

**Full Speech of Mr. Majid Majidi, Director of the Film *Muhammad: The Messenger of God (PBUH)*,
at the Opening of the Film's Introduction Event in Vienna**

The Prophet: A Manifestation of Mercy and Human Dignity

In the name of Allah, the Most Gracious, the Most Merciful.

Greetings to all dear viewers.

I am Majid Majidi, the director of the film *Muhammad: The Messenger of God (PBUH)*.

First, allow me to congratulate you on the 1,500th anniversary of the blessed birth of the great Prophet of Islam. I had the immense honor of dedicating seven years of my humble life to the grand project of this film. During these seven years, extensive research was conducted on various aspects of the project. A large cinematic city was built in Iran, near the holy city of Qom, designed to serve as a filming location for numerous Islamic projects for at least the next forty years.

One of my lifelong concerns has been to portray, with God's help, the life and character of the great Prophet of Islam in various aspects of his unparalleled existence, so that we may reflect even a drop from the boundless ocean of his being.

Unfortunately, in the roughly one hundred years since the establishment of cinema, only two films have been made about the Prophet of Islam. The first was made by the late Mustafa Akkad, and the second is the one we had the privilege of producing.

It's worth mentioning the films made about other divine prophets to highlight how much we, as Muslims, have fallen short in introducing our Prophet. For example, over 520 films have been made about the life of Prophet Jesus (PBUH), around 70 about Prophet Moses (PBUH), and approximately 60 to 70 about other prophets. If we include documentaries and series, this number grows even larger. Even about Buddha, nearly 40 films have been made. Yet, for the final Prophet of God, the great Prophet of Islam, only two films have been made to date. This clearly shows the great injustice and neglect by the Muslim world toward this unparalleled figure in human history.

In general, there has been a significant lack of effort in introducing Islam, to the extent that today, interpretations of Islam have emerged that bear no resemblance to its true essence. For instance, portraying Islam as merely epic or warlike does not reflect the reality of the faith. Groups like Salafists, ISIS, and other terrorist organizations have, over the years, created a violent image of Islam in the West and among followers of other religions—an image that portrays Islam as a religion that encourages terrorism.

If I were to summarize the essence of Islam in a few words, I would say: Islam is a religion of love, friendship, equality, and brotherhood—the very concepts that the Prophet (PBUH) always emphasized.

In truth, the Prophet of Islam (PBUH) came to revive morality, to dust off human dignity, and to remind people that their innate nature and ethics are an integral part of their being. Unfortunately, the version of Islam being spread today has no connection to the “Mercy to the Worlds” that is the defining characteristic of the Prophet, and this has fueled the rise of Islamophobia.

In this short time, I'd like to draw your attention to a few highlights from the Prophet's life.

The Prophet of Islam (PBUH) never sought conflict with anyone and was never the instigator of war. He avoided war as much as possible, and all the battles he fought were defensive in nature.

I have always believed that the Prophet's principles of war could serve as a global ethical charter, even for the United Nations. In this charter, the Prophet instructed his companions:

- Do not harm children, women, or the elderly.
- Do not harm animals, nature, trees, or rivers.
- Do not pollute water or cut down trees.
- Treat prisoners as you would treat yourselves, and do not harm them. Feed them the same food you eat, and if a prisoner teaches two of you to read and write, set them free.

These instructions show that the Prophet treated even those who waged war against him and the Muslims with a moral and humane spirit, preventing any injustice toward his enemies.

Today, we witness the savagery of Zionists against the people of Gaza. We see the massacre of women and children in Gaza who have no shelter, and even food—a basic human right—is denied to them. We see children and the elderly dying from hunger and starvation, while they are relentlessly bombed. Yet, the world's governments make no effort to stop this Zionist brutality.

This situation shows that the world has become devoid of morality. It has lost its ethical and spiritual essence. The Prophet of Islam always prioritized preserving human dignity and the noble human spirit.

As another example from the Prophet's life, I'd like to remind you that the era of his prophethood was the Age of Ignorance, when one of the horrific practices in the Arabian Peninsula was burying daughters alive. The Prophet stood against this cruel and inhumane practice, eradicated it, and instead granted unique dignity and value to girls and women, transforming their status in family and society.

