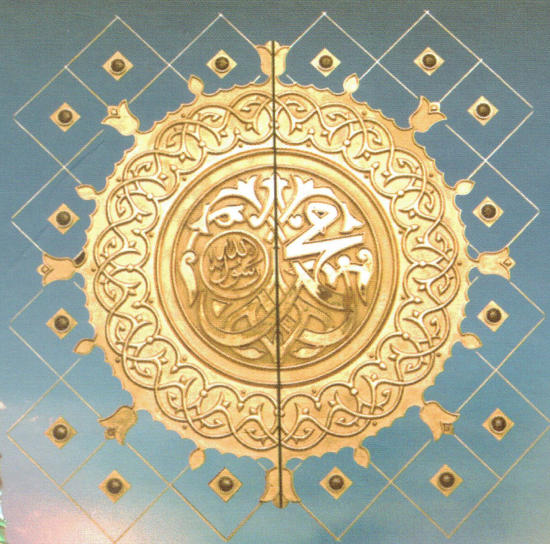


The Last of the Prophets ﷺ



Compiled by: Muhammad Sulaiman Salman Mansurpuri



**THE
LAST
OF THE
PROPHETS** ﷺ

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• **Darussalam**

398-400 Coventry Road, Small Heath

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Tel: 0121 77204792 Fax: 0121 772 4345

E-mail: info@darussalamuk.com

Web: www.darussalamuk.com

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Tel: 0027-31-304-6883

Fax: 0027-31-305-1292

E-mail: idsm@ion.co.za



خاتم النبيين
**THE LAST OF
THE PROPHETS** ﷺ

By
Qadi Muhammad Sulaiman
Salman Mansurpuri
(Former Session Judge, Patiala)

Translated by
Darussalam Research Division



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Most
Beneficent, The Most Merciful



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Publishers Note

This book 'The Last of the Prophets' is a concise and authentic biographical sketch of the life of the Prophet ﷺ. This book was originally written by Qadi Muhammad Sulaiman Salman Mansurpuri by the title '*Muhr-e-Nubuwwat*' in the Urdu language, which is actually a summary of another of his famous books on the life of the Prophet entitled '*Rahmatul-lil-Âlamîn.*'

We have also published '*Ar-Raheeq Al-Makhtum,*' 'The Sealed Nectar,' which is a detailed study of the Prophet's life.

In order to introduce the many different aspects of the Prophet's life to the children, we have published this brief biography, which contains all the important events that took place in his life.

We recommend this book to both parents and schools and hope that it will contribute to the learning process of Muslim children.

Abdul Malik Mujahid

General Manager

Darussalam



Introduction of the Author

Mansurpur, although a remote and unknown place in the State of Patiala, India is famous because a great scholar, Qadi Muhammad Sulaiman Salman Mansurpuri was born there. He wrote many interesting books on Islam but his major book is the biographical work of the Prophet Muhammad ﷺ entitled “*Rahmatul-lil-‘Âlameen*” which is a book of great importance. It was appreciated by Muslim and non-Muslim readers all over the world. Salman Mansurpuri used to write this book sitting on the prayer-mat after praying the *Tahajjud* prayer. It was perhaps for this reason that a scholar who compared this book “*Rahmatul-lil-‘Âlameen*” with the book “*Seerat-un-Nabi*,” remarked that ‘*Rahmatul-lil-‘Âlameen*’ is related to the heart while ‘*Seerat-un-Nabi*’ is related to the mind. He had the power of the pen as well as the power of speech. His style of writing was clear and attractive. He also had the ability to impress his audience during his special supplications. He was a



man of good character. He was not interested in wealth. He had no greed or lust. He often participated in the annual meetings of religious institutions and Islamic societies.

Qadi Salman Mansurpuri used to deliver lectures on the Noble Qur'ân with great interest and fervour after the morning prayers, and thus finished the Noble Qur'ân seven times during his stay at Bhatinda, India.

Qadi Muhammad Zahiruddin says that Salman Mansurpuri always encouraged young men to recite *Rabbi Zidni Ilma* (O Lord, increase my knowledge) and *Rabbish Rah Li Sadri...* (O Lord, open my heart...) Because he felt that it would help them increase in knowledge.

He died while on a return journey from his second pilgrimage to Makkah. His funeral prayer was led by Shaikh Syed Isma'il Ghaznavi and then his dead body was delivered to the surging waves of the ocean. He died in 1930.







And We have sent you (O Muhammad
ﷺ) not but as a mercy for the all that
exists. (21:107)



Biographical Sketch of the Prophet ﷺ

Our Prophet Muhammad ﷺ was the son of ‘Abdullah bin ‘Abdul-Muttalib bin Hâshim bin ‘Abd Manâf. His Family lineage goes back to ‘Adnân and ‘Adnân was the descendent of Prophet Isma‘il عليه السلام. Isma‘il عليه السلام, was the eldest son of Prophet Ibrâhim عليه السلام the friend of Allâh.

The Prophet ﷺ was born in Makkah, a town in Arabia, on the 9th of Rabi-ul-Awwal. His father had died before he was born. His mother passed away, when he was only six



years old. Her name was Âminah. After his mother's death he was looked after by his grandfather Abdul Mutalib. When the Prophet ﷺ was only eight years old, his grandfather also died. After the death of his grandfather his uncle Abu Talib became his guardian.

When Prophet Muhammad ﷺ was thirteenth years old, he accompanied his uncle on a journey to Syria. When Prophet Muhammad became a young man he worked as a merchant.

At the age of 25, he married Khadijah رضي الله عنها. In the same year of his marriage a dispute arose over the construction of the Ka'bah. All the involved men asked him to help them solve the dispute, because Prophet Muhammad ﷺ was well known amongst the people of Makkah for his truthfulness and honesty. People used to call him as-Sadiq, which means the truthful, and al-Amin, which means the trustworthy.



First Nine years of the Prophethood

Muhammad ﷺ would spend his time thinking about his creator. He spent all of his time in a cave called Hira, on a mountain near Makkah.

When Prophet Muhammad ﷺ began to receive revelation from Allâh, he was forty years old. Within no time, four people who were very close to him accepted Islam. His wife Khadijah, his cousin Ali (who was 10 years old), his close friend Abu Bakr as-Siddiq and his slave Zaid bin Hârithah ﷺ.



Abu Bakr as Siddiq invited a few other people to Islam and some of them accepted. Among them were 'Uthmân bin 'Affan, Abdur-Rahmân bin 'Auf, Sa'd bin Abi Waqqâs, Talhah and Zubair.

