Pearls of Wisdom:
100 Sayings of the Prophet Muhammad

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100 Sayings of the Prophet
Muhammad
(PBUH)
“O people, We created you from a male and a female, and made you into nations and tribes, so that you may come to know each other.”

[the Qur’ān, 49:13]
“The search for the wisdom is the goal of the believer, who should take it wherever it may be found.”

(Prophetic saying)
Preface

As the world is becoming increasingly interdependent, all people, in particular those of the three Abrahamic faiths, are invited to get engaged in mutual understanding, and building bridges of scholarship, knowledge, and co-operation. In spite of the existence of very different concepts, and doctrines among people, a lot of beliefs and precepts, like ethics, moral principles, and altruism are virtually commonly held.
Further, Muslims are emphatically summoned to make use of the rich, valuable heritage of other nations, and, on the other hand, to add their own contribution to this heritage.

Historically speaking, Islamic civilization has largely borrowed from scholarly works of other civilizations (Hellenistic, Persian, Indian). During the Abbasid rule, abundant materials of various branches of learning, (philosophy, religion, natural sciences, civil administration, and ethics) were translated into Arabic.

This activity became a phenomenon in which a large number of Muslim patrons would compete with each other in commissioning translations of works of earlier civilizations, for the benefit of
all mankind. On the other hand, Muslim sciences, architecture, teachings, traditions have had, for centuries, a huge impact on western life.

Islam, in addition to being a religious and spiritual belief, is a coherent system of life, a social order, a philosophy of life, a system of economic principles, and a rule of government. Being a living and vital religion, Islam appeals to the hearts, souls and consciences of hundreds of millions, setting them a standard by which the individual and society lead an honest, sober and a God-fearing life.

Therefore, Islam has so much to offer for the well being, and salvation of humanity, putting forward radical solutions for religious and mundane problems.
This booklet offers a variety of inspiring sayings of the Prophet of Islam, Muhammad (God’s peace and blessings be upon him). These prophetic sayings, while presenting illuminating and life-changing words of wisdom, address various questions of importance: How can I change my society for the better? Is it deemed an act of worship to work in order to feed myself and my family? What is the proper manner in treating one’s parents, a neighbour, a wife, or a companion? What is the moderate way of worship? Can I be charitable despite the fact that I am poor? What are the seven great destructive sins? Is the gate of forgiveness ever open to the sinful?

Perfect answers, along with other valuable instructions, are offered in these authentic sayings.
It should be noted that the bulk of these sayings is taken from ‘Sahīh al-Bukhārī’ and ‘Sahīh Muslim’, the two most reliable and authentic collections of Prophetic sayings. The sayings are subject oriented and arranged alphabetically.

Finally, I am grateful to my friends and colleagues who have given me valuable opinions, and drawn my attention to different important ideas and notes enhancing this humble work.

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Altruism

1- “None of you [truly] believes until he wishes for his brother what he wishes for himself.”

Arrogance

2- “A person shall not enter Paradise if he/she has, in their heart, a small atom’s weight of arrogance. A man said: “One likes to wear beautiful clothes and nice shoes?” (meaning, is this considered arrogance?) The Prophet (pbuh) said: “God is beautiful and He likes beauty. Arrogance is to reject the truth, and despise other people.”

Bedtime Prayer

3- “When you go to bed, say, ‘O my God,
I submit my soul to You, and I turn my face to You, and I entrust my affairs to You, and I commit my burden to You, longing for You yet dreading You: there is no shelter from You, nor haven, except with You. I believe in Your Book, which You have revealed, and Your prophets, whom You have sent.’ Then if you die that night, you will die in innocence; and if you wake up the next morning, you will encounter good.”

**Bribery**

4- “The Prophet (pbuh) cursed the one who offers bribe, the one who receives it, and the one who arranges it.”
Brotherhood
5- “The example of believers in relation to kindness, mercy, and sympathy they have for each other, is that of the body; when a limb of it aches, the whole body responds to it, with sleeplessness, and fever.”

Characteristics of the hypocrite
6- “Whoever has the following four characteristics is a pure hypocrite. And whoever has one of the following four characteristics will have one of the characteristics of hypocrisy: Whenever he is entrusted, he betrays. Whenever he speaks, he lies. Whenever he makes a promise, he breaks it. And whenever he argues he behaves very badly.”
Charity

You do not have to be rich to be charitable

7- Some poor Muslims complained to the Prophet (pbuh), saying: ‘The affluent have made off with all the rewards: they pray as we pray, fast as we fast, and give away in charity from their money, while we are poor.’ The Prophet (pbuh) said: ‘Has not God made things for you to give away in charity? Every *tasbīhah* is charity, every *takbīrah* is charity, every *tahmīdah* is charity, and every *tahlīlah* is charity, to enjoin good and forbid evil is charity.’ They said: ‘One satisfies his sexual desire and is rewarded for it?’ He said: ‘Do you not think that if he were to satisfy his desire unlawfully he would be sinning? Likewise, if he satisfies his
desire lawfully, he will have a reward for doing so.’

8- “Acting justly between two people is charity; helping a man in riding his animal, or in lifting his provisions to the back of the animal is charity: a good word is charity, every step you take to prayer is charity and removing a harmful thing from the road is charity too.”

9- “Do not belittle any act of kindness. Therefore, meeting your brother with a cheerful face is considered charity.”

10- “There is no Muslim who grows a plant or sows a seed, then birds, or a human
being, or an animal eat of it, but it is charity for him.”

11- “When a Muslim plants a plant, anything eaten of it or stolen from it is accounted as charity for him.”

Command the right and forbid the evil
12- “Whosoever of you sees an evil action, let him change it with his hand. If he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart; and that is the weakest of faith.”

Contentment
13- “Whoever, at the start of the day, has no worries concerning safety and security, with a healthy body and a means of a
day-to-day livelihood is [blessed with something great] just like the one to whom the entire world has been given.”

**Courtesy**

14- “A young man never honours an old man due to age but that God sends someone to honour him when he reaches that age.”

15- “He is not one of us who does not show compassion to our little one and recognize the rights of our elders.”

**Daughters**

16- “Whoever has three daughters and, in addition to being patient with them, provides them with food, drink as well
as clothes, he will be shielded from Fire because of them.”

Death
17- “When someone dies, he is completely cut off from this world in the hereafter except for three things (whose blessings shall reach him): a perpetual charity, useful knowledge that others continue to benefit from; and a pious son praying for him.”

18- “During the funeral, three things follow the dead person: his family members; his property; and his works. The first and the second return, while the third remains.”

Disease
19- “God has sent down the disease and the
cure, and for every disease there is a cure. So take medicine but do not use anything unlawful as medicine.”

Do not wait
20- “Undertake good works before you are overtaken by one of seven misfortunes: distracting poverty, corrupting wealth, debilitating illness, befuddling senility, final death, the Antichrist, the worst coming absent to wait for, or the final hour, which is more calamitous and more painful.”

Easiness
21- “A man from among those who were before you was called to account. Nothing in the way of good was found for him
except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man suffering from a financial burden (so he could not repay his debt). Then, the Prophet (pbuh) said that God said: ‘We are worthier than you of that (of being so generous). Let him off.’”

**Equality**

22- “O people! Verily, your Lord is One, and your father (Adam) is one. There is no superiority for an Arab over a non-Arab, neither a black over a white, or a white over a black except in piety and righteousness.”

