

# 100 Teachings of the Prophet

صلى الله  
عليه  
وسلم

## INTRODUCTION

More than 1400 years ago, a man was born in Arabia. He was destined to have the greatest effect on mankind, as he had been given the role of the final Messenger of God.

The biography of the final Prophet is not like a biography of any other great men whose life can be judged so lightly depending on sheer opinion and observation. While, yes, he indeed was a man, he was unique in many ways. Some aspects of his life can be emulated, while other aspects of his greatness will never be.

Inspired by Revelation from God, Muḥammad changed history. The changes, as well as being religious and spiritual in nature, were also educational, social, political, secular, ideological, legal, military, and moral. In fact even some of his critics said of him that there was no aspect of life that was not covered by his example or teachings.

Much has been written and said about the final Prophet by Muslims and non-Muslims alike. One will undoubtedly find two types of literature, one in favour of him while the other portrays him in a negative image. One thing for certain is that up until the last century due to the preconceptions of Europe it was very difficult to find an unbiased work on the Prophet. Insults were and continue to be raged at him from adversaries, often those who are totally ignorant about him.

This short booklet is a presentation of some of his words. It is hoped that through reading this one will understand that Muḥammad, the Prophet of Islām and the Muḥammad portrayed by the media are two totally separate realities.

The Messenger of God, Muḥammad was given a rare skill, where with a few well-chosen words, he would convey a penetrating universal message. The words of the Prophet, Muḥammad since the dawn of his mission, served to inspire, guide, and enlighten millions through the journey of life. Lessons learnt from the Prophet are called the Sunnah of the Prophet.

Sunnah (pl. Sunan) means way or practice. In Islāmic terminology, it refers to any act performed, verbally encouraged, or sanctioned by the Messenger of Allāh by being performed in his presence or knowledge and not being disapproved of. A Sunnah can also be called a Hadith (pl. Ahādith).

It is hoped that after reading the book, one will have a brief insight into the moral and social stance of the Prophet, how he at all times encouraged good manners, good social relations, and also good morality.

## Universal Words of the Prophet

----- 1 -----

It has been related on the authority of `Umar ؓ that he said:

One day while we were with the Messenger of Allāh ﷺ, there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journey could be seen on him and none amongst us knew him.

He came and sat down by the Prophet ﷺ, then rested his knees against his and placed the palms of his hands on his thighs, and said: 'O Muḥammad, tell me about Islām.'

The Messenger of Allāh ﷺ said,  
*"Islām is to testify that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, to establish prayers, to pay alms, to fast in Ramaḍān, and to make the pilgrimage to the House if you are able to make the way there."*

He said, 'You have spoken rightly.'

We were amazed that he asked the Prophet a question and then say that he had spoken rightly.

He said, 'Then tell me about Īmān (faith).'

The Prophet said, *"It is to believe in Allāh, His angels, His Books, His messengers, and the Last Day, and to believe in destiny, both the good and the evil thereof."*

He said, 'You have spoken rightly.'

He then said, 'Now tell me about Iḥsān (sincerity).'

The Prophet said, *"It is to worship Allāh as though you are seeing Him, and though you may not see Him, truly He sees you."*

He said, 'Then tell me about the Hour.'

The Prophet replied, *“The one questioned about it knows no better than the questioner.”*

He said, ‘Then tell me about its signs.’

The Prophet said, *“That the slave-girl will give birth to her mistress, and that you will see the barefooted, naked, destitute shepherds competing in constructing lofty buildings.”*

Then he went away and I stayed for some time.

Then (the Messenger) said,

*“O `Umar, do you know who the questioner was?”*

I said, ‘Allāh and His Messenger know best.’