Abu 'Ubaidah, Abu Salamah, Arqam, 'Uthman bin Madh'un, 'Abdullah bin Mas'ud, 'Ubaidah bin Al-Hârith, Sa'id bin Zaid, Yâsir, 'Ammâr and Bilâl embraced Islam after them.

Among the women, Khadijah and Umm-ul-Fadl (the wife of Abbâs) ﷺ accepted Islam as well as the Prophet's daughters. Following them Asma' (Abu Bakr as-Siddiq's daughter) and then Fâtimah, (Umar Fârooq's sister) entered into the fold of Islam.

For three years, the Prophet ﷺ silently invited people to Islam. Then after that he openly began to propagate the teachings of his religion. He invited people to the message of Islam wherever he saw them sitting or standing in groups. The idol worshipers of Makkah began to persecute the Muslims. They were very angry that the Muslims rejected the worship of idols. The Muslims suffered at the hands of the idol

worshippers for two years. Eventually, they decided to migrate from Makkah.

Migration of the Muslims

In the fifth year of the of prophethood, ‘Uthmân ibn

‘Affan was the first person to leave his home for Habasha (Ethiopia) with his wife Ruqaiyyah رضي الله عنها, the second daughter of the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم

had said that ‘Uthmân رضي الله عنه was the first person to migrate for the cause of Allâh after Prophet Lut عليه السلام. Five women and twelve men also accompanied him till he reached the seacoast. After that, many Muslims followed him to Habasha. Among them was Ja‘far Tayyâr who was the brother of Ali ibn Abi Tâlib.

In the sixth year of prophethood, Hamzah (the Prophet’s uncle) accepted Islam and three days later ‘Umar Fârooq also became Muslim.

Muslims used to prayer in secret away from the idol worshippers, but when ‘Umar



became a Muslim, they began to pray openly in front of the Ka‘bah.

In the seventh year of prophethood, the Quraish decided not to have any contacts with the Muslims at all. They also severed relations and contacts with the Hashimites (the Prophet’s tribe) as they would not abandon the Prophet ﷺ.

Hardship of Sha‘b Abi Tâlib

Because of the persecution and ill-treatment, the Prophet ﷺ and the Hâshimi tribe had to move into a valley, called ‘Sha‘b Abi Tâlib’. Their Enemies did not allow any food to be taken into the place; children, being starved, cried loudly and their cries were heard in the town nearby. Some people who were kind and compassionate would send men to bring them something to eat during the night. In spite of these difficult times the Prophet ﷺ kept preaching the principles of the true religion.



During the tenth year of Prophethood

The Prophet ﷺ went to Tâ'if to teach the people about the message of Allâh. Whenever he stood to talk to the people they would throw stones at Him and injure him so badly that his blood would run down to his feet and clot in his shoes.

Once, he received so many wounds that he fell unconscious. Zaid bin Hârithah ؓ who was accompanying him, carried him away from the village. It was only when he sprinkled water



over his face that he regained consciousness. The Prophet ﷺ left Tâ'if and said that if these people did not accept Islam, their descendants would certainly embrace the religion. After eight years, as the Prophet ﷺ had predicted, all the people living in Tâ'if accepted Islam.



During the eleventh year of Prophethood

The Prophet ﷺ tried to spread the message of Allâh to everyone that would listen. One day, while he was in Makkah he came across six people from Madinah. The Prophet ﷺ told the men about Islam and they accepted Islam.

During the twelfth year of Prophethood

When he was 51 years and 5 months old, he went on a special journey know as *Mi'raj* (the Ascension). He traveled with the angel Jibreel from Makkah to Jerusalem and then ascended up through the heavens. During this journey, it was made compulsory for the Muslims to observe the prayers five times a day. Before this, only the prayers of the morning and evening were observed.

During the *Hajj* season, eighteen people came to Makkah from Madinah and embraced Islam. The Prophet ﷺ sent Mus'ab bin Umair ﷺ to Al-Madinah to



teach the people of Madinah the teaching of Islam. Mus‘ab spread the teachings of Islam in Madinah, and within a period of one year the people belonging to the tribes of Banu Najjâr and Banu Ashhal accepted Islam.





During the thirteenth year of Prophethood

Two women and seventy one men came to Makkah from Al-Madinah and accepted Islam. They promised to obey and support the Prophet and to remain firm on the path of Islam. They asked the Prophet to live in Madinah and the Prophet ﷺ agreed.

When the polytheists of Makkah realized that Islam was spreading outside of Makkah as well, they decided to assassinate the Prophet ﷺ. So one night they surrounded the Prophet's house, but with the help Allâh the Prophet ﷺ managed to safely escape from the men outside of his house.





The *Hijrah* (Emigration) to Al-Madinah

The Prophet migrated to Madinah with his close friend Abu Bakr. The Prophet ﷺ and Abu Bakr spent three days and nights in the cave of Thaur. They came out of the cave on the 1st of Rabi-ul-Awwal of 1st AH, on a Monday. Two camels were ready for transport. The Prophet ﷺ and Abu Bakr rode on the first camel, and on the second were Âmir bin Fahirah (the slave of Abu Bakr as Siddiq (رضي الله عنه)) and a man who was familiar with the routes.

When the enemies got to know of the departure of the Prophet ﷺ, they announced big rewards for anyone who could intercept him, or cut off his head and bring it to them. Many people tried to





Follow him for the sake of reward but only two people were able to catch them. One was Mâlik bin Surâqah, who returned after begging pardon of the Prophet for his guilt. The other was Buraidah Aslami with 70 riders, who accepted Islam soon after seeing the Prophet's noble face and listening to the verses of the Qur'ân. The Prophet ﷺ proceeded onward with them accompanying him.

Summary of Events after *Hijrah*

1st year of *Hijrah*

1. As soon as the Prophet ﷺ reached Al-Madinah, he built a mosque for prayers. The walls were made of mud and the roof was made of leafy stalks of dates.





2. Up until then there were only two compulsory *Rak'ats* (units of prayer) for the noon (*Dhuhr*), afternoon (*Asr*) and night (*Isha*) prayers; but from then on four *Rak'ats* were made compulsory for these three times prayers.
3. Agreements were made with the Jews and the neighboring tribes for peace and friendliness.
4. Bonds of brotherhood developed between the *Muhâjireen* (the emigrant Muslims) of Makkah and those of Al-Madinah, called *Ansâr* (helpers). The *Ansâr* loved the Makkans more than their brothers and permitted them to share in their properties on equal terms.



