

In the Name of Allāh,  
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Chapters On Parables From The Messenger Of Allāh ﷺ

(المعجم . . .) أَبْوَابُ الْأَمْثَالِ  
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٧)

### Chapter 76. What Has Been Related About Allāh's Parable About Worshipping Him

(المعجم ٧٦) - بَابُ مَا جَاءَ فِي مَثَلِ  
اللَّهِ عَزَّ وَجَلَّ لِعِبَادِهِ (التحفة ١)

2859. An-Nawwās bin Sam‘ān Al-Kilābī narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh has made a parable of the straight path: At the sides of the path there are walls with open doors, each door having a curtain. There is a caller at the head of the path calling, and a caller above it calling. And Allāh invites to the abode of peace and guides whomever He wills to the straight path. The doors which are on the sides of the path are the *Hudūd* (legal limitations) of Allāh; no one breaches the *Hudūd* of Allāh except that curtain is lifted, and the one calling from above it is his Lord.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. I heard ‘Abdullāh bin ‘Abdur-Rahmān saying: “I heard Zakariyyā bin ‘Adī saying: ‘Abū Ishāq Al-Fazārī said: “Take from Baqiyyah what he narrates to you from the trustworthy, and do not take from Ismā‘il bin ‘Ayyāsh what he narrates to you from the

٢٨٥٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ النَّوَاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ ضَرَبَ مَثَلًا صِرَاطًا مُسْتَقِيمًا، عَلَى كَتْفِي الصِّرَاطِ زُورَانِ لَهُمَا أَبْوَابٌ مُفْتَحَةٌ، عَلَى الْأَبْوَابِ سُتُورٌ، وَدَاعٍ يَدْعُو عَلَى رَأْسِ الصِّرَاطِ، وَدَاعٍ يَدْعُو فَوْقَهُ، وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَالْأَبْوَابِ الَّتِي عَلَى كَتْفِي الصِّرَاطِ حُدُودُ اللَّهِ، فَلَا يَقَعُ أَحَدٌ فِي حُدُودِ اللَّهِ حَتَّى يُكْشَفَ السُّتْرُ، وَالَّذِي يَدْعُو مِنْ فَوْقِهِ وَاعِظُ رَبِّي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. [قَالَ:] سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: سَمِعْتُ زَكَرِيَّا بْنَ عَدِيٍّ يَقُولُ، قَالَ أَبُو إِشْحَاقَ الْفَزَارِيُّ: خُذُوا عَنِ بَقِيَّةٍ مَا حَدَّثَكُمْ عَنِ الثَّقَاتِ، وَلَا تَأْخُذُوا عَنِ

trustworthy, nor those who are not trustworthy.”

إِسْمَاعِيلَ بْنِ عِيَّاشٍ مَا حَدَّثَكُمْ عَنِ الثَّقَاتِ،  
وَلَا غَيْرِ الثَّقَاتِ.

تخریج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١١٢٣٣ عن علي بن حجر وأحمد: ٤/ ١٨٤ من حديث بقیة به وصرح بالسماع ورواه أحمد: ٤/ ١٨٢ بإسناد صحيح عن جبیر بن نفیر به \* قول الفزاري صحيح عنه.

**Comments:**

In the Noble Qur’ān and the *Sunnah*, many, intellectual and spiritual points are explained through parables and examples to represent them like the objects of sense, so that the mind can absorb them understandably and also that the human being would be impressed with the given examples. In this *Hadīth*, the Straight Path means Islam.

**2860.** Sa’eed bin Hilāl narrated that Jābir bin ‘Abdullāh Al-Anṣārī said: “One day the Messenger of Allāh ﷺ came out to us and said: ‘While I was sleeping I had a vision as if Jibra’īl was at my head and Mikā’īl was at my feet. One of them said to his companion: ‘Make a parable for him’ so he said: ‘Listen so that your ears may hear. Hearken so that your heart may understand! The parable of you and your *Ummah* is but the parable of a king who conquers a land, then he constructs a house in it. Then he places a table-spread in it, then he sends a messenger to call the people to eat from it. Among them are those who answer the call of the messenger, and among them are those who forsake it. So Allāh is the king and the land is Islam, and the house is Paradise, and you O Muḥammad! You are the Messenger, so whoever responds to you he enters Islam, and whoever enters Islam he enters Paradise, and whoever enters Paradise, he shall eat of what is in it.’” (*Sahīh*)

