

The Light of Faith **Sayings of the Beloved** **of the Beneficent**

Collated by
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an
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translation

In the name of God, the Beneficent, the Merciful. Praise be to God who sent His beloved Muḥammad ﷺ with guidance and the religion of truth so that it would manifest over all religions. May the mercy, peace and blessings of God be upon him and upon his family, his companions and those who bear the standard of His law until the Day of Recompense. He concealed the meanings alluded, the markers of subtle allusions, the symbols of erudition, the jewels of gnosis and the clarifier of definitions in what concerns the sayings that He caused to overflow upon his ﷺ tongue. So it is becoming of his community, who willingly responded, that they show due concern for whatever came forth from the tongue of messengership, casting intelligence upon the meanings contained therein and adorning their souls, alongside the memorisation of the Word of God with the memorisation of the sayings that have come from their supreme guide ﷺ.

To proceed: Herein are fifty traditions from the sayings of the Messenger of God ﷺ that have been declared authentic by the two scholars of the prophet traditions; Abū ‘Abd-Allāh Muḥammad al-Bukhārī and Abū al-Ḥusayn Muslim al-Qushayrī. We collated them so that the hearts of students could be adorned with it through memorisation, understanding the meaning (implied) and having sincere resolve to practice, after first having memorised the like of the book ‘Selections’ and ‘al-Nawawī’s Forty.’

We ask the Real, sublime be His majesty, to illuminate through it every body and soul that memorizes it, and to allow him to don the robe of its blessings, opening for him the gateway of its subtleties and meanings such that he harvests its sweet fruits during his lifetime and in the Hereafter and with God alone is success.

*‘Umar b. Muḥammad b. Sālīm b. Ḥafīz b. al-Shaykh Abū Bakr b. Sālīm
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‘Aidā, Tarīm, the Republic of Yemen*

In the Name of God, the Beneficent, the Merciful

1. On the authority of Anas; the Prophet ﷺ said, 'Complete your bows and prostrations as by the One in whose hand lies my soul I indeed see you from behind whenever you bow and whenever you prostrate.'

2. On the authority of Abū Hurayrah who said, the Messenger of God ﷺ said, 'The people of Yemen have come unto you. They have the most sensitive of hearts and the most tender of souls. Faith is Yemeni and wisdom is Yemeni.'

3. On the authority of al-Nu'mān b. Bashīr who said, the Messenger of God ﷺ said, 'Be conscious of God and act justly amongst your children.'

4. On the authority of Abū Hurayrah; the Prophet ﷺ said, 'The most difficult prayer for the hypocrites is the night prayer and the dawn prayer. Had they only known what they contained then they would have come unto them, even if they had to crawl. I had indeed desired to issue the command for the prayer to be established, thereafter ordering a man to lead the people in prayer. Then I would leave, accompanied by men carrying bundles of firewood, unto those people that did not attend the prayer. I would thereby set alight their houses.'

5. On the authority of Abū Hurayrah; the Prophet ﷺ said, 'Avoid the seven deadly sins; associating partners with God, magic, the taking of a life rendered inviolable by God unjustly, consuming usury, consuming the wealth of the orphan, to flee on a day of military engagement and to falsely accuse chaste innocent believing women (of impropriety).'

6. On the authority of Ibn Mas'ūd who said, the Messenger of God ﷺ said, 'The most beloved act to God is prayer on time, then treating parents well and then striving in the way of God.'

7. On the authority of 'Amr b. al-'Āṣ who said, the Messenger of God ﷺ said, 'The most beloved person to me is 'Ā'ishah and from amongst the men it is her father.'

8. On the authority of Abū Qatādah who said, the Messenger of God ﷺ said, 'When you come unto prayer be tranquil and do not come unto it hurriedly. Pray whatever you catch and make up that which escaped you.'

9. On the authority of al-Barā' b. 'Āzib; the Messenger of God ﷺ said, 'When you retire to bed then perform the same ablution you make for prayer, lie upon your right side and say, "O God, 'I surrender my being to You, I depute my affair to You and I entrust myself to You, out of hope and fear for You. there is no refuge or haven from You except in You. O God, I believe in Your book that You revealed and Your prophet that You sent.'" So if you were to die on that night then you will be in a primordial state. So make them the last words that you say.'

10. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'When God loves a slave He calls out to Gabriel, "Verily, God loves so and so, so love him." Thereby, Gabriel immediately loves him. Gabriel then calls out to the inhabitants of the sky, "Verily, God loves so and so, so love him." Thereby, the inhabitants of the sky love him. Thus is acceptance decreed for him upon earth.'

11. On the authority of Abū Hurayrah; the Prophet ﷺ said, 'When the end of time draws near the dream of a Muslim man almost never lies and the most truthful amongst you in speech will experience the truest dreams.'

12. On the authority of Abū Bakr; the Messenger of God ﷺ said, 'Whenever two Muslims draw swords against each other and one of them kills his opponent, then both the killer and the one killed are in Hell.' It was asked, 'O Messenger of God, the killer is clear but why the one killed?' He replied, 'Verily, he was eager to kill his opponent.'

13. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'Whenever one of you leads people in prayer then make it brief as amongst them are the young and the old, the weak and the sick. However, when one prays on their own then pray for as long as one desires.'

14. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'Whenever a woman intentionally spends the night in other than her husband's bed then the angels curse her until she returns.'

15. On the authority of Ibn 'Umar; the Messenger of God ﷺ said, 'Whenever one of you attends the Friday prayer then perform the purificatory bath.'

16. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'When the month of Ramaḍān enters the gateways to Paradise are flung open, the doorways to Hell are bolted shut and the demons are chained.'

17. On the authority of Abū Sa'īd; the Messenger of God ﷺ said, 'Whenever you see a funeral procession then stand. Thereby let not the one who follows it sit until it is placed (in the ground).'

18. On the authority of 'Ā'ishah; the Messenger of God ﷺ said, 'Whenever you see those that are overtly concerned with the allegorical aspects of it (meaning the Qur'ān), then beware of them as they have been identified by God.'

19. On the authority of Ibn 'Umar; the Messenger of God ﷺ said, 'At the point when the inhabitants of Paradise are in Paradise and the denizens of Hell-fire are in Hell-fire, death is brought forth and placed between Paradise and Hell-fire and thereby slaughtered. Thereafter a crier announces, "O inhabitants of Paradise, death no more! O denizens of Hell-fire, death no more!" Thus do the inhabitants of Paradise increase in happiness and the denizens of Hell-fire find further increase in their sorrow.'

20. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'If you say, "Be quiet," to your friend during the Imām's sermon on Friday, then you have spoken idly.'

21. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'When you stand for prayer say, "*Allāhu Akbar* (God is supreme)," and thereby recite whatever part of the Qur'ān you are able to. Then bow until serenity is attained whilst bowing, then raise yourself until you are standing upright. Thereafter, fall prostrate until serenity is attained in prostration, then rise until serenity is attained in the sitting posture. Prostrate (once again) until serenity is attained in prostration and then repeat this throughout your entire prayer.'

22. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'On Friday angels stand at the door of the mosque recording the first to arrive, in order. The like of the one who sets out before mid-morning is as the one who sacrifices a camel, thereafter a cow, thereafter a ram, thereafter a chicken, thereafter an egg. Then when the Imām appears they roll up their scrolls and listen attentively to the reminder.'

23. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'Whenever one of you gazes upon someone who is superior to them in wealth and appearance, then let him also gaze upon those who are inferior to him.'

24. On the authority of Ibn 'Umar; the Messenger of God ﷺ said, '(There are) four (traits); whoever is characterised by them is considered to be an absolute hypocrite and whoever is characterised by any one of them possess a trait of hypocrisy until he uproots it; when he is given a trust he betrays it, when he speaks he lies, when he enters a contract he is treacherous and when he argues he is immoral.'

25. On the authority of Umm Salamah; the Messenger of God ﷺ said on seeing a slave girl who he noticed had discoloration in her face, 'Read upon her as she has the eye.'

26. On the authority of Abū Hurayrah; the Prophet ﷺ said, 'The most truthful word that a poet ever uttered was the word of Labīd, "Is not everything save God false?"'