2nd year of *Hijrah*

1. Regular calls for the prayer began to be observed.



2. Allâh instructed the Muslims to change their direction of prayer from Jerusalem to the Ka‘bah in Makkah.
3. Fasting in the month of Ramadân was made compulsory.
4. Battle of Badr took place.





3rd year of *Hijrah*

1. *Zakât* was made compulsory, i.e., every rich Muslim was required to give $1/40^{\text{th}}$ of his wealth every year for distribution among the poor.
2. Battle of Uhud took place.



4th year of *Hijrah*

Wine was strictly forbidden.



5th year of *Hijrah*

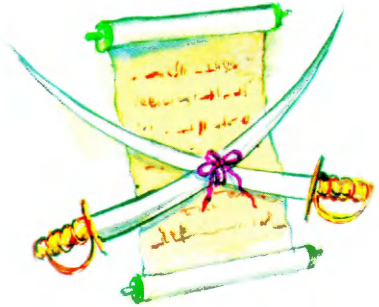
1. Women were required to wear the *Hijâb* (veil).
2. Battle of Khandaq took place.
3. Battle of Khaibar took place.

6th year of *Hijrah*

The Prophet ﷺ proceeded towards Makkah for '*Umrah*', but when he reached a point where he was 14 miles away from Makkah the Quraish would not allow him to go further. The Prophet ﷺ stopped there, and during his



Stay there, an agreement was made between the Quraish and the Muslims on the following points:



1. Peace be maintained for ten years and travel and transactions should be freely operated. Every tribe is to be allowed to join hands with the Muslim's or the Quraish.
2. The Muslim's were allowed to offer their prayers at the Ka'bah the following year.
3. If a person from the Quraish accepted Islam and reached the Prophet ﷺ, he or she would be sent back to the Quraish, but if a Muslim gives up Islam and goes to the Quraish, he would not be sent back. The Muslims did not like this point, but the Prophet ﷺ gladly accepted this condition as well.

The Quraish thought that no person would accept Islam in view of this condition.



When the agreement was being drafted, Abu Jandal, son of Suhail (who came to negotiate the agreement for the Makkans) was already a Muslim, but he was kept in confinement by the tribe. However, as soon as he got the opportunity, he fled while his feet were still chained.

Suhail demanded the Muslim's to hand over his son according to the terms of the agreement.

The Muslims refused to act upon the terms of the agreement as it had not been signed by them at that time. Suhail became angry and told the Muslim's that they would not enter into an agreement.

The Prophet ﷺ handed Abu Jandal over to them. Abu Jandal was returned to confinement. While he was held captive in Makkah, he taught people the basic principles of Islam. As a result of the teachings, one hundred people embraced Islam within a year in Makkah itself. Everyone who has some sense could understand from this fact how the sincerity of the Prophet ﷺ and the goodness of the religion of Islam were captivating hearts,



despite the many difficulties that people had to face when accepting Islam. They suffered separation from near and dear ones, distances from their native land, fear of torture and imprisonment. Yet, all of this could not deter people from accepting Islam.

Delegations to the Emperors



In the year 6 AH, the Prophet ﷺ sent delegates to the important emperors of his time and invited them to accept Islam. Among them were:



1. The king of Habasha (Ethiopia), Ashamah Najâshi (Negus) accepted Islam under the impact of the letter written by the Prophet ﷺ.
2. The king of Bahrain named Mundhir accepted Islam. His subjects in large numbers also followed suit.
3. Jaifer, the king of Oman, and his brother embraced Islam.
4. Kisra (Chosroes) was the king of Iran. He tore the letter of the Prophet ﷺ and asked the ruler of Yemen to send him the Prophet ﷺ as a captive. The ruler's name was Bâzân. He gathered correct information about the Prophet ﷺ, and embraced Islam. His subjects also followed him.
5. The king of Alexandria (in Egypt) was Muqawqas who did not accept Islam, but he sent costly gifts to the Prophet ﷺ.
6. The ruler of Syria was Hârith. He did not accept the religion of Islam.
7. Haudha was the ruler of Yamamah. He did not embrace Islam.



8. The king of Rome was Hirqil (Heraclius) who first of all gathered information about the Prophet ﷺ. Then he advised his courtiers to accept the faith of Islam, but they did not agree to his proposal and were ready to revolt. So the ruler did not accept the Faith in fear that he would lose his throne. The king collected information about the Prophet ﷺ by issuing orders to present before him anyone coming from Makkah to Syria. Abu Sufyân was found and was presented to the ruler along with some other men. Abu Sufyân had several skirmishes with the Prophet ﷺ and he was a harsh critic against Islam.

Abu Sufyân ﷺ says that he was brought to the town of Elia. The court was full of important royal officers and Hirqil was sitting wearing his crown. He asked his interpreter to ask who was close in kinship to the man who claimed he was a Prophet ﷺ.



Abu Sufyân : I am his kin.

Hirqil: What is the nature of your kinship ?

Abu Sufyân: He is my cousin. And I say so because none in the caravan except me is the descendant of Abd Manâf.

Hirqil: Call him to come in front and have his colleagues stand beside him. I shall ask him some questions. Direct his colleagues to point out when Abu Sufyân has told a lie.

Abu Sufyân said that he would have said many things but he did not as he was afraid of being contradicted by his colleagues.

Hirqil: What is his lineage?

Abu Sufyân: He comes of a good family.

Hirqil: Did anyone make a claim like this before?



Abu Sufyân: No.

Hirqil: Did anyone accuse him of being a liar?

Abu Sufyân: No.

Hirqil: Was anyone of his forefathers a king?

Abu Sufyân: No.

Hirqil: Who is accepting his religion, the rich or the poor?

Abu Sufyân: The poor.

Hirqil: Are his followers increasing or decreasing?

Abu Sufyân: They are increasing.

Hirqil: Do his followers abandon his religion in disgust?

Abu Sufyân: No.

Hirqil: Does he break pledges?

Abu Sufyân: No, but an agreement has been recently reached between us, and I hope he will deviate from the agreed terms.

Abu Sufyân said that he could not say anything beyond this against the Prophet ﷺ lest his companions might contradict him.

Hirqil: Did you have skirmishes with him?

Abu Sufyân: Yes.



Hirqil: What was the result?

Abu Sufyân: Sometimes he won and sometimes we did.

Hirqil: What is his message?

Abu Sufyân: He asks us to worship only one God and attribute no partners to Him. He also says not to worship idols or deities of the ancestors. He directs us to offer prayers and give alms. He also exhorts us to be pious and God-fearing, observant of promises and trustworthy.