In truth, the Prophet's greatest miracle was reviving morality. He promoted values that gave humanity dignity and placed ethics at the center of life. Even the Quran states, "We have not sent you except as a mercy and kindness to all the worlds." The Prophet's entire being was a manifestation of divine mercy.

Unfortunately, these significant aspects of the Prophet's status and character have not been adequately highlighted in today's world. I believe this shortcoming is largely due to Muslims themselves. It's natural for those who harbor enmity and deliberately promote Islamophobia to oppose this humane perspective and present a distorted image of Islam. However, the real issue is that Muslims have not made a worthy effort to show the true essence of Islam and properly introduce the great Prophet. As a result, Islam remains veiled, and our Prophet has not been presented to the world as he deserves.

One of the remarkable aspects of Islam and the Prophet's character is respect for other religions. Both in the Quran and in the Prophet's conduct, it is clear that he always showed respect for all faiths and never clashed with followers of other religions. Every religion had its own dignity and place. This respect

extended beyond religions to all people. The Prophet respected even those who followed no religion or held no beliefs, purely because of their human dignity. He treated even his enemies with a noble spirit and a heart full of love.

A famous story about the Prophet's character involves a Jewish woman who, every day as the Prophet passed by her house, would throw garbage on him from her balcony and insult him. One day, the Prophet passed by and noticed she wasn't there. He inquired and learned that she was ill. With great magnanimity, he visited her to check on her well-being. This is just one example of the Prophet's humane and merciful behavior; even toward those who openly showed hostility, he responded with kindness and the spirit of "Mercy to the Worlds."

As mentioned, the Prophet's character is so vast and profound that perhaps dozens or even hundreds of films would be needed to capture just a portion of his "Mercy to the Worlds" essence. One of his most significant traits is his deep regard for human dignity and values. In Islam, there is no compulsion—not even in faith or religion, as the Quran says, "There is no compulsion in religion." In the Prophet's view, all humans—regardless of race, color, or ethnicity, whether white, black, or yellow—are equal, and no one is superior to another except in piety, the inner quality that defines true human worth.

To summarize in this short time, the Prophet of Islam came to revive the moral and human spirit. He came to clear the dust from humanity's pure nature and to reveal the values that God has placed in every human: values like love, kindness, forgiveness, sacrifice, and fairness.

The Prophet dedicated his life to ensuring that the innate human nature and spiritual essence within people were awakened, and that morality reclaimed its rightful place.

Today, humanity's greatest crisis is its distance from morality. Injustices, wars, and ruthless killings—especially of children, women, and the elderly—are all the result of straying from these human values. How can anyone witness the death of innocents and not feel the slightest stir in their conscience? Such a state can only mean the transformation of the human spirit into something demonic.

I hope the world today can flourish again through human values and return to a path where we witness a world full of peace and justice—a world that, in truth, embodies the core message of humanity.

I am grateful for the opportunity to speak with you, though the time was brief to present even a drop from the vast ocean of the great Prophet of Islam's character.

Thank you, and I hope you all find success and blessings.

Full Speech of Mr. Mohammad Reza Varzi, Iranian Director

The Art and Technical Aspects of the Cinema of the Prophet of Mercy

In the name of Allah, the Most Gracious, the Most Merciful.

Hello, I am [Mohammad Reza Varzi](#), a filmmaker from Iran. Today, I'm here to talk about the film *Muhammad: The Messenger of God*, created by my dear colleague, Mr. Majid Majidi. In the time we have, I'd like to discuss both the technical and artistic aspects of the film, as well as its content, and share my personal experiences and impressions of this work.

The film *Muhammad: The Messenger of God* was designed from the start to focus on the Prophet of Mercy, and its content was shaped around this perspective, particularly the childhood of the Prophet (PBUH). The screenplay and story were developed based on this idea. As both an audience member and a filmmaker, I've watched this film several times—once on the big screen and a couple of times on television.

Making this film was an incredibly challenging task. As someone who has primarily worked on historical projects, I can say that creating such films is not easy. It's difficult not only in terms of content but also in terms of execution and production.

For several years, our colleagues worked tirelessly on this film. First, a special cinematic village was built near Tehran and Qom. Then, designers from Iran and abroad came together to work on the set designs. After that, the screenplay was finalized, and production began.

