

الأربعين في فضل الرحمة والراحمين
لابن طولون الصالحي

Forty Hadiths on Mercy and Those Who Are Merciful
Compiled by
Shamsudeen Mohammad Ibn Tulun Al Damishqi Al Salihi

Student Notes based on Translation and Commentary by
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SeekersGuidance Course Fall 2013

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Introductory Comments by Shaykh Gibril Haddad

These are forty Hadith on the subject of mercy and those who are merciful, compiled by Shamsudeen Mohammad Ibn Tulun Al Damishqi Al Salihi.

The district of Salihyah in Damascus encompasses Mount Qasyoun and the area around the mountain which is also known nowadays as Wadi Al Kahf, and goes as far as Jisr Al Abyad and to Sheikh Khalid in the heights.

It has been said that Salihyah acquired its name because of the number of saliheen (righteous) people in it, beginning with the prophets that are famed to be buried there or made their maqam there for a while as they were living their or passing through, for example Sayyidina Ibrahim (Alayhi Salaam). The cave of Sayyidina Adam and Habeel and the Cave of Blood and the Mihrab of the Maqam of Arbaeen (The Station of the 40 Abdal or substitute friends of Allah) are also in Salihyah.

Salihyah is a historical area for scholars, among them the Maqadisah, who came from Bait Al Maqdas in Jerusalem, chiefly of the Hanbali school. One of the Greatest of these was Muwafaq Ud Deen Ibn Qudama, and before him Sheikh Dhia Ud Deen Al Maqdisi and Shiekh Abdul Ghani Al Maqdisi, and later on the Ibn Abdul Hadi brothers and the Sheikh of Ibn Tulun.

Sheikh Gibril Haddad narrates the text from Syed Mohammad Murshid Abidin, with a chain leading up to Ibn Tulun.

Everyone is in need of mercy, especially in our times. It is important to remind everyone and ourselves that the whole point is mercy and if we lose that directive, we are in the dark as to the great responsibility to practice and convey it correctly.

With a continuous chain to Imam Shamsudeen Mohammad Ibn Tulun Al Damishqi Al Salihi, may Allah have mercy on him and benefit us through him, who said:

Introduction by Ibn Tulun:^{1 2}

Bismillah Al Rahman Al Raheem

Glory and praise and thanks to Allah Most High whose mercy has encompassed and included all creatures, even animals.

Blessing and peace on our master Mohammad, his family and all of the companions.

To proceed, these are annotations that comprise hadiths, 40 of them, on the immense merits of mercy and those who are merciful.³ What motivated me to document them was that mercy had become scarce and had left creatures and gone away. And that is a mark of [Divine] anger and wrath. And Allah I ask for protection and immunity from it⁴ at every moment.⁵

¹ This text is based on the Chester Beatty manuscript kept in the United States, with a copy in Riyadh and Cairo. The Chester Beatty Manuscript is an autographed manuscript. An autographed manuscript is the most reliable text as it by the hand of the author. The only manuscript that can be more reliable is one written at the end of the life of the author, as no further corrections can be made.

The introduction is not included in the online text, which can be found at:

http://library.islamweb.net/hadith/display_hbook.php?bk_no=1006

² A Biography of Imam Tulun is available at:

http://mamluk.uchicago.edu/MSR_VIII-1_2004-Conermann_pp115-139.pdf

³ May Allah make us of them and encompass us in His Mercy, in every moment of our lives and after our lives.

⁴ i.e., from the mark of anger and wrath.

⁵ Protection from His anger is mercy and if we are protected from the evil of our own actions that is the great victory. "Whoever O Allah you protect from their own evil (on the day of resurrection), truly You have granted them mercy, and truly is the greatest success" (Quran)

Chain of Transmission for the Text (Sanad)

Sheikh Gibril Haddad said, Qadi Al Syed Mohammad Murshid Ibn Abu Al Khair Abidin⁶ narrated to me (Hadathana min Lafdhihi) from his older brother Syed Mufti Tabeeb Syed Mohammad Abu Yusr Abidin, from their father Al Syed Abu Al Khair Mohammad ibn Ahmad Ibn Abdul Ghani Abidin⁷, Said Syed Abu Al Khair said, my father Abdul Ghani Abidin narrated to me, as did Allama Sheikh Jalaluldeen Yusuf Al Magribi⁸, from Sheikh Abul Muhasin Mohammad Ibn Khair Al Qaruq'ji⁹, The first one said from Imam Mohammad Amin Ibn Umar Abidin.¹⁰ Qaruq'ji from Sheikh Al Musnad Abdul Rahman Al Kuzbari Al Hafeedh. Ibn Abidin said from his sheikh Muhammad Shakil Umar Al A'qaal, by correspondence from Sheikh Mohammad Al Sa'farini from (Sheikh Mu'amar Al Arif), Sheikh Abdul Ghani Al Nablusi....¹¹, from the Mufti of the Hanbalis in Syria, Taqi Ud Din, Sheikh Al Islam Abdul Baqi A'thari Al Hanbali, from Sheikh Abdul Rahman Al Buyuti Al Hanbali, from Sheikh Jamuldin Yusuf Al Ansari Khazraji, from his father, Sheikh Al Islam Qadi Zakariyah Al Ansari from Ibn Hajar al Asqalani, from Sheikh Zain ud Deen al Iraqii...¹²

Said, Imam Shamsudeen Ibn Tulun, [the first hadith]:

⁶ Most of the early books he read were at the hands of his brother.