He said, *“It was Gabriel.*

*He came to you to teach you your religion.”*

MUSLIM - This narration is brought here to present the basics of Islām

----- 2 -----

*“Whoever loves another for Allāh or hates another for Allāh, gives for Allāh or withholds for Allāh, has indeed completed faith.”*

AL-BUKHĀRĪ AND MUSLIM

----- 3 -----

When the Prophet, Muḥammad ﷺ was asked by `Amr ibn `Abasah what was meant by faith, he replied *“Self-restraint and gentleness.”*

MUSLIM

----- 4 -----

*“When you lead the prayer, make it short because among those offering Ṣalāh there may be some who are infirm, sick and old. But when you offer individual prayers you may lengthen them as much as you wish.”*

AL-BUKHĀRĪ

----- 5 -----

*“Keep God in mind wherever you are. Follow a wrong (sin) with a right (an appropriate good deed) that can erase its effects. And always treat people courteously.”*

AT-TIRMIDHI

----- 6 -----

Abū Dharr al-Ghifārī relates that he came to the Prophet, who was sitting in the shade of the Ka'bah. When the Prophet saw him he said, *“They stand to lose.”* Abū Dharr said, *‘May my parents be your ransom! To whom do you refer?’* *“To those with an excess of riches,”* he replied, *“Those who just squander their wealth, heedless of the fact that they can be saved only if they spend generously for a good cause. And there are very few wealthy men of that class.”*

AL-BUKHĀRĪ AND MUSLIM

----- 7 -----

*“When I stand to lead Ṣalāh I want to offer a long prayer, but I shorten it when I hear a child’s cry, because I do not want to cause anxiety to the mother.”*

AL-BUKHĀRĪ

----- 8 -----

*“Giving alms to the poor is a virtue, but giving alms to a poor relative is two virtues: that of giving alms and that of showing kindness to one’s own relatives.”*

AN-NASA’Ī AND AT-TIRMIDHĪ

----- 9 -----

*“A man who acquires a stretch of land through tyranny will be made to wear a yoke the weight of seven earths around his neck on the Day of Judgement.”*

AL-BUKHĀRĪ AND MUSLIM

----- 10 -----

*“Abstinence from the world is not by denouncing as prohibited that which is permitted or by neglecting wealth to go to waste. On the contrary, abstinence means that you do not place greater reliance on what you have in your own hands than what lies in God’s hands.*

*And should misfortune befall you,  
you have such faith in the reward for bearing it with patience  
that you wish the misfortune could remain with you."*

AT-TIRMIDHĪ

----- 11 -----

*"Love for humanity what you love for yourself."*

AL-BUKHĀRĪ

----- 12 -----

*"He who loves his worldly life will harm his Hereafter.  
And he who loves his Hereafter will harm his worldly life.  
Give preference, then, to that which is eternal over  
that which is temporary."*

AḤMAD IBN ḤAMBAL

----- 13 -----

*"Wise is he who controls his desires  
and prepares for the life which starts after death.  
And the wretched helpless one is he who makes himself a slave  
to his desires and has false expectations from God."*

AT-TIRMIDHĪ

----- 14 -----

A man addressed the Prophet: 'O Messenger of God! who rightfully deserves the best treatment from me?'

*"Your mother,"* the Prophet replied.

'Then who?' the man asked.

*"Your mother,"* replied the Prophet.

'Then who?' asked the man again.

*"Your mother,"* replied the Prophet.

The man asked again, 'Then who?'

*"Your father,"* said the noble Prophet.

AL-BUKHĀRĪ AND MUSLIM

----- 15 -----

The Prophet once exclaimed,

*"Shame on him! Shame on him! Shame on him!"*

When asked who the man in questions was, the Prophet replied, *"He who had either one or both his parents with him in their old age and yet failed to enter Paradise (through serving them)."*

MUSLIM

----- 16 -----

*"Anyone who unjustly flogs his servants will be punished on the Day of Judgement."*

(The actual example of the Prophet was that he never flogged or even hit anyone.)

AṬ-ṬABARĀNĪ

----- 17-----

Abū Usayd as-Sā`idī narrates that they were with the Prophet when a man from the Banū Salamah arrived in their midst.

Addressing the Prophet, he asked,  
‘O Messenger of Allāh! Does there remain any form of piety towards my parents that I can perform after their deaths?’

