



**MANIFESTATIONS OF**  
**MERCY**  
**AND**  
**BLESSING**  
**IN THE BIOGRAPHY OF THE**  
**HOLY MESSENGER (PBUH)**

---

**Shaikh Dr. Abdullah Ahmad Alyousif**



**Manifestations of**

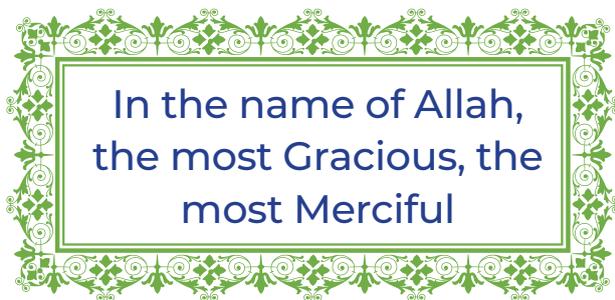
**Mercy**

**and**

**Blessing**

**in the Biography of the Holy  
Messenger (PBUH)**

**Shaikh Dr. Abdullah Ahmad Alyousif**



In the name of Allah,  
the most Gracious, the  
most Merciful

**All rights are preserved**  
**First edition**  
**1443-2022**



**Manifestations of  
Mercy  
and  
Blessing  
in the Biography of the Holy  
Messenger (PBUH)**

**Shaikh Dr. Abdullah Ahmad Alyousif**





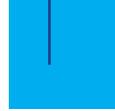
In the name of Allah, the most  
Gracious, the most Merciful

﴿And We have sent you (O Mohammad  
(PBUH) not but as a mercy for the Alamin  
(mankind, jinn and all that exists)﴾

Surat Alambia'a: verse 107







## Introduction

Praised to be Allah, the Lord of the worlds and piece be upon the most honorable among the prophets and messengers Mohammad and his pure immediate family, and his elite companions:

There are two distinguished attributes in the personality of the Messenger of Allah (PBUH). One is mercy and the other is blessing. The Prophet (PBUH) bestowed his mercy, blessing, compassion, empathy, and clemency lavishly upon every life: humans, animals, and even upon plants.

The Messenger of Allah (PBUH) was merciful to every human he met, lived, sat with, or accompanied from varying classes and segments: freemen or slaves, elderly,

children, men, women, the poor, the weak and the helpless.

In the first chapter of this book, we address the manifestations of the Prophet's (PBUH) mercy in his life. Mercy is one of his essential attributes, significant characteristics, and distinctive qualities. He reflected the value of mercy in every aspect of his life, in his words and actions. He is, in fact, the mercy sent for all creatures **“And We have sent you (O Mohammad (PBUH) not but as a mercy for the Alamin (mankind, jinn and all that exists”**.

We are today in urgent need to bring about this attribute in every aspect of our personal and public life. Let us be merciful to each other and treat each other with mercy, compassion, empathy, and clemency and steer clear of cruelty and mistakes that ruin our family life, sabotage our public social relationships, destroy human communities, and lead to corruption in the ethical and value system without which a society fails to remain upright.

Every person following the example of the Messenger of Allah (PBUH) must be committed to the values of mercy, compassion, clemency, and empathy with every soul the same way the Messenger of Allah bestowed his mercy upon

every creature around him as the ideal role model to every Muslim.

The other attribute which is discussed in the second chapter is blessing in the personality of the Messenger of Allah (PBUH). One of his illustrious qualities is his blessing and good upon this Ummah, in fact, he is the greatest and most significant blessing to all mankind.

In this brief study, we have listed a set of testimonies, examples, and stories from the holy Prophetic biography, demonstrating the blessing and mercy of the Messenger of Allah (PBUH) and the importance of following his path and displaying such values and morals.

To conclude, I earnestly pray to Allah to accept this book as a good deed in my scale and benefit me in my afterlife. Allah says, **“The Day whereon neither wealth nor sons will avail, except for him who comes to Allah with a pure heart”**. He may be praised and blessed. He is the one to pray to, the highest desire, spring of mercy and grants.

**Allah is the one sought for help**

**Abdullah Ahmad Alyousif**

**AlHela – Qatif**

**Tuesday, 15 Moharram 1440 AH**

**25 Sep. 2018**



*First*  
**Chapter 1**

**Manifestations of Mercy in  
the Biography of the Holy  
Messenger (PBUH)**





## The Attribute of Mercy

Mercy is one of the Messenger of Allah's traits, a notable characteristic, and a distinctive quality. He (PBUH) truly reflected the value of mercy in every aspect of his life, in his words and actions. Verily, he is the mercy sent for all creatures **“And We have sent you (O Mohammad (PBUH) not but as a mercy for the Alamin (mankind, jinn and all that exists”** <sup>(1)</sup>.

The Holy Messenger of Allah (PBUH) described himself with mercy in his saying, “I am but a bestowed mercy.”<sup>(2)</sup>.

The word mercy in the Arab language

---

(1) Surat Alanbbia, verse 107.

