

صحيح

كتاب الأمثال

لأبي الشيخ الأصبهاني

SAHIH KITAB AL-AMTHAL

The Book of

Parables

FROM THE TRADITIONS OF THE PROPHET ﷺ
FROM THE CLASSICAL ARABIC TEXT
BY ABU ASH-SHAYKH AL-ASBAHANI

REVISED, TRANSLATED, ANNOTATED
BY ABU KHALIYL

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All praise is due to Allāh, whom alone we worship, seek help from, and make our requests. I testify that there is none worthy of worship but Allāh, and that Muḥammad is His servant and Messenger, may Allah mention him and grant him peace.

This is the first work of the *Ḥadīth* scholar Abū ash-Shaykh to be translated into the English language, to the best of my knowledge. Originally, I intended to compile a collection of *ḥadīths* on the topic of parables, or *amthāl*, but I realized that it would be more appropriate to translate the authentic *ḥadīths* transmitted by one of the early scholars on this topic. *Kitāb al-Amthāl*, by Abū ash-Shaykh, is one of the few earliest known books of parables of the Prophet (ﷺ).¹

The manuscript was verified by Dr. ‘Abdul-‘Alī ‘Abdul-Ḥamīd Ḥamīd and published by ad-Dār as-Salafiyah in Bombay India. I used the third edition for the translation. Dr. Ḥamīd performed an excellent job in explaining the status of the narrators of each chain presented for the *ḥadīths*. This being the case, the majority of the chains in the book were not authentic chains according to the science of *Ḥadīth*. Yet, out of the three-hundred and seventy-three narrations², I was able to verify, via a simple cross-checking method, the authenticity of one-

¹ Some of the others were compiled by Abū ‘Arūbah al-Ḥarānī, and Abū Muḥammad ar-Rāmḥurmuzī.

² A number of narrations at the end of the book are not *ḥadīths* of the Prophet (ﷺ), so they were not included in this work.

hundred and twenty-three texts from the book. With the exception of very few narrations, I based my determination on the judgment of qualified *Ḥadīth* scholars and their books, of course, the predominant sources were the books of the great scholar, Shaykh Muḥammad Nāṣirudīn al-Albānī - may Allāh preserve him and continue his benefit to the Muslims. There were a few narrations in which I was unable to find them in his books that were accessible to me, so I referenced other scholars support for the grades. All of the books used for references can be seen in the Bibliography section.

Therefore, I have selected, translated, and listed the authentic *ḥadīths* from *Kitāb al-Amthāl*, without their chains, skipping some of the repeated texts, with a numbering system that reflects the order of their appearance. I have left out explanatory comments, except when absolutely necessary.

About the Author

He is the Imām, the Ḥāfiẓ, the Muḥaddith of Aṣbahān, the narrator of his time, Abū Muḥammad, ‘Abdullāh Bin Muḥammad Bin Ja‘far Bin Ḥayyān al-Aṣbāhanī, better known as “Abū ash-Shaykh”. He lived until the year 369 H.

He heard narrations from his grandfather Maḥmūd Bin al-Faraj az-Zāhid, as well as Ibrāhīm Bin Sa‘dān, Muḥammad Bin ‘Abdullāh Bin al-Ḥasan Bin Ḥafṣ al-Hamdānī, Muḥammad Bin Asad al-Madīnī - the companion of the *Ḥadīth* compiler Abū Dāwūd aṭ-Ṭayālīsī, Abū Bakr Bin Abū ‘Āṣim, Abū Bakr al-Bazzār the compiler of the *Musnad*, and many others. Among those who he heard from during his travels for *ḥadīths* are Abū Ya‘lā, the compiler of the *Musnad*, ‘Abdān, Abū al-Qāsim al-Baghawī, as well as others. He also narrates from Ibn Abī Ḥātim, the author of the famous book *al-Jarḥ wat-Taḍlīl*.

Among his students are Abū Nu‘aym al-Aṣbāhanī, Abū Bakr Bin Mardawiyh and others. He was a contemporary of aṭ-Ṭabarānī and they listened to many of the same *shaykhs*. He wrote many books, and ath-Thahabī said; “Many of the books of Abū ash-Shaykh are with us.” Dr. Ḥāmid states in his introduction to *Kitāb al-Amthāl*, “However, none of his books have been published, and this is the first...” This was the case at that time, however, his book *at-Tawbīkh* has been published, and perhaps there are others as well.

Nowadays it is important to note the creed of every author whose books are being published for the masses. In his book *al-‘Ulū*, Imām ath-Thahabī wrote;

“Al-Ḥāfiẓ Abū ash-Shaykh. The Muḥaddith of Aṣbahān - the comrade of aṭ-Ṭabarānī - Abū Muḥammad Ibn Ḥayyān, may Allāh have mercy upon him, said in his book *al-‘Azamah*, ‘Mentioning the throne of the Lord (ﷻ), and His *kursī*,

and their greatness, and the exaltedness (*‘ulū*) of the Lord above His throne.’ After which he quoted some of the *ḥadīths* about that which have preceded.” For the benefit of the reader, I will quote one of those authentic texts which Abū ash-Shaykh quoted about this topic; From Ibn Mas‘ūd who said, “The throne is above the water, and Allāh is above the throne, nothing of your deeds escapes Him.”¹

As for the explanation of the term *amthāl*, it is an ‘Arabic term that implies any statement of metaphor, simile, parable, etc. Sometimes the English reader will not find the parable in the statements, but this can be over looked when it is understood that a simile is a comparison using the terms “like” or “as”, whereas a metaphor is a general parallel. Sometimes these parables are simple statements describing something. They may be commands, or subtle descriptions. In any case, the scholars of language, the *Qur’ānic* studies, and *Ḥadīth* studies, have compiled a number of books collecting a variety of categories of parables. So this book should be seen more as a classic work, rather than a simple collection of parables, even though many of the parables will be seen as simple statements full of great wisdom. In summary, it is my hope that the reader will benefit from the wisdom contained in these statements, and reflect upon them, and thereby increase in faith. And with Allāh is the facilitation to do what is right.