23- A noble woman belonging to the tribe of Makhzum was found guilty of theft.
Therefore, according to the law, the Prophet (pbuh) had decided to have her hand cut off. Her relations requested Usamah Ibn Zayd, for whom the Prophet (pbuh) respected and loved so much, to intercede for her, so that she may be released. The Prophet (pbuh) said to Usamah, ‘Do you intercede concerning punishments prescribed by God.’ Then the Prophet (pbuh) delivered a sermon saying, ‘Nations before you met their destruction because when the sons of nobility stole, they acquitted them, but when the poor and the weak stole, they punished them. By God, if Fatimah, my daughter, steals, I will cut off her hand.’ [see a note about the penalty for theft crime, p59]
Ethics of \textit{Jihād}

24- The Prophet (pbuh), in all battles, used to instruct the Muslim army to be aware of the following: “Go to war in adherence to the religion of God, do not kill children, avoid touching people who devoted themselves to worship in hermitages, never murder women and the elderly, do not set trees on fire or cut them down, never destroy houses, do not mutilate, do not deceive.”

Five Duties

25- “A Muslim has five duties towards another Muslim; to return a salutation, visit the sick, follow funerals, accept an invitation and say ‘God have mercy on you’ when one sneezes.”
Forbearance

26- “May the mercy of God be on one who is kind and forbearing when he sells, kind and forbearing when he buys, kind and forbearing when he makes a demand.”

27- One a bedouin urinated in the mosque. So, Companions rushed to beat him. The Prophet (pbuh) asked them to leave him alone, to let him finish and to pour water over the place where he has passed urine. Then, the Prophet gently and calmly explained to the bedouin that the mosque is a place of worship. After the bedouin had left, the Prophet (pbuh) said to his companions, ‘You ought to make things easy, not difficult, for the people.’
Forgiveness

28- “Your Lord says: ‘O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, Were you to come to me with sins nearly as great as the earth and were you then to face Me (in sincere repentance) ascribing no partner to Me, I would bring you forgiveness nearly as great as the earth.’”

29- “Our Lord descends each night to the earth’s sky when there remains the final third of the night, and He says, ‘Who is saying a prayer to Me that I may answer
it? Who is asking something of Me that I may give it to him? Who is asking forgiveness of Me that I may forgive him?”

30- “A man sinned greatly against himself, and when death came to him he charged his sons, saying: ‘When I have died, burn me, then crush me and scatter my ashes into the sea, for, by God, if my Lord takes possession of me, He will punish me in a manner in which He has punished no one else.’ So they did that to him. Then God said to the earth: ‘Produce what you have taken, and there he was!’ And God said to him: ‘What induced you to do what you did?’ He said: ‘Being afraid of You, O my Lord’ and because of that He forgave him.”
Gentleness
31- “Gentleness never accompanies anything without enhancing it, nor is it ever removed from anything without demeaning it.”

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

God, the Almighty
33- Among the sayings that the Prophet attributes to his Lord is that God said: “The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: He will not remake me as He made me at first, and...
the initial creation [of him] is no easier for Me than remaking him. As for his reviling Me, it is his saying: God has taken to Himself a son, while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me.”

34- Another saying attributed to God runs as follows: “O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed
you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would
not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him finds good praise Allah and let him who finds other that blame no one but himself.”

**Good deeds & bad deeds**

35- “He who has intended a good deed and has not done it, God writes it down with Himself as a full good deed, but if he has
intended it and has done it, God writes it down for Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, God writes it down with Himself as a full good deed, but if he has intended it and has done it, God writes it down as one bad deed.”

Grudge
36- “The doors of Paradise are opened on Mondays and Thursdays. Every one who does not associate anything with God will be forgiven, except for the one who bears a grudge against his brother. It is said, ‘Wait for these two until they reconcile, wait for these two until they reconcile, wait for these two until they reconcile.’”
Heart is the king of the body
37- “Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart.”

Help
38- “Whosoever removes a worldly grief from a believer, God will remove from him one of the griefs of the Day of Judgment. Whosoever alleviates the lot of a needy person, God will alleviate his lot in this world and the world to come.”

39- “Help your brother, whether he be an oppressor or one of the oppressed. Some said, ‘O Messenger of God, we help him if he is oppressed; but how can
we help him if he is an oppressor?’ The Prophet (pbuh) said, ‘By stopping him from oppression.’

**Hoarding**

40- “Any one who withholds goods until prices rise, he is held to be a sinner.”

**Intelligence & Incompetence**

41- “The intelligent one is the one who holds himself responsible and works for what which is after death. And the incompetent one is the one who indulges himself in pursuit of personal desire and importunes God.”

**Judge**

42- “There are three classes of judges; one of
whom will be in the Garden while other two will be in Hell-Fire. The one who will be in the Garden is a man who knew the truth and judged accordingly. The one who knew the truth but misjudged and the one who judged for the people in ignorance will be both in Hell-Fire.”

Justice
43- “The just will be on platforms of light in the presence of God; those who are just in their decisions, with their families, and with what they are in charge of.”

Kindness
44- “Verily, God is kind, and likes kindness in all affairs.”
Kinship
45- “Whoever would be glad to have his livelihood expanded and his life prolonged should maintain family ties.”

Knowledge
46- “Whosoever follows a path to seek knowledge therein, God will make easy for him a path to Paradise.”

47- “Acquiring knowledge is binding upon every Muslim.”

48- “He who goes out in search of knowledge is in God’s path till he returns.”

Merchant
49- “An honest and trustworthy merchant
will be in heaven, associated with the prophets, the upright, and the martyrs.”

**Mercy**

50- “When God created His creation, He pledged Himself in His book: My mercy prevails over My anger.”

51- “The merciful are granted mercy by God. Show mercy to those on earth so that you are shown mercy by the One in Heaven.”

52- “When God created the heavens and earth, He created one hundred mercies; each of them filled the space between the heavens and earth. He placed one mercy on earth. It is through this that a mother
is compassionate to her baby, and so are wild beasts and birds. On the Day of Judgment, God will complement them with this one mercy.”

Mercy extended to animals
53- “Once a prostitute had seen a dog walking to and fro in front of a well on a very hot day. His tongue was hanging out because of his thirst. She used her shoe to give him water to drink. So, God forgave her because of her mercy.”

54- “Whoever kills a sparrow or anything bigger than that without a just cause, God will hold him accountable on the Day of Judgement. The listeners asked, ‘O Prophet, what is a just cause?’ He replied
that he will kill it to eat it, not simply to chop off its head and then throw it away.”

Moderation

Food and drink

55- “There is no worse vessel for the son of Adam to fill than his own stomach. But if he must fill it, then let him allow one third for food, one third for drink, and one third for air.”

Worship

56- Once, three people came to the home of the Prophet (pbuh), enquiring of his wives about his worship. When they were told of it, they felt that it was less than expected. Then one of them said, ‘How can we compare ourselves to God’s Messenger when God has
already forgiven him any sin that he might have committed and any which he may commit in the future.’ Hence, one of them declared, ‘I shall spend all the night, every night, in prayer.’ The second said, ‘As for me, I shall fast every day of my life.’ The third one said, ‘I shall stay away from women and will never get married.’ The Prophet (pbuh) went to them and said, ‘Are you the ones who said so and so. You should know that I am the one who fears God most among you. Nevertheless, I fast on some days, and abstain from fasting on others; I pray, but I also go to sleep; and I get married. Whoever abandons my path does not belong to me.’
Morals
57- “The best of you are those who have the best morals.”