(2) Behar Alanwar, Alalamah Almajlisi, Ahl alBayt Establishment, Beirut, Lebanon, fourth edition 1409H- 1989, ch.16, P 115.

connotes clemency, forgiveness, compassion, pardon, and empathy. Therefore, Mercy is the root of good deeds, center of values, and spring of virtues.

The Prophet (PBUH) bestowed his mercy, compassion, and empathy upon every creature: humans, animals, and even upon plants.

The Messenger of Allah (PBUH) was merciful to every human he met, lived, sat with, or accompanied from varying classes and segments: freemen or slaves, elderly, children, men, women, the poor, the weak and the helpless.



## Testimonies from the Prophetic Biography

Testimonies and examples mentioned in biographical and historical books which display the mercy of the Messenger of Allah (PBUH) are abundant. We are pointing out some of which in the following:

### **1. Mercy to Whom Did Him Wrong**

One of the outstanding humane attitudes recorded in history for us is the Prophet's magnanimity to people of Makkah who made him suffer different kinds of harm and oppression. Despite all that, when Muslims, led by him, succeeded in conquering Makkah and achieved victory against their enemy,

the Messenger of humanity (PBUH) forgave all Makkah's people even those who attempted to murder him or murdered his dearest companions and household.

When the Messenger of Allah (PBUH) conquered Makkah, he said to its people:

“What do you think I will do to you?”

They said, “You will do good. You are a noble brother, a son of a noble brother.”

He replied, “Go. For you all free!”<sup>(1)</sup>

When the Messenger of Allah (PBUH) entered Makkah, he placed Sa'd ibn Ubadah in command of Ansar and gave him the flag. Abu Sufyan went complaining to the Messenger of Allah (PBUH); he approached him, took his riding camel and kissed it and said, “May my father and mother be sacrificed for you, have you not heard what Sa'd says? He says:

“Today is the day of war, sanctuary is no more.”

Hence, the Prophet (PBUH) said to Ali: Go after him and take the flag. Take command and

---

(1) The Prophetic Biography, Ibn Hisham: Abu Mohammad Abdul Almalik bin Hisham Al-M'aafri, Modern Library, Beirut, Lebanon, published 2002-1423. Number of the edition not mentioned, Ch.4, P 47.

enter with mercy. Ali (PBUH) therefore took it and entered as the Prophet (PBUH) ordered while reciting, "Today is the day of mercy."<sup>(1)</sup>

## **2. Mercy towards the Poor and the Weak:**

The Mercy of Messenger of Allah (PBUH) is clearly portrayed in his noble and compassionate treatment with the poor and the weak despite the impoliteness and rudeness of some to him. They used to speak to the Messenger of Allah (PBUH) with the crudest manner and treat him with disrespect and disregard to his position as the Messenger of Allah (PBUH). Some incidents of which are:

Qutb Al-din Alrawandi narrated that: A Bedouin came and said, "O Messenger of Allah, give me this and that. After all, you are not giving me from your father and mother's money." The man spoke rudely.

He (PBUH) replied, "It is as you say. Repeat it to me, Bedouin. It is true I do not give you from either my money or my parents'. Then he fulfilled his need."<sup>(2)</sup>.

---

(1) Behar Alanwar, Alalamah Almajlisi, Ch. 21, P 105.

(2) Makarim Alakhilak Alnabi Wa Ala'emmah, Al-Rawandi: Qutub Aldeen Abi Alhassan Saeed Bin Hebat Allah (died 573H), The Library of Al-Abbas Holy Shrine, Karbala, Iraq, published 1430H- 2009, P 73.

Another incident: A Bedouin came to the Prophet (PBUH) asking for something. Thereupon, he gave him and said: I have fulfilled your need. The Bedouin replied: No. And you were not generous enough! This angered the present Muslims and they wanted to attack him, but the Messenger gestured them to stop.

The man then left and went into his house. The Messenger (PBUH) send him more money and said: Have I fulfilled your need yet?

He said: yes. May Allah reward you with good family and people.

The Prophet (PBUH) said to him: you said what you said and therefore my companions are still angry. If you would like, say in front of them what you said in front of me to lift what is in their hearts against you.

He said: yes. When it was tomorrow or evening, he came, and (PBUH) said: this Bedouin had said what he had said, and we gave him more. He thus claims to be content, is that true?

He said: yes. May Allah reward you with good family and people.

The Prophet (PBUH) said: The incident of me

and this Bedouin is like a man whose she-camel fled and people went after it but only infused its aversion. Hence, its owner called upon them: Don't interfere between me and my camel as I am more merciful with it than you are and know it better. So, the man stood in front of its forelegs, picked up some dirt from the ground and brought the camel back till it came around and kneeled down. He then tightened its saddle and mounted its back. If I had not stopped you when the man said what he said, you would have killed him, and he would have gone to Hellfire<sup>(1)</sup>.

This is how the Messenger of Allah (PBUH) was constantly merciful, empathetic, and tolerant to whomever mistreated him amongst Bedouins, the poor, the weak and others. This way the Prophet (PBUH) was able to win even those with cruel hearts to others. Therefore, we should learn from our Prophet (PBUH) to show mercy, compassion, forbearance, and restrain anger even with the those who hurt us or do us wrong.

