

## Chapter 3: The Benefits

### The First Benefit: Need For The Existence Of The Prophet

It is a fact that Allah did not have any Personal interest in the creation of the Universe because He is above all considerations of wants and wishes. He has created the world with all its wonders to be exploited by His noblest of creatures, man!

It is therefore natural that the human beings, to achieve excellence, needed a mentor, endowed with all the superior qualities by none other than the Creator. The mentor had the duty of bringing out the human beings from the darkness of ignorance to the light of knowledge through the Guidance received by way of Revelations. It was also necessary for the mentor and guide to be one of the humankind that his compatriots feel comfortable with him and at the same time he had to be endowed with Spiritual Excellence received through Revelations from Allah.

It is recorded that a fire-worshipper came to Imam Ja'far As-Sadiq (as) and asked him some questions. One of his questions was that why there was a need for Allah to send a Prophet, a Messenger?

The Imam (as) replied to him thus: "I have already explained to you about the Existence of Almighty Allah. He is the Creator of everything and all the living creatures in the universe. Everything happens in the universe with His wish. His creations cannot see him with their eyes. Their senses cannot gauge Him. He has no body that one could go to His physical presence and converse with Him.

Therefore, it was imperative that there should be a medium through which His Guidance could be communicated to the human race for treading the right path. Therefore Allah's selected few, who were termed *nabis*, prophets or messengers, were the possessors of Allah's most desired characters and were of the same race and physical features as their flocks. These messengers have been endowed with certain *maujezas*, or incredible miracles like bringing back the dead to life, restoring eye-sight to the blind, curing incurable ailments, breaking the moon into two, bringing back the sun which had already set etc, etc. The world has never been devoid of such *nabis*. If at a time there is no *nabi*, then there will be his vicegerents to carry on the work of the Mentor.

Man is a gregarious being. Every individual is dependent on the others for his needs. This need sometimes becomes the cause of conflict, differences and even wars. Therefore he needs a ruler who acts as a *Hakm*, or arbiter, whose verdicts are fair and above all personal considerations and is infallible. Such a *Hakm* can only be identified and put in place by none other than the Great Creator, Allah.

Therefore it is cardinal that the *Nabi* and the *Imams* are *mansus-min-Allah* or selected and appointed by Almighty Allah.

## **The Second Benefit: Mu'jizah Or Miracle**

As a proof of Prophethood, the Prophets' present miracles to the people. These miracles are incredible happenings that the commoners are unable to perform. For example: converting the staff into a snake, making the dead alive, breaking the moon into two etc... etc...

When a person claims to be the messenger of God and performs miracles as a proof, then there will not remain any doubt as to his veracity. To the contrary, when an imposter claims that he is a prophet, then it is impossible that Allah would provide him the means of performing any miracle. As people believe in the veracity of a Prophet by witnessing the miracles, so also people believe in him by hearing about the miracles through authentic sources. It is just like people who have not seen a city, say for example Mecca, believe in its existence only on hearing about it from others.

## **The Third Benefit: The Prophethood Of The Last Messenger**

The Prophet (S) of the last epoch, the cause of the creation of the Universe Prophet Muhammad Mustafa(S), has manifested innumerable miracles. Besides all those miracles the most prominent is the Holy Qur'an that he had presented to his followers as a miracle after declaring himself the Prophet of Allah. He had challenged the erudite scholars of the day to present a book equal in quality, or even a verse equivalent to any of the verses of the Qur'an. None of the scholars of that time was able to meet the challenge but in frustration, they prepared to fight with the Prophet and his supporters.

Bin Babawia relates that Ibnal Sakeet, a renowned scholar went to Imam Ar-Ridha' (as) and asked him that Allah had given to Musa (as) the Staff and the Shining Hand (*Yad al-Baidah*), to prophet 'Isa (as) and the miracle of healing and what miracles had Allah given to our Prophet (S).

Imam Ar-Ridha' (as) replied that when Allah gave Prophethood to prophet Musa (as), the art of magic was at a peak. There used to be competitions of the magicians those days. Therefore prophet Musa (as) was provided with a miracle that could subdue the magic of those masters. Prophet Musa's staff had such incredible power that it could swallow the snakes created by the magicians through their magical spell.

This event proved the prophethood of Prophet Musa (as) and the very same magicians accepted him as the true Prophet. Prophet 'Isa (as)'s period was the time when the art of treatment of the sick was at its peak. Expert physicians were living in that area those days. Therefore Allah gave to Prophet 'Isa (as) the miracle of curing serious ailments. For example he could bring back the dead to life and give eyesight to congenital blind persons. Prophet 'Isa (as) performed all these miracles and therefore the people accepted him as the Prophet of Allah.