The childhood of the Prophet (PBUH) is a very significant period in the history of Islam and the history of religions. As a filmmaker, I believe that research is extremely important in creating historical works, and it deeply engages the writer or screenwriter.

This film is completely different from works that don't have a responsibility to present accurate historical details. Regarding the main content and storyline, the film begins before the birth of the Prophet (PBUH). It continues with his birth and some events within the Quraysh tribe, the tribe into which the Prophet was born. After the passing of his father, the care of the Prophet was entrusted to his noble mother and his grandfather, Abdul Muttalib, and the film starts with this approach.

The time of the Prophet's birth in Islamic history is linked to the famous event known as the "Year of the Elephant," when Abraha's army from Yemen attacked the Kaaba to destroy it. By God's command, a miracle occurred, and birds called "Ababil," mentioned in the Holy Quran, dropped stones from the sky onto Abraha's army, defeating them. Abdul Muttalib, peace be upon him, had a famous conversation with Abraha, who had camped near Mecca. He said, "I came for my camels. The Kaaba has its own protector, and I'm not here for that." These scenes are portrayed in the film with beautiful framing and stunning set designs, created in a very natural and captivating way. The masterful cinematography by Mr. Storaro, one of the world's most renowned cinematographers, who came to Iran at Mr. Majidi's invitation, adds to the film's visual quality.

After this, we move into the childhood of the Prophet. During this time, he is entrusted to his wet nurse and spends some time with her. The presence of this child, who is the Prophet (PBUH), brings great blessings to the tribe, increasing their wealth and sustenance.

Later, as the Prophet grows older, after the passing of Abdul Muttalib, his care is entrusted to his noble uncle, Abu Talib. His uncle, who was a merchant, takes the Prophet on a journey, likely when he was around sixteen or seventeen, heading toward Damascus. There, in a church where a Christian monk named Bahira resided, signs of the Prophet's prophethood were observed. One of these signs was a large cloud that cast a shadow over the caravan of the Prophet and his uncle. This scene is beautifully framed in the film and is shown again at the end.

Every moment and every step of the Prophet's childhood was full of mercy and blessings. This is why Mr. Majidi decided to make a film about the Prophet of Islam, with a different approach from the timeless work of Mustafa Akkad, which featured the memorable performance of Mr. Anthony Quinn.

In the 1970s, Mustafa Akkad made a film about the Prophet of Islam, I believe between 1976 and 1979, though I don't recall the exact date. However, the difference in approach is clear. Mr. Majidi focused on the Prophet's childhood to highlight his mercy and blessings, and in my opinion, he succeeded remarkably in this effort.

This film has now become a lasting piece in cinema, and people watch it every year on various occasions, whether on television or through online platforms. I hope this work, created by a Muslim filmmaker, can achieve global success similar to Mustafa Akkad's *The Message*.

Thank you very much, and I wish you all success.

Speech by Malihe Norouzi, Art Theory Researcher in Austria, at the Meeting Introducing Majid Majidi's Film *Muhammad: The Messenger of God*, Vienna

The Film Muhammad: The Messenger of God: The Cinematic Language of Human Empathy

Introduction: Prophethood as Humanity

Across religions, cultures, and histories, we are drawn to certain figures—not only for their teachings but for what they reveal about who we are and who we can become. The Prophet Muhammad (PBUH) is one such figure. However, Majid Majidi's film *Muhammad: The Messenger of God* invites us to see him not in the height of his prophetic power, but in the vulnerability of his childhood. Not through miracles, but through mercy. Not through revelation, but through understanding—an understanding that says, "I see

your pain, and I cannot look away.” This film is not just a religious biography; it is a cinematic theology of empathy. It is a visual reflection on how empathy, even in the smallest acts, can lead to social transformation. Most importantly, it is a call for human solidarity in a world increasingly defined by its absence.

Part One: The Cinematic Language of Empathy

Majidi avoids dramatic spectacle. Instead, he turns to silence and deep reflection, asking: What does it mean to see the world through the eyes of the marginalized? His camera follows the Prophet not as a triumphant figure but as a child—a child who sees injustice and responds with mercy. In one scene, he shares his only food with hungry children. In another, he intervenes when a woman is about to be sold to pay her husband’s debt. These are not political acts but expressions of what many traditions call the “moral life.”