٢٨٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ  
خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ أَنَّ  
جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ: خَرَجَ عَلَيْنَا  
رَسُولُ اللَّهِ ﷺ يَوْمًا، فَقَالَ: «إِنِّي رَأَيْتُ فِي  
الْمَنَامِ كَأَنَّ جِبْرَائِيلَ عِنْدَ رَأْسِي وَمِيكَائِيلَ عِنْدَ  
رِجْلِي، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اضْرِبْ لَهُ  
مَتَلًا، فَقَالَ: اسْمَعْ، سَمِعْتَ أذُنَكَ، وَاعْقِلْ،  
عَقَلْ قَلْبَكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ، كَمَثَلِ  
مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ  
فِيهَا مَائِدَةً، ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى  
طَعَامِهِ، فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ  
مَنْ تَرَكَهُ، فَاللَّهُ هُوَ الْمَلِكُ وَالِدَارُ الْإِسْلَامُ،  
وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدُ! رَسُولٌ فَمَنْ  
أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ دَخَلَ الْإِسْلَامَ  
دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مَا فِيهَا».  
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مُرْسَلٌ.  
سَعِيدُ بْنُ أَبِي هِلَالٍ لَمْ يَذْرُوكِ جَابِرَ بْنَ عَبْدِ  
اللَّهِ. وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَقَدْ رُوِيَ  
هَذَا الْحَدِيثُ عَنِ النَّبِيِّ ﷺ عَنْ غَيْرِ هَذَا

الْوَجْهِ بِإِسْنَادٍ أَصَحَّ مِنْ هَذَا .

[Abū ‘Eīsā said:] This *Hadīth* is *Mursal*. Sa‘eed bin Hilāl did not see Jābir bin ‘Abdullāh. There is something on this topic from Ibn Mas‘ūd, and this *Hadīth* has been reported through other routes from the Prophet ﷺ with a chain that is more authentic than this.

**تخریج:** [صحيح] ورواه البخاري، في عقب، ح: ٧٢٨١ عن قتيبة به مختصراً، وللحدیث شواهد عند البخاري، ح: ٧٢٨١ ومسلم، ح: ٢٢٨٧ وغيرهما \* وفي الباب عن ابن مسعود [يأتي: ٢٨٦١].

**2861.** Abū ‘Uthmān An-Nahdī narrated from Ibn Mas‘ūd who said: “The Messenger of Allāh ﷺ performed *Ishā*’, then he turned and took the hand of ‘Abdullāh bin Mas‘ūd until he went with him to the wide valley of Makkah. He sat him down, then drew a line around him. Then he said: ‘Do not go beyond your line, for indeed there shall come some men to you, but do not speak to them for they shall not speak to you.’” He said: “Then the Messenger of Allāh ﷺ went to where he wanted to go, and while I was sitting within the line, some men came to me that appeared as if they were from Az-Zuṭ,<sup>[1]</sup> both their hair and their bodies. I did not see nakedness nor covering. They ended up before me but they did not pass the line. Then they returned toward the Messenger of Allāh ﷺ and when it was near the end of the night, the Messenger of Allāh ﷺ came to me while I was sitting, and he said: ‘I have been

٢٨٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، عَنْ أَبِي تَيْمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ ثُمَّ انصَرَفَ فَأَخَذَ بِيَدِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حَتَّى خَرَجَ بِهِ إِلَى بَطْحَاءِ مَكَّةَ فَأَجْلَسَهُ ثُمَّ خَطَّ عَلَيْهِ خَطًّا، ثُمَّ قَالَ: «لَا تَبْرَحَنَّ خَطِّكَ فَإِنَّهُ سَيَنْتَهِي إِلَيْكَ رِجَالٌ فَلَا تُكَلِّمُهُمْ فَإِنَّهُمْ لَنْ يُكَلِّمُوكَ»، قَالَ: ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ حَيْثُ أَرَادَ، فَبَيْنَا أَنَا جَالِسٌ فِي خَطِّي إِذْ أَتَانِي رِجَالٌ كَانَتْهُمْ الرُّطُ: أَشْعَارُهُمْ وَأَجْسَامُهُمْ. لَا أَرَى عَوْرَةَ وَلَا أَرَى قِشْرًا، وَيَنْتَهُونَ إِلَيَّ وَلَا يُجَاوِزُونَ الْخَطَّ، ثُمَّ يَصْدُرُونَ إِلَى رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، لَكِنِ رَسُولُ اللَّهِ ﷺ قَدْ جَاءَنِي وَأَنَا جَالِسٌ - فَقَالَ: «لَقَدْ أَزَانِي مُنْذُ، اللَّيْلَةَ»، ثُمَّ دَخَلَ عَلَيَّ فِي خَطِّي فَتَوَسَّدَ

[1] A dark people, either from North Africa or India. See *Tuhfat Al-Ahwadhī* and *An-Nihāyah*.

