

The Prophet's Manner in the Husain's Words

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Abstract: *This essay explains about the behavior and qualities of the prophet of God, Muhammad (p.b.u.h) as described in the book "Makarem-ul-Akhlagh" narrated by the great scholar, Raziuddin Tabarsi. In that book, the qualities of the prophet have been explained in 12 chapters. In the first chapter (prophet's manner), Imam Husain (p.b.u.h) has talked about the prophet qualities in five contexts. The focus of this essay is on the mentioned chapter. This article consists of the complete translation of the questions and answers in which Imam Husain (p.b.u.h) asks and Imam Ali replies. The presence of the prophet in the house, his good morals and social personalities, treating his companions, his behavior and manner in general, etc.*

Keywords: *prophet's manner, Makarem-ul-Akhlagh, qualities of the prophet, Imam Husain (p.b.u.h)*

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Imam Husain (p.b.u.h) asked about the qualities of the Prophet of God, from his great father in five contexts. The Chief of martyrs questions, and the commander of the believers, Imam Ali, replies; and the topic is the description of the life-history and conduct (morals) of the Majestic and All-glorious Prophet of Islam, Muhammad Ibn Abdullah (Blessing and benedictions of God be upon him and his descendents).

The tradition has been narrated by the great scholar, Raziuddin Tabarsi, who is an eminent personality of the sixth century A.H. [after Hejira] in his book "Makarem-ul-Akhlagh". The complete translation of the questions and answers are as follow:

Husain Ibn Ali (p.b.u.h) states: I enquired about the presence of the holy Prophet in the house.

He stated: The Prophet did not require permission for his entry. He would divide his presence at home in to 3 purposeful parts; a part for praying the Glorious and Almighty God; another for his family and the third part for himself. He would divide his own part between himself and the people.

His policy in the community was to give more time to the scholars and nobles depending on their religious values. Some had only one assignment, some two, and some others had more questions.

He was busy with them. By setting questions and questioning he would keep them busy with what was advisable and expedient for the community and themselves too. He would say to them:"The ones who are present should inform the absentees, and inform me the words and questions of those who are needy, but are unable to inform me their needs."

Whomsoever informs the ruler of the needs of those who themselves are unable to do so; then the Almighty God will give tranquility and support him (her) on the day of Judgment (Resurrection).

For the pious visitation of the holy Prophet they would enter the house, and would not leave his company unless they acquired some divine knowledge and would leave him as wise guides fore the people. Husain (p.b.u.h) added: I asked him about the external presence of the Prophet and his social behavior.

Imam Ali replied: the Prophet of God (p.b.u.h.) would hold his tongue except were he was concerned. He encouraged familiarity and friendship amongst people, and never invited them to separation from each other. He respected and honored the great and noble personalities of every community, and gave full authority and allegiance over them. He warned people in time of commotion (disturbances), and without any change in his good character and commendable moral virtues; he would avoid them. He always enquired about the well being of the companions and about the public affairs.

He was a Prophet of moderation, and followed stable policy all the way. He was absolutely vigilant, so that the people would not become tired, and negligent to their path. He was ready at the beck and call of every situation.

He did not go beyond right and just, neither short of, nor exceed.

The most valuable person in his eyes was the one whose benevolence and goodness, by far exceeded others, and the greatest before him was the one who assisted people the most.

Husain(p.b.u.h) asked him about the sitting of the holy Prophet.

He replied: "the Prophet of God (p.b.u.h.) neither sat nor stood but in the remembrance of the Almighty God. In the gatherings he did not reserve special seat for himself; and stopped others from doing so.

Whenever he reached a group or gathering he would sit at any empty place and asked others to do so.

He gave each of his companions his due respect, in such a manner that no one was more respectful than him in the eyes of the Prophet.

Whoever approached the Prophet for work he would wait till the person parted.

Whoever had a request from him, he fulfilled it, or else utter admonitory advice.

His cheerful face and benevolence was for all. He was like a father to all. In the path of righteousness and justice all were equal to him. His meeting was one of patience, forbearance, modesty, and holding in trust. The voice did not raise; regards and respect were not broken, and the blunders and offences remained unrevealed.

He was moderate in his ways. In his gatherings the pious ones were superior and preferred over others. They would do homage and bow down before one another. The elders were respected and the youth received kindness. His people preferred the needy to themselves, and were kind to the strangers (their need were fulfilled).

I enquired "how did he treat his companions?"

He replied: "the Prophet of God was always seen cheerful, having good morals, and soft spoken; he was neither harsh tempered nor rough, neither shout nor rude to anyone; he was not in the habit of blaming or feuding faults with other nor a panegyric.

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He did not take notice of what was of no interest to him. He did not disappoint, and did not despair the ones who had hope in him. He was far from disputes, debates, conflicts, extravagance, going beyond bounds; and of what did not concern him.

He had saved people of things: he did not blame any one, he did not revealing others' dark hidden secrets, and would not talk about anything but what he hoped would be rewarding.

When he spoke the present people were silent, as though a bird had sat on their head. And when he had stopped talking, other people would talk. They never made discussions in his front. He was silent and hearing when other people talked to him.

Whenever someone spoke to him, it seemed as though that person was the first to be speaking. The holy Prophet laughed at whatever made them laugh, and surprised and astonished at the same!

He used to hear the new comers who had undue, inadmissible requests or made unkind remarks; until his companions would summon the strangers to their sides.

He said, "whoever you see a needy, poor person, who is out to supplication to it help him fulfill his need."

He did not accept praise but only from the one who was out to confront.

Husain(p.b.u.h) asked," how was his silence?"

Imam Ali replied: His silence was four kinds: out of tolerance, out of alertness, intelligence and abstinence, out of moderation or keeping within bounds and out of thought.

Moderation was in looking upon people as one and similar and listening to what they had to say.

Thought and thinking, regarding what remained and what was mortal, transient and non-permanent.

Tolerance and patience were so much a part of his soul that nothing would arouse his anger nor scare him.

And his providence, foresightedness and intelligence were assembled around four things:

Charitable acts, beneficence, and good thoughts, so that it could be a pattern for others.

Keeping away from evil deeds and inadmissible acts, so that others would also abstain from the same.

His struggle was towards the welfare of his community;

And resistance in those acts that included the interest and welfare of the community both in this world and thereafter.