During the times of our Prophet (S), the Arab scholars and poets were at the height of their erudition. The poets used to vie with each other in composing poems of great quality and hanging them on the door of *Kaaba* for people to read and give their learned comments on them. Therefore Allah provided to the Prophet (S) the Book that rendered all those scholars and poets helpless who claimed, "*maa haada kalaam al bashr*", this is not the work of any human being! Despite all this they prepared to confront and fight with the Prophet.

Ibnal Sakeet said, "No doubt you have said the right thing. Now, kindly tell me who is the Vicegerent (*hujjat al-Khuda*) of the time?"

The Imam (as) replied, "Allah has provided you intelligence. Make use of this intelligence, think and search the one who is disseminating the word of Allah to the people and showing to them the right path. Also use your intelligence to recognize those who are Allah's enemies. If you really use your intelligence, you will definitely identify the *hujjat al-Khuda*."

Besides this there are innumerable miracles of the Prophet (S), for example:

- The breaking of the moon,
- A tree coming to the Prophet and speaking with him and returning back to its original place on his orders,
- Water gushing forth from his fingers that was sufficient to quench the thirst of his men and animals,
- The pebbles in his hands speaking,
- Small quantity of food sufficing for a large gathering,
- The Jins accepting his suzerainty,
- The sun emerging back immediately after setting,
- The camel protesting about its master to him,

Despite not receiving any formal education the Prophet (S)'s knowledge of things present and past, Giving correct news about things to happen. For example; The conquest of Mecca, The conquest of Khaibar, The conquest of Rome and Persia, Ayesha, Talha, Zubair and Muawiya battling with Amir'ul-

Mu'mineen 'Ali (as), The sufferings of the Ahl-ul-Bayt (as) etc... etc...

If a person thinks over these qualities of the Prophet (S), he will not have any doubt about accepting his prophethood. Similarly if a person makes a serious study of the jurisprudence brought by the Holy Prophet (S), he will be convinced that these are the laws provided by Allah and none else. Several Journals of the previous faiths have predicted about the coming of Prophet Muhammad (S).

Imam Ar-Ridha' (as) narrates that his father, Imam Ja'far As-Sadiq (as), told him that a group of Jews came to him and asked him if he was the son of the Prophet of Islam (S) who was the last of the Prophets?

Imam Ja'far As-Sadiq (as) replied:

Yes!

The Jews said, "we have read in the Torah that God had given the Book to Abraham (as) and his son and endowed them with the kingdom of the country. Then that dynasty continued. You say that you are the scions of the Prophet (S). We see you weak and forlorn and others are in power. What is the reason for this?"

Imam Ja'far As-Sadiq (as)'s eyes watered and he said, "It has always been there that the Prophets (S), their vicegerents and the men of piety had been oppressed and suppressed. They had been assassinated for no fault of theirs and the cruel people always dominated. Their following of faithful supporters too had always been very small.

The Jews said, "The prophets and their descendents, without any formal education, have been endowed with immense knowledge to guide their flocks in this world on the Right Path and the Knowledge about their Creator. Have you too been endowed with such Learning?"

Imam Ja'far As-Sadiq (as) told me, "O Musa! Come to the front! Put your hand on my chest. Then he prayed, 'O Allah! In the name of Muhammad (S) and his Progeny help this son of Your servant!' Then he told to the Jews, "Whatever you wish to know, ask this child."

The Jews said, "What can we expect to learn from this little child who has not read anything nor is literate as yet?"

The Imam (as) said, "this is the son of an Imam (as) and destined to be the Imam (as) in the future. Please do ask him any question without any reservation."

The Jews asked, "What were the nine objects that were endowed to the prophet Musa (as) as his miracle?"

Imam Musa al-Kadhim (as), a child of five years at that time, replied, "The nine things were the Staff,

that could turn into a serpent when put on the ground, the *Yade Baida*

(*The luminous hand*), that made everything shine when Musa took it out of his robe, the swarms of locusts, the frog, the blood, infesting the people of Pharo with lice, suspending *Koh al-Toor* (the mountain of Toor) over the heads of the Bani Israel, *Mann o Salwa* (Manna) falling from the sky for the sustenance of the Bani Israel, the sea parting into two making way for the Bani Israel to escape from the clutches of Pharo.”

The Jews said, “you are telling the truth!”. Then they asked, “Now tell us. What was the Miracle presented by the Prophet of Islam (S) that convinced his people to accept his Faith?”

Imam Musa al-Kadhim (as) replied, “there are many miracles of the Prophet (S). Listen and listen with care!