awake watching all night' then he entered into the line with me and lay down on my thigh to sleep. And the Messenger of Allāh ﷺ would snore when he slept. So while I was sitting there, and the Messenger of Allāh ﷺ was sleeping (with his head resting) on my thigh, there appeared some men wearing white garments, and Allāh knows best just how handsome they were. They came towards me, and a group of them sat at the head of the Messenger of Allāh ﷺ, and a group of them at his feet. Then they said to each other: 'We have not ever seen a slave (of Allāh) who was given the likes of what this Prophet has been given. Indeed his eyes sleep but his heart remains awake. His parable is that of a chief who built a castle, then he placed a table-spread in it, and invited the people to eat and drink. So whoever answers his invitation, he eats from his food and drinks from his drink. Whoever does not answer, he is punished – or he said – he is chastised.' Then they alighted and the Messenger of Allāh ﷺ awoke at that time, and said: 'I heard what they were saying. Do you know who they were?' I said: 'Allāh and His Messenger know better.' He said: 'They were the angels. Do you know the meaning of the parable they stated?' I said: 'Allāh and His Messenger know better.' He said: 'The meaning of the parable they stated is that Ar-Rahmān [Most Blessed And Most High] built

فَخِذْيِ وَرَفَدَ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَدَ نَفَخَ، فَبَيْنَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ ﷺ مُتَوَسِّدٌ فَخِذْيِ، إِذَا أَنَا بِرِجَالِ عَلَيْهِمْ ثِيَابٌ بِيضٌ. اللَّهُ أَعْلَمُ مَا بِهِمْ مِنَ الْجَمَالِ فَانْتَهَوْا إِلَيَّ، فَجَلَسَ طَائِفَةٌ مِنْهُمْ عِنْدَ رَأْسِ رَسُولِ اللَّهِ ﷺ وَطَائِفَةٌ مِنْهُمْ عِنْدَ رِجْلَيْهِ، ثُمَّ قَالُوا بَيْنَهُمْ: مَا رَأَيْنَا عَبْدًا قَطُّ أُوتِيَ مِثْلَ مَا أُوتِيَ هَذَا النَّبِيُّ ﷺ، إِنَّ عَيْنَيْهِ تَنَامَانِ وَقَلْبُهُ يَقْضَانُ، اضْرِبُوا لَهُ مَثَلًا: مِثْلَ سَيِّدِ بَنِي قَصْرًا ثُمَّ جَعَلَ مَائِدَةً فَدَعَا النَّاسَ إِلَى طَعَامِهِ وَشَرَابِهِ، فَمَنْ أَجَابَهُ أَكَلَ مِنَ طَعَامِهِ وَشَرِبَ مِنْ شَرَابِهِ، وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ، أَوْ قَالَ: عَذَّبَهُ. ثُمَّ ازْتَفَعُوا وَاسْتَيْقِظَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ، فَقَالَ: «سَمِعْتُ مَا قَالَ هُوَ لَا، وَهَلْ تَدْرِي مَنْ هُمْ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «هُمْ الْمَلَائِكَةُ، فَتَدْرِي مَا الْمَثَلُ الَّذِي ضَرَبُوهُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «الْمَثَلُ الَّذِي ضَرَبُوهُ: الرَّحْمَنُ [تَبَارَكَ وَتَعَالَى] بَنَى الْجَنَّةَ وَدَعَا إِلَيْهَا عِبَادَهُ، فَمَنْ أَجَابَهُ دَخَلَ الْجَنَّةَ، وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ أَوْ عَذَّبَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ.

وَأَبُو تَمِيمَةَ [هُوَ الْهَجَمِيُّ] اسْمُهُ طَرِيفُ ابْنِ مُجَالِدٍ، وَأَبُو عُمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنِ مَلٍّ، وَسَلَيْمَانُ التَّمِيمِيُّ [قَدْ رَوَى هَذَا الْحَدِيثَ عَنْهُ مُعْتَمِرٌ] وَهُوَ [سَلَيْمَانُ] بْنُ طَرْحَانَ، [وَلَمْ يَكُنْ تَمِيمًا] إِنَّمَا كَانَ يَنْزِلُ بَنِي

Paradise, and He invited His slaves to it. Whoever replies he shall enter Paradise, and whoever does not reply, he shall be punished or chastised.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib Ṣaḥīḥ* from this route.

Abū Tamīmah's [he is Al-Hujaimī] name is Ṭarīf bin Mujālid, and Abū 'Uthmān An-Nahdī's name is 'Abdur-Raḥmān bin Mall, and Sulaimān At-Taimī [reported this *Hadīth* from Mu'tamir] – he [Sulaimān] is Ibn Ṭarkhān [and he is not (really from Taim)] he only lived among the tribe of Taim and was ascribed to them. 'Alī said: "Yaḥyā bin Sa'eed said: 'I have not seen anyone more fearful of Allāh [Most High] than Sulaimān At-Taimī.'"