¹ Recorded also by aṭ-Ṭabarānī, al-Bayhaqī in *al-Asmā’ waṣ-Ṣifāt* and others with an authentic chain of narrators.

Ṣaḥīḥ Kitāb al-Amthāl li Abū ash-Shaykh

1. “War is deception.”¹
2. “Information is not like observation. Allāh (ﷻ) told Mūsā, upon him be peace, that his people were doing this and that, but he did not react. When he observed them, then he smashed the tablets.”²
3. Ibn ‘Abbās, said; “A bedouin came to the Prophet (ﷺ) saying something in an eloquent manner. So Allāh’s Messenger (ﷺ) said; ‘Indeed in eloquence there is magic, and in poetry there is wisdom.’”³
4. “The believer is not stung from the same hole twice.”⁴
5. ‘Ā’ishah was asked if she ever heard Allāh's Messenger (ﷺ) uttering any parables from poetry, to which she replied; “Sometimes he would enter the house and say; ‘News will come to you via one whom you have not provided [news to].’”⁵

¹ Recorded by al-Bukhārī, Muslim, Abū Dāwūd, Aḥmad, and others.

² Recorded by Aḥmad, at-Ṭabarānī, al-Ḥākim and others. See *Ṣaḥīḥ ul-Jāmi’* no. 5374, by Shaykh Muḥammad Naṣirudīn al-Albānī where he graded it *ṣaḥīḥ*.

³ Recorded by Aḥmad, Abū Dāwūd, at-Tirmithī, al-Bukhārī in *al-Adab al-Mufrad*, and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi’* no. 2215. The first section was also recorded by al-Bukhārī in his *Ṣaḥīḥ*.

⁴ Al-Bukhārī, Muslim, Aḥmad, Abū Dāwūd, Ibn Mājah and others.

⁵ Recorded by at-Tirmithī, Aḥmad, al-Bukhārī in *al-Adab al-Mufrad* and others. Shaykh al-Albānī graded it *ṣaḥīḥ* in *Ṣaḥīḥ al-Adab al-Mufrad* no. 666, and also in *aṣ-Ṣaḥīḥah* no. 2957. The meaning is that someone whom you do not normally expect any news from will bring you some news, without your request.

6. "Visiting every other day increases love."¹
7. "Good is routine, and evil is intrusive."²
8. "The one whom advice is sought from is entrusted with confidentiality."³
9. "Every good is charity."⁴
10. "Every good, done for the rich or the poor, is charity."⁵
11. "Leave what you doubt for that which you do not doubt, for the truth brings tranquility while falsehood sows doubt."⁶
12. Anas Bin Mālik, may Allāh be pleased with him, said; "A man said, 'O Messenger of Allāh! Fetter it and feel secure, or release it and feel secure?' He said; 'Fetter it and feel secure.'"⁷

¹ Recorded by al-Bazzār, aṭ-Ṭabarānī, al-Bayhaqī in *Shu'ab al-Imān*, al-Ḥākim and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 3568.

² Recorded by Ibn Mājah, Ibn Ḥibān, aṭ-Ṭabarānī and others. It is part of a longer *ḥadīth*, after which it is said; "And whoever Allāh intends good for, He grants him understanding in the religion." It was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmi'* no. 3348. The meaning can be clearly understood by other *ḥadīths* like nos. 11, 71, 72, 80, etc.

³ Recorded by the Four *Sunan* compilers as well as others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 6700.

⁴ Recorded by al-Bukhārī, Muslim, Aḥmad and others.

⁵ Recorded by Aḥmad, Abū Ya'la, aṭ-Ṭabarānī, al-Bazzār and others. It was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmi'* no. 4558.

⁶ Recorded by Aḥmad, at-Tirmithī, Ibn Ḥibān and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 3378.

⁷ Recorded by at-Tirmithī and others. It was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmi'* no. 1068. This is the famous *ḥadīth* about tying the camel.

13. “The believer is the mirror of the believer.”¹

14. “The one with shoes is a rider.”²

15. “Part of a man’s good practice of Islām is avoiding what does not concern him.”³

16. Asmā’ Bint Abū Bakr said that a woman asked the Prophet (ﷺ); “I have a co-wife, so is there any harm in me showing my satisfaction with my husband to her?” So Allāh's Messenger (ﷺ) said; ‘The one who pretends to be satisfied by that which he was not given is like one wearing a garment of falsehood.’”⁴

17. “The rich is not the person with many possessions, the rich is the one who is content with himself.”⁵

18. Abū Tharr said, “The Prophet (ﷺ) asked me; ‘O Abū Tharr! Do you think the one with a lot of wealth is rich?’ I answered, ‘Yes, he is rich.’ Then he asked, ‘Do you think that one with little wealth is poor?’ So I replied, ‘Yes, he is poor.’ He (ﷺ) said; ‘The rich is the content at heart, and the poor is the poor at heart.’”⁶

¹ Recorded by aṭ-Ṭabarānī and others. A longer version was recorded by Abū Dāwūd and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi’* no. 6655.

² Recorded by aḍ-Ḍiyā’ with similar wording. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi’* nos. 6730, and 6731. There is a *ḥadīth* recorded by Muslim and others which is used in support for the grade; “Wear shoes often, for a man can continue to ride as long as he has shoes on.”

³ Recorded by at-Tirmithī, Ibn Mājah, Mālik and others. It was graded *ṣaḥīḥ* by Shaykh al-Albānī in *Ṣaḥīḥ Sunan at-Tirmithī* no. 1886.

⁴ Recorded by al-Bukhārī, Muslim, and others.

⁵ Al-Bukhārī, Muslim and others.

⁶ Recorded by an-Nasā’ī in *Sunan al-Kubrā* and Ibn Ḥibān in his *Ṣaḥīḥ*. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi’* no. 7816.