The king then asked his interpreter to explain to him (Abu Sufyân):

“You say that he is of a good lineage.

Prophets are always of good lineage.

You also admit that none had made such claims earlier. Had this been the case, I would have concluded that he was also following them.

You admit that none had made any accusation against him of telling a lie before his declaration of being a Prophet. So it is not possible that he is telling a lie about God when he has not behaved as such in human dealings. You also admit that none among his ancestors was a ruler. Had

it been so, there could have been a case for him to try to acquire a kingdom.

You again admit that the poor and destitute are entering his religious following. And history speaks that only such people are first attracted to Prophets.

You also agree that the Muslims are increasing in number. This indicates the impact of Faith which goes on progressing till it is perfected.

You also admit that none revert from his Faith. This is the proof of the strength of Faith which once grounded in the heart, does not recoil. You agree that he never breaks his promises. Undoubtedly Prophets are made of such stuff.

You say that there had been battles between you and him, and sometimes you won and sometimes he won. Prophets are also put to such tests, but ultimately victory is theirs.

You told that he asks people to worship none but only one God. He also forbids idol worship or paying respect to other deities. He asks to offer prayers and be truthful, pious and trustworthy. These are without doubt the ways of the Prophets.”



The king further added that he knew that a Prophet was about to appear but he never thought he would emerge from Arabia. He (Hirqil) further said:

“If your statements are true, he would conquer this country as well where I am reigning today. I long to be with him and wash his feet.”

After 6th AH, many other important chiefs embraced Islam. They first heard about Islam. They inquired about it and accepted the religion of Islam when they were satisfied and convinced about its truthfulness. The following is a list of these various important persons:

7th year of *Hijrah*

1. Thamamah, the ruler of Najd embraced Islam in 7 AH.
2. Jablah, the king of Ghassân also embraced Islam in 7 AH.
3. Farwah bin ‘Amr Khuzâ‘i. He was sent as governor of Syria by Hirqil. When the king heard that Farwah had accepted Islam (in 7 AH), he called

him and asked him to give up his new faith, but he did not yield to his order. The king then sent him to jail. Despite this he remained firm in his belief. He was then sent to the gallows. In spite of this confinement and his suffering he thanked Allâh that he was dying for the cause of Islam.

4. Khâlid bin Walid.
5. ‘Uthmân bin Abu Talhah.
6. Amr bin ‘Aas was a famous chief of Makkah. He came to Al-Madinah and embraced Islam in 7 AH.
7. ‘Ikrimah, the son of Abu Jahl, who was the great enemy of Islam, embraced Islam in 7 AH.
8. ‘Adi was an important man of his area. He was the son of the great Hâtim Tâ’i. He was brave. He accepted Islam in 9 AH.
9. Ukaidir, the ruler of Daumat-al-Jandal, embraced Islam in 9 AH.



10. Dhial-Kala‘ was the ruler of Ta’if, and a portion of the Yemen and Himyar Tribes. He was worshipped as a god. When he became a Muslim, he left his kingdom and lived unknown. He accepted this religion in 9 AH.

The Tribes embrace Islam

Besides kings and rulers, great tribes of Arabia also accepted Islam out of love and admiration and came to Al-Madinah from afar to pay respects to the Prophet ﷺ. The details are worth studying in the book titled ‘*Rahmatul-lil-‘Alameen.*’

8th year of Hijrah

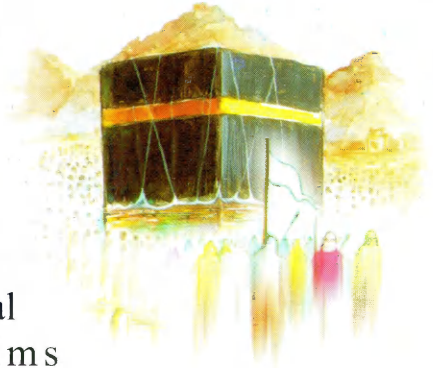
1. Makkah, the city from which the Prophet ﷺ was forced by the polytheists to emigrate, and where poor Muslims found it difficult to stay without fear and where it was dangerous to discuss Islam, was conquered this year. The Ka‘bah was cleared of 360 idols. Since that time it has been used for the worship of one

God, the purpose for which it was built thousands of years ago.

2. The Battle of Hunain was also fought this year.

9th year of *Hijrah*

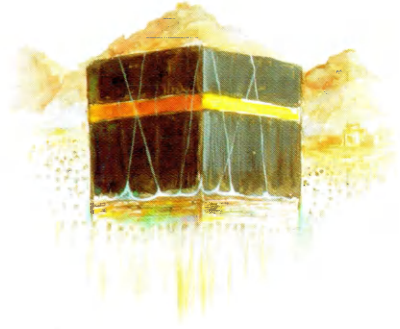
1. This year *Hajj* was made obligatory upon the Muslims. Abu Bakr was made the leader of the pilgrims and several hundred Muslims performed *Hajj*.
2. By the order of Prophet Muhammad ﷺ, 'Ali ibn Abi Tâlib ؑ made the declaration that in the future no polytheist would enter Makkah, no male or female would go undressed round the Ka'bah, and the promises with those who had broken pledges would not be respected.
3. The Battle of Tabuk was also held this year.





10th year of Hijrah

The Prophet ﷺ performed the *Hajj*. In this pilgrimage, one hundred and forty four thousand Muslims participated. On this occasion, the



Prophet ﷺ explained all the principles of Islam. He abolished the rituals and polytheism of the early Period of Ignorance. He bade farewell to the community of his followers.

11th year of Hijrah

The Prophet ﷺ conveyed the Message of Allâh to all of mankind for 23 years and 5 days and showed the right path of Allâh. He passed away from this mundane world at the age of 63 years and 5 days, on the 12th of Rabi-ul-Awwal, on Monday.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“We are for Allâh and undoubtedly we all return to Him.”

Address to the People

One month before his death, the Prophet ﷺ called all the Muslims to assemble and he addressed them:

“May Allâh protect you and keep you in peace and tranquillity. May he help you and raise your status, keep you under His Protection, save you from corruption and secure your religion for you!

I encourage you to be pious honest and fearful of Allâh. I hand you over to Allâh. I now make you my representatives on the earth. I advise you to fear Allâh’s punishment..

I hope that the people realise this. You should make sure that willful disobedience, pride and haughtiness do not spread among people and areas. The Hereafter is for those who are not proud and vain. The Hereafter is good for those who are pious. I do foresee that you will be masters of great kingdoms. I do not think that you will turn infidels but I fear lest you might perish like other nations



of the world if you fall into worldliness and wickedness.”