تخریج: [إسناده ضعيف] \* جعفر بن میمون ضعيف ضعفه الجمهور وللحديث شواهد ضعيفة عند أحمد: ۱/۳۹۹، ح: ۳۷۸۷ وغيره.

### Comments:

This *Hadīth* tells us that the entry to Paradise is based on Islam i.e., obedience and submission to its law and order. The people who obey the teachings of the Messenger of Allāh and act accordingly will enter Paradise. In this *Hadīth*, due to the status of the Last Prophet, only his mention was made, otherwise the message of every Prophet is the same and its result is also the same.

### Chapter 77. What Has Been Related About The Parable Of The Prophet ﷺ And The Other Prophets, Peace Be Upon Them

**2862.** Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The parable of myself and the Prophets [before myself] is that of a man who constructed a house. He completed it and made it well,

تَمَّيْمٌ فَتَسِبُّ إِلَيْهِمْ. قَالَ عَلِيٌّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: مَا رَأَيْتُ أَحْوَفَ لِلَّهِ [تَعَالَى] مِنْ سُلَيْمَانَ التَّيْمِيِّ.

(المعجم ۷۷) - بَابُ مَا جَاءَ [فِي] مَثَلِ النَّبِيِّ ﷺ وَالْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ وَسَلَّمَ (التحفة ۲)

۲۸۶۲ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَيَّانٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانٍ بَصْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا

except for the space of one brick. So the people enter it and marvel at it saying: 'If not for the space of this brick.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah and Ubayy bin Ka'b.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ [قَبْلِي] كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْتَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا وَيَقُولُونَ: لَوْلَا مَوْضِعُ اللَّبْتَةِ.

وفي الباب عن أبي هريرة وأبي بن كعب. [قال أبو عيسى:] هذا حديث حسن غريب من هذا الوجه.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب خاتم النبيين ﷺ، ح: ٣٥٣٤ عن محمد بن سنان ومسلم، ح: ٢٢٨٧ من حديث سليم بن حيان به \* وفي الباب عن أبي هريرة [مسلم، ح: ٢٢٨٦] وأبي بن كعب [أي: ٣٦١٣].

**Comments:**

The construction of the Palace and the Building of Islam began from Ādam; all the Prophets contributed and participated in its construction and structure; this palace came to perfection with the Mission of the Prophet Muḥammad ﷺ and the teachings and creeds of Islam reached perfection.

**Chapter 78. What Has Been Related About The Parable Of *Ṣalāt*, Fasting, And Charity**

2863. Al-Ḥārith Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh commanded Yaḥyā bin Zakariyyā with five commandments to abide by, and to command the Children of Isrā'īl to abide by them. But he was slow in doing so. So 'Eisā said: 'Indeed Allāh commanded you with five commandments to abide by and to command the Children of Isrā'īl to abide by. Either you command them, or I shall command them.' So Yaḥyā said: 'I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.' So he gathered the people in Jerusalem,

(المعجم ٧٨) - بَابُ مَا جَاءَ [فِي] مَثَلِ الصَّلَاةِ وَالصِّيَامِ وَالصَّدَقَةِ (التحفة ٣)

٢٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامٍ: أَنَّ أَبَا سَلَامٍ حَدَّثَهُ أَنَّ الْحَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بِنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا، وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا. [فَلَقَالَ عَيْسَى: إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بِنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا، فَإِنَّمَا أَنْ تَأْمُرَهُمْ وَإِنَّمَا أَنْ أَمْرُهُمْ، فَقَالَ يَحْيَى أَخْشَى أَنْ سَبَقْتَنِي بِهَا أَنْ يُخْشَفَ بِي أَوْ أُعَذَّبَ، فَجَمَعَ

and they filled [the *Masjid*] and sat upon its balconies. So he said: 'Indeed Allāh has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allāh and not associate anything with Him. The parable of the one who associates others with Allāh is that of a man who buys a servant with his own gold or silver, then he says to him: "This is my home and this is my business so take care of it and give me the profits." So he takes care of it and gives the profits to someone other than his master. Which of you would like to have a servant like that? And Allāh commands you to perform *Ṣalāt*, and when you perform *Ṣalāt* then do not turn away, for Allāh is facing the face of His worshippers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a satchel containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allāh than the scent of musk. And He commands you to give charity. The parable of that, is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said: "I can ransom myself from you with a little or a lot" so he ransoms himself from them. And He commands you to remember Allāh. For indeed the parable of that, is a man whose enemy quickly