19. "If the son of Ādam had two valleys full of wealth, he would not be satisfied until he had a third. Nothing fills the belly of the son of Ādam except for dust, and Allāh accepts the repentance of the repentant."¹

20. "Sufficient sin for a man is his stinginess with the one who gives him sustenance."²

21. "Of the prophetic sayings that people have realized is; 'When you feel no shame, then do as you wish.'³

22. Jābir said, "Allah's Messenger (ﷺ) asked us, 'O Banū Salamah! Who is your leader? We said, 'Judd Bin Qays, but we consider him greedy.' So Allāh's Messenger (ﷺ) said, 'What disease is worse than greed! Rather, your leader is 'Amr Bin al-Jamūh.'" He said, "Amr was against their idols during the days of ignorance, and he held a banquet for Allāh's Messenger (ﷺ) when he was married."⁴

23. "The hand giving is better than the hand receiving, and begin with your dependents."⁵

¹ Recorded by al-Bukhārī, Muslim, and others.

² Recorded by Aḥmad, Abū Dāwūd, al-Ḥākim, and others. It was graded *hasan* in *Ṣaḥīḥ ul-Jāmi'* no. 4481. Similar wording with the same meaning is recorded by Muslim.

³ Recorded by al-Bukhārī, Abū Dāwūd, Aḥmad and others.

⁴ Recorded by al-Bukhārī in *al-Adab al-Mufrad*, aṭ-Ṭabarānī and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ al-Adab al-Mufrad* no. 227. The section about greed was also recorded by al-Ḥākim and others through a different route.

⁵ This wording was recorded by Aḥmad and aṭ-Ṭabarānī, it was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 8195. This wording is also included in a number of other versions recorded by al-Bukhārī, Muslim and others.

24. “The souls are dispatched armies, so what is recognizable to them attracts, and what is not recognizable to them causes separation.”¹

25. “One is not grateful to Allāh if he is not grateful to people.”²

26. “Your most beloved easily may one day be hated by you, and the one you hate most may easily be loved by you one day.”³

27. “Disobedience is Allāh's (ﷻ) sanctuary, so whoever grazes near the sanctuary, he will soon wind up in it.”⁴

28. “Just as grapes cannot be harvested from thorns, so the immoral could never reach the rank of the righteous, they are indeed two paths, but whichever of them they take, they wind up only where they began.”⁵

29. “Pardon the mistakes of those of status [except in cases of the punishments (*hudūd*)].”⁶

¹ Recorded by al-Bukhārī, Muslim and others.

² Recorded by Aḥmad, Abū Dāwūd, at-Tirmithī, Ibn Ḥibān and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 7719.

³ Recorded by at-Tirmithī, aṭ-Ṭabarānī, ad-Daruquṭnī and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 178.

⁴ This wording is with the author, having a *ḥasan* chain of narrators. But a similar longer version is recorded by al-Bukhārī, Muslim and others, and that version follows later.

⁵ This wording was recorded by Ibn 'Asākir and it was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 4576.

⁶ This is one of the two wordings Abū ash-Shaykh quotes. It is the only one of the two that he brings which has an authentic bases, and that is under the condition of the addition between the brackets which is not in either of his *ḥadīths*. This fact appears to be a mistake from one of his narrators, since the remainder of the same chain is recorded by Abū Dāwūd, Aḥmad, and a number of others with the correct wording. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* with the additional wording, and there is a lengthy discussion about it in *aṣ-Ṣaḥīḥah* no. 637.

30. "People are like one-hundred camels; you can hardly find one among them worthy of riding."¹

31. "There is nothing but that one-thousand of the same is better - except for people."²

32. "When noble people come to you, then honor them."³

33. "The believer is not required to humiliate himself." They said, "O Messenger of Allāh! How does one humiliate himself?" He (ﷺ) replied; "He subjects himself to trials when he is not capable of enduring them."⁴

¹ Recorded by al-Bukhārī, Muslim and others.

² Recorded by aṭ-Ṭabarānī and others. It was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmi'* no. 9394, see also *aṣ-Ṣaḥīḥah* no. 2183. A similar *ḥadīth* was recorded by Aḥmad and others, it is also *ḥasan*; "We do not know anything but that one-hundred of the same is better - except for a believing man." See *aṣ-Ṣaḥīḥah* no. 546. The meaning is clear from one of Abū ash-Shaykh's weak narrations of the *ḥadīth*; "...and 'Umar is better than one-thousand people." Although its chain of narrators is weak, and there is no authentic chain for it, its meaning is certainly true. So this parable teaches us that people are special, and even though in the case of most things, one hundred, or one thousand of the same would be better than one, in the case of people, one good one is better than one hundred or one thousand others.

³ This *ḥadīth* was also recorded by a large number of compilers with many different chains of narration, all of which have some form or another of weakness in them. Shaykh al-Albānī graded it *ḥasan* in *Ṣaḥīḥ ul-Jāmi'* no. 269, and in *aṣ-Ṣaḥīḥah* no. 1205 he said, "...out of all of these routes, there does not exist any that could possibly be used to judge it *ḥasan* from the view of correctness, other than some of the routes that are not severe in their weakness. So it is possible that the *ḥadīth* is strengthened by those that are not severe in weakness. This is especially so when al-Ḥākim and al-'Iraqī have authenticated some of them." The reader should be warned that al-Manāwī said, "Ibn al-Jawzī considered it fabricated, and al-'Iraqī and his student Ibn Ḥajar contradicted him saying that it is weak, not fabricated." (*Fayḍ al-Qadīr*) Dr. 'Abdul-'Alī 'Abdul-Ḥamīd Ḥamīd mentions all of this in his notes on *Kitāb al-Amthāl*, as well as additional points that do not seem to the translator to invalidate the saying of Shaykh al-Albānī that the *ḥadīth* is *ḥasan* via its many routes. And Allāh knows best.

⁴ Recorded by Aḥmad, at-Tirmithī, Ibn Mājah and aṭ-Ṭabarānī. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 7797.

34. "The witness sees what was not seen by the absent."¹

35. "People are like minerals [like the metals gold [and silver]] the best of them in the times of ignorance are the best of them in Islām when they gain understanding."²

36. "The believer is naively noble and the immoral is deceitfully treacherous."³

37. "People's relationship to Ādam and Ḥawwā' is like the most insignificant amount of measure, by it alone they would never be complete. Indeed Allāh will not ask you about your bodies nor your lineages on the Day of Judgement, the most noble of you to Allāh are those of you with the most *taqwā* [piety]."⁴

38. "Flee from the leper as you flee from the lion."⁵

39. "Health and leisure are two blessings that most people are deceived by."⁶

40. "He who shows no mercy receives no mercy."⁷

41. "He is not one of us who does not show mercy to our young nor recognize

¹ Recorded by Aḥmad and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 3728.