The Prophet, replied,  
*“Yes, pray for them and seek forgiveness for them.  
Fulfil their obligations now that they are gone  
and keep relations with their kin through kindness  
and respect their friends.”*

ABŪ DĀWŪD

----- 18 -----

*“The one who maintains family ties is not one who merely treats his relatives well in order to return their good treatment of him.  
The one who really maintains family ties is a person who treats them well despite them being unkind to him.”*

AL-BUKHĀRĪ

----- 19 -----

*“The most virtuous behaviour is to join relationships with those who sever relations with you,  
to give to those who withhold from you,  
and to forgive those who wrong you.”*

AṬ-ṬABARĀNĪ

----- 20 -----

Asmā' bint Abī Bakr related how her foster mother, a polytheist, came to her during the period of the treaty of al-Ḥudaybiyyah.

Concerned that her foster mother was a polytheist, she addressed the Prophet,

'O Messenger of Allāh! my idolatrous mother has come to me and she wants something from me. Should I give it to her?'

*"Yes. Treat her well,"* replied the Prophet.

AL-BUKHĀRĪ AND MUSLIM

----- 21 -----

A man once went to the Prophet with a grievance against his relatives. 'O Messenger of God,' he said 'I have some relatives whom I treat with kindness yet they show me no kindness.

I treat them well and they treat me badly. I show them forbearance and they treat me with brutality.'

The Prophet replied, *'If you are as you say you are then it is as if you are making them swallow hot dust. And you will always have Allāh's help against them so long as you continue to be well-behaved towards them.'*

MUSLIM

----- 22 -----

*"When a man spends on his family members with the intention of seeking God's pleasure, then his spending becomes an act of charity."*

AL-BUKHĀRĪ AND MUSLIM

A person once said to the Prophet,  
'O Messenger of Allāh! a certain woman is said to offer Ṣalāh,  
observe fasts and give alms generously,  
but she hurts her neighbours by the way she speaks.'

The Prophet replied, "*She will go to Hell.*"

Then the man said, 'O Messenger of God,  
a certain other woman says fewer prayers, keeps fewer fasts  
voluntarily and offers little in the way of alms.

She only gives a few pieces of cheese.

But she never hurts her neighbours with her tongue.'

The Prophet replied, "*She will enter Paradise.*"

AḤMAD IBN ḤAMBAL

When the Prophet was asked by `Ā'ishah to which of two  
neighbours she should send a gift, he replied,  
*"To the one whose door is closest to your own."*

AL-BUKHĀRĪ

The Prophet once exclaimed, "*By God, he is not a believer!  
By God, he is not a believer! By God, he is not a believer!*"

The people asked, 'O Messenger of God, who?'

The Prophet replied, "*The man whose excesses  
prevent his neighbour from living in peace,*'

AL-BUKHĀRĪ

----- 26 -----

*“The best person among you is the one who treats his family members best. And I am the best among you to my family.”*

IBN MĀJAH

----- 27 -----

*“Exchange gifts, and mutual love arises; shake hands, and enmity will fall away.”*

AL-BAYHAQĪ

----- 28 -----

*“Hearts naturally love those who are kind to them and loathe those who are cruel.”*

AL-BAYHAQĪ

----- 29 -----

*“Gentleness never accompanies anything without enhancing it, nor is it ever removed from anything without demeaning it.”*

MUSLIM

----- 30 -----

*“Whoever does you a favour, repay him; if you are unable to do so, then at least pay for him.”*

AṬ-ṬABARĀNĪ

----- 31 -----

When the Prophet was asked which form of Islām was best, he replied, *“That you should feed the people and extend greetings of peace to those that you know and those that you do not.”*

AL-BUKHĀRĪ AND MUSLIM

----- 32 -----

*“You should feed the hungry, visit the sick, and set prisoners free.”*

AL-BUKHĀRĪ

----- 33 -----

*“He who eats to his fill while his neighbours go hungry is not a true believer.”*