Mother

Neighbourhood
59- “Whosoever believes in God and the Last
Day let him be kind to his neighbour.”

60- “Angel Gabriel would frequently advise me to take care of my neighbour until thought that he [i.e. Gabriel] would make him an inheritor.”

61- “Whosoever believes in God, and the last Day, he must not cause harm to his neighbour.”

62- “He is not a perfect believer, the one who sleeps on a full stomach, while he knows that his neighbour is hungry.”

**Non-Muslims**

63- “On the day of Resurrection I shall dispute with any one who oppresses a *Mu‘āhid* (a non-Muslim granted, for a certain
period of time, the pledge of protection by Muslims), or violates his right, or puts a responsibility on him which is beyond his strength, or takes something from him against his will.”

64- “Whoever killed a *dhimmi* (a non-Muslim citizen, mainly of the people of the Book who is subject to poll tax, in return for Muslim protection) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of travelling).”

**Prayer (du‘ā’)**

65- “God would not like to see His servant holding out his arms pleading for help and turn him away empty handed.”
66- “Prayers shall be answered unless one asks for something evil or the break-up of kinship relations, and as long as one does not become impatient.” When the Prophet(pbuh) was asked to explain how one becomes impatient, he said: ‘One says, ‘I have prayed many times but I have had no response, then he gives up hope and abandons Prayer altogether.”

67- “Prayers by three people shall never be turned down: a just ruler; a fasting person until he breaks the fast; and the oppressed for whose prayer the gates of heaven shall be opened wide and God shall say to him, ‘By My power, I shall support you, even though it may be in due course.””
Prophets
68- “The parable of me and of previous prophets is that of a man who built a house excellently and completely, apart from the space of one brick which he did not put. The people started to walk around the building, admiring it and saying, ‘If only that brick were put in its place.’ I have come to complete that brick, and I am the seal of the prophets.”
69- “All the prophets are paternal brothers, even though their mothers are different.”

Quarrelsomeness
70- “The most odious of men to God is the one who is most quarrelsome.”
Sincerity

71- “The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and God will make known to him His favours and he will recognize them. God will say: ‘What did you do about them?’ He will say: ‘I fought for you until I died a martyr.’ He will say: ‘You have lied; you fought that it might be said of you: ‘He is courageous.’ And so it was said.’ Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. Another will be a man who has studied religious knowledge and has taught it and who used to recite the Qur’ān. He will be brought and God will make known to him
His favours and he will recognize them. God will say: ‘what did you do about them?’ He will say: ‘I studied religious knowledge and I taught it and I recited the Qur’ān for Your sake.’ God will say: ‘You have lied; you did but study religious knowledge that it might be said of you: ‘He is learned.’ And you recited the Qur’ān that it might be said of you: ‘He is a reciter.’ And so it was said.’ Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. Another will be a man whom God had made rich and to whom He had given all kinds of wealth. He will be brought and God will make known to him His favours and he will recognize them. God will say: ‘What did you do about them?’
He will say: ‘I left no way in which You like money to be spent without spending in it for Your sake.’ God will say: ‘You have lied; you did but do so that it might be said of you: ‘He is open-handed.’ And so it was said.’ Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.”

**Suicide**

72- “He who throws himself down from a rock and commits suicide will throw himself into Hell-fire; he who drinks poison and kills himself will have the poison in his hand, drinking it forever in Hell-fire; and he who kills himself with a weapon will have that weapon in his hand, stabbing himself forever in Hell-fire.”
Test & Trial

73- “How amazing the affairs of the believer are, because there is good for him in all his affairs. If he receives a good thing, he is grateful (to his Lord), and this is good for him, while if he is struck with adversity, he is patient and it is good for him.”

The bankrupt

74- “Do you know the one who is bankrupt?” They said, ‘The bankrupt is the one who has neither money nor possessions.’ The Prophet (pbuh) said, ‘The real bankrupt is the one who, on the Day of Resurrection, comes with prayers, fasting and Zakat (to his credit), but he also insulted this one, slandered that one, devoured the one’s wealth, shed the
blood of another, and beaten another. So they will be given some of his good deeds (as compensation). If his good deeds run out before all of them take their rights back, some of their sins will be taken and cast onto him, then he will be cast into Hell-Fire.”

The influence of association

75- “Good companions and bad companions are like sellers of musk and the furnace of the blacksmith. You lose nothing from the musk seller, whether you buy some or smell or are imbued with its fragrance. The furnace of the blacksmith, on the other hand, burns your clothes, or you get a noxious odor”
76 - “A man inclines to the belief of his friend, so let each one of you watch out who he befriends.”

The seven great destructive sins
77 - “Avoid the seven great destructive things. People asked, ‘What are they?’ The Prophet (pbuh) said, ‘Idolatry; sorcery; killing a person declared inviolable by God, except for a just reason; devouring usury; consuming the property of an orphan; running away from battle; and falsely accusing chaste believing women of adultery.”

The seven fortunate people
78 - “Seven people are sheltered by the shade of God on the Day of Judgment,
when there is no shade but His: a just ruler; a youth raised in obedience to God; a man whose heart is devoted to mosques; two brothers (or sisters) whose fraternity is for God; a young man whom a woman of beauty attempted to seduce but he replied, ‘I fear God;’ a man who gave charity in silence so that his left hand did not know what his right had spent; a person who remembered God in his privacy and tears flooded his eyes.”

**Tolerance**

79- “Once a funeral procession passed by the Prophet (pbuh). [As a gesture of respect] he rose. Thereupon someone remarked, ‘O Messenger of God, it is a
funeral of a Jew.’ He replied: ‘Is it not a soul?!’

**Truth**

80- “Tell the truth even if it be unpleasant”

81- “The best form of *jihad* is to tell a word of truth to an oppressive ruler.”

**Trust in God**

82- “If you really trusted in God as God should be trusted, He would sustain you as He sustains the birds. They go out in the morning hungry, and come back to rest in the evening full.”

**Wife**

83- “The best of you are those who are the
most kind to their wives. And I am the best amongst you in this respect.”

84- “A believer must not hate his wife. If he is displeased with one bad quality in her, then let him be pleased with one that is good in her.”

Wine
85- “Keep away from wine, for it is the mother of evil.”

Various issues and instructions
86- “Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of
God, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Piety is right here-and he (the Prophet) pointed to his chest three times. It is evil enough for a man to hold his brother Muslim in contempt. The whole affairs of a Muslim for another Muslim are inviolable: his blood, his property, and his honor.”

87- “None of you truly believes until he wishes for his brother what he wishes for himself.”

88- “Health and leisure are two blessings which many people do not appreciate.”
89- “A believer is not abusive, nor is he a slanderer, nor does he curse.”

90- “If a man works for his aged parents, that is in the path of God; if he works for his young children, that is in the path of God; if he works for himself, to be free of want, that is in the path of God.”

91- “Hearts [from time to time] get rusty. When was asked about their polish, he said: ‘Recitation of the Qur’ān.’”

92- “Once a man, who was passing through a road, found a branch of a tree with thorns obstructing it. The man removed the thorns from the way. Allah thanked him and forgave his sins.”
93- “It is not permissible for a Muslim to be estranged from his brother for more than three days, both of them turning away from one another when they meet. The better of them is the one who is first to greet the other.”