² The additions are all from narrations of Abū ash-Shaykh, and with this wording it was recorded by Muslim, and that narration includes the *ḥadīth* about the souls that appeared earlier. Similar was recorded by others.

³ Recorded by Abū Dāwūd, at-Tirmidhī, al-Ḥākim and others. It was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmi'* no. 6653.

⁴ Recorded by Aḥmad, at-Ṭabarānī and others. It was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* no. 1038.

⁵ Recorded by al-Bukhārī in disconnected form, but it was connected with authentic chains by Ibn Khuzaymah, Abū Nu'aym and the author. The *ḥadīth* was graded *ṣaḥīḥ* by al-Albānī in *aṣ-Ṣaḥīḥah* no. 783.

⁶ Recorded by al-Bukhārī, at-Tirmidhī, Aḥmad, and others.

⁷ Recorded by al-Bukhārī, Muslim and others.

the rights of our elderly.”¹

42. “Whoever guides to good, he receives rewards similar to the one who acts on it.”²

43. “The believer is a friend, and there is no good in one who does not act friendly nor the one who is not treated so.”³

44. “The person serving drink to people is the last of them to drink.”⁴

45. “What is little and sufficient is better than what is a lot and insufficient.”⁵

46. “Delay in repaying debts is an injustice, so when someone offers you to repay the debt for you, then accept that.”⁶

47. “All modesty is good.”⁷

48. “The voice of Abū Ṭalḥah in the army is better than a whole troop.”⁸

¹ Recorded by al-Ḥumaydī, al-Bukhārī in *al-Adab al-Mufrad*, Aḥmad, al-Ḥākim, at-Tirmithī, and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmiʿ* no. 5444.

² Recorded by Muslim, Aḥmad and others.

³ Recorded by Aḥmad, and another version with aṭ-Ṭabarānī and others ends with “...and the best people are those who bring them the most benefit.” The first was graded *ṣaḥīḥ* and the second *ḥasan* by al-Albānī in *Ṣaḥīḥ ul-Jāmiʿ* nos. 6661 & 6662, see also *aṣ-Ṣaḥīḥah* nos. 425 & 426.

⁴ Recorded by at-Tirmithī, Ibn Mājah, aṭ-Ṭabarānī, and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmiʿ* no. 3589.

⁵ Recorded by Aḥmad in *az-Zuhd*, aṭ-Ṭayālīsī, Ibn Ḥibān, aṭ-Ṭabarānī and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmiʿ* no. 5653, where the reference to *aṣ-Ṣaḥīḥah* no. 945 is incorrect, it is 946.

⁶ Recorded by al-Bukhārī, Muslim and others.

⁷ Recorded with this wording by Muslim and Abū Dāwūd, similar with al-Bukhārī and others.

⁸ Recorded by Aḥmad, al-Ḥumaydī and others. With the wording, “Better than one-thousand men” it was recorded by Aḥmad and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmiʿ* no. 3800.

49. “You have over-powered them, so pardon them.”¹

50. “Seek help in the pursuit of necessities by hiding them, for every blessing brings envy...”²

51. “The virtue of knowledge is better [more loved by me] than the virtue of action [worship], and pious caution is the best character for your religion.”³

52. “Perhaps the one whom it is conveyed to will be more mindful of it than the one who heard it originally.”⁴

53. “Travel is a measure of hardship.”⁵

54. “Adhere to obedience, even if it be to an Ethiopian slave, for the believer is but like the camel’s nose, wherever you point it he goes.”⁶

55. “Whoever is silent he will be saved.”⁷

56. “The strong believer is better than the weak believer, and in each of them there is goodness, so strive in what benefits you not what you are incapable of. Then if you are overcome by some matter say ‘Allāh has decreed as Allāh

¹ Recorded by al-Bukhārī, Muslim and others.

² Recorded by aṭ-Ṭabarānī and others, graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi‘* no. 943.

³ Recorded by aṭ-Ṭabarānī, al-Bazzār, al-Ḥākim and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi‘* no. 4314 with the wording contained in the brackets.

⁴ Recorded by Aḥmad, at-Tirmithī, Ibn Mājah, Ibn Ḥibān and others. It is part of a *ḥadīth* that begins, “May Allāh beautify the one who hears something from me...” It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi‘* no. 6764.

⁵ Recorded by al-Bukhārī, Muslim and others.

⁶ Recorded by Ibn Mājah, Aḥmad, al-Ḥākim and others, it was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi‘* no. 4369.

⁷ Recorded by at-Tirmithī, Aḥmad, and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi‘* no. 6367.

willed'. And beware of 'if' for 'if' initiates the works of Shayṭān."¹

57. "Ours is not a bad example, the one who takes back his gift is like the one who takes back his vomit."²

58. "The child is the bed's, and the stone is for the adulterer."³

59. Salamah said, "When we entered al-Ḥudaybiyah with Allāh's Messenger (ﷺ), he asked me, 'Salamah! What did you do with the weapon and shield that I gave to you?' I replied, 'O Messenger of Allāh! 'Āmar asked me for them, so I gave them to him.' The Prophet (S) said; 'You are like the one who said; "[O Allāh!] Bring me a lover, who will be dearer to me than myself."⁴

60. The Prophet (ﷺ) saw 'Umar wearing a garment and asked, "Have you washed this garment of yours or is it new?" He said, "It is new." So the Prophet (ﷺ) said; "May your clothes be new, your dwellings be praiseworthy, your death be martyrdom, and may Allāh (ﷻ) give you the pleasure of your eye in this life and the Hereafter."⁵

61. "One of you looks at the dust in the eye of your brother, while he forgets

¹ Similar wording recorded by Muslim, Aḥmad, an-Nasā'ī, Ibn Mājah and others.