### **3. Mercy towards Enemies**

The messenger's (PBUH) mercy was not only

---

(1) Alshifa Bit'areef Hukuk Almustafa, Alyahsibi: Alqadi Abi Alfadel Ayad, Dar Alfeker, Beirut, Lebanon, published 1409H, Ch. 1, P 123.

limited to his companions, family, and clan, it extended to even his enemy. It was narrated that when he had his front teeth damaged on the day of the Battle of Uhud, and got a wound on his head, his companions were extremely exasperated and said: you could invoke a curse against them?

He replied: "I was not sent as a curser; I was sent as a caller (to Allah) and a mercy. O Allah guide my people as they do not know."<sup>(1)</sup>.

The Messenger of Allah does not even accept using the means of cursing against disbelievers and polytheists as his purpose is to guide them to the right path not to destroy them. In fact, those who embraced Islam were disbelievers and polytheists before.

Another display of his mercy (PBUH) towards his enemies that he used to exhort his companions to be committed to ethics in war and have mercy and sympathy upon elders, women, and children.

It was narrated by Abu hamza Al-thumali from Abi Abdullah (PBUH) that he said: When the Messenger of Allah wanted to send out a raiding party, he would invite them and sit down with

---

(1) Alshifa Bit'areef Hukuk Almustafa, Alyahsibi: Alqadi Abi Alfadel Ayad, Dar Alfeker, Beirut, Lebanon, published 1409H, Ch. 1, P 105.

them. Then he would say: “March in Allah’s name, trusting in Allah in the way of Allah, and adhering to the religion of Allah’s Apostle. Do not steal from the booty, do not mutilate, and do not act treacherously. Do not kill a decrepit old man, or a young child, or a woman, and do not cut down a tree unless you must. If anyone amongst the lowest Muslims or best looked at a man amongst the polytheists, grant him protection so that he may hear the Word of Allah. If he follows, he is your brother by religion, and if he refuses, escort him to a secure place and seek Allah’s help against him.”<sup>(1)</sup>.

In this holy narration, we can see that the Prophet is emphasizing the important of adhering to the ethics of war, and the prohibition of resorting to unethical means, such as mutilation and murdering elderlies, children, and women. He, in fact, even restrained from cutting down trees except for urgent need.

#### **4. Mercy towards the Wife:**

The Messenger of Allah was known for clemency, mercy, forbearance, and tenderness with all people as well as with his spouses and household. It was

---

(1) Behar Alanwar, Alalamah Almajlisi, Ahl alBayt Establishment, Beirut, Lebanon, fourth edition 1409H- 1989, ch.19, P 177, No.21.

narrated by Anas bin Malik that he said: "I have not seen a man who is more merciful towards his family than the Messenger of Allah (PBUH)."<sup>(1)</sup>.

The history tells us that the holy Messenger (PBUH) had never assaulted any of his wives neither mistreated them despite that some of them did wrong by him, and might have exceeded the limits of respect, politeness, and courtesy. Nevertheless, he forgave and pardoned them, and might even smiled or remained silent.

The Messenger of Allah (PBUH) urged treating members of the family with forbearance. It was narrated from him that he said: "When Allah desires good for a family, He grants them forbearance."<sup>(2)</sup>.

The Messenger of Allah (PBUH) was complaisant towards his wives to avoid disturbing them and seek their satisfaction out of clemency and forbearance that Allah rebuked the Prophet's wives in Surat Altahreem for their inappropriate actions. It was

---

(1) Muslim's Authentic Book, Al-Kushayri Al-Nesabori: Abu Alhassain Muslim Bin Alhajaj Bin Muslim, Modern Library, Beirut, Lebanon, published 1432H2002-, P 884, No.6026, Chapter (His Mercy (PBUH) towards youth and Children).

(2) Kanz Al'omal Fi Sunan Alakwal Wa Alaf'al, Almutaqi Alhindi: Alaa Aldeen Ali Almutaqi Bin Husam Aldeen, Al-Resalah Establishment, Beirut, Lebanon, published 1409H1989-. Number of the edition not mentioned, Ch. 3, P 52, No. 5450.

narrated in Abukhari's authentic book as well as in Muslim's. On the authority of Abi Jareeh that Abi Ata'a claimed: He heard Obaid bin Umair said: he heard Aiysha said: The Prophet used to stay with Zainab bint Jahsh and drink honey at her house. Hafsah and I agreed that if the Prophet came to either of us, she would say: 'I detect the smell of Maghafir (a nasty-smelling gum) on you; have you eaten Maghafir?' He came to one of them and she said that to him. He said: 'No, rather I drank honey at the house of Zainab bint Jahsh, but I will never do it again.'<sup>(1)</sup>.