94- “An ant bit one of the earlier prophets, so he ordered the ant dwellings to be burnt. Through inspiration God asked him: ‘If you are bitten by an ant, would you burn a whole nation which glorifies God?’”

95- “Let him who believes in God and the Last Day either speak good or keep silent.”
96- “The example of those who faithfully abide by God’s commandments and those who do not is like a group of travellers who shared a ship, some on the upper deck and some below. When the latter needed water, they had to go up to bring it, so they said: ‘Let us make a hole in our part of the ship (to get water) directly.’ But if those on the upper deck allow them to do what they had suggested, all of them will be destroyed, while if they prevent them from doing so, all of them will be safe.”

97- “The strong person is not the one who is good at wrestling. The strong person is the one who controls himself when angry.”
98- “God does not look at your bodies and figures, but looks at your hearts and your deeds.”

99- “Eat together and not separately, for blessing is associated with the company.”

100- “Be mindful of God, you will find Him before you. Get to know God in ease and God will acknowledge you in distress. And know that help comes with patience, and that relief comes with distress; and that with difficulty comes ease.”
Note on the penalty for theft crime

‘By God, if Fatimah, my daughter, steals, I will cut off her hand.’ (The Prophetic saying, no. 22). It is likely for the westerner to get offended by this sentence that runs quite contrary to Western norms and principles. I shall, in passing, give an explanation. Islam has set up fixed, mandatory punishments, based on the Qur’ān and Prophetic Sunnah, for certain crimes (theft, banditry, adultery, an unfounded accusation of adultery, the drinking of alcohol, apostasy). The principal purpose of these fixed punishments is deterrence from acts that are harmful to humanity, for the more such serious crimes prevail, the more fatal consequences on a large scale they produce.
It maybe argued that these fixed punishments are very harsh and heavy. On the surface, this could be a valid argument. But on a deeper level, one may come to an opposite vision. For example, according to the law, the fixed penalty for theft is the amputation of the right hand. If someone, not driven by starvation or any pressing need, thinks of stealing, being aware of the severe punishment for it, he would reconsider his decision countless times before committing this crime, since he well knows that he shall pay the price very dearly, if he is caught and proven guilty. He will cause his right hand to be cut off. A very high price indeed! Actually, he would relinquish the mere thought of stealing altogether. This penalty, as well as other penalties, ultimately brings about a mercy for the individual and
the community, through preventing them from acting any crime that might do serious harm to them. These penalties are, to a large extent, meant to act as ‘preventive measures,’ giving a pre-warning to people not to get near, let alone all kinds of involvements, to certain areas whose harm shall permeate various levels of the society.

On the other hand, it is interesting to note that some of the fixed punishments are applicable in theory, while in practice unenforceable.

For example, the requirements needed to apply the penalty for adultery crime are either four eyewitnesses to testify that they have seen the offence, or a confession made four times in four different sessions. One easily notices that this penalty, based on such
quite rarely existent conditions, is impossible to occur. Typically, no one testifies against himself four times in four different sessions that he committed adultery. This clearly proves that the fixed punishments have more to do with prevention, and caution, and a little to do with application and enforcement.

Moreover, Islam encourages the victim to pardon and forgive the offender, so potential penalty would be somehow prevented. The Prophet (pbuh) says, ‘Spare the enforcement of the fixed punishments wherever possible. If there is any way out for the accused, let him go unpunished.’ This in very brief might give some proper knowledge of the Islamic criminal law.
Is the penalty for theft applicable in all cases? Are there any restrictions on it?

Theft, as defined by Islamic law, is ‘surreptitiously taking away of movable property with a certain minimum value which is not partially owned by the thief nor entrusted to him, from a place which is locked or under guard.’

There are several special circumstances, only by which the penalty for the theft is to be enforced.

1-The thief must be adult, and sane; he was not forced to steal.

2-The act must have been surreptitious. If someone steals goods from a market stall
in broad daylight, the penalty for theft cannot be imposed, because the goods were not stolen surreptitiously.

3- The value of the stolen goods must reach a minimum limit, below which the penalty is not enforced. The minimum limit according to some jurists is 1.06 g of gold (one-quarter of a gold dinar of 4.25g) or 29.7g of silver (10 dirhams) according to others.

4- The goods must be capable of being owned. Therefore, the kidnapping of a free person does not entail the penalty, since free persons cannot be owned.

5- The goods must have legal values. Some
goods, like wine and pigs are legally of no value, because they are impure and forbidden. Thus a non-Muslim can own them, but not a Muslim. As a consequence, the penalty can only be enforced if such goods are stolen from a non-Muslim.

6- A further requirement for the penalty is that the thief must not have the goods legally at his disposal or be a co-owner. For example, a shop assistant who takes away goods or money from the shop he attends to, or a person who steals state property, or a soldier who steals from the war booty that has not yet been divided cannot be punished with amputation.

7- The stolen goods must have been guarded
or stored in an adequate place. Locked houses, shops, stables, and coffers count as such places, taking into account the nature of the object. A stable, for instance, is a suitable place for cattle, but not for jewelry. The stealing of a horse left in front of a mosque or of a thing found in a public bath does not qualify as legal theft.

8- The application of the fixed punishment for the theft is further restricted by doubt and uncertainty (Shubhah) as to the unlawfulness of the act. For instance, if a person steals from his son or wife, or debtor, no penalty is imposed. The same applies when it is proven that the thief stole food to eat because of hunger.
Finally, Islam is keen not to enforce the punishment when a slight doubt exists. The Prophet (pbuh) said, ‘Block the enforcement of prescribed punishments in any case of doubt.’

99 - قال رسول الله ﷺ: "كلوا جمعًا ولا تفرقوا فإنَّ البركة مِعَ الجُمُعَةِ".

100 - قال رسول الله ﷺ: "تعرف إلى الله في الرخاء يعفك في الشدة. واعلم أن النصر مع الصبر، وأن الفرج مع الكرب، وأن مع العسر يسرا، ولن يغلب عسكر يسرٍّين".
95- قال رسول الله صلى الله عليه وسلم: «من كان يؤمن بالله واليوم الآخر فليّثق خيراً أو ليّصمت».

96- قال رسول الله صلى الله عليه وسلم: «مثل القائم في حدود الله والواقع فيها، كمثل قوم استهلكوا على سفينته، فأصاب بعضهم أعلاه، وبعضهم أسفله، فكان الذي في أسفلها إذا استقى من الماء مرّوا على من فوقهم، فقالوا: لو أنا خرجنا في نصبين خردنا ولنؤذ من فوقنا؟ فإن تركوه ولم نؤذ ما أرادوا هلكوا وهلكوا جميعا، وإن أخذوا على أيديهم نجوا ونجوا جميعا».

97- قال رسول الله صلى الله عليه وسلم: «المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير».

98- قال رسول الله صلى الله عليه وسلم: «إن الله لا ينظر إلى أجسادكم، ولا إلى صوركم، ولكن ينظر إلى قلوبكم وأعمالكم». 
91 - قال رسول الله صلى الله عليه وسلم: "إن هذه القلوب تصدأ كما يصدأ الحديد"، قيل: فما جلاله يا رسول الله؟ قال: "تلاوة القرآن".

92 - قال رسول الله صلى الله عليه وسلم: "بينها رجل يمشي الطريق وجد عصا شوكة على الطريق، فأخذه فشكر الله، فغفر له".