(1) Before the *Baasat* (annunciation) of the Prophet of Islam (S) the Satans and the Jinns used to visit the earth from the skies and tell to the people about the events there. This phenomenon gave rise to many *Kaahins* (soothsayers). After the *Basat* a stop was put to this and the Satans and the Jinns were forbidden from leaving the earth at any time. Even then if they attempted to escape into the firmament they are prevented from doing so with the arrows of *Shehab* and the stars. The *Kaahins* were thus made ineffective.

(2) Also the *garg* (the wolf) bore witness to the prophethood of Muhammad (as mentioned earlier in this book while discussing about Abu Dharr.)

(3) The Prophet (S), during his childhood and youth was well known for his honesty and integrity.

(4) When Saif bin Ziyazn became the king of Ethiopia, and the group of Qureish in the company of Abdul Mutallib went to his court, he asked him certain questions about the Prophet (S) and, after hearing the replies, said that he will soon be

the Prophet (S) of your people. The group of the Qureish agreed that the qualities mentioned by the king were found in Muhammad (S).

(5) When Abraha bin Yaksoom came to demolish the Kaaba with a retinue of elephants, Abdul Mutallib said that there is One Guardian of this house and you cannot demolish it. Prior to that time Saif bin Ziyazan had made the prediction of the coming of the Prophet (S). Therefore the people of Mecca prayed and Abraha could not demolish the Kaaba.

(6) One day the Prophet (S) was relaxing near the wall of the Kaaba when Abu Jahl brought one large boulder to smash his head. But the boulder slipped off his hands. However much Abu Jahl tried to kill Muhammad (S), he couldn't do it.

(7) Abu Jahl had bought a camel from an Arab but was not paying the cost to the man. The Arab

complained about this to the Qureish. In order to ridicule the Prophet (S), they asked the Arab to go to him to intervene on his behalf with Abu Jahl. The Arab went to the Prophet (S) and made his request. He took him to the house of Abu Jahl and knocked at his door. Abu Jahl came out. The Prophet (S) told him, "Give the cost of the camel to this Arab."

Abu Jahl instantly made the payment. The Arab came to the Qureish and thanked them. They were really surprised and went to Abu Jahl and told him that as a jest, they had asked the Arab to go to Muhammad (S) and ask him to request you to settle his payment. But they were surprised that he had agreed to pay. Abu Jahl said, "I was helpless! I had seen that Muhammad (S) had with him an animal that was taller than any camel and was telling with its open mouth that I must pay to the Arab otherwise it would eat me."

(8) The Qureish of Mecca deputed Nazar bin al Haras and Uqba bin Abi Moheeth to Medina to do espionage on the Prophet (S). They informed that most of the impecunious persons of the City are falling in line with the Prophet (S). The Quriesh of Mecca then said,

"Verily, Muhammad (S) is the Prophet of Allah about whom we have read in the Books of Yore that a Prophet will rise amongst us who will endear himself to the poor and needy."

(9) When the Prophet (S) migrated from Mecca, Quriesh sent Saraqa bin Jaitham to Medina to cause harm to him. When he saw him arrive, the Prophet (S) prayed to Allah to protect him from the evil person. Suddenly the feet of the steed of the man got embedded into the ground and he cried, "O Muhammad (S)! Kindly come to my rescue! I shall never ever think of harming you!" The Prophet (S) prayed to Allah that if the person was honest in what he said, then he must be relieved of his hardship. The feet of the horse came out of the ground and the person returned to Mecca.

(10) Aamir bin Tufail and Zaid bin Qais came to the Prophet (S) and Aamir told to Zaid that while he engaged Muhammad (S) in conversation, the other should look for the opportunity to cut his head with the sword. Therefore Aamir kept the Prophet (S) engrossed in the conversation but Zaid couldn't complete his task. When they came out, Aamir told to Zaid, "You are a cowardly person that you had broken your resolve!" Zaid said, "I didn't see anyone there besides you. If I had swung the sword, I would have beheaded you!"

(11) Zaid bin Qais and Nazr bin Haras came to the Prophet (S) to find out if the Prophet (S) had knowledge of hidden things. Before they could ask any question, the Prophet (S) told to Zaid if he was the same person who visited the Prophet (S) on a certain day along with Aamir with the evil intention of killing him. He was very surprised to hear this from the Prophet (S) because no other mortal person knew about this plan other than the two conspirators. Then Zaid accepted Islam.

(12) Once a few Jews came to Amir'ul-Mu'mineen 'Ali (as) and told him that they have some questions to be asked of his cousin, the Prophet (S). Amir'ul-Mu'mineen 'Ali (as) sent their message to the Prophet (S). The Prophet (S) said, "I am a humble creature of Allah! What questions those persons want

to ask of me?” Then the Jews came to the presence of the Prophet (S). The Prophet (S) said, “Do you want to put the question to me or would like me to tell you about what is in your minds!” They requested the Prophet to speak first.