Then the following verses were revealed: **‘O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving and Most Merciful. Allah has already ordained for you (O men) the absolution from your oaths. And Allah is you Maula (Lord or Master or Protector) and He is the All-Knower, the All-Wise. And (remember) when the Prophet (PBUH)**

---

(1) Al-Bukhari's Authentic Book, Al-Bukhari: Abu Abdullah Mohammad Bin Ismaeel (died 256H), Modern Library, Beirut, Lebanon, published 1424H2003-. P 967, No. 5267, and Muslim's Authentic Book, Modern Library, Beirut, Lebanon, published 1432H2002-, P 544, No. 3678 and NO. 3679.

disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. Aishah). And Allah made it known to him; he informed a part and left a part. Then when he told her (Hafsah) thereof, she said: “Who told you this?” The All-Knower. The Well-Acquainted (Allah) has told me. If you two (wives of the Prophet (PBUH) Aishah and Hafsah) turn in repentance to Allah, (it will be better for you)”<sup>(1)</sup>, addressing ‘Aishah and Hafsah. **“And (remember) when the Prophet (PBUH) disclosed a matter in confidence to one of his wives”** refers to his saying: “No, rather I drank honey.”

This demonstrates that the Prophet (PBUH) restrained from eating honey as to care for his wives’ feelings despite their inappropriate actions with the holy Messenger (PBUH). It was out of forbearance and caring for his wives that the Messenger (PBUH) wanted to treat them well apart from being wrong with the Prophet. It is clearly stated in Surat Altahreem.

## **5. Mercy towards Children:**

A child’s need for love, compassion, and affection from his/ her parents is equal to that

---

(1) Surat Altahreem, verses 4-1.

for eating and drinking. The emotional nutrition (love, compassion, and affection) is highly essential to build a healthy, stable, and calm character. A child who receives love, compassion, and affection experiences psychological comfort and personal wholeness while a child who is deprived of love and affection develops severe psychological problems.

Therefore, the Messenger of Allah (PBUH) said: "Love your children and show them mercy."<sup>(1)</sup>. Moreover, he (PBUH) said: "Anyone who kisses his child, Allah shall write for him a good deed and who makes him/her happy, Allah shall make him happy on the Day of Judgement."<sup>(2)</sup>.

it was narrated that when the Messenger of Allah (PBUH) kissed Alhassan and Alhussain (PBUT), Al-Aqra' bin Habis said: I have ten children and I have not kissed one of them.

The Messenger of Allah replied: What can I do If Allah has taken away mercy from you!<sup>(3)</sup>.

it was further narrated: the Messenger of Allah (PBUH) was kissing Alhassan and Alhussain (PBUT).

---

(1) Al-Wasa'el, Al-Hurr Al-Amili: Mohammad Bin Alhassan (died 1104H), Ahlu Al-Bayt Establishment for Reviving Heritage, Beirut, Lebanon, first edition 1413H1993-, Ch. 21, P 483, No 27650.

(2) Al-Wasa'el, Al-Hurr Al-Amili, Ch. 21, P 475, No. 27623.

(3) Behar Alanawar, Ch.101, P 92, No.17.

Thereupon, Oyainah- in another narration Al-Aqra' bin Habis said:- I have ten children and I have never kissed one of them. He (PBUH) said: He who does not show mercy will not be shown mercy.” In the narration by Hafsa Alfra'a, the Messenger of Allah (PBUH) became angry that his color changed and said to the man: “If Allah has removed mercy from your heart, what can I do for you! Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us.”<sup>(1)</sup>.

The Messenger of Allah (PBUH) teaches us the significance of mercy, compassion, and clemency in a child's life and psychological growth. Al-laith bin Sa'ad narrated that:

the Prophet was one day praying in a group with the young child Alhussain sitting near him. When the Prophet Prostrated in prayer, Alhussain would come and mount his back. The Messenger then would move his legs and say: come, come. When he wanted to raise his head, he would take him and place him beside him, and whenever he prostrated himself, Alhassan would mount his back again and he would say: come, come. He continued doing so until the Prophet finished his

---

(1) Behar Alanawar, Ch. 43, P 282.

prayer. Hence, A Jewish man said: O Mohammad, you are doing something to your children that we would not do.

The Prophet replied: If you believed in Allah and his Messenger, you would show mercy to children.

He said: I believe in Allah and his Messenger. He embraced Islam When he saw how significant he is<sup>(1)</sup>.

Another demonstration of the Prophet's clemency and mercy towards children is when a child is brought to him to ask Allah's blessing for him or to name him, he would place him in his lap in honor of his parents.

If the child urinated on him, some who noticed him urinating would shout. He (PBUH) would say: do not yell at the child, and he let him be until he finished. He then supplicated for him or named him and congratulated his parents who would not notice that he was at all disturbed by the urine of their child. When they left, he cleansed his clothes afterwards<sup>(2)</sup>.

This points out the importance of providing

---

(1) Behar Alanawar, Ch.43, P 296, No.57.

(2) Behar Alanawar, Ch. 16, P 240.

love, compassion, and affection to children. This in return has an essential impact on the wholeness of a child's personality, rise of self-confidence, growth and development of mental abilities, creation of balance in a child's mentality, and on the stability of his / her psychological state.