93 - قال رسول الله صلى الله عليه وسلم: "لا يجد المسلم أن يهجر أخاه فوق ثلاث ليال، يلتقيان، فعرض هذا، وعرض هذا، وخيرهما الذي يبدأ بالسلام".

94 - قال رسول الله صلى الله عليه وسلم: "قرصت نملة نبيا من الأنبياء، فأمر بقرية النمل فأحرقت، فأوحى الله إليه: أن قرصتك نملة أحرقت أمة من الأمم تسبح؟".
87- قال رسول الله صلى الله عليه وسلم: «لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه».
من الناس: الصحة، والفراغ.

88- قال رسول الله صلى الله عليه وسلم: «نعمتان مغبون فيهما كثير: اللعان ولا الفاحش ولا البذيء».

89- قال رسول الله صلى الله عليه وسلم: «ليس المؤمن بالطعان ولا اللعان ولا الفاحش ولا البذيء».

90- [مر على النبي صلى الله عليه وسلم رجل، فرأى أصحاب رسول الله صلى الله عليه وسلم من جلده ونشاطه، فقالوا: يا رسول الله: لو كان هذا في سبيل الله؟] فقال رسول الله صلى الله عليه وسلم: «إن كان يسعى على أبوين شيخين كبيرين فهو في سبيل الله، وإن كان خرج يسعى على ولده صغيرا فهو في سبيل الله، وإن كان يسعى على نفسه ليعفها فهو في سبيل الله».
83 - قال رسول الله صلى الله عليه وسلم: "خيركم خيركم لأهلي، وأنا خيركم لأهلي".

84 - قال رسول الله صلى الله عليه وسلم: "لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةٌ إِنْ كَرِهَ مِنْهَا حُلْقًا، رَضَِ مِنْهَا آخَرَ".

85 - قال رسول الله صلى الله عليه وسلم: "اجتنبوا الخمر، فإنها أم الخبائث".

86 - قال رسول الله صلى الله عليه وسلم: "لا تأكلوا ولا تشربوا ولا تسبحوا ولا تداعبوا ولا تتبادلون ولا تتزاحموا ولا تبغضوا ولا تتعارضوا، وكنوا عباد الله أخوانا، المسلم أخو المسلم، لا يظلموه ولا يُخُذَّلوه ول يُفْرَقُوه، ولا يُجْلَدُوه ولا يُقَرَّهُ ولا يصفيه، ويشير إلى صدره ثلاث مرات - بحُسْبِ امرئ من الشَّرَّ: أن يَّجَفِّرَ أَخاه المُسْلِمُ، كُلُّ المُسْلِمٌ على المُسْلِمٍ حرام: دمُه، وماله، وعرضه".
ورجلان تناولاً في الله، اجتمعا على ذلك وتفرقا عليه، ورجل دعته امرأة ذات منصب وجمال، فقال: إني أخف الله، ورجل تصدق بصدقة فأخفها حتى لا تعلم شياً ما تنفيعي يمينه، ورجل ذكر الله خاليا ففاوضت عيناه.

79-مرّت بالنَّبِيَّ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ جِنَازةٌ فَقَامَ فَقِيلَ لَهُ: إِنَّها جِنَازَةُ يُودِيٍّ فَقَالَ أَلَيْسَ نَفْسًا.

80-قال رسول الله صلى الله عليه وسلم: «قل الحق، وإن كان مرأ». 

81- قال رسول الله صلى الله عليه وسلم: «فضل الهاد كلمة عدل». 

82- قال رسول الله صلى الله عليه وسلم: «لو أنتم كنتم تتوكلون على الله حقّ توكه: لزرقتم كما تزرق الطير، تغدو خاصا وتروح بطانة». 

100 Sayings of the Prophet Muhammad
إِنَّمَا مَثَلُ الليس الصالحُ : قَالَ رَسُولُ اللَّهِ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ : إِما أن يُذِيَكَ، وإِما أن تبتاع منه، وإِمَّا أن تجِدَ منه ريا طيِّبة، ونافخُ الكير : إِما أن يَرقَ ثِيَابَكَ، وإِما أن تجد منه ريا خبيثَة.

فَلَيَنَظِرْ أحَدُكُم مِّن يَغَالِلْ.

فَأَجِنَّبْوا السبع الموبقات، قِيلْ: يا رسول الله، وما هُنَّ ؟ قال: الشكُّ بالل، والسِّحْرُ، وقُتُلُ النفْس التي حَرَّم الل إل بالحق، وأكلُ مال اليتيم، وأكل الرِّبا، والتولي يوم الزحف، وقذف الممحصات الغافلات المؤمنات.

سَبْعَة يظِلُّهمُ الل في ظِلِّهِ : الإمامُ العادلُ، وشابّ نشأ في عبادة الل عز وجل، وإذا خرج منه حتى يعود إليه، ورجل قلب مَعَلِق بِالمسجد.
نَفسَه، فهو في نار جهنم يتردَّى فيها، خالداً مُخلًّداً فيها أبداً، وَمَنْ تََسَّى سُمَّ فقتلَ نفسَهُ، فَسُمُّهُ في يده يتحَسُّاه في نار جهنم، خالداً مُخلًّداً فيها أبداً، ومَنْ قَتل نفسَهُ بحَدَّة، فحَدَّتُهُ في يده يَتَوَجَّأُ بها في بطنِه في نار جهنم خالداً مُخلًّداً فيها أبداً

۷۳- قالَ رَسُولُ اللَّهِ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ: "عَجَباً لأمرَ المؤمن ! إنَّ أمَّرَهَ كَلَّهُ لله خيرًا، وليس ذلك لأحد إلا للمؤمن، إن أصابتهُ سَرَاءُ شكر، فكان خيراً له، وإن أصابتهُ ضرَّاءُ صََّرَ، فكان خيراً له".

۷۴- قالَ رَسُولُ اللَّهِ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَتَدْرُونَ ما المُفْلِسُ ؟ قَالَوا: المَفْلِسُ فينا من لا درهم له ولا متعة. قال: إن المَفْلِسُ مَنْ يَأتي يوم القِيامة بصِلاة وصِيام وزِكَاة، ويأتي قد شَتَّمَ هذا، وقذفَ هذا، وأكل مال هذا، وسفك دم هذا، وضرب هذا، فَينَتَّخِه رَحمَة اللَّهُ، شَرِّا صَبَرَ، فكان خيراً له".

2- قال رسول الله صلى الله عليه وسلم: «من تردى من جبل فقتل.
الإمام العادل، والصائم حين يفطر، ودَعْوَة المظلوم يرفعها فوق الغمام، وتُفْتَحُ لها أبواب السماء، ويقول الله تعالى: وَعَزِيتِي لأنَصْرِنَّك ولو بعد حين».

68- قال رسول الله صلى الله عليه وسلم: «إِن مَثَل وَمَثَل الأنبياء من قبل، كمثل رجل بنى بَنْيَانا فَأَحْسَنَه وأَجْلَه، إِل موضع لَبِنَة من زاوية من زواياه، فجعل الناس يطوفون به، وَيَعْجَبون له، ويكولون: هلا وُضِعَتْ هذه اللَّبِنَة؟ قال: أنا اللَّبِنَة، وأنا خَاتَم النبيِّيَّات».