Some days before his departure from this world, he again called the Muslims and gave certain instructions about the *Ansâr* (helpers) and *Muhâjireen* (emigrants).

He then asked people to demand if he owed any debt to anyone. One person stood up and said that he paid three dirhams to a poor man at his direction but these were not returned to him. The Prophet ﷺ paid him instantly.

Then he fervently prayed to Allâh for the good of many people.

During his ailment, he also asked people to behave sincerely and humanely with male and female slaves, give them proper and adequate food and clothes, and treat them gently.

During the agonies of death, he uttered: “Prayer, prayer (*Salât*), and the slave women’s rights.”

The last word that he said while looking towards the sky was this, “Allâh is the Greatest Friend.”

His Family

Uncles: The Prophet ﷺ had nine uncles; only two of them Hamzah [1] and ‘Abbâs ﷺ embraced Islam. Abu Tâlib [2] was devoted to the Prophet ﷺ and was his supporter, but he did not accept Islam.

Aunts: He had six (paternal) aunts among whom Safiyah [3] ﷺ accepted Islam.

Wives: They were given the title of *Umm-ul-Mu'mineen* (the Mother of the believers). They are listed here:

1. *Umm-ul-Mu'mineen Khadija* ﷺ

She was the first wife of the Prophet. She was very impressed by the Prophet's honesty. She proposed to marry him.

Except Ibrâhim, Khadija was the mother of all of his children. Khadija was a very loyal wife. The Prophet ﷺ often recalled her loyalty and friendliness even after her death.

[1] His surnames were *Asad-ullâh wa Rasulihi* (the Lion of Allâh and His Messenger) and *Sayed-ush-Shuhada* (the Chief of Martyrs).

[2] Ali's father.

[3] The mother of Zubair bin Al-Awwâm.



2. *Umm-ul-Mu'mineen Saudah* ﷺ

She embraced Islam along with her husband, Sakrân. Her mother also accepted Islam. All three of them emigrated to Habasha (Abyssinia) where her husband died. The Prophet ﷺ married Saudah in the 10th year of his Prophethood, after the death of Khadijatul-Kubra.

3. *Umm-ul-Mu'mineen 'Aishah* ﷺ

She was the daughter of Abu Bakr as-Siddiq ؓ. Abu Bakr helped the Prophet ﷺ with all his might and means in such a way that the Prophet ﷺ used to say that he had repaid all, but only Allâh would repay for the services rendered by Abu Bakr to him. By the order of Allâh, the Prophet ﷺ married his daughter. The marriage took place at Makkah while the consummation of the marriage took place in Al-Madinah Al-Munawwarah in 2 AH. She was learned enough to solve the intricate problems of the Companions of the Prophet ﷺ who sought her help. Two thousand two hundred and ten *Ahadith* were related by her.

4. *Umm-ul-Mu'mineen Hafsah* ﷺ

She was the daughter of Umar Fârooq رضي الله عنه. She had emigrated to Habasha with her first husband and then to Al-Madinah. Her husband was wounded in the battle of Uhud, which led to his death. The Prophet ﷺ married Hafsah in 3 AH. She was greatly religious minded and a devoted lady.

5. *Umm-ul-Mu'mineen Zainab* ﷺ **bint Khuzaimah**

She was first married to Tufail bin Hârith and then to 'Ubaidah bin Hârith. They were both the Prophet's own cousins. Then she was married to 'Abdullah bin Jahsh who was also the Prophet's cousin. He was martyred in the battle of Uhud. The Prophet ﷺ married her in 4 AH. She lived for only three months after the marriage. She helped the poor and destitute so much that she was generally known as *Umm-ul-Masâkin* (the mother of the poor and deserving).

6. *Umm-ul-Mu'mineen Umm Salamah* ﷺ

She was first married to Abu Salamah 'Abd bin Al-Asad who was Prophet's cousin and

foster brother. She emigrated to Habasha with her husband and then to Al-Madinah. During the journey from Makkah to Al-Madinah she travelled alone. Abu Salamah was wounded in the battle of Uhud, which led to his death. He left four orphans. The Prophet ﷺ pitied them and married her in 4 AH.

7. *Umm-ul-Mu'mineen Zainab bint Jahsh* ﷺ

She was the cousin (the daughter of the paternal aunt) of the Prophet ﷺ. The Prophet ﷺ, through his efforts, got her married to Zaid ؓ who was a freed slave. But she could not get along well with her husband and he divorced her, although the Prophet ﷺ tried to persuade him not to do so. After painful trouble, she was favoured by Allâh as she entered into marriage with the Prophet ﷺ in 5 AH.

8. *Umm-ul-Mu'mineen Juwairiyah* ﷺ

She was made a prisoner in a battle and she came under the custody of Thâbit bin Qais as his booty. She was twenty years old. A

price was fixed for her and she could be free if the fixed price was paid. So she came to the Prophet ﷺ for some donation. She also declared that she had embraced Islam. The Prophet ﷺ paid the whole amount and she was then liberated. The Prophet ﷺ expressed his desire to marry her in order to avoid payments for other prisoners. When the army came to know that the prisoner was now a relative of the Prophet ﷺ, all the prisoners were released. By this gesture the Prophet ﷺ saved more than a hundred people from becoming slaves and attendants. The marriage took place in 6 AH.

9. *Umm-ul-Mu'mineen* Umm Habibah

She was the daughter of Abu Sufyân ؓ. She embraced Islam when her father was fighting against the Prophet ﷺ. She faced many troubles for the cause of Islam. Then she emigrated to Habasha with her husband where her husband renounced his Faith and the devoted lady, who had left her parents, family, tribe and house for the sake of

Islam, was left all alone. In this strange land, the support she had enjoyed from her husband was denied to her because of his change of Faith. The Prophet ﷺ married her in 7 AH due to her bravery and her deplorable plight. The ceremony was performed in Habasha (Abyssinia) so that her ordeal might come to an end soon.

10. *Umm-ul-Mu'mineen Safiyyah* ﷺ

She was the daughter of Huyai bin Akhtab bin Shu'bah, who was the grand child of Prophet Harûn عليه السلام. Her mother's name was Barraah bint Samwal. She was twice married earlier. She was from a noble descent from the Jewish tribes of Banu Quraidhah and Banu Nadir. She was captured in the battle of Khaibar. The Prophet ﷺ manumitted her and married her in Jumada-al-Ukhra, 7th AH. She was 17 years of age at the time of the marriage.