## **6. Mercy towards Youth:**

The Holy Messenger (PBUH) treated the youth with forbearance and mercy, and this what increased their admiration and attraction for him (PBUH) even more. The Holy Qur'an praised the way the Prophet (PBUH) treated people with tenderness and forbearance, Allah the Almighty says, **"And by the mercy of Allah, you (Muhammad PBUH) dealt with them gently.**

**And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)."**<sup>(1)</sup>.

The Prophet (PBUH) encouraged forbearance

---

(1) Surat Al Imran, verse 159.

as it was narrated from him (PBUH) that he said, “Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective.”<sup>(1)</sup> Moreover he said, “Forbearance yields bounties and blessing. He who is deprived of forbearance and gentleness is, in fact, deprived of all good.”<sup>(2)</sup>.

The reader of the Prophet’s (PBUH) biography finds numerous examples and testimonies which demonstrate his mercy and compassion towards the youth. We listed some of which in the following:

1. On the authority of Anas, he said: If a man was missed among his brothers for three days, the Messenger of Allah (PBUH) would ask about him. If he was absent, he would supplicate for him, if he was available, he would visit him, and if he was sick, he would go see him.<sup>(3)</sup>
2. On the authority of Ibn Abbas that he said:

---

(1) Alwafi, Alfayd Al-Kashani: Mohammad Bin Murtada, verified by: Alsayd Ali Abdulmuhsin Baher Al’eloom, Ahlualbayt Establishment for Reviving Heritage, Beirut, Lebanon, first edition 1432H2011-, Ch. 4, P 463, No. 2352.

(2) Alwafi, Alfayd Al-Kashani, Ch. 4, P 463, No 2353

(3) Makarim Alakhlak, Altubrsi: Abu Nadar Alhassan Bin Alfadel, Al’alami Establishment, Beirut, Lebanon, sixth edition 1392H-1972, P 19.

When the Messenger of Allah (PBUH) narrated a hadith or was asked about an issue, he used to repeat three times to understand and be understood.<sup>(1)</sup>

3. On the authority of Zaid bin Thabet that he said: Whenever we sat with him (PBUH) and talked about the hereafter, he would talk with us, if we talked about this life, he would talk with us, and if we talked about food and drink, he would talk with us. All of this I tell you is about the Messenger of Allah (PBUH)<sup>(2)</sup>.

4. On the authority of Abi Alhomays'a, he said: I accompanied the Prophet (PBUH) before he was sent. We agreed then to meet at a place, however, I forgot about him for two days and the day after. Then I came to him on the third day.

He (PBUH) said: O young man, I was worried about you; I am here for three days<sup>(3)</sup>.

5. On the authority of Jarir bin Abdullah that he said: The Prophet (PBUH) entered some of his houses, and the house became

---

(1) Makarim Alakhlak, P 20.

(2) Makarim Alakhlak, P 21.

(3) Makarim Alakhlak, P 21.

overcrowded. Hence, Jarir entered and sat outside the house. When the Prophet (PBUH) noticed him, he took his garment, wrapped it, and threw it to him and said: sit on this. Jarir took it, placed it on his face and kissed it<sup>(1)</sup>.

6. On the authority of Salman Alfarisi that he said: I went to the Messenger of Allah (PBUH) and he was reclining on a pillow. He gave it to me and said: O Salman, no Muslim visited by his Muslim brother gives the pillow in honor of him, except that Allah will forgive him<sup>(2)</sup>.

These instances from the Prophet's biography reveal to us the approach of mercy, forbearance, compassion, and tenderness which the Prophet followed with the youth, and his treatment towards them with kindness and leniency.

This is one of the reasons leading to the success of the call and drawing youth towards the Message of Islam. It is, in fact, the approach that should be followed by advocates, leaders, and scholars if they want to attract, influence, and entice the youth towards piety and the true Islamic approach.

---

(1) Makarim Alakhhlak, P 21.

(2) Makarim Alakhhlak, P 21.





## Activating the Value of Mercy

After we have reviewed the value of mercy for the Messenger of Allah (PBUH) and how he reflected it in his words and actions as he said about himself (PBUH): “I am only a mercy and a guide.”<sup>(1)</sup>

Furthermore, he was described with mercy in many verses in the Holy Quran, as the Almighty says, “Verily, there has come to you a Messenger (Muhammad PBUH) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter

---

(1) Behar Alanawar, Ch. 16, P 240.

Paradise and be saved from the punishment of Hell-fire); for the believers (he (PBUH) is) full of pity, kind, and merciful.”<sup>(1)</sup>.

and the Almighty says, “And by the mercy of Allah, you (Muhammad PBUH) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah,

certainly, Allah loves those who put their trust (in Him).”<sup>(2)</sup>.

In addition to the purpose of his holy messengership is mercy, as Almighty says, “And We have sent you (O Mohammad (PBUH) not but as a mercy for the Alamin (mankind, jinn and all that exists”<sup>(3)</sup>.

Today, we are in urgent need to activate the value of mercy in every aspect of our private or public life. Let us, therefore, show mercy to each other, treat each other with mercy, compassion, gentleness,

---

(1) Surat Altawba, verse 128.

(2) Surat Al Imran, verse 159.

(3) Surat Alanbi’a, verse 107.

and empathy and avoid harshness and mistakes that ruin our public social relationships, destroy human communities, and lead to corruption in the system of ethics and values.