النَّاسَ فِي بَيْتِ الْمَقْدِسِ فَأَمْتَلًا [الْمَسْجِدُ] وَقَعَدُوا عَلَى الشَّرَفِ، فَقَالَ: إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأْمُرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ: أَوْلَهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ يَذْهَبُ أَوْ وَرِقٍ فَقَالَ: هَذِهِ دَارِي وَهَذَا عَمَلِي فَأَعْمَلْ وَأَدِّ إِلَيَّ، فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَيَّ غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ؟ وَإِنَّ [اللَّهُ أَمَرُكُمْ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَمِشُوا فَإِنَّ اللَّهَ يَنْصُبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَمِثْ، وَأْمُرُكُمْ بِالصِّيَامِ، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عِصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ فَكَلَّهْمُ يُعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا، وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، وَأْمُرُكُمْ بِالصَّدَقَةِ، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ فَأَوْثَقُوا يَدَهُ إِلَى عُنُقِهِ وَقَدَمُوهُ لِيَضْرِبُوا عُنُقَهُ، فَقَالَ: أَنَا أَفْدِيهِ مِنْكُمْ بِالْقَلِيلِ وَالكَثِيرِ فَقَدَا نَفْسَهُ مِنْهُمْ. وَأْمُرُكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي آثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَخْرَزَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ لَا يُخْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ. قَالَ النَّبِيُّ ﷺ: «وَأَنَا أْمُرُكُمْ بِخَمْسِ اللَّهِ أَمَرَنِي بِهِنَّ: السَّمْعَ وَالطَّاعَةَ وَالْجِهَادَ وَالْهَجْرَةَ وَالْجَمَاعَةَ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ، فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ

tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshipper is; he does not protect himself from *Ash-Shaiṭān* except by the remembrance of Allāh.” The Prophet ﷺ said: “And I command you with five that Allāh commanded me: Listening and obeying, *Jihād*, *Hijrah*, and the *Jamā’ah*. For indeed whoever parts from the *Jamā’ah* the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of *Jāhiliyyah* then he is from the coals of Hell.” A man said: “O Messenger of Allāh! Even if he performs *Ṣalāt* and fasts?” So he (ﷺ) said: “Even if he performs *Ṣalāt* and fasts. So call with the call that Allāh named you with: Muslims, believers, worshippers of Allāh.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

Muḥammad bin Ismā’il said: “Al-Ḥārith Al-Ash’arī (a narrator in the chain) was a Companion and there are *Aḥādīth* other than this from him.”

**تخریج:** [إسناده صحيح] وأخرجه ابن خزيمة: ٣/١٩٥، ١٩٦، ح: ١٨٩٥ من حديث أبان العطار، وأحمد: ٤/١٣٠ من حديث يحيى بن أبي كثير والنسائي في الكبرى، ح: ١٣٤٩ مختصراً من حديث زيد بن سلام به وصححه ابن حبان، ح: ١٢٢٤، ١٥٥٠ والحاكم: ١/١١٧، ١١٨، ٢٣٦، ٤٢١، ٤٢٢ ووافقه الذهبي.

**2864.** (Another chain) with similar in meaning. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan [Ṣaḥīḥ] Gharīb*. Abū Sallām [Al-Ḥabashī]’s name is Mamṭūr.

إِلَّا أَنْ يَرْجِعَ. وَمَنْ أَدْعَى الْجَاهِلِيَّةَ، فَإِنَّهُ مِنْ جُنَا حَهْمَمَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ؟ فَقَالَ: وَإِنْ صَلَّى وَصَامَ. فَادْعُوا بِدَعْوَى اللَّهِ، الَّذِي سَمَّاكُمْ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: الْحَارِثُ الْأَشْعَرِيُّ لَهُ صُحْبَةٌ وَلَهُ غَيْرُ هَذَا الْحَدِيثِ.

٢٨٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ زَيْدِ بْنِ سَلَامٍ، عَنْ



‘Alī bin Al-Mubārak has reported it from Yaḥyā bin Abi Kathīr.

أَبِي سَلَامٍ، عَنِ الْحَارِثِ الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَأَبُو سَلَامٍ [الْحَبَشِيُّ] اسْمُهُ مَمْطُورٌ.

وَقَدْ رَوَاهُ عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ.

تخريج: [صحيح] انظر الحديث السابق وهو في مسند أبي داود الطيالسي، ح: ١١٦١، ١١٦٢.