Majidi does not preach empathy—he shows it through cinematic technique. The Prophet’s gaze becomes our gaze. We see suffering not just as a historical reality of Meccan society but as a universal, timeless injustice that echoes in modern forms.

Part Two: From Empathy to Collective Responsibility

Empathy, however, is only the beginning. Majidi builds on it to propose something more radical: solidarity as a theological necessity. He draws directly from the Islamic concept of *Tawhid*—the oneness of God—and reveals its social implications. If God is one, then humanity is one. And if we are one, any system that elevates some people over others—through tribe, race, wealth, or gender—is not only unjust but theologically meaningless. The early Muslim community depicted in the film reflects this ethic. A freed African slave like Bilal and a prominent merchant like Abu Bakr are both shown as key figures, praying side by side, not because of shared backgrounds but because of divine dignity and justice.

This portrayal is not romantic pluralism. It is a prophetic vision of a society where divine unity rejects hierarchy, and mercy is not a weakness but a principle of cosmic order.

Part Three: A Message Beyond Islam

The film transcends its theological roots to deliver a universal message that crosses religious boundaries. It speaks to Christians, Jews, Hindus, Buddhists, and even secular humanists because it addresses something deeper than beliefs: our capacity to care for one another, to defend the vulnerable, and to see the divine or profound humanity in others. Majidi uses the language of cinema in a way that sacred texts often cannot; he invites us not only to feel deeply but to actively imagine a world where solidarity is not a strategy but a way of life. This is what makes the film relevant—not only as an Islamic work of art but as a global moral intervention.

Conclusion: Even the Stars Will Fade

I want to end not with analysis but with a line from the film that deeply moved me. It is poetic, almost mystical, and lingers long after the film ends: “The rain falls, as if it will never stop, but it does. The stars appear, as if eternal, but with the sunrise, their time ends too. One day, this world will end—and the only thing that will remain is love and compassion.”

This is not just poetic imagery but a philosophical truth and a spiritual challenge. Power, like rain, will cease. Beauty, like stars, will fade. What must remain—and should remain—is love. This is the legacy Majidi attributes to the Prophet. And it is a moral inheritance available to all of us, regardless of our beliefs.

Thank you for your attention.

Speech by Dr. Reza Gholami, Senior Lecturer in Political Philosophy, Cultural and Civilizational Studies

Moderate Islam in the Mirror of the Prophet: An Inspiration for Modern Humanity

In the Name of God

Good afternoon everybody.

Good to see all of you,

In these blessed moments, as we gather to celebrate the 1,500th anniversary of the birth of the noble Prophet Muhammad (peace be upon him), we have a unique opportunity to reflect on one of the brightest aspects of his divine mission: “Moderate Islam”.

You know that honoring Muhammad, the Prophet of Islam, means honoring all the Abrahamic religions, because they all followed the same path.

This essence can be summed up in one word—moderation—which shines through every part of the Prophet’s thoughts, actions, ethics, and way of life.

Art in Service of Truth

Today, we also celebrate the introduction of a remarkable film by the esteemed director Majid Majidi, which beautifully and artistically portrays the childhood of the Prophet of Islam.

This work of art not only captures touching and inspiring scenes of the Prophet’s humanity and moral greatness from his early years but also takes a significant step toward introducing his true character to the world.

We hope Mr. Majidi, with his deep and impactful vision, will create another film about the Prophet’s mission to reveal lesser-known aspects of his ethical and civilization-building life to global audiences.

I would also like to express my gratitude for Mr. Majidi’s heartfelt message to this gathering.

The Essence of His Mission: Perfecting Noble Ethics

The Prophet of Islam clearly stated, “I was sent to perfect noble ethics.”

This short sentence captures the entire purpose of his divine mission.

Noble ethics have two key dimensions, both of which were perfected in the Prophet's character:

1. The *theoretical dimension* refers to the values and principles of high human ideals, such as truth-seeking, justice, love, and human dignity. These form the intellectual and philosophical foundation of an advanced society.
2. The *practical dimension* is about living these values in daily life through actions like honesty in speech, selflessness, respect for others, fairness in judgment, modesty in relationships, and forgiveness in interactions.

An Eternal Model of Humanity

The Prophet Muhammad (peace be upon him) was not only a preacher of these noble ethics but also their perfect embodiment.