69- قال رسول الله صلى الله عليه وسلم: «الأنبياء إخِوَة، أبناء عَلات، و أَمَهَاتهم شَتَّى».

70- قال رسول الله صلى الله عليه وسلم: «إِنَّ أَبْغَضِ الرَّجَال إِلَى اللَّه تَعَالَى: الأَلَدُ الخَصِمُ».
63 - قال رسول الله ﷺ صلى الله عليه وسلم: «ألا من ظلم معاهدا، أو ابتدعه، أو كلفه فوق طاقته، أو أخذ منه شيئا بغير طيب نفس، فأنه حامض يوم القيامة».

64 - قال رسول الله ﷺ صلى الله عليه وسلم: «من قتل معاهدا بغير حق لم يرح رائحة النار وإنه ليوخذ رجلا من مسيرة أربعين عامًا».

65 - قال رسول الله ﷺ صلى الله عليه وسلم: «إن الله حي كريم يستحني من عبده إذا رفع يديه إليه أن يردهما صفاً».

66 - قال رسول الله ﷺ صلى الله عليه وسلم: «لا يزال يستجاب للعبد ما لم يدع بإثم أو قطيعة رحم ما لم يستعمل، قال: يا رسول الله، ما الاستعجال؟ قال: يقول: قد دعوت، وقد دعوت، فقد دعوت، وقد دعوت، فلم أر يستجيب لي، فاستحضر عند ذلك، وبدع الدعاء».

67 - قال رسول الله ﷺ صلى الله عليه وسلم: «ثلاثة لا ترد دعوتهم:

59 - قال رسول اللّه صلی اللّه علیه وسلم: «من كان يؤمن باللهموم».

60 - قال رسول اللّه صلی اللّه علیه وسلم: «ما زال جبريل يوصيني بالجار، حتى ظننت أنه سيورنه».

61 - قال رسول اللّه صلی اللّه علیه وسلم: «من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره».

62 - قال رسول اللّه صلی اللّه علیه وسلم: «ما آمن بي من بات شباعان وجاره جائع إلى جنبه وهو يعلم به».
56- عن أنس بن مالك، رضي الله عنه، جاء ثلاثةٌ رهطٌ إلى بيوت أزواج النبي - صلى الله عليه وسلم - ، يسألون عن عبادة النبي - صلى الله عليه وسلم - ، فلما أخبروا كأنهم تقالوها، قالوا:

"فأين نحن من رسول الله - صلى الله عليه وسلم -، وقد غفر له ما تقدم من ذنبه وما تأخر؟ قال أحدهم: أمّا أنا فأصلى الليل أبدًا، وقال الآخر: وأنا أصوم الدهر ولا أفطر، وقال الآخر: وأنا أعزل النساء ولا أتزوج أبدًا، فجاء رسول الله - صلى الله عليه وسلم - إليهم، فقال: "أنتم الذين قلتم كذا وكذا؟ أمّا والله، إنّي لأخشاكم الله، وأتقاكم له، ولكنني أصوم وأفطر، وأصلي وأقرأ، وأتزوج النساء، فمن رغب عن سنبتي فلايس مني".

57- قال رسول الله صلى الله عليه وسلم: "إِنّ خُبَيْرَكَمْ أَحَاسِنَكُمْ أخلاقاً".

58- عن أبي هريرة، رضي الله عنه، قال: جاء رجل إلى النبي - صلى الله عليه وسلم -
السموات والأرض مائة رحمة، كل رحمة تباق ما بين السماة والأرض، فجعل منها في الأرض رحمة، فيها تعطُف الوالدة على ولدها، والوحش والطير بعضها على بعض، فإذا كان يوم القيامة أكملها بهذه الرحمة.

53 - قال رسول الله صلى الله عليه وسلم: "بُنيت كَلّب وطيف بركية، قد كاد يقتله الغطش إذ رآته بغي من بعايا بنى إسرائيل فنزعته موقها فاستحقته له فسفته إياه فغفر لها.

54 - قال رسول الله صلى الله عليه وسلم: "ما من إنسان يقتل عصفورا ففوقها بغير حق إلا سأله الله عز وجل عنها، قيل: يا رسول الله، وما حقها؟ قال: يذبحها فتأكلها، ولا يقطع رأسها ويرمي بها.

55 - قال رسول الله صلى الله عليه وسلم: "ما مالآدم وعاء شرا من بطن، بحشب ابن آدم لقيمات يقم صلبه، فإن كان لا محالة فثلث لطعامه، وثلث لشرابه، وثلث ليئسه."
47 - قال رسول الله صلى الله عليه وسلم: «طلب العلم فريضة على كل مسلم».

48 - قال رسول الله صلى الله عليه وسلم: «من خرج في طلب العلم فهو في سبيل الله حتى يرجع».

49 - قال رسول الله صلى الله عليه وسلم: «التاجر الأمين الصدوق مع النبي والصديقين والشهداء».

50 - قال رسول الله صلى الله عليه وسلم: «لما قضى الله الخلق كتب في كتابه على نفسه، فهو موضوع عنده: إن رحمتي تغلب غضبي».

51 - قال رسول الله صلى الله عليه وسلم: «الر자مون يرحمهم الرحمن، أرحموا من في الأرض، يرحمكم من في السماء».

52 - قال رسول الله صلى الله عليه وسلم: «إن الله خلق يوم خلق».
١٠٠ صوَاتٍ للنبي محمد

به وَرَجُلٌ عَرَفَ الحَقَّ فَجَارَ فِي الحُكْمِ فَهُوَ فِي النَّارِ وَرَجُلٌ قَضَى

لِلنَّاسِ عَلَى جَهْلٍ فُهُوَ فِي النَّارِ».

٤٣- قالَ رَسُولُ اللَّهِ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ المُقْسِطِيَ عند اللَّنَّاسَ عَلَي جَهْلٍ فُهُوَ فِي النَّارِ».

٤٤- قالَ رَسُولُ اللَّهِ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهُ رَفِيق يُبُّ الرَّفْق فِي الأمر كَلَّهُ».

٤٥- قالَ رَسُولُ اللَّهِ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَن سَهَّلَ اللَّهُ بِهِ طُرِيقًا إِلَى النَّارِ».

٤٦- قالَ رَسُولُ اللَّهِ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَن سَكَّ تَطْرِيقَا يَلْتَمِسُ فِيه عَلَى سَهَّلَ اللَّهُ لَهُ بِهِ طُرِيقًا إِلَى الجَنَّةِ».

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من كُرَب الدنيا نَفَّسَ الله عنه كُربة من كُرَب يوم القيامة، ومن يَسَّ عل مُعْسِ، يَسَّ الله عليه في الدنيا والآخِرَةِ.

39- قال رسول الله صلى الله عليه وسلم: «انْصرُ أخاك ظالما أو مظلوما، فقال رجل: يا رسول الله من كان ظالما أو مظلوما، كيف أنصره؟ قال: تجزه أو تمنعه عن الظلم، فإن ذلك نَصرُه».

40- قال رسول الله صلى الله عليه وسلم: «من احتمَّر طعاما فهو خاطئ».