The Prophet (S) said, “The purpose of your visit to me is to ask about Dhual Qarnain!” The Jews admitted that their purpose of coming was to ask about that person. The Prophet (S) then rejoined saying, “Dhual Qarnai was a native of the city of Rome. When he grew up, he became the suzerain of the East and the West. In the end he constructed a huge wall which is famous even now!” The Jews were very much impressed and embraced Islam.

(13) Wabasa bin Moid Asadi came to the Prophet (S) with a thought that he would ask such an intricate question that the answer would not be possible. He told to the Prophet (S), “Tell me about the things that are good and also tell me about those that are evil?” The Prophet (S) replied in two small sentences. He put his hand on the chest of Wabasa and said, “A thing is good if it satisfies your conscience and your heart bears witness that it is good. The evil thing is one of which your heart is in doubt. However much you wish to do it, your heart stops you from doing it.”

(14) The group of Abdul Qais visited the Prophet (S). After exchanging greetings the Prophet (S) asked them to show to him the dates they carried with them from their place. Everyone of the group put his product before the Prophet (S). The Prophet (S) inspected each date carefully and told about the variety it belonged to. The group was surprised that the Prophet (S) knew so much about their place that he was able to identify the variety of dates grown by each individual. Then they told to the Prophet (S) that they had their maternal uncle accompanying them. He was suffering some mental disorder.

The Prophet (S) asked for a sheet of cloth to be brought. He put the sheet on the head of the afflicted person and said thrice, “O enemy of Allah! Don’t trouble this person!” The insane person turned sane immediately. The group was having a sheep along with them. The Prophet (S) pressed on one of the ears of the animal. It developed a mark on the ear pressed by the Prophet (S). Even to this day the sheep of that breed continue to have similar mark on one of their ears.

(15) During a journey, the Prophet (S) noticed that a camel was very tired. He put a little quantity of his saliva into the mouth of the animal. The camel became very active and trotted on faster than the other camels in the caravan.

(16) During another journey, a camel of one of the companions of the Prophet (S) was lost. The owner of the animal asked the Prophet (S) that if he was the Messenger of Allah, he should inform about the whereabouts of the camel. The Prophet (S) said that the camel was at such and such a place because its nose-string was entangled on the branch of a tree. The person went to the place and retrieved his camel.

(17) One camel complained to the Prophet (S) that it was getting very bad treatment from its master. The Prophet (S) asked the owner of the camel to sell it away to someone else. The camel again protested to

the Prophet (S) that he should be sold to a good person that it received better treatment. Then the Prophet (S) asked Amir'ul-Mu'mineen 'Ali (as) to buy the camel. This camel was in the use of Amir'ul-Mu'mineen 'Ali (as) during the Battle of Siffin.

(18) One day the Prophet (S) was sitting in the Mosque when a camel came running towards him. The camel put its head in the lap of the Prophet (S) and started wailing. The Prophet (S) told to his companions that the animal was complaining that its master wanted to butcher it. One of the companions affirmed that the camel belonged to a person who intended cutting it for the feast in connection with the wedding (*Walima*) of his son. The Prophet (S) called the person and recommended to him to spare the life of the camel.

(19) Once the Prophet (S) was unhappy with the Tribe of Mudar and prayed for famine in their area. The famine was so severe that the people came running to the Prophet (S) and asked for his pardon. Again the Prophet (S) prayed to Allah for His Kindness on the Tribe of Mudar. There was such torrential rain that the people of Medina came to him asking him to pray for the cessation of the showers. Then the clouds moved away from Medina and rained in the environs for the next one month.

(20) Before the Annunciation (*Baasat*) of the Prophet (S) Abu Talib(r.a.) took him along on a journey to Syria. The caravan halted near the hermitage of the Hermit, Bahira Rahab. Rahab was a scholar of the Divine Books and had read that a Prophet would pass through that way at a particular time. When he saw the caravan, he arranged a feast for them.

To his disappointment, Rahab didn't find anyone fitting into the description of a prophet in the group. He asked the people of the caravan if they had left anyone near their luggage outside the hermitage. They affirmed that there is an orphaned child stationed near the luggage. Rahab rushed to the spot and found the orphan asleep near the luggage and a cloud was hovering over his head. Rahab said that the child was the orphaned jewel. He also affirmed that this child was the last of the chain of Prophets of Allah and that he would soon be annunciated. The Qureish were surprised to hear this and started holding the Prophet in esteem.

This story traveled fast to Mecca and therefore Lady Khadija bint Khuwiled expressed her wish of matrimony with him turning down proposals of other prominent persons of Mecca. Thus she was blessed to be the consort of the Prophet of Islam (S).