² Recorded by al-Bukhārī, Muslim and others with similar wording. A number of alternate wordings appear later in this book.

³ Similar wording with al-Bukhārī Muslim and others.

⁴ Recorded by Muslim, and Aḥmad. The *ḥadīth* with Muslim is a long story found in the book of *Jihād*. It tells of the treaty of al-Ḥudaybiyah, where-in the Prophet (ﷺ) noticed that Salamah was unarmed, so he gave him a weapon and a shield. Later, as narrated above, the Prophet (ﷺ) again noticed that Salamah was unarmed.

⁵ Recorded by Aḥmad, Ibn Mājah and others, it was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmi'* no. 1234.

about the large splinter in his own eye.”¹

62. On the Day of the battle of Ḥunayn, when the Prophet (ﷺ) saw the opposing forces he said; “Now the battle shall rage.”²

63. Anas said; “There was a sense of fear in al-Madīnah. So Allāh’s Messenger (ﷺ) rode a horse belonging to Abū Ṭalḥah then said; ‘We did not find any cause for fear, but we found him to be like the sea.’”³

64. ‘Abdullāh Bin Jarād (رضي الله عنه) said that the Prophet (ﷺ) was asked, “What of a man’s wealth remains with him after his death?” So he (ﷺ) said; “What he eats which passes, or wears which gets worn, or gives which abides.”⁴

65. “The world is but property, and the best property in the world is a righteous woman.”⁵

66. “Indeed this religion is solid, so penetrate it with gentleness...”⁶

67. “The inhabitants of the house with out dates will go hungry.”⁷

¹Recorded by Ibn Ḥibān, al-Bukhārī in *al-Adab al-Mufrad*, and it was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* no. 33. The word translated as “large splinter” carries the meaning of a large tree trunk.

²Recorded by Muslim and others.

³Recorded by al-Bukhārī, Muslim and others. The reference is to the speed of the horse.

⁴This wording is not correct, but it is *ṣaḥīḥ* with the following wording, “The son of Ādam says, ‘My wealth! My wealth! And what possessions are yours son of Ādam - except what...’ This wording was recorded by Muslim, at-Tirmithī and others.

⁵Muslim, Aḥmad an-Nasāī and others.

⁶Recorded by Aḥmad and others. It is part of a longer *ḥadīth*, this part of it was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmi‘* no. 2246.

⁷Recorded by Muslim, Aḥmad at-Tirmithī, Ibn Mājah and others.

68. “You are today following clarity from your Lord, commanding good, forbidding evil, fighting for Allāh. Then there will appear among you two intoxicants; the intoxicant of ignorance, and the intoxicant of love for life. Your condition will change because of that. You will not command good nor forbid evil, nor fight for Allāh (ﷻ). Those who hold firm to the Book and the *Sunnah* on that day will receive the rewards of fifty of the truthful.” They said, “Allāh’s Messenger! Of us or of them?” He (ﷺ) said, “Of you.”¹

69. “Indeed Allāh (ﷻ) hates every kind of arrogant person, clamoring in the markets, like a carcass at night, a donkey during the day, knowledgeable of the world, ignorant of the Hereafter.”²

70. Abū Juraī as-Sulmī said, “I came to Allāh’s Messenger saying, ‘O Messenger of Allāh! We are a bedouin people, so I have come that you may teach me something by which perhaps Allāh will bring me some benefit.’ So he said; ‘Do not consider any good to be insignificant; if you are finished with your drink and there remains something in the vessel, then quench the thirst of another, and when you talk to your brother, let your face be cheerful. And beware of dragging your lower garment, for indeed that is done out of arrogance, and arrogance is not liked by Allāh. And when a man says something harmful of what he knows about you, do not say something harmful that you know about him, for in this there will

¹This narration contains a narrator whom there is some concern over. This *ḥadīth*, with similar variant wordings, is *ḥasan* via its many routes. Similar has been narrated by Mu‘āth Bin Jabal, ‘Abdullāh Bin ‘Amr Bin al-‘Āṣ, Abū Hurayrah, ‘Abdullāh Bin Mas‘ūd, and others. Versions of it have been recorded by at-Tirmithī, Abū Dāwūd, Ibn Mājah, an-Nasāī in *al-Kubrā*, Ibn Ḥibān, al-Ḥākim and others.

² Recorded by Ibn Ḥibān, and al-Bayhaqī. It was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* no. 195, and *Ṣaḥīḥ ul-Jāmi‘* no. 1878.

be a reward for you, and the harm will be upon him.”¹

71. “Consult yourself, righteousness is what the soul finds tranquility in, righteousness is what your heart finds tranquility with, evil is what your soul concocts that recurs in your chest, even if you are told otherwise.”²

72. An-Nawwās Bin Sam‘ān said that he asked Allāh’s Messenger (ﷺ) about righteousness, so he replied; “Good character.” Then he asked him about evil, so he replied; “What recurs in your soul and you would not like for people to know about it.”³

73. When ‘Abdurrahmān Bin ‘Awf married, the Prophet (ﷺ) said to him; “Give a feast, even if with only a sheep.”⁴

74. The Prophet (ﷺ) said to Yazīd Bin Asad; “O Yazīd! Love for the people what you love for yourself.”⁵

75. “Give gifts to spread love...”⁶

76. “The most incapable of people is the one who is the least able to supplicate,

¹Recorded by Ibn Hibān with a *ṣaḥīḥ* chain of narrators, also by Aḥmad, and others. A shorter version, ending before the mention of dragging the lower garment, was recorded by Muslim and others.

² A *ḥadīth* with similar wording was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi‘* nos. 2881 & 948. A number of versions have been recorded by Aḥmad, aṭ-Ṭabarānī, ad-Dārimī, and others. The next *ḥadīth* is a witness for it. And the last part refers to *fatwās* without evidence.

³ Recorded by Muslim and others.

⁴ Recorded by al-Bukhārī, Muslim and others.

⁵ Recorded by al-Bukhārī in *at-Tārīkh al-Kabīr*, Aḥmad and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi‘* no. 180.