### Comments:

It is known from this *Hadīth*:

1. Delay in conveying the Message of Allāh is not to be, and one can be held accountable for this mistake. In case of overcrowding and excessive numbers, people may go up to the balconies of a mosque and sit.
2. Assigning someone as an associate to Allāh, Who is Lord, Creator and Master is such a heinous, hateful and ugly deed as a slave giving his earning to someone else other than his master, which is hateful and detestable.
3. Following the customs, traditions, habits and morals of the time of ignorance is like joining the group of Hell-Dwellers. The servants of Allāh who are obedient, submissive and fearlessly oppose the matters of sinning and disobedience, He named them Muslims and Believers, therefore it does not suit them to abandon the practice of the Companions and to follow the customary life of the era of ignorance. Prayer and fasting alone, are not enough to be a Muslim and a Believer, rather the complete Religion has to be practised.

### Chapter 79. What Has Been Related About The Parable Of The Believer Who Recites The Qur’ān And The One Who Does Not Recite

2865. Abū Mūsā Al-Ash‘arī narrated that the Messenger of Allāh ﷺ narrated: “The parable of the believer who recites the Qur’ān is that of a citron, its fragrance is nice and its taste is nice. The parable of the believer who does not recite the Qur’ān is that of a date, it has no smell but its taste is

(المعجم ٧٩) - بَابُ مَا جَاءَ فِي مَثَلِ الْمُؤْمِنِ الْقَارِئِ لِلْقُرْآنِ وَغَيْرِ الْقَارِئِ (التحفة ٤)

٢٨٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لَا رِيحَ لَهَا

sweet. The parable of the hypocrite who recites the Qur'ān is that of basil, its fragrance is nice but its taste is bitter. The parable of the hypocrite who does not recite the Qur'ān is that of the colocynth, its smell is bitter and its taste is bitter.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. *Shu'bah* also reported it from *Qatādah*.

وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ رِيحُهَا مُرٌّ وَطَعْمُهَا مُرٌّ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ أَيْضًا.

تخريج: متفق عليه، وأخرجه البخاري، الأطعمة، باب ذكر الطعام، ح ٥٤٢٧ ومسلم،

**Comments:**

ح: ٧٩٧ عن تيبة به.

*Imān* (Faith) is such a quality due to which the inner beings of humans become fragrant and enlightened. When a believer recites the Qur'ān and acts upon it, his appearance is also enlightened and fragrant and it creates the atmosphere of light upon light; he is useful for himself as well as for others; he is important to Allāh as well as among the people; he is like a palatable and sweet-smelling fruit.

**2866.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The parable of the believer is like the plant; the wind does not stop causing it to sway, and the believer does not stop suffering trials. The parable of the hypocrite is that of a cedar tree, it does not give in until it is cut down.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرَ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيَّاحُ تُفَيْئُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ بَلَاءٌ، وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الْأَرْزِ لَا تَهْتَرُ حَتَّى تُشْتَحَصَدَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صفات المنافقين، باب مثل المؤمن كالزرع، والمنافق والكافر كالأرز، ح: ٢٨٠٩ من حديث عبدالرزاق والبخاري، ح: ٥٦٤٤ من حديث أبي هريرة به.

**Comments:**

A true believer always faces problems, difficulties and calamities for practising his religion; he gives up lots of benefits just for the sake of the religion and bears losses, because he abides by Religious Law and Order. But a hypocrite does not consider himself loyal to the practice of Religious Law and Order, therefore he keeps securing his personal benefits and avoids the losses. Sins of a Muslim are erased due to the worldly problems and difficulties; while the

sins of a hypocrite keep increasing and he faces death along with the sins.

**2867.** Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Indeed there is a tree that does not shed its foilage, and it is similar to the believer. Can any of you tell me what it is?” ‘Abdullāh said: “The people started thinking about the trees of the desert. And it occurred to me that it may be the date-palm.” Then the Prophet ﷺ said: “It is the date-palm.” But I was shy – meaning to say anything.” ‘Abdullāh said: “So I informed ‘Umar about what I had thought of, and he said: ‘If you had said it, that would be more beloved to me than this or that.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, There is something on this topic from Abū Hurairah [may Allāh be pleased with him].

**تحريج:** متفق عليه، وأخرجه البخاري، العلم، باب الحياء في العلم، ح: ١٣١ من حديث مالك ومسلم، ح: ٢٨١١ من حديث عبدالله بن دينار به \* وفي الباب عن أبي هريرة [تقدم: ٢٨٦٦].

**Comments:**

This *Ḥadīth* tells that sometimes older people cannot remember something, but the mind of a younger person recalls it; so if a younger person knows something he should not hesitate to say it out of shyness and hesitation.