(21) Before the Migration (*Hegira*) the prophet (S) asked Amir'ul-Mu'mineen 'Ali (S) to request Lady Khadija to prepare some food. She did it. The Prophet (S) invited his close relatives, forty in number, to partake of the food with him. He asked Amir'ul-Mu'mineen 'Ali (as) to lay the food. Amir'ul-Mu'mineen 'Ali (as) brought forth the food that was sufficient for three persons and requested the gathering of forty guests to say *Bismillah* (in the name of Allah) and start to eat. The guests did not say *Bismillah* but the Prophet (S) uttered these words and started to eat.

The entire gathering of forty ate the food to their fill. Abu Jahl said, "Muhammad (S) has performed a

great magic. The food for three persons sufficed for the large gathering! What could be a bigger magic than this!" The prophet (S) again invited the same group after a few days and sated them with the food sufficient for three persons!

(22) Amir'ul-Mu'mineen 'Ali (as) has said that he went to the market and bought meat, flour of one Dirham each and brought home to Fatima Zehra (as), the Prophet (S)'s Daughter, asking her to prepare the food that the Prophet (S) was to join them for the meal. Then he went to the Prophet (S) who was busy praying for provision against hunger of the people! Amir'ul-Mu'mineen 'Ali (as) said, "O Prophet of Allah! The food is ready. Please do accompany me to have your meal."

He took the Prophet (S) home. The Prophet (S) told to his daughter, "Bring the food to me." When the food was laid in front of him, he covered it with a sheet of cloth and prayed to Allah. Then he took out nine bowls of the soup and nine *naans* and sent to his wives. Then he asked Fatima (as), her husband, 'Ali (as) and the children to eat out of the food. He then sent portions to the neighbors and sufficient quantity of food was left thereafter to suffice for many days.

(23) The wife of Abdallah Muslim sent to the Prophet (S) meat of a goat marinated and cooked with poison. At that time Bashar bin Baraa was with the Prophet (S) who ate the meat. The Prophet (S) said that the goat is telling that it has been cooked in venom. After a while Bashar died of the poisoning. The Prophet (S) called the woman and asked her why she laced the meat with poison. She said that the prophet (S) was the cause of the killing of her husband and many others of her tribe. She had thought that if he were a king like any other king, he would consume the meat and die. But if he were the Prophet (S), Allah would forewarn him.

(24) Jabir bin Abdallah Ansari says that on the day of the Battle of *Khandaq* (the trench), they were busy digging the trench when the group felt very hungry and the Prophet (S) was extremely famished as well. Jabir rushed to his house and asked his wife to prepare some food for the Prophet (S). She got ready some cooked meat and a few *naans* (pieces of bread). Jabir then went to the Prophet (S) and requested him to come to his house to partake of the food.

The Prophet (S) asked the entire group of the companions to accompany him to Jabir's house to have food. Jabir was very worried that he would face embarrassment because of grossly insufficient food available at his place for the group. He approached his wife and said, "There are so many guests with us, how can we serve all of them?" His wife asked him, "Did you invite them or the Prophet (S) has himself asked them to join him?" Jabir said, "The Prophet (S) himself has asked the persons to come." His wife, who was a pious lady, said, "then why do you worry!

The Prophet (S) knows better than you!" The Prophet (S) then asked Jabir about the quantity of food available at the time. Jabir informed that he had some meat and a few *naans*. The Prophet (S) asked Jabir to lay the food in a dish and put a sheet of cloth over it. Then take out one *naan* and some meat and distribute to each individual. Jabir complied. To Jabir's surprise all the 3,000 troops were served with

the food and even some food remained thereafter!

(25) Saad bin Ibada came to the presence of the Prophet (S) one day when he was observing a fast. He invited the Prophet (S) and Amir'ul-Mu'mineen 'Ali (as) to break the fast at his place. The Prophet (S) accepted the invitation and went with Amir'ul-Mu'mineen 'Ali (as) to break the fast at Saad's place. After breaking the fast, the Prophet (S) offered the prayer. When the prophet (S) was leaving for home, Saad presented him with an unbroken horse. But miraculously the horse became very docile. The food prepared in Saad's house that day lasted for many days thereafter.

(26) When the prophet (S) returned after signing the *treaty of Hudaibiya* he passed near a well along the way, that was almost dry. He ordered that none should go near the well till he permitted them to do so. Then he called for some water, took it in his mouth and put it in the well. The water in the well swelled up and reached to the parapet of the well. All the troops and the animals with them quenched their thirst to the full.

(27) Whatever information the Prophet (S) had given about the coming days had all come true.