One day, the Prophet ﷺ noticed that she was weeping. Upon asking her why, she told the Prophet ﷺ that she had heard that

Hafsah رضي الله عنها, the wife of the Prophet ﷺ, considered her inferior because she was a descendant of the Jews. The Prophet told Safiyyah that she should have told Hafsah that as her father is Prophet Harûn عليه السلام, her uncle is Prophet Musa عليه السلام, and her husband is Prophet Muhammad ﷺ, so how can she be inferior to her.

Safiyyah رضي الله عنها died in the month of Ramadan, 50 A H.

11. *Umm-ul-Mu'mineen Maimunah* رضي الله عنها

She had been previously married twice. One of her sisters was married to 'Abbâs, one to Hamzah, one to Ja'far Tayyâr and another was the mother of Khâlid bin Walid. The Prophet's uncle 'Abbâs talked about her and he married her at the request of his uncle in 7 AH.

All these marriages were performed before the revelation of the verse that restricts marriage beyond four wives, and this has



been permitted only on the condition that justice and equality be done to all the wives.

Sons of the Prophet: Qâsim [4], ‘Abdullâh [5] and Ibrâhim were his sons. They All died in their childhood.



[4] The patronymic name (*Kunniyah*) of the Prophet ﷺ is Abul-Qasim, after him.

[5] His surnames are Tayyab and Tâhir.

Daughters of the Prophet ﷺ: He had four daughters:

- (1) Zainab, whose husband was Abul-‘Aas bin Rabi‘.
- (2) Ruqaiyyah. Her husband was Uthmân bin ‘Affân. [6]
- (3) Umm Kulthum, who was also married to Uthmân bin ‘Affân. (Umm Kulthum was married to him after the death of Ruqaiyyah).
- (4) Fâtimah, [7] whose husband was ‘Ali bin Abi Tâlib. Hasan and Husain [8] were her sons.

Slaves of Prophet ﷺ: He had twelve slaves but they were all set free. The women slaves

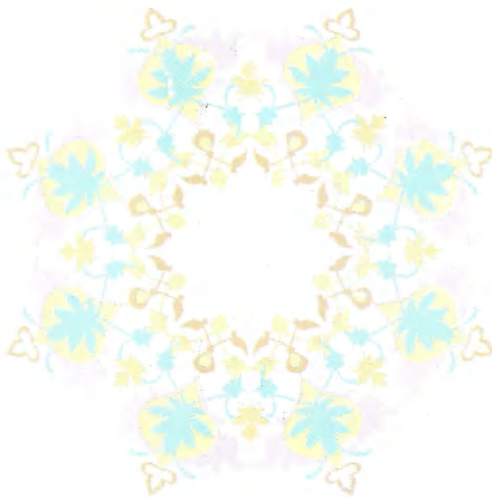
[6] Uthmân is called *Dhun-Nurain* (of two lights) as the Prophet’s two daughters were married to him.

[7] Her surname was Batul, Zahra was standard and her title was *Sayedat-un-Nisa*. She is superior to her sisters as she alone survived the Prophet.

[8] The former was born in the middle of Ramadân, 3 AH and the latter in Sha’bân, 4 AH.



were three. Umm Aiman was one of them. She had been the Prophet's nursemaid when he was a child. The Prophet ﷺ respected her very much.





Attributes and Manners of the Prophet ﷺ

The Prophet ﷺ used to say that he was sent as a Prophet to the world to present an ideal of good deeds and good character.

Someone asked ‘Aishah رضي الله عنها about the Prophet’s manners. She said that his manners were the manners prescribed by the Qur’ân. She later clarified that a tree is recognized by the taste of its fruits. Similarly, a man is known by his manners and knowledge. From the Qur’ân you can learn about the nature and manners of the Prophet ﷺ. The Noble Qur’ân has called him *Rahmatul-lil-‘Alameen* (the mercy for the worlds), and the history of the times reveals that he was truly a symbol of Divine mercy. The character of the Prophet ﷺ was once described in the following words:

He is the epitome of good manners. He gives good tidings to the believers and warnings to disbelievers. He gives shelter to strangers. He is the slave of Allâh and is His Messenger. He leaves everything to

Him. He is gentle in manners and talks. His voice is never shrill. Evils done to him are not retaliated. He is busy in modifying and elevating the lives of the people and levelling the path of religion. He has a task to preach and establish the Oneness of Allâh. His teachings give insight and develop understanding, and the ignorant is made aware of the realities of life and the world. He is adorned with all the good qualities and manners. He is a man of good deeds and virtues. His conscience is pure, and clean and symbolic of piety. His words are full of wisdom. Truthfulness and friendliness are his nature. He is forgiving and grateful. Justice is his trademark. Truthfulness is his path and guidance is his leader. His religion is Islam and his name is Ahmad.

He guides where darkness is spread; he instructs where ignorance prevails. He uplifts those who are shameful and encourages those who are depressed and





unknown in the society. He works to bring richness and plenty where scarcity and want reign. It was by virtue of his presence that Allâh's Grace had brought about unity and love in place of dissensions and strifes. Through him Allah created affections and fellowship in hearts that were driven apart, and united into a single bond diverse clans and tribes with opposing interests. His *Ummah* (community) is the best *Ummah*. By him, the people are led to right directions. This is his prime task, which he performs intelligently.

His Patience and Fortitude

1. The inhabitants of Tâ'if once stoned and wounded the Prophet ﷺ and he fell unconscious. Angels wanted to destroy the village if they were permitted to, but the Prophet ﷺ prevented them from doing so. He hoped that their descendants would embrace Islam if they did not.
2. He owed a debt, but the day for the payment had not come. The Jew caught hold of the collar of the Prophet ﷺ and

asked for payment of his loan. Upon this, ‘Umar Fârooq ﷺ got infuriated and wanted to kill him. The Prophet ﷺ intervened and advised him to tell him (the Prophet) to repay in a kind manner. He did so, to teach him (the Jew) to demand his due in a good manner. The Prophet ﷺ then smilingly told the Jew that the appointed day had not come yet.

3. A bedouin once pulled the shirt of the Prophet ﷺ from behind. His neck became red from the force of the man’s pulling. When he turned towards him, the poor man asked for help as he was poor and deserving. The Prophet ﷺ ordered a camel load of barley and dates to be given to him.

Respect and Courtesy

1. He never stretched his legs while sitting among people.
2. He did not allow people to stand to pay respects.
3. Whenever a person held his hands, (for





a handshake) he never tried to remove them.