A man without mercy turns into a ferocious beast that does not respect anyone's sanctity, does not care about values or ethics. Those savage and terroristic acts done by extremists and terrorists in different countries are only the outcome of deviating from the teachings of the Messenger of Allah (PBUH),

and resorting to cruelty, harshness, rudeness, and violence which distorted the image of Islam of tolerance in the public eye, and subsequently left misimpressions about the ethics and great values of Islam.

whoever adheres to the teachings of the Messenger of Allah (PBUH) must be adhering to the values of mercy, compassion, clemency, and empathy toward every soul the way the Messenger of Allah (PBUH) used to show endless mercy upon every creature. Let us, thus, make (mercy) our motto as Muslims, work with the principle of (mercy), and activate the value of (mercy) in every aspect of our private and public life.



*Second*  
**Chapter 2**

**Manifestations of Blessing  
in the Biography of the  
Messenger of Allah (PBUH)**





## The Greatest Blessing to Humanity

One of the most distinctive attributes of the Messenger of Allah (PBUH) is blessing and good upon this Ummah. He, in fact, is the greatest blessing bestowed to all mankind, as Allah-Almighty- says, “And He has made me blessed wheresoever I be.”<sup>(1)</sup> meaning he made me beneficial to people wherever I go as reported from the Messenger of Allah (PBUH)<sup>(2)</sup>.

On the authority of Abi Abdullah (PBUH) that he said that the meaning in Allah's-

---

(1) Surat Maryam, verse 31.

(2) Aldur Almanthoor Fi Tafseer Alm'athor, Alsyooti: Jala Aldeen Abdulrahman Bin Abi Bakar (died 911), Dar Alkutub Al'elmyah, Beirut, third edition 2010, Ch. 4, P 487.

the Great and Almighty- saying **“And He has made me blessed wheresoever I be.”**<sup>(1)</sup> is: the beneficial<sup>(2)</sup>.

Alalama Almajlisi reported some sayings from interpreters in respect of the holy verse: Albaydawi said: beneficial symbol-of-good, Altubrasi said: meaning He made me the symbol of good, it was said by Mujahid: beneficial wherever he goes, and blessing is the stem of good, and the blessed is he who promotes prosperity, and it was also said by Aljabaei: always firm in faith and obedience, and the essence of blessing is firmness<sup>(3)</sup>.

On the authority of Abi Raf’a that he said: I heard the Messenger of Allah (PBUH) says: “Blessed is a house where Mohammad is, a gathering where Mohammad is, and a company where Mohammad is.”<sup>(4)</sup> Everything that derives its name from (Mohammad) is blessed. However, on the condition to seek the blessings of the Messenger of Allah (PBUH).

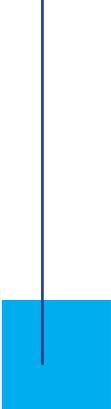
---

(1) Surat Maryam, verse 31.

(2) Behar Alanawar, Ch. 71, P 341, No. 126.

(3) Behar Alanawar, Ch. 71, P 341.

(4) Behar Alanawar, Ch. 16, P 240.



## **Instances of the Blessings of the Messenger of Allah (PBUH)**

Books of biographies and history have recorded for us numerous testimonies and instances of the blessings of the Messenger of Allah (PBUH) in various respects. Some of which as follows:

Increasing the food, which was not enough for more than ten people, so that the Muhajiroon (Immigrants) and Ansaar (Supporters) ate from it, and they were four thousand and seven hundred. The food had poison in it, Nevertheless, Allah alleviated its danger by his (PBUH) blessings<sup>(1)</sup>.

In the food of the feast held by Fatimah (PBUH)

---

(1) Mustadrak Safeenat Albehar, Alshaikh Ali Alnamazi Alshahroodi, Islamic Publishing Establishment, Qom, published 1419H, Ch. 1, P 334.

on her wedding day, so that it was enough to feed more than four thousand men, and no more food was needed<sup>(1)</sup> .

The blessings of his money which was twelve Dirhams. With this money, Allah clothed two unclad people, and manumitted a soul<sup>(2)</sup>.

The blessings given in dates in Alhudybyah such as the water of its well, as well as in the Battle of Tabuk<sup>(3)</sup>.

The Prophet looked at a palm tree next to the house and said to the owner: O Aba Al-Haytham, May I have your permission!

He said: O Messenger of Allah, it is a male palm tree which has never reproduced the same as you are.

The Prophet said: Allah, the Blessed and Exalted, shall make it prosperous.

---

(1) Mustadrak Safeenat Albehar, Alshaikh Ali Alnamazi Alshahroodi, Islamic Publishing Establishment, Qom, published 1419H, Ch. 1, P 334.

(2) Mustadrak Safeenat Albehar, Alshaikh Ali Alnamazi Alshahroodi, Islamic Publishing Establishment, Qom, published 1419H, Ch. 1, P 335.

(3) Mustadrak Safeenat Albehar, Alshaikh Ali Alnamazi Alshahroodi, Islamic Publishing Establishment, Qom, published 1419H, Ch. 1, P 336.