(28) When the Prophet (S) related the events of the *Shab al-Meraj*, the hypocrites questioned their veracity. The Prophet (S) then related to the hypocrites all that happened to them that night in his absence. This made them quiet.

(29) In the *Battle of Tabook* the Prophet (S)'s troops ran out of water. They cried *al-atah! Al-atah* (thirst! thirst!). The Prophet (S) asked if anyone of them had some water. Abu Huraira brought a pitcher of water. The Prophet (S) put some water in a goblet, put up his hands and prayed. Thereafter he put his fingers in the goblet. When he brought out his hand from the goblet, water started gushing out of his finger. All the troops and their animals quenched their thirst and filled their pots and goblets for the rest of the journey.

(30) The Prophet (S) noticed the sister of Abdallah bin Rawaha carrying something in her hands. He asked her as to what she was taking with her and where she was heading for. She said she was taking some dates for her brother. He called her near him, and distributed the dates to the persons who were at that moment digging the trench. Everyone ate the dates to his fill and there were sufficient remaining for the girl to take with her.

(31) During another journey, the Prophet (S)'s party ran out of food supplies. The companions were restless with hunger. He asked if anyone had any food left, should bring it to him. Everyone put forth whatever was left with him. The total quantity was about 500 grams of dates. He put all that in a container, and offered a prayer. The dates increased so much in quantity that the entire group had sufficient to eat till they arrived at Medina.

(32) In one journey the Prophet (S)'s party ran out of water. They discovered a dry well on the way. The Prophet (S) put his saliva in the dry well that instantly got filled with water from its springs and everyone

quenched his thirst. This information reached all the corners of Arabia. The *Imposter Masleema* too put his saliva into a well. The well suddenly dried up of water and never had any water in the future.

(33) Once the steed of Saraqa bin Jaasim got stuck in a morass. The Prophet (S) prayed to Allah and the horse came out of the marsh. On reaching home, Saraqa presented a sheep to the Prophet (S) that was neither bearing nor giving milk. The Prophet touched its udders and it started giving milk.

(34) Once the Prophet (S) was a guest at the place of a woman, by name, *Umm Shareek*. The woman brought to the Prophet (S) a leathern container that had a small quantity of rancid oil. The Prophet (S) prayed and the container got filled with good oil that never got reduced in quantity.

(35). When the Verse of *Tabbat* about Abu Lahab and his wife was Revealed, then *Umm Jamil*, his wife, was furious and she carried a big boulder with the intention of harming the Prophet (S). Abu Bakr informed the Prophet (S) that *Umm Jamil* was heading towards him with the stone. The Prophet (S) said, "Let her come! Allah takes care of me!!" When she came near Abu Bakr, she asked him, "Where is Muhammad (S)?" Abu Bakr replied that he didn't know. D'Isappointed, she went away. Abu Bakr asked the Prophet (S), "Despite being here, how is that you were not visible to her?" The Prophet (S) said, "My Allah had erected a curtainm between me and her at that moment!"

Then Imam Musa al-Kadhim (as) told to the Jews there is a book that has recorded all the Miracles performed by the Prophet of Islam (S). This Book is a witness of all the earlier Divine Books.

The Jews said, "You have recounted all these miracles. What is the guarantee that they are authentic or not?"

Imam Musa al-Kadhim (as) retorted, "What is the proof of the Miracles of the prophet Musa (as) that you recount?"

The Jews said, "These accounts have reached us through noble and truthful people of our tribe. That is why we consider them authentic!"

The Imam (as) said, all the Miracles recounted to you have also been received from truthful and pious persons. Further, they have been recounted to you by a child of five years, who at his age, cannot receive any worldly instruction or learning except through the Divine will of Allah. Hearing this, they all expressed, "We bear witness that there is no god but Allah, Muhammad (S) is his Prophet and you are his Vicegerent of the time!"

Imam Ja'far As-Sadiq (as) got up and kissed the forehead of his son and said, "No doubt! You will be the Vicegerent of the Prophet (S) after me!"

## The Fourth Benefit: The Last Of The Prophets Of Allah

Our Prophet, Muhammad Sal Allah Alaihi wa Aalehi wa Sallam, through the *Nuss* (Definitive word) of the Qur'an, is not only the Prophet (S) of the *Humans and the Jinns* but there is not going to be any other Prophet after him. He is totally free of any sins, minor or major, and is *Masoom* (innocent). There are reliable traditions to prove that from his first ancestors, Adam (as) and Eve, up to him, all the generations, were free of polytheism and infidelity. They have always been the noblest, respected and learned of all their contemporaries. Some vested interests, in order to protect their own leaders, have spread the calumny that some of the Prophet's elders were *kafir* (infidels).