In him, human virtues—such as honesty, trustworthiness, kindness, courage, patience, and justice—reached their highest levels.

He was a living example of morality, making him an eternal role model for all people, beyond the boundaries of time and place.

The remarkable secret behind the rapid and lasting spread of Islam lies in this truth: **the Prophet practiced the same ethics he called others to follow.**

His invitation to others was not through force or coercion but through the magnetic pull of his moral character and human virtues.

Mercy and Gentleness: The Key to Hearts

The Holy Quran beautifully describes this reality:

“By God’s mercy, you were gentle with them. If you had been harsh or hard-hearted, they would have turned away from you.” (Quran, Al-Imran, 3:159)

This verse shows that love for humanity is the foundation of perfecting noble ethics.

True morality cannot exist without a sincere, heartfelt connection with others.

The Depth of the Prophet’s Love for Humanity

The Prophet Muhammad (peace be upon him) truly loved people from the depths of his heart and dedicated his entire being to their happiness and salvation.

The Quran describes this profound love:

“Perhaps you will grieve yourself to death because they do not believe.” (Quran, Ash-Sharh, 26:3)

This verse highlights that the Prophet, out of his deep love for humanity, was willing to risk his own life to guide people toward spiritual and moral growth.

Human Dignity: The Basis of Equality

The Prophet’s boundless love stemmed from his firm belief in the inherent dignity of all human beings.

The Quran declares this fundamental truth:

Quran says:

“We have honored the children of Adam.” (Quran, Al-Isra, 17:70)

The Prophet saw all people—regardless of race, skin color, gender, ethnicity, or social status—as possessing inherent dignity.

In his view, the true measure of worth was not appearance, wealth, or social position but rather humanity and piety.

As the Quran states:

“The most noble of you in the sight of God is the most righteous.” (Quran, Al-Hujurat, 49:13)

This verse reminds us that while all humans are equal in their fundamental dignity, true virtue is measured by piety and morality—a standard that should never lead to discrimination or disrespect among people.

Moderate Islam: The Balanced Community

Moderation holds a central and foundational place among noble ethics.

The Quran describes Muslims as the “balanced community” (Quran, Al-Baqarah, 2:143), meaning a community that is moderate, balanced, and avoids extremes in thought and action.

Thus, authentic Islam can be called *Moderate Islam*—an Islam that emphasizes moderation, rationality, wisdom, and ethics in contrast to extremism, rigidity, or deviation.

Ten Key Features of Moderate Islam

The characteristics of Moderate Islam are clearly outlined in the Quran and the Prophet's teachings:

1. **Optimism, kindness, and love**, which inspire hope and compassion in people's lives and work toward a brighter future.
2. **Forgiveness and selflessness**, even toward opponents, showing a readiness to forgive and sacrifice.
3. **Goodness and goodwill for all**, transcending ethnic, religious, and geographic boundaries.
4. **Open-mindedness and tolerance**, engaging patiently with different viewpoints and keeping the door open for dialogue and constructive criticism.
5. **Peaceful coexistence**, living in harmony with followers of other religions and cultures.
6. **Support for the weak and needy**, standing by the oppressed and helping those in need without hesitation.
7. **Knowledge, open-mindedness, and pluralism**, valuing learning and embracing diverse perspectives.
8. **Peace and avoidance of violence**, permitting resistance only in cases of just self-defense. (Of course, defense based on framework of ethics)
9. **Balance between this world and the hereafter**, neither neglecting worldly responsibilities nor forgetting spiritual goals, but harmonizing the two.
10. **Social and global responsibility**, extending ethics beyond the individual to society and international relations. Social justice, global peace, helping the poor, protecting the environment, and fostering dialogue among religions and civilizations are key aspects of Moderate Islam, offering a practical model for modern humanity.

The Path to a Bright Future

Moderate Islam is literally the authentic Islam of the Prophet—a faith built on the strong foundations of love, human dignity, moderation, and noble ethics.

If this radiant essence is properly understood and put into practice, it can lead not only to individual happiness but also to lasting peace and global justice.

Through his pure life and blessed example, the Prophet Muhammad (peace be upon him) showed forever that the true path to humanity's salvation and happiness lies in ethics, moderation, and sincere love for all people.

Thank you for your attention.