Then the Prophet said to Ali: O Ali, fetch me a glass of water. Thereupon, (Ali) came with a glass (of) water and the (Prophet) drank it. After that, he spat it out and splashed it on the palm tree, and it bloomed clusters of unripe and ripe dates as we wished.

The Prophet (PBUH) said: begin with the bounties

He said: we ate and drank our fill.

The Prophet (PBUH) said: this is the beatitude that you shall be asked about on the Day of Judgement.

Then he said to Ali: take some to your family Fatimah, Alhassan and Alhussain.

Zaid bin Arqam said: We used to call it the palm-tree of bounties<sup>(1)</sup> .

The Messenger of Allah (PBUH) said to his daughter: O Fatimah, feed my sons (Alhassan and Alhussain).

She said: there is none in my house except the blessing of the Messenger of Allah (PBUH).

---

(1) *Manaqib Al-Imam Ameer Alm'uminin*, Alkufi: Mohammad Bin Suliman, verified by: AL Shaikh Mohammad Albaker Al-Mahmoodi, published by: Islamic culture-reviving Institute, Qom, first edition 1412H, Ch. 1, P 64.

Thereupon, the Messenger

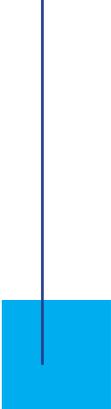
of Allah (PBUH) gave them his saliva till they were satiated and slept<sup>(1)</sup>.

The incidents and testimonies of his blessings and good are numerous, multiple, and various, and were reported by historians in the holy prophetic biography.

All blessings and bounties that humans enjoy are, in fact, attributed to the blessings of the Messenger of Allah (PBUH) upon this Islamic Ummah and upon all mankind.

---

(1) Manaqib Al-Imam Ameer Alm'uminin, Mohammad Bin Suliman Alkufi, Ch. 1, P 64.



## Be a Source of Blessing and Good

Affection and love to the Messenger of Allah (PBUH) requires following his example in being a source of blessing and good to our society and Ummah. A Muslim must be a source of blessing and good to all his surroundings starting from his family, passing to his neighbors and those close to him and ending with all people in general.

Every society has its own individuals who are characterized with blessing and good. Hence, wherever they set foot, blessing follows and is bestowed upon all people. Likewise, there are those individuals who are the bearers of evil and corruption. Hence, wherever they set foot, evil and corruption set in

He who is beneficial to people in whatever way is a blessed person, and he who is harmful to one of them is an ominous, menacing, sinister.

Many narrations have been reported encouraging and urging serving people and fulfilling their needs. As it was narrated from the greatest Messenger (PBUH) saying, "the best people are those most beneficial to others."<sup>(1)</sup>.

Moreover, when he was asked who the most beloved people are to Allah?

He said (PBUH), "The most beneficial to people."<sup>(2)</sup>.

In another narration, he said, "The most beneficial people to others."<sup>(3)</sup>.

On the authority of the Messenger of Allah (PBUH) that he said, "The best people are those who benefit, maintain ties, and help."<sup>(4)</sup>

The Messenger of Allah further said, "The most beloved servants to Allah the Almighty are who are most beneficial to his servants and most to fulfill

---

(1) Mustadrak Alwas'el Wa Mustambat Almasa'el, Altubrsi : Mirza Hussain Alnoori, Alhedayah publishing, Beirut, Lebanon, fifth edition 1412H1991-, Ch. 12, P 77, No. 13562.

(2) Mustadrak Alwas'el, Ch 12, P 390, No. 14375.

(3) Behar Alanwar, Ch. 71, P 339, No. 122.

(4) Mustadrak Alwas'el, Ch. 12, P 390, No. 14376.

his covenants.”<sup>(1)</sup>.

A human believer is a blessing. It was narrated by Imam Al-Baker (PBUH) that he said, “Verily, the believer is a blessing to another believer.”<sup>(2)</sup>.

Be one of those people who abundantly give out good and blessings and consequently substantiate Allah’s the Almighty saying. “And He has made me blessed wheresoever I be.”<sup>(3)</sup>.

A blessed person is a source of good and blessing and a gift to his society which could extend that his good and blessing pervade the whole Ummah.

---

(1) Mustadrak Alwas’el, Ch.12, P 390, No. 14377.

(2) Mustadrak Alwas’el, Ch. 17, P 344, No. 21533.

(3) Surat Maryam, verse 31.





## Sources and References

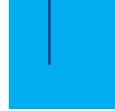
1. Best to start with is: The Holy Quran.
2. Ibn Hisham, Abu Mohammad Abdul Almalik bin Hisham Al-M'aafri, The Prophetic Biography, Modern Library, Beirut, Lebanon, published 2002-1423. Number of the edition not mentioned.
3. Al-Bukhari, Abu Abdullah Mohammad Bin Ismaeel (died 256H), Al-Bukhari's Authentic Book, Modern Library, Beirut, Lebanon, published 1424H2003-. Number of the edition not mentioned.
4. Al-Hurr Al-Amili, Mohammad Bin Alhassan (died 1104H), Tafseel Wasa'el Alshia Ela Tahseel Mas'el Alshari'ah, Ahlu Al-Bayt Establishment for Reviving Heritage, Beirut,