4. He never interrupted anybody while they were speaking.
5. While riding, he did not allow anyone to follow him on foot. He either gave him a lift or asked him to return. Abu Hurairah says: One day the Prophet ﷺ was riding on a mule without a saddle. I met him and he asked me to ride. Catching hold of the Prophet ﷺ I tried to sit behind him in vain. I pulled him down in my efforts to mount. The Prophet ﷺ again mounted on the animal's back and asked me to ride. I again failed and knocked him off a second time. The Prophet ﷺ asked me to try a third time. I expressed my inability to do so and said: "I do not want to knock you off any more."

Generosity and Munificence

He never rejected the demand of a deserving person. He was always ready to help all. If he had nothing to give, he apologized to the needy persons.



Once a person came and made a demand. The Prophet ﷺ said that he was not in a position to help him. He directed him to go to the market and borrow on his behalf. ‘Umar Fârooq ؓ said that Allâh did not give him such trying moments. The Prophet ﷺ kept silent. Another man in his company said that it is delightful to donate in the Name of Allâh. The Prophet ﷺ was greatly pleased with his statement.

Modesty and Bashfulness

Abu Sa‘id Khudri ؓ says that the Prophet ﷺ was more modest and bashful than a girl who wears the veil.

1. He bore hardship while performing his tasks, but did not ask for other’s help because of his modest behaviour.
2. If he noticed a person doing a dishonorable deed, he addressed no comments directly to him but prevented people in general terms from doing such deeds.



Virtuous Deeds

1. He used to observe voluntary prayer unnoticed and unknown so that his followers might not undergo the difficulty of heavy prayers.
2. He chose the easy path in all matters.
3. He did not permit backbiting. He never wanted to nurture hatred and prejudice against any person.
4. He gave speeches sparingly so that people would not become bored with him.
5. Many times he prayed the whole night for the good of his people (*Ummah*) and wept bitterly.

Kindness

1. The Prophet ﷺ used to say that the believers are his friends, but all men deserved his grace of attention.
2. A woman was taken prisoner in a battle and was brought to the Prophet ﷺ. She told him that she was the daughter of his nursemaid. The Prophet ﷺ removed his cloth sheet from himself and spread it out for her to sit on.

3. The Makkans put hardships and obstacles in the way of the Prophet ﷺ and his followers and forced them to leave Makkah. Numerous Muslims were killed because they worshipped Allâh. When Makkah was taken over by the Muslims, the Prophet ﷺ addressed them and pardoned all their crimes.

Justice and Moderation

1. In a dispute between two persons, the Prophet ﷺ mediated and he was kind and merciful in cases where he was a party.
2. A Makkan woman named Fâtimah committed a theft. The people brought Usâmah bin Zaid, who was dear to the Prophet ﷺ, to intercede on her behalf. He told them that no intercession was valid for Divine punishments. He further said that his daughter Fâtimah would have received the same punishment if she had committed this crime.





3. The Prophet liked moderation. His words are well-known: ‘moderation is virtue.

Truthfulness and Trust

1. The truthfulness and trustworthiness of the Prophet ﷺ were admitted to even by his bitter critics.
2. He was well-known to his countrymen for his truthfulness and trustworthiness, even when he was a youth.
3. One day Abu Jahl said to the Prophet ﷺ: “I don’t think that you are a liar, but I am not interested in your religion.”
4. The night the Prophet ﷺ left his house for Al-Madinah, the enemies had made arrangements for his assassination. But he allowed his dear cousin ‘Ali to stay at his house that night and he left for Madinah after paying off all the deposits kept with him as a trustee.

Purity and Chastity

1. The Prophet ﷺ said that storytelling was popular in Makkah. He was also fond of listening to stories. Once, when he was ten years old, He departed from his home for this purpose. On the way he sat down to take rest and fell asleep. He woke up when the sun had risen.
2. On another occasion, a similar incident took place when he was still a youth. There was a marriage function somewhere. Women were singing and playing on drums. He set out to watch the function. On the way he stopped and slept till it was morning.

He says that he never even thought of any evil activity except the above mentioned acts.

Devotion

1. The Prophet ﷺ prayed that he would remain hungry one day and fed the next day, so that he could pray with all his might in the state of hunger and express his thanks to Allâh when satisfied.





2. 'Aishah رضي الله عنها says that the members of the Prophet's family lived on dates and water for a month or two and the oven remained cold during that period.
3. 'Aishah رضي الله عنها says that the bed of the Prophet ﷺ at her house was filled with leafy stalks of palms.
4. Hafsa رضي الله عنها says that in her house the Prophet's bed was made of sack cloth. It was folded twice and spread out. Once it was made fourfold. Upon this the Prophet ﷺ forbade her to do so, as it became soft.
5. Ibn 'Auf رضي الله عنه says that during his life, the Prophet ﷺ did not eat loaves of bread made of barley flour.
6. The last night the Prophet ﷺ spent in this world, he borrowed oil for the lamp on credit from a neighbour.
7. After the Prophet's death, it was found that his armour was lying in a Jew's house. It was being held as collateral for a loan of food grains.



8. The Prophet ﷺ directed the members of his family to devotion and prayer to Allâh, just as he used to do. His daughter, Fâtimah showed her hands which had boils on them as a result of grinding flour and burns caused by the hot oven. She asked the Prophet for a maid-servant. Upon this, the Prophet ﷺ told her to pray to Allâh and ignore the sufferings of the world.
9. The Prophet ﷺ prayed to Allâh to give his people as much as they needed to keep their body and soul together.
10. These forms of devotion were voluntary. There was no compulsion for them.

Prayers

1. He stood in voluntary prayers so long that his feet would swell. His Companions wondered why the Prophet ﷺ should suffer such troubles, as he was innocent and pure. Upon this he asked why he should not offer his thanks to Allâh for His mercy and kindness.





2. He would stay in prostration for such a long time that he was taken to be dead by the people close to him.
3. During supplications/his chest would make noise like a boiling pot (due to crying).
4. When he read the Qur'anic verses of blessings he would supplicate Allah for them and after reading the verses of affliction he trembled.
5. He fasted regularly for several days, but forbade others to observe those fasts.

General Behaviour

1. The Prophet ﷺ used to meet everyone cheerfully.
2. He brought up orphans and helped widows.
3. He loved the poor and needy persons and used to sit with them.
4. He would sit on the bare ground without making any distinction for himself.