AḤMAD IBN ḤAMBAL

----- 34 -----

*“A man who has two wives, but does not give them equal treatment, will find half his body bare of flesh on the Day of Judgement.”*

AT-TIRMIDHĪ

----- 35 -----

*“None ever eats anything better than that which is from the labour of his own hand.”*

*Truly the Prophet of God, Dāwūd (David) ﷺ, would eat from the labour of his own hands."*

AL-BUKHĀRĪ

----- 36 -----

*"Pay the labourer his wages even before his sweat dries up."*

IBN MĀJĀH

----- 37 -----

*"God loves to see His servant exhausted after an honest day's work."*

AD-DAYLAMĪ

----- 38 -----

*"To earn through labour is the best way to earn, provided the work is done with sincerity."*

AḤMAD IBN ḤAMBAL

----- 39 -----

According to Rāfi` ibn Khadij, when the Prophet was asked which was the best kind of earning, he replied, *"That for which a man works with his hands, and honest trading."*

AḤMAD IBN ḤAMBAL

----- 40 -----

*“An honest and trustworthy merchant will be with the Prophets,  
those who were devoted to the truth and the martyrs.”*

AT-TIRMIDHĪ

----- 41 -----

*“A merchant who hoards goods in order  
to raise their price is a sinner.”*

MUSLIM

----- 42 -----

*“How evil is the man who hoards essential supplies!  
He grieves if Allāh wills the prices of merchandise to fall,  
(and is) he takes delight if the prices rise.”*

AL-BAYHAQĪ

----- 43 -----

*“A time will come when people will no longer care about  
whether their wealth has been lawfully or unlawfully acquired.”*

AL-BUKHĀRĪ

----- 44 -----

*“It is not just for a man to sell his merchandise  
without disclosing its defects.*

*It is necessary for the vendor to tell the buyer  
of any defects of which he is aware."*

AḤMAD IBN ḤAMBAL

----- 45 -----

*"Allāh shows compassion to those who show kindness while  
buying and selling and recovering debts."*

AL-BUKHĀRĪ

----- 46 -----

*"When a servant of one of you prepares a meal for him,  
bearing its heat and smoke,  
let him take the servant's hand and seat him beside him to eat.  
Should he refuse, then let him take a morsel of food  
and feed him that (before beginning himself)."*

AT-TIRMIDHĪ

----- 47 -----

*"The majority of man's sins emanate from his tongue."*

AṬ-ṬABARĀNĪ

----- 48 -----

*"Should you wish to act, first ponder the consequences.  
If good, carry on; if not desist."*

IBN MUBĀRAK

----- 49 -----

*“Save yourselves from envy;  
Envy eats up virtue as fire eats up wood.”*

ABŪ DĀWŪD

----- 50 -----

*“On the Day of Judgement, what will weigh most heavily  
in favour of the believer will be his good character.  
Allāh abhors those who indulge in shameless talk  
and indecent language.”*

AT-TIRMIDHĪ

----- 51 -----

*“Avoid falling into suspicion, for suspicion does the worst damage.  
Do not inquire into the lives of others. Do not pry.  
Do not exaggerate what others say.  
Bear each other no malice, and  
do not hurt each others’ interests.  
And be you, O servants of God! brothers.”*

MUSLIM

----- 52 -----

*“Do not quarrel with your brother.  
Do not ridicule him. You should refrain from making  
a promise and then going back on it.”*

AT-TIRMIDHĪ

----- 53 -----

*“It is not proper for a man to keep away from his brother  
for more than three days,  
and when they meet they turn their faces away from each other.  
The better of the two is the one who greets the other first.”*

AL-BUKHĀRĪ AND MUSLIM

----- 54 -----

*“Should you wish to mention the faults of your brother,  
remember your own faults.”*

AL-BUKHĀRĪ IN AL-ADAB AL-MUFRAD

----- 55 -----

*“Anger is from the devil,  
and the devil has been created from fire,  
and fire is extinguished by water.  
Therefore, when any of you feels angry,  
let him perform ablution.”*

ABŪ DĀWŪD

----- 56 -----

*“When any of you feels angry, he should sit down if he is standing.  
And if the anger passes off with this, well and good.  
If not, he should lie down.”*

ḤADĪTH OF ABŪ DĀWŪD

----- 57 -----

According to `Abdullāh ibn `Umar, the Prophet forbade not only indulgence in slander and backbiting, but even listening to such talk.