⁶ Recorded by al-Bukhārī in *al-Adab al-Mufrad*, al-Bayhaqī and others. It was graded *ḥasan* by Ibn Hajar and others including al-Albānī in *Ṣaḥīḥ ul-Jāmi‘* no. 3004.

and the stingiest of people is the stingiest with Islām.”¹

77. Buraydah said that the Prophet (ﷺ) appeared one day calling the people three times, then he said; “O people! Do you know the parable of you and I?” They said, “Allāh and His Messenger know better.” He said, “The parable of you and I, is a people who fear the coming of their enemy. They send a man to scout for them. When he sees the enemy, he returns to try and warn them. Fearing that the enemy will catch him before he warns his people, he takes off his garments, waving them around, saying ‘O people, they are coming, O people they are coming, O people they are coming!’”²

78. “The parable of me among the Prophets is that of a man who built a house, building it well, making it look nice and finishing all of it except for one brick. Everyone who enters it and looks at it says, ‘How nice it is, except for the space of one brick!’ I am that brick, Prophethood is completed by me.”³

79. “The parable of you and I is that of a man who lit a fire, then the moths and grasshoppers tried to enter it while he tries to prevent them from doing so. I am grabbing you to prevent you from the Fire, and you are struggling to escape from my hands.”⁴

80. “The lawful is evident, and the unlawful is evident. Between the lawful and the unlawful are ambiguous matters, most people do not know if they are lawful

¹Recorded by aṭ-Ṭabarānī, Ibn Ḥibān and others. It was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* no. 601.

²Dr, Ḥāmid graded its chain *ḥasan*. It was also recorded by Aḥmad, about whose chain al-Haythumī said, “Its narrators are narrators of the *Ṣaḥīḥ*.” There is a similar longer narration with al-Bukhārī and Muslim.

³Recorded by al-Bukhārī, Muslim and others.

⁴Recorded by al-Bukhārī, Muslim and others with similar wordings.

or unlawful. So whoever avoids these, then he has protected his religion and is innocent of them. Whoever involves himself in them, then he will soon be involved in the unlawful. He is just like the shepherd who grazes near the sanctuary, he will soon cross over into it. Indeed for every king is a sanctuary, and the unlawful is the sanctuary of Allāh.”¹

81. “The parable of the charitable and the stingy is that of two men wearing garments of iron mail covering from their chests to their collarbones. When the charitable person wants to spend, the mail expands for him protecting his hands, and covering his misdeeds. When the stingy person wants to spend, every ring of the mail constricts until the garment is strangling him at his collar or his neck.”²

82. “The world is a parable for the son of Ādam, so look at what comes out of the son of Ādam, even if it is salted and seasoned, look at its end result.”³

83. “The parable of the woman is that of a rib; if you try to straighten its curve you will break it, and if enjoyment is sought from it, the enjoyment will be from where it is bent.”⁴

84. “You are, to the other nations, but like a black hair, on the pelt of a white steer, or like a white hair one the pelt of a black steer, and none will enter Paradise except for a believer.”⁵

¹ Similar wordings are recorded by al-Bukhārī, Muslim, the *Sunan* compilers and others.

² Similar wordings are recorded by al-Bukhārī, Muslim, and others. Ibn Ḥajar explains the parable in the following way; both people are wearing the mail to protect themselves. The charitable, to atone for his sins, and the stingy to hide his greed. One’s armor is loose, where the other’s is tight. See *Fath al-Bārī*.

³ Similar wording is recorded by Ibn Ḥibān, aṭ-Ṭabarānī and others. It was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmi’* no. 2195.

⁴ Similar wordings are recorded by al-Bukhārī, Muslim and others.

⁵ Recorded by al-Bukhārī, Muslim, and similar with others.

85. “No people sit in a gathering then depart without saying blessings upon the Prophet (ﷺ), except that they are like those who stood from a gathering over a carcass.”¹

86. “The parable of the one who prays with his hair bound is that of one who prays with his arms bound.”²

87. “The parable of the one who teaches people good, and forgets it himself, is that of a torch lighting the way for people, but burning itself.”³

88. Abū ‘Abdullāh al-Ash‘arī said that Allāh’s Messenger (ﷺ) saw a man (praying) who did not complete his bowings and prostrations, so he said; “If he were to die in this manner, then he would have died upon other than the religion of Muḥammad. The parable of the one who prays and does not complete his bowings and prostrations is that of a starving person who eats nothing but one or two dates, it does not stop his hunger at all.”⁴

89. “The parable of the good believing servant who suffers from fever or illness is that of an iron in the fire, its impurities are removed and only its goodness

¹ There are many similar narrations, this version was recorded by aṭ-Ṭayālīsī and Dr. Ḥāmid quotes al-Qasṭalānī saying that its narrators meet the criteria of Muslim. He graded the chain of Abū ash-Shaykh *hasan*. The first half, with the addition, “who do not mention Allāh in it...” was recorded by at-Tirmidhī, al-Ḥākim, and others. It was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* no. 74. The second half is found in another *ḥadīth*, but it mentions the remembrance of Allāh, not the blessings upon the Prophet (ﷺ), and it says, “the carcass of a donkey.” It was recorded by Abū Dāwūd, and others, and it was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* no. 77.

² Recorded by Muslim and others. It is explained that the hair does not touch the ground, as in the case of the one whose arms are bound, he cannot use them when he prostrates.

³ Recorded by aṭ-Ṭabarānī and similar by al-Bazzār. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi‘* no. 5837.

⁴ Recorded by Abū Ya‘lā, Ibn Khuzaymah and others. It was graded *hasan* in Ibn Khuzaymah’s *Ṣaḥīḥ* by Shaykh al-Albānī, no. 665.

remains.”¹

90. “Allāh sets forth a parable of the straight path, at the sides of the path are two walls having open doorways, and over the doorways there are coverings, and callers inviting in from above them, while Allāh invites to the abode of peace.”²

91. “The world compared to the Hereafter is like one of you placing his finger into the sea, so look at what he brings out of it.”³

92. “To proceed; People will certainly increase, while the Anṣār⁴ will decrease, until they are among people like the seasoning is in food.”⁵

93. The Prophet (ﷺ) “Forbade from pecking like a crow, and sitting like the lion.”⁶

94. “No Muslim man stays in the *masjid* for prayer or remembrance except that Allāh (ﷻ) is happy with him from the time he left his house, just like people are happy when receiving others that they haven’t seen.”⁷

¹Recorded by al-Bazzār, similar by al-Bukhārī in *al-Adab al-Mufrad*, and others. It was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* nos. 1714 & 1257.