5. He used to care for the slaves and attendants in their ailments.
6. If a Muslim died in debt, his loan was paid from the treasury and then he was buried.
7. If a sincere person breathed his last, he participated in the funeral rites.
8. Hypocrites displayed rudeness in his presence and supported his enemies, but the Prophet ﷺ never took revenge against them.
9. Once he was with some people who were slaughtering a goat. One person was ready to slaughter and clean, another was prepared to cut the meat into pieces and a third man was willing to cook it. The Prophet ﷺ then decided to bring logs of wood. But they all requested him not to trouble himself, but he said that he did not want to remain idle.

Compassion and Forgiving

1. Hamzah bin ‘Abdul-Muttalib ﷺ, the dear uncle of the Prophet ﷺ, was treacherously slain by Wahshi, a slave



of Abu Sufyân's wife, Hind. He mutilated Hamzah's nose and ears. The liver of the martyred Hamzah was carved out and chewed on the battlefield. Despite this, the Prophet ﷺ forgave him when he asked for forgiveness.

2. Habbâr struck Zainab ؓ, the eldest daughter of the Prophet ﷺ, with a spear, causing her to fall from a camel. After this fall, she aborted her baby and she died from it. Yet, the Prophet pardoned him when he asked for it.
3. Once the Prophet ﷺ was sleeping under a tree and his sword was hanging on the branch of the tree. One of his enemies came and took the sword and rudely awakened the Prophet ﷺ. He asked the Prophet who would save him. The Prophet ﷺ instantly replied that Allâh would take care of him. He (the enemy) fell down unconscious and his sword dropped from his hand. The Prophet ﷺ picked up the sword and asked him who could save him. The man was astounded. He then asked the man to go, as he did not seek revenge.



4. The Prophet ﷺ abolished the issues that were the causes of battles during the early years of Ignorance (*Jâhiliyyah*). He also cancelled the claims for compensation for murder done to his family. Loans given by his uncle were also remitted by him.





The Prophet's Teachings

There is a large collection of the Prophet's ideas, thoughts, instructions, teachings, beliefs, morals, manners and principles. The greatness and glory of Islam rests upon these ideals. Only a portion of them are listed here.

Purity of Self

1. Wise is he who regards himself small, and performs deeds that are useful after death; foolish is he who is controlled by his desires and expectant of Allâh's grace and mercy.
2. The strong man is he who controls himself, not the one who throws down his adversary.
3. Contentment is a treasure that is never empty.
4. To give up the unimportant is highly religious.



5. Advice is a trust and wrong instruction is a breach of trust.
6. To give up evil or wickedness is also a charity.
7. Modesty is a branch of faith.
8. Health and comforts are blessings not available to all.
9. Moderation in spending is equal to half of one's income. (Spending with sense is as good as half of one's income.)
10. Careful thinking is wisdom.
11. The one who keeps promises is righteous.
12. Wisdom is the greatest wealth.
13. Good speech is the charm of man.
14. Ignorance is the greatest limitation.
15. One who is trustworthy is righteous.
16. Love is not as effective as good manners.



17. Humility elevates one's position.
18. Alms-giving does not lead to decrease of wealth.
19. Don't mock at your brother or you might meet the same situation.
20. Bad manners spoil good qualities as vinegar spoils honey.

Obedience to Parents

1. Allâh is pleased when the father is pleased. Allâh is displeased when the father is displeased.
2. Of all the deeds performed, offering of prayers on time is the best, and then the second in importance is obedience to parents.
3. The greatest sins are polytheism, disobedience to parents, giving false evidences and telling lies.

Behaviour with Relatives

(kinship) is derived from (The Most Beneficent). The man who maintains the bonds of kinship is close to



Allâh and one who severs relations with his kin is forsaken by Allâh.

Bringing up of Daughters

1. One who trains and educates three or two daughters or sisters, out of fear of Allâh, will go to Paradise (even if the number is one).
2. Bringing up of daughters is a test; one who passes the test will be safe from Hell.

Bringing up of Orphans

One who brings up orphans will be with me (the Prophet ﷺ) like the two fingers of a hand (in the hereafter).

Obedience to Rulers

1. The ruler should be obeyed on the earth.
2. Even if a slave happens to become your ruler, you must obey him.
3. Kingdom is lost not through disbelief, but through tyranny.

Kindness

One who is not merciful and kind cannot expect mercy upon himself.

Evils of Begging

1. One who begs is collecting fire (of Hell) for himself, whether it is small or great.
2. The worst person is he who begs in the Name of Allâh and still gets nothing. Don't beg from men for Allâh's sake. It is better to demand from Allâh Himself.

Cooperation

1. Those who are not kind to the young and do not respect the elders, do not belong to us.
2. Be kind to people on the earth and Allâh will be Merciful in heaven.
3. A true Muslim is like a mirror for others. Point out weakness in your brother if you find it in him.
4. In friendliness and sympathy the



Muslims are like a building in which the bricks strengthen one another.

5. To meet cheerfully, to talk about virtues, to prevent people from vices and villainy, to show the right path to those who have lost the way, to lead weak-sighted persons on the way, to remove thorns, stones, and bones from paths and to draw water from wells for others, are all deeds of virtue.
6. To greet and feed the poor, and to say prayers alone at night are the good signs of Islam.
7. Only courteous men will be close and dear to me on the Day of Judgement. I shall be disgusted and distant from those who are not well-behaved. I am also sick of those who talk nonsense, discuss things irresponsibly and are proud.
8. To live comfortably is not arrogance. Arrogance is to despise the people and to reject the truth.

9. Love all; in it is half of wisdom.
10. Don't behave well only when others behave well and do mischief if others do mischief. Instead, try to behave well with those who behave well with you and do not create mischief if they do likewise.

The Greatness of Learning

1. One who seeks knowledge finds the road to Paradise easier.
2. Knowledge is obligatory upon every Muslim.
3. Quest for learning is atonement for past sins.
4. A taste for research is half of learning.
5. Learning is greater than devotion and optional prayer in importance.
6. Knowledge and wisdom are your lost treasures; seek them wherever they are.
7. He who conceals his knowledge will be chained with fire.



8. Nothing in the world is better than the collecting of knowledge and patience.

Treatment of Slaves, Women Servants and Attendants

1. Slaves and women slaves are like your brothers and sisters. Allâh has kept them under your supervision. Equal treatment is to be given to them in food and clothing. They should not be asked to bear more than their strength and capacity. In difficult tasks they should be given assistance and support.
2. To liberate slaves or women slaves is to get liberated from Hell.
3. A person asked the Prophet ﷺ how many times an attendant should be pardoned. He said that this should be allowed seventy times in a day.