41- قال رسول الله صلى الله عليه وسلم: «الكَيِّس مَنْ دان نفسَه، وَعَمِلَ لما بعد الموت، والعاجِز مَنْ أتَبَعَ نفسَه هواها، وَتَمنَى عل ا للْ قُضَاةُ ثَلاَثَةٌ وَاحِدٌ فيِ النَّارِ فَأَمَّا الَّذِي فيِ النَّارِ فَرَجُلٌ عَرَفَ الحق فَقَضَى

42- قال رسول الله صلى الله عليه وسلم: «القصصاء ثلاثة واحده في الجَنَّة واثنان في النَّار فامَنَ الذِي في الجَنَّة فَرَجُل عَرَفَ الحق فَقَضَى». 

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بئن ذلك، فمن هم بحسنَة فلا يعملها كتبها الله له عنده حسنة كاملة، فإن هم بها وعملها، كتبها الله له عنده عشر حسنات إلى سبعينات ضعف، إلى أضعاف كثيرة، ومن هم ببيئة فلا يعملها، كتبها الله له عنده حسنة، وإن هو هم بها فعملها، كتبها الله له سبعمئة ضعف.

36 - قال رسول الله صل الله عليه وسلم: «مفتاح أبواب الجنة يوم الاثنين والخميس، فيغفر لكل عبد لا يشرك بالله شيئا، إلا رجلا كان بينه وبين أخيه شحنة، فيقول: أنظروا هذين حتى يصطلحا، أنظروا هذين حتى يصطلحا».

37 - قال رسول الله صلى الله عليه وسلم: «ألا وإن في الجسد مضغة، وإذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب».

38 - قال رسول الله صلى الله عليه وسلم: «من نفر عن مؤمن كربة
لا من أطعمت، فاستطعموني أطعمكم، يا عبادي، كُلُّكم عار لا من كَسوته، فاستكسوني أكسكم، يا عبادي، إنكم شطرون بالليل والنهار، وأنا أغفر الذِّنوب جميعاً، فاستغفروني أغفر لكم، يا عبادي، إنكم لن تبلغوا بِضَر يَنْضَرُون، ولكن تبلغوا نفّعي فتنفعوني، يا عبادي، لو أن أولكم وآخركم وإنحكم وجَنكم كانوا على آتي قلب واحد منكم، ما زاد ذلك في ملكي شيئاً، يا عبادي، لو أن أولكم وآخركم وإنحكم وجَنكم، كانوا على أفترى قلب واحد منكم، ما نقص ذلك من ملكي شيئاً، يا عبادي، لو أن أولكم وآخركم وإنحكم وجَنكم، قاموا في صعيد واحد، فسألوني، فأعطيتكما لأل إنسان مسألته، مانقص ذلك لما عندي إلا كما ينقص المخيط إذا أدخل البحر، يا عبادي، إنها هي أعمالكم أُحصيها لكم، ثم أوفّيكما إياها، فمن وجد خيراً فليحمد الله، ومن وجد غير ذلك فلا يلومهن إلا نفسهم».

35-ابن عباس أن رسول الله -صلى الله عليه وسلم- قال - فيها يروي عن ربه - : «إن الله تعالى كتب الحسنات والسيئات، ثم
31- قال رسول الله صلى الله عليه وسلم: "إن الرفق لا يكون في شيء إلا زانه، ولا ينزع من شيء إلا شانه".

32- قال رسول الله صلى الله عليه وسلم: "تهادوا تخلبا، وتصافحوا، يذهب الغل عنكم".

33- قال رسول الله صلى الله عليه وسلم: "قال الله عز وجل: كذبني ابن آدم، ولم يكن له ذلك، وشتمني، ولم يكن له ذلك، فأما تكذبي إياي، فقوله: لن يعيدني كي بدأني، وليس أول الخلق بأهون على من إعادته، وأما شتمه إياي، فقوله: أتخذ الله ولدا، وأنا الأحد الصماد الذي لم يلد ولم يولد، ولم يكن له كفوا أحد".

34- عن أبي ذر أن رسول الله صلى الله عليه وسلم قال: "في روي عن الله تبارك وتعالى - أنه قال: "يا عبادي، إن حرمت الظلم على نفسك، وجعلته بينكم محمرة، فلا تظالموا، يا عبادي، كلكم ضال إلا من هدته، فاستهدفوني أهدكم، يا عبادي، كلكم جائع".

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لو أتيتني بَقِراب الأرض خَطَايا، ثم لَقيتني لا تُسُرِك يَبي شيئًا:
لَأَنيتَك بِقْرَاب الأَنفِّ مَغْفِرَة».

29- أبو هريرة - رضي الله عنه - : أنّ رسول الله -صلى الله عليه وسلم- قال: "يَنْزِلُ رَبُّنَا كُلَّ ليلة إلى سمء الدنيا، حي يبقى ثلث الليل الآخر، فيقول: من يَدعُوني فأَستجيب له؟ من يَسْأَلُنِي فأُعْطَيْهُ؟ من يَسْتَغْفِرُني فأَغْفِر لِه؟".

30- عن أبي هريرة - رضي الله عنه - : أن النبي -صلى الله عليه وسلم- قال: "كَانَ رَجُل يُسِف علَّ نَفْسِه، فَلَم حَضََهُ الموتُ، فَقَال لبنيه: إِذَا أَنَا مِتُ كَأَنِّي فَأَخْرَفُوْنَي، ثم اطْحنوني، ثم ذَرُّوني في الرَّيْح، فواللَّهِ، لَنْنَ قَدَرِر علَّ رَبِّي لِيَعْذِبَني عذابا ما عذَّبَه أحدا، فَلَم مَات فَعِلَ بِه ذَلِكْ، فأَمَر الله الأرض، فقال: اجْعِي ما فيك منه، ففعلت فَإِذا هو قِائم، فقال: ما حَمَّلَك علَّ ما صَنَعْت؟ قال: خَشْيَتُك يا رَبِّ، فَأَغْفِر لَه بذِلِك".
25- قال رسول الله صل الله عليه وسلم: "حق المسلم على المسلم خمس ردع السلام وعيادة المريض واتباع الجنائز وإجابة الدعوة وتشييع العاطس".

26- قال رسول الله صل الله عليه وسلم: "رحمن الله عبدا سمحا إذا باع سمحا إذا اشترى سمحا إذا أقتضى".

27- بال أعرابي في المسجد فثار إليه الناس ليطعن به فقال هم رسول الله صل الله عليه وسلم: "دعوه وأهريقوا على بوله ذنوبًا من ماء أو سجلا من ماء فإنها بعثتم مسيرين ولم تبعثوا ممسيرين".

28- عن أنس بن مالك قال: سمعت النبي صل الله عليه وسلم يقول: "قال الله: يا ابن آدم، إنك ما دعوتني ورجوتني: غفرت لك على ما كان منك، ولا بالي، يا ابن آدم، لو بلغت ذنبيك عنان السُّهاء، ثم استغفرتني: غفرت لك، ولا بالي، يا ابن آدم إنك".
23- عن عائشة رضي الله عنها أن قريشًا أهملهم شأن المراة المخزومية التي سرت فقالوا ومن يكلم فيها رسول الله صلى الله عليه وسلم فقالوا ومن يبتغى عليه إلا أبّاسة بن زياد حب رسول الله صلى الله عليه وسلم فأسأمه فقال رسول الله صلى الله عليه وسلم: أتشفع في حد من حدود الله ثم قام فاختبب ثم قال: إنما أهلك الذين قبلكم لأنهم كانوا إذا سرق فيهم الشريف تركوه وإذا سرق فيهم الضعيف أفاموا عليه الحد وأيما الله لو أن فاطمة بنت محمد سرت لقطعت يدها.