**Chapter 80. What Has Been Related About The Parable Of The Five Prayers**

**2868.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do you think that if there was a river by the gate of one of you, and he bathed in it five times each day that there would remain any filth

٢٨٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى [الأنصاري]: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا وَهِيَ مِثْلُ الْمُؤْمِنِ. حَدَّثُونِي مَا هِيَ؟» قَالَ عَبْدُ اللَّهِ: فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. فَقَالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ»، فَاسْتَحْيَيْتُ يَعْنِي أَنْ أَقُولَ، قَالَ عَبْدُ اللَّهِ: فَحَدَّثْتُ عُمَرَ بِالَّذِي وَقَعَ فِي نَفْسِي فَقَالَ: لِأَنْ تَكُونَ قَلْتَهَا أَحَبَّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ لِرَضِيهِ اللَّهُ عَنْهُ.

(المعجم ٨٠) - بَابُ مَا جَاءَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ (التحفة ٥)

٢٨٦٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا يَبِابِ

on him?” They said: “No filth would stay on him.” He said: “That is the parable of the five prayers, Allāh wipes out the sins with them.”

There is something on this topic from Jābir.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(Another chain) with similar in meaning.

أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟ قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا».

وَفِي الْبَابِ عَنْ جَابِرٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ الْقُرَشِيُّ

عَنْ ابْنِ الْهَادِ نَحْوَهُ.

**تخریج:** متفق عليه، وأخرجه مسلم، المساجد، باب المشي إلى الصلاة تمحي به الخطايا وترفع به الدرجات، ح: ٦٦٧ عن قتيبة والبخاري، ح: ٥٢٨ من حديث يزيد بن عبدالله بن الهاد به \* وفي الباب عن جابر [مسلم، ح: ٦٦٨].

#### Comments:

Minor sins due to which a person’s heart does not get rusty and black remain forgiven because of prayers. But the major sins owing to which the heart gets black, a prayer of seeking forgiveness and repentance is to be offered sincerely and attentively in order to seek forgiveness, and the supplication concerning repentance and forgiveness are to be made out of sincerity.

#### Chapter 81. ‘The Parable Of My Ummah Is That Of Rain...’

(المعجم ٨١) - بَابُ [مَثَلِ أُمَّتِي مَثَلُ الْمَطْرِ . . . . .] (التحفة ٦)

**2869.** Anas narrated that the Messenger of Allāh ﷺ said: “The parable of my *Ummah* is that of a rain; it is not known if its beginning is better or its end.” (*Da‘if*)

[He said:] There are narrations on this topic from ‘Ammār, ‘Abdullāh bin ‘Amr, and Ibn ‘Umar. This *Hadīth* is *Hasan Gharīb* from this route. It has been related that ‘Abdur-Raḥmān bin Mahdī considered Ḥammād bin Yaḥyā Al-Abahḥ reliable, and that he would say: “He is among our *Shaikh*.”

٢٨٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ يَحْيَى الْأَبْحَعُ عَنْ نَائِبِ الْبُنَائِي، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ أُمَّتِي مَثَلُ الْمَطْرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَمَّارٍ وَعَبْدِ اللَّهِ ابْنِ عَمْرٍو وَابْنِ عُمَرَ. وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَيُرْوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ أَنَّهُ كَانَ يَثْبُتُ حَمَّادَ بْنَ يَحْيَى الْأَبْحَعِ، وَكَانَ يَقُولُ هُوَ مِنْ شُيُوخِنَا.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٣٠/٣ من حديث حماد بن يحيى به وضعفه الجمهور وللحديث شواهد ضعيفة عند البزار والطبراني في الأوسط وغيرهما (انظر مجمع الزوائد: ٦٨/١٠ وغيره) \* وفي الباب عن عمار [البزار (كشف الأستار): ٣/٣١٩، ٣٢٠، ح: ٢٨٤٣] وصححه ابن حبان، ح: ٣٠٧ وله طريق آخر عند أحمد: ٣١٩/٤ وعبدالله بن عمرو بن عمر [الطبراني، مجمع الزوائد: ٦٨/١٠].

**Chapter 82. What Has Been Related About The Parable Of The Son Of Ādam, His Lifespan And His Wealth**

(المعجم ٨٢) - بَابُ مَا جَاءَ [فِي] مَثَلِ ابْنِ آدَمَ وَأَجَلِهِ وَأَمَلِهِ (التحفة ٧)

**2870.** ‘Abdullāh bin Buraidah narrated from his father that the Prophet ﷺ said: “Do you know what the parable of this and this is?” – and he tossed two pebbles. They said: “Allāh and His Messenger ﷺ know better.” He said: “This (the farther) one is the hope, and this closer) one is death.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

٢٨٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «هَلْ تَذَرُونَ مَا مَثَلُ هَذِهِ وَهَذِهِ؟ وَرَمَى بِحَصَايَيْنِ». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هُذَاكَ الْأَمَلُ وَهُذَاكَ الْأَجَلُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] \* بشير بن المهاجر: حسن الحديث (تسهيل الحاجة، ح: ٣٧٨١).