There are examples of people who have even gone to the extent of saying that some of the prophets were *kafir* and not innocent. The Jews too have blamed some of the prophets of committing *maasi* (minor sins) and, therefore the prophets too became sinners along with their own leaders who committed sins.

## The Fifth Benefit: The Excellence and The Qualities Of The Prophet

Bin Babawiyah narrates from Imam Ar-Ridha' (as) asked Hind bin Abi Hala about the appearance and personality of the Prophet (S). Hind said, "The Prophet (S) had an imposing personality. The face was radiant that it would put the full moon to shame! He was of average height--- neither too tall nor short. His head was neither big nor small and the hair was somewhat curly and soft. When the hair on his head used to grow, after tonsuring, he would part them in the middle to facilitate anointing while performing the ablution. Tonsuring of the head was not fashionable in Arabia of those days and, generally people did this during *Haj* and *Umra*.

The Prophet (S) had a fair complexion, wide forehead and pronounced eyebrows. There was a vein between the two eyebrows that used to become prominent when he was excited for something. His beard was dense and had an average sized mouth. Arabs don't consider it good to have small mouths. The Prophet (S)'s teeth were very bright and beautiful. His teeth were having clefts between them. On his chest there was a growth of soft hair. His neck was bright and long and gave one the impression as if it is made of silver. His body was neither thin nor heavy. His bones were strong; his stomach and chest were flat.

The prophet (S)'s hands were long and big. His gait was neither that of a proud person nor feminist. He used to walk with gravity, poise and with slight bow of the head. While speaking with anyone, he would be polite and soft. While looking at anyone, he would have affection reflecting from his eyes. He used to take precedence in greeting others. His talk used to be short and meaningful. He used to refrain from unnecessary talk. He would be seldom angry on any one and was never profuse in praising good food. He used to thank Allah for every bounty, big or small. For upholding the truth, he would not have any

consideration for a friend or foe.

While experiencing anything enjoyable, the Prophet (S) would be moderate in his praise. His laughter would be limited to a smile when a part of his bright teeth would be exposed to view.

Imam Husayn (as) says that he inquired of his father, Amir'ul-Mu'mineen 'Ali (as), about the treatment meted out by the Prophet (S) to his immediate kin. Amir'ul-Mu'mineen 'Ali (as) replied, "At home the Prophet (S) would divide his time into three. One part he would spend in prayer. The second part was reserved for meeting the inmates of his house and the third part of his time was for rest and relaxation. In the time apportioned for relaxation, the Prophet (S) used to meet his companions and others who wished to seek clarifications from him on different matters of personal or general interest.

His practice was that he would give audition first to those companions who were more pious. He used to give profuse attention to the questions and demands made by his visitors. While giving advice on Spiritual and Religious matters, he would ask his visitors to disseminate the information to others in their circle. If a person is invalid and for some reason was unable to come personally to the Prophet (S), he asked his visitors to communicate his queries to him and take back the replies to the person. The Reward for this would not only be for the person who sought the clarifications but more for the person who had been the vehicle of carrying the information."

Then Imam Husayn (as) inquired about the way the Prophet carried himself while going out of his residence.

Amir'ul-Mu'mineen 'Ali (as) replied, "While away from home, the Prophet (S) would not talk much, except on matters of interest and benefit to people. He used to exhort people to maintain amity and affection amongst each other. When elders of other tribes visited, he would treat them with due respect. He used to give the tidings of Rewards for good acts to everyone. Praising the pious, he used to encourage them to more piety. He used to respect very much the persons who had sympathy for the Muslims. When he saw or heard about the sinful acts (*ma-aasi*) he used to express his sorrow and encourage the person to turn towards good deeds."

Imam Husayn (as) then asked his father about how the Prophet (S) carried himself at group meetings. Amir'ul-Mu'mineen 'Ali (as) replied, "While going for a meeting, and returning from one, the Prophet (S) would offer a Prayer. He never looked for any particular place to sit in a meeting. Wherever he found some space at the venue, he would squat.

Generally he liked to be in the last row. He also advised people not to vie with one another to get a vantage place to sit in a meeting. He used to deal with such affection with everyone at a meeting that they used to get overwhelmed with his personal attention. Those who asked questions, would never go d'Isappointed or d'Isatisfied. His behavior was such that all those who interacted with him, friends or foes, would praise him. He was kind on people the way a parent would be on his own children. His meetings would be highlighted with patience, straightforwardness, honesty and integrity. None was

allowed to do backbiting of others at his meetings. There used to be a very high degree of amity and goodwill that people used to discuss each others' problems and solve them with mutual help.”

Imam Husayn (as) further asked about the treatment meted out by the Prophet (S) to those who were present at his meetings.