MAJMA` AZ-ZAWĀ'ID FROM AṬ-ṬABARĀNĪ

----- 58 -----

According to Abū Hurayrah, the Prophet once asked his listeners if they knew what *Ghibah* was, to which they replied, 'God and His Messenger know better.'

The Prophet then explained that *Ghibah* is, "*Speaking of your brother in a manner that is hurtful to him.*" He was then asked, 'What if the brother is actually at fault?' The Prophet replied, "*It is when he is at fault that your speaking ill of him is backbiting. If he is not at fault, it is slander.*"

MUSLIM

----- 59 -----

*"The man who indulges in backbiting will not enter Paradise!"*

AL-BUKHĀRĪ

----- 60 -----

*"It is ruinous for a man to tell lies so that others may laugh. It is ruinous for him. It is ruinous for him."*

AT-TIRMIDHĪ

----- 61 -----

*“On the day of Judgement,  
you will find the worst man is the one who is two-faced.”*

AL-BUKHĀRĪ AND MUSLIM

----- 62 -----

*“Both the giver of bribes and their taker are cursed by God.”*

AT-TIRMIDHĪ, ABŪ DĀWŪD & IBN MĀJAH

----- 63 -----

*“Do not rejoice at the misfortunes of your brother.  
It may be that God will show him compassion and afflict you.”*

AT-TIRMIDHĪ

----- 64 -----

*“Each one of you is a shepherd and each one of you  
will be asked about his flock.  
A ruler is also a shepherd and he will be asked about his flock.  
And every man is a shepherd to his family.  
Every woman is a shepherd over her husband’s house and children.  
Thus each one of you is a shepherd,  
and each one will be asked about his flock.”*

AL-BUKHĀRĪ AND MUSLIM

----- 65 -----

*“The most perfect of believers, in terms of faith,  
is he who is the best in character.”*

ABŪ DĀWŪD

----- 66 -----

*“Whenever God makes a man responsible for other people,  
whether in greater or lesser numbers,  
he will be questioned as to whether he ruled his charges  
in accordance with God's decrees or not.  
And that will not be all, God will question him  
even about his family members.”*

AḤMAD IBN ḤAMBAL

----- 67 -----

Allāh's Messenger said,  
*“Help your brother,  
irrespective of whether he is the oppressor or the oppressed.”*  
At this a man exclaimed, ‘O Messenger of God!  
*I can help the oppressed, but how can I help the oppressor?’*  
The Prophet replied,  
*“Stop him from committing an act of oppression.  
That is your help to him.”*

AL-BUKHĀRĪ AND MUSLIM

----- 68 -----

*“It is obligatory for a Muslim to pay heed to his ruler and obey him,  
whether he likes him or not,  
as long as the ruler does not order him to commit sin.  
If he orders him to sin,  
then he is not to pay heed to him or obey him.”*

AL-BUKHĀRĪ AND MUSLIM

----- 69 -----

*“Whoever among you sees an evil action,  
let him change it with his hand;  
if he is not able to do so, let him change it with his tongue;  
if he is not able to do so, let him change it with his heart  
(i.e. let him truly detest it).  
And that is the weakest state of faith.”*

MUSLIM

----- 70 -----

*“A man who helps his people in an unjust cause is like a man who  
catches hold of the tail of a camel which is falling into a well.”*

ABŪ DĀWŪD

----- 71 -----

*“Tyranny (done in this world) will descend  
on the Day of Reckoning in the form of darkness.”*