**Comments:**

A person determines long-lasting desires and wishes, which have no possibility to be fulfilled in his life. While carrying wishes and desires in his heart, he leaves for the next life.

**2871.** Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Your period in comparison to the periods of the previous nations, is like the period between *Ṣalāt Al-‘Aṣr* until sunset. And you are in comparison to the Jews and the Christians, like a man who employed some workers and he said: ‘Who will work for me until midday for a *Qirāṭ* each?’ So the

٢٨٧١ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا أَجَلُكُمْ فِيمَا خَلَا مِنَ الْأُمَّمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى مَعَارِبِ الشَّمْسِ، وَإِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالًا، فَقَالَ: مَنْ

Jews worked for half a day for a *Qirāt* each. Then he said: 'Who will work for me from the middle of the day until *Ṣalāt Al-'Aṣr* for a *Qirāt* each?' So the Christians worked for a *Qirāt* each. Then it is you who are doing the work from *Ṣalāt Al-'Aṣr* until the setting of the sun for two *Qirāts* each. So the Jews and the Christians got angry and said: 'We did more work but were given less?' So He (Allāh) says: 'Have I wronged you in any of your rights?' They said: 'No.' He says: 'Then it is my blessing that I give to whomever I wish.'" (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، الإجارة، باب الإجارة إلى صلاة العصر، ح: ٢٢٦٩ من حديث

مالك به.

**Comments:**

The Nation of Muḥammad ﷺ is the last nation. As the time from 'Aṣr prayer until the setting of the sun is the last part of the day, and the workers working in the last part of the day get more wages; the ages of this nation, individually and personally, are short comparing to the earlier generations. As the time from 'Aṣr until evening is less than the first two times, likewise the practising deeds of this nation are not hard and difficult, as it was hard and difficult for the previous generations.

2872. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "People are but like a hundred camels, a man can not find a mount (suitable to ride upon) among them." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ، فَعَمِلَتِ النَّصَارَى عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ، فَعَضَبَتِ الْيَهُودُ وَالنَّصَارَى وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً؟ فَقَالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا، قَالُوا: لَا، قَالَ: فَإِنَّهُ فَضَّلِي أَوْتِيهِ مَنْ أَشَاءُ.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٨٧٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَعَبِيدُ بْنُ وَائِلٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا النَّاسُ كَأَيْلٍ مِائَةٌ لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب قوله ﷺ: "الناس كإبل مائة لا تجد فيها راحلة"، ح: ٢٥٤٧ من حديث عبدالرزاق به ورواه البخاري، ح: ٦٤٩٨ من حديث الزهري وهو في مصنف عبدالرزاق، ح: ٢٠٤٤٧.

**Comments:**

*Rāhīlah* is a female camel which is young, strong and can be used for riding; there are very few among the people who have all the best characteristics, so a person for company, friendship and trust should be selected carefully; behold, if a person keeps looking for someone who is with the most perfect character, then he cannot live with any person.

**2873.** (Another route) from Az-Zuhrī with this chain, and it is similar, but he said: “You can not find a mount among them.” – from Sālim, from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “People are but like one hundred camels, you can not find a mount among them – or he said – you can not find but one mount among them.” (*Ṣaḥīḥ*)

٢٨٧٣ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ  
الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ  
الرُّهْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَقَالَ: «لَا تَجِدُ  
فِيهَا رَاحِلَةً» عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا النَّاسُ كَأَيْلٍ مِائَةٍ  
لَا تَجِدُ فِيهَا رَاحِلَةً أَوْ [قَالَ:] لَا تَجِدُ فِيهَا  
إِلَّا رَاحِلَةً».

تخريج: [صحيح] انظر الحديث السابق.

**Comments:**

The Prophet lit the candle of Religion and the *Shari‘ah* so that the people may walk in its light and be protected from the Fire of the Hereafter. But the people, opposing the *Shari‘ah* by following their lust and desires, contrary to the Prophet’s hard work, are preparing for their own destruction and devastation.

**2874.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The parable of myself and that of my *Ummah* is that of a man who kindled a fire, and the flies and moths began flying into it – and I am trying to prevent you from diving into it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [And it has been reported through other routes].

٢٨٧٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا  
الْمُغْبِرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ  
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ  
قَالَ: «إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ  
اسْتَوْقَدَ نَارًا فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ  
فِيهَا وَأَنَا آخِذٌ بِحُجْرَتِكُمْ وَأَنْتُمْ تَقْحَمُونَ فِيهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ [وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ].

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب شفقتي ﷺ على أمته، ومبالغته في تحذيرهم مما يضرهم، ح: ٢٢٨٤ عن قتيبة والبخاري، ح: ٣٤٢٦ من حديث أبي الزناد به.