Amir'ul-Mu'mineen 'Ali (as) said, “The Prophet (S) used to speak softly and kindly with everyone. He would never, overtly or covertly, hurt anyone's feelings. He wouldn't d'Isappoint or neglect even a sworn enemy who came to meet him. He disliked three things that he always refrained from, viz: debate (*munazera*), dispute (*Mujadela*) and unnecessary talk. He always tried to avoid tasks which were not beneficial.

The Prophet (S) also shunned three things about the people: 1. He never criticized anyone. 2. Never aired others failings. 3. Never chased others for their failings.

Whenever the Prophet (S) started speaking, he would have the rapt attention of the audience. People never found fault with whatever he spoke. His talk would be replete with good advice. Whenever a rustic person came to the meeting and behaved improperly, he used to ask his companions to bear with him. He gave particular attention to such persons to listen to them and to solve their problems. While others spoke, he would never intervene or interrupt till the persons completed their talk.”

Imam Husayn (as) also asked the reason for the tranquility and quiet of the Prophet.

Amir'ul-Mu'mineen 'Ali (as) replied, “The Prophet (S)'s tranquility was of four types:

When the other person was unreasonable, he would listen with *patience*. Whenever he felt that there was a chance of hurt in speaking out, he would maintain a discreet silence for the time. He had made such a good combination of patience and forbearance that he would never get angry for any reason whatsoever.

Besides the above, the Prophet (S) had four other very pronounced qualities:

- He would continue and perpetuate the good deeds that the people get motivated too to perform good deeds to emulate their Master.
- He shunned all undesirable acts and his followers did likewise.
- For the benefit of his following, he would uphold good counsel.
- He was steadfast on the path of good for this world and the Hereafter.
- Muhammad Yaqub Kulaini narrates from Imam Muhammad Al-Baqir (as) that the Prophet (S) had three qualities that have never been found in anyone else:

- His body never cast a shadow.
- Wherever he went, he left behind a fragrance that lingered for the next three days. This was the sign for people to know that the Prophet (S) had passed that way.
- Whenever he passed near a rock or a tree, it appeared as if these things were prostrating before him.

Imam Ja'far As-Sadiq (as) says that in the darkness of night his face used to radiate like the full moon. Therefore whichever way he passed its environs would become bright.

It is narrated that one of his wives lost a needle in the night when it was dark. When the Prophet (S) came home, everything became bright in the surroundings and the needle was recovered. His sweat used to be so fragrant that sometimes it used to be difficult on the sense of smell. Whenever he rinsed his mouth, the water used for the purpose would become fragrant. No birds ever flew over his head. The Prophet (S) had a unique faculty of seeing things behind his back. Whenever he exposed the Seal of Prophet hood on his back, it used to shine like the sunlight. No one ever noticed his stools because the earth used to hide it. Whichever animal he used for his travelling, it never aged. Whenever the Prophet (S) passed near any tree, it used to bow down in obe'lsance. Flies and mosquitoes never sat on his body.

Amir'ul-Mu'mineen 'Ali (as) says that the Prophet (S) had never eaten any bread made out of wheat. He did not eat bread made out of barley more than three times a day. At the time of the Prophet (S)'s death, his armour was under a mortgage with a Jew for four Dhiram. Although he was ruling over the entire Arabia he did not have any gold, silver or other valuables. One day the Prophet (S) distributed three hundred thousand dhiram received in reparation of war. In the night one needy person came and asked for help. The Prophet (S) said, "By Allah! Today in the house of Muhammad (S) there isn't a single dhiram or a pound of barley!"

It is said that the Prophet (S) used to ride on the naked backs of the horses. He used to repair his own foot ware. The Prophet (S) always used to take precedence in greeting others. He used to squat with the slaves on the ground and eat food with them. He used to say with pride that he was the biggest slave of his Creator, Allah, because He has endowed his choicest blessings on him. He took particular care to go and inquire about the health of indisposed beggars and slaves. He always made it a point to attend the burial of the dead.

Reliable sources narrate that once an Angel approached the Prophet (S) and conveyed Allah's Message, "If you wish we shall convert the land of Mecca to gold for you!"

The Prophet (S) raised his head towards the sky and said, "O my Sustainer! It is the wish of Muhammad (S) that he gets sufficient nutrition at a time that he busies himself in Your worship and for the second meal he craved for your providing him sustenance to continue his supplications!"

The Prophet of Islam (S) has said,

“After bearing witness to my Prophet hood the most important thing for my followers is the love and affection for my Ahl-ul-Bayt.” Therefore the verse of Tatheer has been revealed as a part of the Holy Qur’an in the praise of the Ahl-ul-Bayt.

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