- Lebanon, first edition 1413H1993-.
5. Al-Rawandi, Qutub Aldeen Abi Alhassan Saeed Bin Hebat Allah (died 573H), Makarim Alakhlak Alnabi Wa Ala'emmah, The Library of Al-Abbas Holy Shrine, Karbala, Iraq, published 1430H- 2009.
  6. Alsyootei, Jala Aldeen Abdulrahman Bin Abi Bakar (died 911), Aldur Almanthoor Fi Tafseer Alm'athor, Dar Alkutub Al'elmyah, Beirut, third edition 2010.
  7. Alshahroodi, Ali Alnamazi, Mustadrak Safeenat Albehar, Islamic Publishing Establishment, Qom, published 1419H.
  8. Altubrsi, Abu Nadar Alhassan Bin Alfadel, Makarim Alakhlak, Al'alami Establishment, Beirut, Lebanon, sixth edition 1392H1972-.
  9. Altubrsi, Mirza Hussain Alnoori, Mustadrak Alwas'el Wa Mustambat Almasa'el, Alhedayah publishing, Beirut, Lebanon, fifth edition 1412H1991-.
  10. Alfayd Al-Kashani, Mohammad Bin Murtada, Alwafi, verified by: Alsayd Ali Adbulalmuhsin Baher Al'eloom, Ahlualbayt Establishment for Reviving Heritage, Beirut, Lebanon, first edition 1432H2011-.
  11. Al-Kushayri Al-Nesabori, Abu Alhassain

Muslim Bin Alhajaj Bin Muslim, Muslim's Authentic Book, Modern Library, Beirut, Lebanon, published 1432H2002-.

12. Alkufi, Mohammad Bin Suliman, Manaqib Al-Imam
13. Ameer Alm'uminin, verified by: AL Shaikh Mohammad Albaker Al-Mahmoodi, published by: Islamic culture-reviving Institute, Qom, first edition 1412H.
14. Almutaqi Alhindi, Alaa Aldeen Ali Almutaqi Bin Husam Aldeen, Kanz Al'omal Fi Sunan Alakwal Wa Alaf'al, Al-Resalah Establishment, Beirut, Lebanon, published 1409H1989-. Number of the edition not mentioned.
15. Almajlisi, Mohammad Baker Bin Mohammad Taqi, Behar Alanwar, Ahlu Al-Bayt Establishment, Beirut, Lebanon, furth edition 1409H1989-.
16. Alyahsibi, Alqadi Abi Alfadel Ayad, Alshifa Bit'areef Hukuk Almustafa, Dar Alfeker, Beirut, Lebanon, published 1409H.





# Contents

Introduction .....7

## First Chapter

Manifestations of Mercy in the Biography of the Holy Messenger (PBUH)..... 11

The Attribute of Mercy.....13

Testimonies from the Prophetic Biography ....15

1.Mercy to Whom Did Him Wrong ..... 15

2.Mercy towards the Poor and the Weak:..... 17

3.Mercy towards Enemies ..... 20

4.Mercy towards the Wife:..... 21

5.Mercy towards Children:..... 25

6.Mercy towards Youth:..... 28

Activating the Value of Mercy .....33

## Second Chapter

Manifestations of Blessing in the Biography of the

Messenger of Allah (PBUH) .....37

    The Greatest Blessing to Humanity.....39

    Instances of the Blessings of the Messenger of Allah (PBUH)..... 41

    Be a Source of Blessing and Good ..... 45

    Sources and References ..... 49

    content.....53



## For Contact with the Author

	<a href="http://www.alyousif.org">www.alyousif.org</a>
	<a href="mailto:alyousif@alyousif.org">alyousif@alyousif.org</a> <a href="mailto:alyousif50@gmail.com">alyousif50@gmail.com</a>
	<a href="http://instagram.com/alyousiforg">http://instagram.com/alyousiforg</a>
	<a href="http://www.facebook.com/alyousif.org">http://www.facebook.com/alyousif.org</a>
	<a href="http://www.snapchat.com/add/alyousiforg">http://www.snapchat.com/add/alyousiforg</a>
	<a href="https://twitter.com/alyousiforg">https://twitter.com/alyousiforg</a>
	<a href="http://www.youtube.com/alyousiforg">http://www.youtube.com/alyousiforg</a>
	<a href="http://telegram.me/alyousiforg">http://telegram.me/alyousiforg</a>

# **Manifestations of Mercy and Blessing in the Biography of the Holy Messenger (PBUH)**

There are two distinguished attributes in the personality of the Messenger of Allah (PBUH). One is mercy and the other is blessing. In the first chapter of this book, the writer addresses the manifestations of mercy in the biography of the Holy Messenger (PBUH) as mercy is one of his essential attributes, significant characteristics, and distinctive qualities. Verily, he is the mercy sent to all creatures.

The other attribute which is discussed in the second chapter is blessing in the personality of the Messenger of Allah (PBUH). One of his illustrious qualities is his blessing and good upon this Ummah. He is, in fact, the greatest and most significant blessing to all mankind.

**Publisher:**

**Sheikh Dr. Abdullah Al-Yousef's Office**