²A similar longer, more detailed narration was recorded by Aḥmad and al-Ḥākim. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi‘* no. 3887.

³Recorded by Muslim and others.

⁴They are the inhabitants of the city of al-Madīnah, who originally took the Prophet (ﷺ) and his companions from Makkah in to help them, and give them sanctuary from the Quraysh of Makkah.

⁵Recorded by al-Bukhārī and others.

⁶That is during prayer. It was recorded by Aḥmad, Abū Dāwūd, an-Nasā‘ī, Ibn Mājah and others. It was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmi‘* no. 6982.

⁷This *ḥadīth* was recorded by Ibn Khuzaymah, Ibn Mājah, Aḥmad, and others. It was graded *ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ at-Targhīb wat-Tarhīb* no. 298.

95. “The Dajjāl is one-eyed, it is as if it is green glass.”¹

96. “What is there between me and the world?! The parable of myself and the world is that of a rider, who stops under the shade of a tree on a hot day, then he catches his breath and rides on.”²

97. “Are you leaving my *amīrs* alone? The parable of you and them is that of a man who bought some camels, then while grazing them he finds a pond, so he takes them to drink from its clean water, avoiding its muddy waters. So their pure commands are for you, while their impure are for them.”³

98. “The believer is to another believer like a brick, each of them strengthens the other.”⁴

99. “Abū Bakr and ‘Umar hold the status in Islām of hearing and seeing among humans.”⁵

100. “Allāh’s hatred is upon the man who slaps his tongue around like the cow.”⁶

¹Recorded by Aḥmad, and others. It was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* no. 1863.

²This *ḥadīth* was recorded by at-Tirmithī, al-Ḥākim, Ibn Mājah, Aḥmad and others. In the version of Ibn Ḥibbān and others from Ibn ‘Abbās (رضي الله عنه), similar occurred in the presence of ‘Umar, and ‘Umar (رضي الله عنه) said, “O Prophet of Allāh if you had a bed would this happen?” And he (رضي الله عنه) said similarly with a slight variation of words. It was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* no. 438 & 439.

³Recorded by Muslim. Abū ash-Shaykh did not quote the whole *ḥadīth*, only the first sentence, up to, “...the parable of you and them.”

⁴Recorded by al-Bukharī, Muslim and others.

⁵Similar wordings are recorded by at-Tirmithī, Aḥmad, and others. It was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* nos. 814 & 815.

⁶Recorded by Abū Dāwūd, at-Tirmithī, and others. It was graded *ḥasan* in *aṣ-Ṣaḥīḥah* no. 880. The meaning of “slaps his tongue around” refers to his speech, not the manner of eating, it is only a comparison to the cow’s manner of eating.

101. “When Allāh loves a servant He protects him from worldly matters, just like one of you protects his patient from drinking water.”¹

102. “The parable of man’s wealth, family, and deeds is that of a man who has three companions. One of them says, ‘I will be with you in your life and your death until you reach the tree.’ The other says, ‘I will be with you as long as you live, when you die, I will leave you.’ The other says, ‘I will be with you while you live and after you die, I will not leave you.’ The one that remains with him until he dies is his wealth, the one who remains with him until he reaches the tree is his family, they remain with him until he reaches the tree and the grave. That which remains with him during his life and death, not leaving him at all are his deeds.”²

103. “The parable of the one who comes early to the Friday prayer is that of one who gives the gift of a camel, the one following is like one giving a chicken, then after that, like an egg.”³

104. “The parable of the one who does bad deeds then does good deeds is that of a man wearing a tight coat of mail that is suffocating him. Every time he does a good deed a ring of mail breaks and falls to the ground.”⁴

105. “The parable of the believer is that of a fresh green plant swaying back and forth in the wind until its end. And the parable of the disbeliever is that of pine tree which sits firm in its roots, not swaying at all until it is finally uprooted all

¹ Recorded by at-Tirmithī, and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmiʿ* no. 282. Here the patient is one whose intake of water will only aggravate his illness.

² Recorded by al-Bazzār, aṭ-Ṭabarānī, and al-Ḥākim. Al-Haythumī said, “One of the chains in *al-Kabīr* contains the men of the *Ṣaḥīḥ*.” It was graded *ṣaḥīḥ* in *aṣ-Ṣaḥīḥah* no. 2481.

³ Similar wordings have been recorded by al-Bukharī, Muslim and others.

⁴ Recorded by aṭ-Ṭabarānī and others. It was graded *ḥasan* in *Ṣaḥīḥ ul-Jāmiʿ* no. 2192.

at once.”¹

106. “The parable of the five prayers is that of a river flowing next to your door, if you wash in it every day five times, would there remain any dirt on you?”²

107. “The parable of those who abide by Allāh’s regulations and those who violate Allāh’s regulations is that of three people sitting in a boat. One of them on its deck, the other on its lowest level, and the other in the middle. One of them begins making a hole in the boat with an axe, another says, ‘Don’t make a hole, you will drown us’, the third says, ‘Leave him, he will only drown himself.’”³

108. “The parable of the believer who recites the *Qur’ān* is that of a citron, its taste is nice and its fragrance is nice. The parable of the believer who does not recite the *Qur’ān* is that of a date, its taste is good, but it has no fragrance. The parable of the immoral person who recites the *Qur’ān* is that of basil, its fragrance is pleasant but its taste is bitter. The parable of the immoral person who does not recite the *Qur’ān* is that of a colocynth, its taste is bitter and it has no fragrance.”⁴

109. “The parable of the hypocrite is that of a sheep wandering between two herds, he wanders this way one time, and this way one time, but he does not know which of them to follow.”⁵

¹ Recorded by al-Bukhārī, Muslim, and others.