24- كان رسول الله صلى الله عليه وسلم إذا بعث سريًا، قال: «اغزوا باسم الله وفي سبيل الله، قاتلوا من كفر بالله، لا تغلوا ولا تغدروا، ولا تتملوا ولا تقتلوا ولا تبتغيوا ولا شريحا كبيرًا».

وعن ابن عباس، عن رسول الله صلى الله عليه وسلم: «أنه كان إذا بعث جيشه قال: اخرجوا باسم الله، قاتلوا في سبيل الله، من كفر بالله لا تعتدوا ولا تتملوا ولا تقتلوا ولا تمتلواولادان ولا أصحاب الصوامع».
20 - عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: «قال بادروا بالأعمال سبعًا هل تتمنتون إلا فقرًا منسية أو عَنْى مطعمة أو مرضاً مفسدًا أو هامًا مفندًا أو موتًا جهنًا أو الدجال فشر غائب ينتظر أو الساعة فساعة أدهى وأمر».

ومن صحابته عليه السلام، أن رسول الله صلى الله عليه وسلم قال: «حوسب رجل من كان قبلكم فلم يجد له من الخير شيء إلا أنه كان يجالس الناس وكان موسرا فكان يأمر عليه أنه يتجاوروا عن المعسر قال: قال الله عز وجل نحن أحق بذلك منه تجاوزوا عنه».

21 - عن أبي مسعود قال: قال رسول الله صلى الله عليه وسلم: «يا أيها الناس إنا إن ربك عز وجل أحق بهذا بذلك منه تجاوزوا».

22 - قال رسول الله صلى الله عليه وسلم: «يا أيها الناس ألا إن ربك واحد وإن أباكم واحد ألا فلا فضل لعربي على أعجمي ولا لعجمي على عربي ولا لأمر على أسود ولا أسود على أسود إلا بالتقى». 

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15 - عن النبي ﷺ قال: «من لم يرحم صغيرنا ويعرف حق كبيرنا فلا ينس منا».

16 - عن النبي ﷺ قال: «من كانت له ثلاث بنات فقصر عليهن، وأطعمهن، وسقاهن وكساهن، كن له حجابًا من النار».

17 - قال رسول الله ﷺ: «إذا مات الإنسان اقطع عمله إلا من ثلاث صدقة جارية وعلم ينفع به وولد صالح يدعو له».

18 - قال رسول الله ﷺ: «يتبع البيت ثلاثة فيرجع اثنا ويبقى معه واحد يتبعه أهله وماله وعمله فيرجع أهله وماله ويبقى عمله».

19 - عن أبي الدَّرْداَء قال قال رسول الله ﷺ: «إن الله أنزل الدواء والدواء وجعل لكل ذئاب دواء فنداؤوا ولا تداوا بحرام».
10 - قال رسول الله صلى الله عليه وسلم: "ما من مسلم يُغرس غَرْسًا أو يزرع زرعًا فبِأَكَلُ منهُ طائر أو إنسان أو بَيْتَهُ إلا كان له صَدَقَةً.

11 - قال رسول الله صلى الله عليه وسلم: "ما من مسلم يُغرس غَرْسًا إلا كان ما أكل منه صدقة وما سرق منه صدقة".

12 - قال رسول الله صلى الله عليه وسلم: "من رأى منكم منكرًا فليغيره بيده فإن لم يستطع فليس له ذلك أضعف الإيمان".

13 - قال رسول الله صلى الله عليه وسلم: "من أصبح منكم آمنا في سِبِهِ مُعَافٍ في جسِده عنده قوت يومه فكانها حِيِزت له الدنيا".

14 - قال رسول الله صلى الله عليه وسلم: "ما أكرم شاب شيخًا ليسبه إلا قيِّض الله له من يكرمه عند سنة".
ما تصدّقوُن إن بكل تسبيحة صدقة وكل تكبير صدقة وكل تحميدة صدقة وكل تهليل صدقة وأمر بالمعروف صدقة ونهي عن مالك صدقة وفي بضع أحدكم صدقة قالوا يا رسول الله أياني أحدنا شهوده وكون له فيها أجر قال أجزاؤكم لوط سهوا في حرام أكان عليه فيها وزر فكذلك إذا وضعها في الحلال كان له أجرًا.

8- قال رسول الله صلى الله عليه وسلم: «كل سلامي من الناس عليهم صدقة كل يوم تطلع الشمس قال تعدل بين الأتيين صدقة وتعين الرجل على دابته تحمله عليها أو ترفع له مناعة عليها صدقة وقال الكلمة الطيبة صدقة وقال كل خطوة يمشيها إلى الصلاة صدقة وتسيط الأذى عن الطريق صدقة».

9- قال رسول الله صلى الله عليه وسلم: «لا يُحَقُّن أحدكم شيئًا من المعروف وإن لم يجد فليقل أهان بوجه طبيق». 
4- لَعَنَ رَسُولُ الله صلى الله عليه وسلم الرَّاشِيَ والمُرْتَشِيَ والرَّائِشَ يَعْنِي الَّذِي يَمْشي بِنَهْـا.

5- قَالَ رَسُولُ الله صلى الله عليه وسلم: «أَرْبَعَةٌ مِنْ كُنِّي فِيهِ كَانَ مُنَافِقًا أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنْ الأرْبَعِ كَانَتْ فِيهِ خَصْلَةٌ مِنْ النِّفَاقِ حَتَّى يَدَعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدرَ وَإِذَا خَاصَمَ فَجَرَ».

6- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صلى الله عليه وسلم قال: «أَرْبَعَةٌ مِنْ كُنِّي فِيهِ كَانَ مُنَافِقًا أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنْ الأرْبَعِ كَانَتْ فِيهِ خَصْلَةٌ مِنْ النِّفَاقِ حَتَّى يَدَعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدرَ وَإِذَا خَاصَمَ فَجَرَ».

7- عَنْ أَبِي ذَرٍّ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالُوا لَهُمْ: «يا رَسُولُ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ يُصَلُّونَ كَمَ نُصَلِّ وَيَصُومُونَ كَمَ نَصُومُ وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ» قال: «أَوَ لَيْسَ قَدْ جِعَلَ اللَّهُ لِكُمْ
الأحاديث باللغة العربية

1 - قال رسول الله صلى الله عليه وسلم: "لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه".

2 - عن عند الله بن مسعود عن النبي صلى الله عليه وسلم قال: "لا يدخل الجن من كان في قلبه مثل ذرة من كبر. قال رجل: إن الرجل يحب أن يكون ثوبه حسنًا ونعله حسنة. قال: إن الله جميل يحب الجمال، الكبري بطر الحق وغمط الناس".

3 - عن البراء بن عازب قال قال رسول الله صلى الله عليه وسلم: "يا فلان إذا أوتت إلى فرثك فقل اللهم أسلمت نفسي إليك ووجهت وجهي إليك وفرضت أمري إليك وأجلت ظهري إليك رغبة ورهبة إليك لا ملجأ ولا منجا منك إلا إليك أمنت بكتابك الذي أنزلت ونبيك الذي أرسلت فإني إن ملت في لينتقت مثًا على الفطرة وإن أصبحت أصيبت أجرا".
بِشَرِينَ السَّلَامُ عَلَيْهُمَا

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
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