AL-BUKHĀRĪ AND MUSLIM

----- 72 -----

The Prophet said to (his aide) Anas,  
*“O son! if you can act in such a way that you spend your  
mornings and your evenings without wishing anyone ill,  
then that is how you should always act.”*

Then he added, *“O son! this is my way.  
And anyone who loves my ways, loves me.  
And anyone who loves me will be with me in Paradise.”*

MUSLIM

----- 73 -----

*“There are four characteristics which, if found together in a person,  
make him a complete hypocrite,  
while any one who possesses a trait among them  
possesses a trait of hypocrisy until he abandons it.  
They are: to betray a trust when entrusted;  
to lie when speaking;  
to break promises after making them;  
and to use foul language when in an argument with others.”*

AL-BUKHĀRĪ AND MUSLIM

----- 74 -----

*“Three things are part of the good morals of a believer.  
When he is overcome by anger,  
it will not drive him to falsehood.  
When he is happy,  
it will not take him beyond the bounds of what is right.*

*When he has power,  
it will not make him stake a claim to that which is not his."*

AT-ṬABARĀNĪ

----- 75 -----

*"No believer should ever loathe his believing wife.  
If one quality in her does not find favour with her husband,  
some other quality will be to his liking."*

MUSLIM

----- 76 -----

*"If a man commits something to your care,  
be sure to return it to him.  
Never betray anyone's trust, not even if the person  
concerned has failed to stand by his commitments to you."*

AT-TIRMIDHĪ

----- 77 -----

*"A man who borrows things with the intention of returning them  
has them returned on his behalf by the Almighty.  
A man who borrows things with no intention of returning them  
has such possessions destroyed by the Almighty."*

AL-BUKHĀRĪ

----- 78 -----

*“When a man dies, none of his good deeds lives on after him, except for three things: ṣadaqah jāriyah (ongoing charity),\* knowledge which can benefit others, or virtuous offspring who will pray for him.”*

MUSLIM

\* THAT IS, CHARITY THE BENEFIT OF WHICH CONTINUES EVEN AFTER THE DONOR HAS PASSED AWAY, SUCH AS THE BUILDING OF A BRIDGE OR A HOSPITAL, OR THE DIGGING OF A WELL, OR THE SUPPORTING OF AN ORPHAN

----- 79 -----

*“When a man tells you something in confidence, you must not betray his trust.”*

ABŪ DĀWŪD

----- 80 -----

*“O Muslim women! Do not belittle the gift of any woman in your neighborhood, even if it happens to be a goat's hoof (i.e. something insignificant or deficient).”*

AL-BUKHĀRĪ AND MUSLIM

----- 81 -----

According to `Abdullāh ibn `Abbās, the Prophet forbade the staging of fights between animals.

AT-TIRMIDHĪ

According to Suhayl, when Allāh's Messenger passed by a camel and noticed that it had become so thin that its back and its stomach seemed to be touching, he said,  
*“Fear Allāh regarding these beasts that cannot speak.  
Mount them when they are in good condition,  
and leave them still in good condition.”*

ABŪ DĀWŪD

*“The most rewarding visitation of the sick  
is the one that is appropriately brief.”*

AD-DAYLAMĪ

*“On the Day of Judgement, Allāh will say,  
“O son of Ādam, I was sick, but you did not visit me.”  
The man will reply, ‘O my Lord, how could I visit You –  
the Lord of the whole universe?’  
Allāh will say,  
“Did you not know that such and such a man had fallen ill?  
Yet you did not visit him.  
Did you not know that had you gone there to visit him,  
you would have found Me there with him?””*

MUSLIM

----- 85 -----

*“The worse sins are idolatry, murder,  
abuse of one’s parents and false testimony.”*