27. On the authority of 'Amr b. 'Awf al-Anṣārī; the Messenger of God ﷺ said, 'I believe that you have all heard that Abū 'Ubaydah has arrived with something from Baḥrayn. So glad tidings and look forward to that which will make you happy. As, by God, I do not fear poverty for you but I fear that the world will be spread out for you just as it was spread out for those before you, such that you will vie over it just as those before you vied over it. Thus will it destroy you as it destroyed them.'

28. On the authority of Jābir; the Messenger of God ﷺ said, 'I was given five that were never given to the prophets before me; I was assisted with dread, a month's distance; the earth was made a mosque and a source of purity for me, so wherever a man from my nation wishes to pray then let him pray; the spoils of war were made lawful for me and they had not been rendered lawful for anyone prior to me; I was granted intercession and a prophet was previously just sent to his people and I have been sent to the entire corpus of humanity.'

29. On the authority of Anas; the Messenger of God ﷺ said, 'O God bestow twice the blessings upon Madina that You bestowed upon Makkah.'

30. On the authority of Sahl b. Sa'd; the Messenger of God ﷺ said, 'O God, the true life is the life of the Hereafter, so forgive the Helpers and the Migrants.' So they thereby responded to him saying, 'We are the ones who pledged allegiance to Muḥammad, to engage in struggle, so long as we live.'

31. On the authority of ('Abd-Allāh) Ibn 'Abbās; the Messenger of God ﷺ said, 'I was commanded to prostrate upon seven bones; upon the forehead, and he ﷺ pointed to his nose with his hand, the hands, the knees, the extremities of the toes, without gathering up our garments and tying back our hair.'

32. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'I was commanded (to reside) in a village that consumes all villages. They call it Yathrib, but it is Madina. It casts out people just as bellows cast out filth from iron.'

33. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'Verily God has overlooked one's private thoughts so long as you do not articulate them or act in accordance with them.'

34. On the authority of al-Mughīrah b. Shu'bah; the Messenger of God ﷺ said, 'Verily, God, exalted be He, has prohibited you from disrespecting mothers, burying daughters (alive) and He barred miserliness and detests gossip amongst you, excessive questioning and wasting money.'

35. On the authority of Abū Mūsā; the Messenger of God ﷺ said, 'Verily, God will let an oppressor be for a time, but when He takes hold of him He will not give him an opportunity to flee.' He said, 'Then he recited, *"Such is the hold of your Lord when seizing communities who are oppressive; His hold is truly painful and severe."*¹

36. On the authority of ('Abd-Allāh) Ibn 'Amr; the Messenger of God ﷺ said, 'Verily, God does not suddenly seize knowledge by removing it from slaves. However, He seizes knowledge by seizing scholars. Such that when no scholars remain people take ignorant people as leaders. Thus when they are asked they immediately offer their unfounded opinion such that they stray and send others astray.'

37. On the authority of Abū Sa'īd; the Messenger of God ﷺ said, 'Verily God, exalted be He, says to the people of Paradise, "O people of Paradise!" They thereby reply, "At Your service, our Lord, for Your pleasure. All good lies in Your hand, alone." So He says, "Are you content?" They thereby reply, "And why shouldn't we be content, my Lord, when You have given us that which You have never given to any of Your creation?" So He says, "Shall I give you that which is even better than that?" They reply, "Lord, what can be better than that?" So He replies, "I shall grant you My good pleasure and I shall thereby never be angry with you again!"

¹ Hūd: 102

38. On the authority of Abū Mūsā; the Messenger of God ﷺ said, 'Verily, whenever food was scarce amongst the Ash'arī tribe after having marched onto war or amongst their families in Madina, they would put whatever they possessed into one garment and then divide it equally amongst themselves using a single utensil. They are a part of me and I am a part of them.'

39. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'Verily, faith will take firm refuge in Madina just as a snake takes refuge in it's pit.'

40. On the authority of ('Abd-Allāh) Ibn Mas'ūd; the Messenger of God ﷺ said, 'Verily, truthfulness leads to piety and verily piety leads to Paradise. Verily, a man will be truthful until he is declared veracious in front of God. Verily, lying leads to foul behaviour and verily foul behaviour leads to Hell-fire. Verily, a man will lie until he is declared a habitual liar in the presence of God.'

41. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'Verily the slave will utter a word without paying due consideration to it, thereby slipping, by virtue of it, into Hell further than the distance between the east and the west.'

42. On the authority of Anas; the Messenger of God ﷺ said, 'Verily, Uḥud is a mountain that loves us and we love it.'

43. On the authority of Anas and Jābir; the Messenger of God ﷺ said, 'Verily, in Madina lies a people who were truly alongside you whenever you traveled a distance or traversed a valley.' They asked, 'O Messenger of God, how can they be in Madina?' He replied, 'They are in Madina but they were held back due to a valid excuse.'

44. On the authority of Fāṭimah al-Zahrā'; the Messenger of God ﷺ said, 'Verily, Gabriel used to revise the Qur'ān with me once every year and he has revised it with me twice this year and the only conclusion I can draw is that my death is approaching. So be conscious of God and exercise patience, as what an excellent precedent I am for you in that regard.'

45. On the authority of Sahl b. Sa'd; the Messenger of God ﷺ said, 'Verily, there is a gateway in Paradise called Rayyān through which those that fast will enter on the Day of Judgement and none but them shall enter through it. It will be said, "Where are those that fast?" So they stand up immediately, with none but them entering therein. After they have all entered, it is bolted shut and no-one is thereafter allowed to enter through it.'

46. On the authority of Anas; the Prophet ﷺ said, 'The measure of my basin is similar to the distance between Aylah and Ṣana in Yemen and therein lies pitchers the like of the number of stars in the sky.'

47. On the authority of al-Mughīrah b. Shu'bah; the Messenger of God ﷺ said, 'Lying about me is not the same as lying about anyone else. Whoever intentionally lies about me then let him take his seat in Hell.'

48. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'Verily God, exalted be He, has ninety-nine names; one hundred less one. Whoever enumerates them enters Paradise.'

49. On the authority of Abū Hurayrah; the Messenger of God ﷺ said, 'Verily God has angels that roam the streets in search of the people of remembrance. When they find those that remember God, mighty and sublime is He, they proclaim, "Come quickly unto what you are searching for!" They thereby surround them with their wings (extending) up to the lowest sky.' He ﷺ said, 'So their Lord asks them and He knows best what has transpired, "What are my servants saying?" He ﷺ said, 'They reply, "They are glorifying You, proclaiming Your supremacy, extolling Your praises and declaring Your majesty." He asks, "Have they seen Me?" They thereby reply, "No, by God, they have not seen You." He ﷺ said, 'So He says, "How then if they had seen Me?" He ﷺ said, 'They reply, "Had they seen you they would have been even more assiduous in their worship of You, far greater in their declarations of Your majesty and more profuse in their glorifications of You."

He ﷺ said, "He asks, "What are they requesting? They reply, "They request Paradise from You." He ﷺ said, 'He says, "Have they seen it?" He ﷺ said, 'They reply, "No, by God, they have not seen it, my Lord." He says, "How then if they had seen it?" He ﷺ said, 'They reply, "Had they indeed seen it then they would covet it even more, assiduously seek it and exaggerate their desire for it."

He asks, "From what do they seek refuge?" They reply, "They seek refuge from Hell-Fire." He ﷺ said, 'So He says, "And have they seen it?" He ﷺ said, 'They reply, "No, by God, they have not seen it." So He asks, "How then had they seen it?" He ﷺ said, 'They reply, "Had they seen it then they would flee further from it and possess far greater fear of it."

He ﷺ said, 'So He says, "I make all of you bear witness that I have indeed forgiven them." He ﷺ said, 'So one of the angels says,

“Amongst them is so and so who is not from them but he too has a request?” He said, “They sit together and those that sit amongst them will never be wretched.”

50. On the authority of Jubayr b. Muṭ'im; the Messenger of God ﷺ said, 'Verily I possess names; Muḥammad: I am Aḥmad, I am the Effacer through whom God will efface disbelief, I am the Gatherer behind whom God will gather humanity, I am the Last who is not followed by anyone - and indeed God has called him compassionate and merciful.'

God knows best and success is from God alone and my success lies in God alone, I put my trust in Him and forever turn towards Him in repentance.