtezîlî, p.46-47
[2] İbid

be strategic about who he offended and in what order. Every successful manipulator in history has done exactly this, incremental escalation, coalition-building, careful management of opposition.

Muhammad ﷺ did the opposite. He offended everyone, simultaneously, from the very beginning and he did so in permanent, written form. That is not the behaviour of someone running a calculated deception. It is the behaviour of someone who genuinely does not fear the consequences because he knows, with certainty, that he is protected.

He Told Them They Could Not Kill Him

This is the detail that deserves the most careful attention, because it is the most remarkable claim in the argument.

Muhammad ﷺ did not merely provoke his enemies. He told them, repeatedly and explicitly, that they would not be able to harm him. To every faction that threatened him, Quraysh, the tribes, the Jewish confederates, the empires, he effectively said: *you cannot stop this.*[3]

Think about what this means logically.

If Muhammad ﷺ was a fraud, then making this claim was the single most dangerous and irrational thing he could possibly do. A fraud who tells his enemies they cannot kill him is essentially daring them to try. He is removing any ambiguity about whether they should feel compelled to act. He is, in effect, signing his own death warrant unless he had some extraordinary reason to believe the claim was actually true.

His enemies were not passive people. These were Arab warriors who drew swords over poetry. These were the Quraysh, who had access to assassins, who surrounded him in his home, who plotted his murder in open council. The Romans and Persians had armies that had swallowed entire civilisations. Yet across twenty-three years of prophecy, years full of wars, assassination attempts, betrayals, sieges, and exile, not one of them succeeded.

Allah said:

> ۞ يَـٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ
>
> *O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ˹certainly˺ protect you from the people. Indeed, Allah does not guide the people who disbelieve.*[4]

[3] İbid

[4] Surah Al-Ma'idah: 67

He recited a verse guaranteeing his own protection to the people who wanted him dead. That is either the act of a man with absolute certainty in his source, or the act of the most recklessly suicidal fraudster in human history. And a recklessly suicidal fraudster does not build the most consequential civilisational movement in recorded history.

The Impossible Position of the Sceptic

Here is where the argument closes philosophically.

If you wish to reject the prophethood of Muhammad ﷺ, you must account for this cluster of facts with a coherent alternative explanation. Let us examine the candidates.

Was he deluded?

A deluded man does not produce twenty-three years of internally consistent, historically verifiable, legally sophisticated, spiritually precise revelation. Delusion does not sustain itself under that kind of pressure with that kind of coherence.

Was he a political opportunist?

Political opportunists do not begin their career by making enemies of every existing power simultaneously. They build coalitions. They make compromises. They identify who has power and align with them before challenging them. Muhammad ﷺ did the opposite on every count.

Was he simply brave?

Courage alone does not explain the predictive dimension of this. He did not just survive, he predicted he would survive, in specific terms, in a permanent written document, before the survival had happened. Courage does not produce accurate prophecies. A brave man can face danger without knowing he will come through it. Muhammad ﷺ stated, in writing, that he would.

Was it luck?

Twenty-three years of documented, predicted survival against the coordinated hostility of multiple superpowers; including armies, assassination plots, and economic warfare is not luck. Luck does not organise itself into a pattern that matches a prior written prediction.

Every naturalistic explanation, when examined honestly, collapses under the weight of the full picture.

What Remains

When all the alternative explanations fail, reason is left with one remaining option: that this man was telling the truth. That he genuinely was sent. That the protection he claimed was real, because the Source of that protection was real.

This argument alone, the sheer audacity of his challenge, the completeness of his isolation, the permanence with which he committed his claims to writing, and the twenty-three years of vindication that followed is, as the scholars have noted, sufficient proof on its own.

He declared himself against the world. The world tried everything it had. And he was right.

Allah Knows Best

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