AL-BUKHĀRĪ

----- 86 -----

*“Faithfulness enriches, and treachery impoverishes.”*

AL-FIRDAWS

----- 87 -----

*“Avoid greed, for it is instant poverty.”*

AṬ-ṬABARĀNĪ

----- 88 -----

*“Beware of suspicion, for it is the most deceitful of thought.”*

AL-BUKĀHRĪ AND MUSLIM

----- 89 -----

*“Practice humility until no one oppresses or belittles another.”*

MUSLIM

----- 90 -----

*“Leave that which causes you doubt for what does not.”*

AL-BAYHAQĪ

----- 91 -----

*“A kind word is charity.”*

AL-BUKHĀRĪ AND MUSLIM

----- 92 -----

*“It is sufficient for a person to be a liar,  
if he simply repeats everything he hears.”*

AT-TIRMIDHĪ

---- 93 -----

*“Whoever does not show mercy for our youth, respect our aged,  
enjoin right, and denounce wrong is not counted among us.”*

AT-TIRMIDHĪ

----- 94 -----

*“Whoever deceives us is not one of us;  
deception and guile are hellish.”*

AṬ-ṬABARĀNĪ

----- 95-----

*“Never reveal a fellow humans fault,  
for God may have mercy on him and free him and afflict you.”*

AT-TIRMIDHĪ AND AṬ-ṬABARĀNĪ

----- 96 -----

*“Recall the goods qualities of your dead,  
and refrain from mentioning their shortcomings.”*

AT-TIRMIDHĪ

----- 97 -----

*“If you happen to see a funeral procession,  
stand for it until it passes or the dead is laid to rest.”*

AL-BUKHĀRĪ AND MUSLIM

----- 98 -----

*“Speak the truth even though it is bitter.”*

IBN HIBBĀN

----- 99 -----

*“The best gift of a father to his child is education and upbringing.”*

AT-TIRMIDHĪ

“O People, lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. Therefore listen to what I am saying very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust.

Return the goods entrusted to you to their rightful owners.

Hurt no one so that no one may hurt you.

Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds.

Allāh has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived.

Your capital is yours to keep.

You will neither inflict nor suffer any inequity.

Allāh has judged that there shall be no interest and that all the interest due to `Abbās ibn `Abd al-Muṭṭalib (the Prophet's uncle) be waived.

Every “right” arising out of homicide in pre-islamic days is now waived and the first such right that I waive is that arising from the murder of Rabi`ah ibn al-Ḥarith.

O People, the unbelievers indulge in tampering with the calendar in order to make permissible that which Allāh forbade, and to forbid that which Allāh has made permissible.

With Allāh the months are twelve in number.

Four of them are holy, three of these are successive and one occurs singly between the months of Jumāda and Sha`bān.

Beware of Satan, for the safety of your religion.

He has lost all hope of leading you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women but they also have rights over you.

Remember that you have taken them as your wives

only under Allāh's trust and with His permission.  
If they abide by your right, then to them belongs the right  
to be fed and clothed in kindness.

Do treat your women well and be kind to them  
for they are your partners and committed helpers.  
And it is your right that they do not make friends with anyone  
of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allāh,  
offer your five daily prayers, fast during the month of Ramaḍān,  
give your wealth in Zakāh, and perform Ḥajj if you can afford so.

All mankind is from Adam and Eve,  
an Arab has no superiority over a non-Arab, nor a non-Arab over an Arab;  
also a white has no superiority over a black nor a black over a white  
- except by piety and good action.

Learn that every Muslim is a brother to every Muslim and that the Muslims  
constitute one brotherhood.

Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim  
unless it was given freely and willingly.

Do not therefore do injustice to yourselves.

Remember one day you will meet Allāh and answer your deeds.

So beware: do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me,  
and no new faith will be born.

Reason well, therefore, O People,  
and understand my words which I convey to you.  
I leave behind two things, the Qur'ān and my Sunnah (example).  
If you follow these you will never go astray.

All those who listen to me shall pass on my words to others  
and those to others again; and may the last ones understand  
my words better than those who listen to me directly.

Be my witness, O Allāh, that I have conveyed  
Your message to Your people."

This Ḥadith was the final sermon of the Prophet.  
The wording presented here is a compilation from many different sources.