² Recorded by al-Bukhārī Muslim and others.

³ Similar wordings have been recorded by al-Bukhārī, at-Tirmithī, Aḥmad, and others.

⁴ Recorded by al-Bukhārī, Muslim, the *Sunan* compilers and others.

⁵ Recorded by Muslim and others.

110. “The parable of the *Qur’ān* is that of the tied camel, as long as it is kept tied, one will keep it, but if it is let out of its leash it goes away.”¹

111. “The parable of the house in which Allāh is remembered and the house in which Allāh is not remembered is that of the living and the dead.”²

112. “The parable of the righteous gathering is that of fragrant oils, if you are not given some at least you will have smelled its fragrance. The parable of the evil gathering is that of the blacksmith, if your clothes do not get burnt, you will still get some of the smell.”³

113. “The parable of the knowledge and guidance with which Allāh sent me is that of a fresh rain falling on the land. Some of the land was fertile, bringing forth vegetation and grass in abundance. Some of it was hard and held the water. So Allāh caused the people to benefit from it by drinking, watering their herds, and irrigation. Some of it fell on another area that was barren, holding no water and producing no growth.

That is the parable of the one who understands Allāh's religion, benefits from what Allāh sent me with, learning and teaching - and the parable of the one who never takes heed, and does not accept the guidance that Allāh sent me with.”⁴

114. “The parable of the one who gives something then takes it back is that of the dog who eats until he vomits, then he eats his vomit.”⁵

¹Similar wordings are recorded by al-Bukhārī, Muslim and others.

²Similar is recorded by al-Bukhārī, Muslim and others.

³Recorded by al-Bukhārī, Muslim, and others.

⁴Recorded by al-Bukhārī, Muslim and others.

⁵Recorded by Abū Dāwūd, at-Tirmithī, an-Nasāī and others. It was graded *ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ Sunan at-Tirmithī* no. 1730

115. "The parable of my nation is that of a rain in which it is not known if its goodness is in the first part of it or its end."¹

116. "The parable of the strong believer is that of the date-palm, and the parable of the weak believer is that of the green plant."²

117. "The parable of the one who takes back his charity is that of a dog who vomits, then eats his vomit."³

118. "Indeed Allāh (ﷻ) gave me five commands and I order you to adhere to them; The first of them is that you worship Allāh, and do not associate any with Him. The parable of associating others with Allāh is that of a man who buys a servant with his own gold or paper money, then he tells him; 'This is my land and this is my business so take care of it and bring me the profits.' Then the servant gives the proceeds to other than his master. So which of you would like a servant like that?

I order you to pray, and I order you to fast. The parable of this is a man who has a satchel of musk, all of his comrades enjoy its fragrance. Indeed fasting is more pleasant to Allāh than the fragrance of musk.

I order you to give charity. The parable of this is a man who is captured by his enemies, so they come to him and they tie his hands to his neck. He says to them, 'Can I ransom myself from you.' So he gives them a little or a lot to free himself from them.

I command you to remember Allāh (ﷻ) often. The parable of this is a

¹ Recorded by Aḥmad, at-Tirmithī, at-Ṭabarānī and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* no. 5854.

² This wording was also recorded by Ibn Abū Shaybah, similar wordings were graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi'* nos. 5843 & 5847.

³ Recorded by Muslim, and others.

man whose enemy tries to track him until he reaches a impermeable fortress, so he finds protection for himself in it. In this way the servant will not protect himself from Shayṭān except by the remembrance of Allāh.”¹

119. “The parable of the believer is that of the grain stalk, sometimes it sways and sometimes it stands straight.”²

120. “...The parable of the believer is that of the bee, what it eats is good, and what it produces is good.”³

121. “The parable of the affection and kindness that Allāh placed among the believers as a blessing is that of one body; when it suffers, the rest of the body suffers sleeplessness and fever.”⁴

122. “The parable of the believer and faith is that of a horse on its leash, it gallops, then returns to where it is leashed. And indeed the believer falters, then he returns to faith.”⁵

¹ Similar is recorded by at-Tirmithī, at-Ṭayālīsī, Ibn Khuzaymah and others. The version of at-Tirmithī is, “Allāh commanded Yaḥyā Bin Zakariyā with five comandments to abide by. And he commanded Banī Isrā’īl to abide by them... ‘Isā said; ‘Allāh has ordered you with five comandments to be fulfilled, and you are to command Banī Isrā’īl to abide by them, so you either command them, or I will command them.’ So Yaḥyā said, ‘I fear that if you precede me in that, then I will be swallowed by the earth, or punished.’ So the people gathered at Jerusalem filling the *masjid* and sitting on the balconies. So he said...” And the rest of it is similar except for the part about the prayer; “...and when you pray, do not turn you direction, for indeed Allāh is facing the face of His servant as long as he does not turn away....” The *ḥadīth* was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi’* no. 1724.

² Recorded by Abū Ya’lā, aḍ-Ḍiyā’ī, al-Bazzār and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi’* no. 5845.

³ This section of the *ḥadīth* was recorded by Ibn Ḥibān, at-Ṭabarānī and others. It was graded *ṣaḥīḥ* in *Ṣaḥīḥ ul-Jāmi’* no. 5847.

⁴ Similar wording was recorded by Muslim and others.

⁵ Dr. Ḥāmid graded its chain *ḥasan*. Ibn Ḥibān included it in his *Ṣaḥīḥ*, considering it authentic due to its witnessing chains. Commenting on one of the chains from Aḥmad and Abū Ya’lā, al-Haythumī said that all of its men were narrators of the *Ṣaḥīḥ*, except for two who were trustworthy.

123. Ibn 'Umar said; "I entered upon Allāh's Messenger (ﷺ) while he was eating palm tree marrow, I heard him say; 'There is a tree that resembles the Muslim.' So I was about to say that it was the date-palm, but I looked around and did not see anyone saying the same, so I remained silent. the he said; 'It is the date-palm.'"¹

It was also recorded by al-Bayhaqī in *Shu'ab al-Īmān*, as well as others.

¹ Recorded by al-Bukhārī, Muslim and others.

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