⁷ This chain is a double Musalsal chain of narration, i.e., All the narrators in the chain are from Salihiyyah and this hadith is the first hadith they heard from their teachers. As well, Syed Abu Al Khair Mohammad and his sons were all Hanafi and of the Naqshabandi Tariqa.

⁸ Sheikh Jalaluldeen Yusuf Al Magribi is the father of Sheikh Badrudin Al Hasani.

⁹ Sheikh Qaruq'ji is from Tripoli, Lebanon. He is a great sufi musnid and sheikh of hadith. He wrote many books on Tasawuuf, Hadith and Hadith transmission.

¹⁰ Muhammad Amin Ibn Abidin (1198–1252 AH / 1783–1836 AD), author of Hashiyah Ibn Ibdin.

¹¹ Son of Sheikh Ismail Nablusi, the Mufti of Shafiyyah of Damascus, who was one of the students of Ibn Tulun. It is around this time that Sheikh Safarini and Sheikh Abdul Ghani Al Nablusi connect to Ibn Tulun.

¹² All chains of narration for this Hadith combine from this point onwards.

رقم الحديث: 1

حديث مرفوع) أَخْبَرَنَا أَبُو الْمَحَاسِينِ يُوسُفُ بْنُ حَسَنِ بْنِ أَحْمَدَ بْنِ حَسَنِ الصَّالِحِيِّ¹³ مِنْ لَفْظِهِ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ نَاصِرِ الْبَاغُونِيِّ قِرَاءَةً عَلَيْهِ وَهُوَ أَوَّلُ حَدِيثٍ قَرَأْتُهُ عَلَيْهِ ، وَأَبُو الْفَرَجِ عَبْدِ الرَّحْمَنِ بْنِ الشَّيْخِ خَلِيلِ بْنِ سَلَامَةَ الْقَابُونِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ عَلَيْهِ ، قَالَ : أَخْبَرَنَا الْحَافِظُ أَبُو الْفَضْلِ بْنُ الْعِرَاقِيِّ¹⁴ قِرَاءَةً عَلَيْهِ وَنَحْنُ نَسْمَعُ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْنَاهُ مِنْهُ ، أَخْبَرَنَا أَبُو الْفَتْحِ الْمِيدُومِيُّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، أَخْبَرَنَا النَّجِيبُ أَبُو الْفَرَجِ الْحَرَّانِيُّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، أَخْبَرَنَا الْحَافِظُ أَبُو الْفَرَجِ بْنُ الْجَوَازِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، أَخْبَرَنَا أَبُو سَعِيدِ النَّيْسَابُورِيُّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، أَخْبَرَنَا وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، أَبُو صَالِحٍ أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ الْمُؤَدِّنُ أَخْبَرَنَا أَبُو طَاهِرِ الزِّيَادِيُّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، أَخْبَرَنَا أَبُو حَامِدٍ مُحَمَّدُ بْنُ أَحْمَدَ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشَرَ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، عَنْ عَمْرِو بْنِ دِينَارٍ¹⁵ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، عَنْ أَبِي قَابُوسٍ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، قَالَ بَعْضُهُمْ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُمُ أَهْلُ السَّمَاءِ " ، وَفِي رِوَايَةٍ " ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ "

Hadith 1:

Documentation: Musnad of Imam Ahmad, Ibn Abi Dunya, Mustadrak of Imam Hakim Al Nisaburi.

Name of Companion Transmitter: Abdullah Ibn Amr ibn Al Aas

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "Those who are merciful, the All Merciful grants them mercy. Give mercy to the people of the earth, the people of heaven will give you mercy."

In another wording, "...give mercy to those who are on the earth and those who are in the heaven will give you mercy."¹⁶

¹³ Yusuf Ibn Abdul Hadi, Also known as Ibn Mibrad or Abu Al' Mahasin. He lived a short, productive life. He was a huge authority in the Hanbali Madhab and a Sufi. Among his notable books is Bad' Al Ilqah Bi Lafs Al Khilqah (A book on the Sufi Cloak), wherein he mentions the Qadiri transmission chain of Sheikh Taqi ud Deen Ahmad Ibn Taymiyah. He mentions with his chain through Ibn Nasir Ud Deen Al Dimasqhi that Sheikh Ibn Taymiyah took the Qadiri Tariqa from the Bani Qudama brothers, with only one mans between them and Sheikh Abdul Qadir Al Jilani. He like, Ibn Tulun, is buried in Mount Qasyoun.

¹⁴ From hereon the chain reconnects with Sheikh Zain Ud Deen al Iraqhi who's name is Sheikh Abdul Raheem Ibn Hussain. Usually Ibn Iraqhi refers to the son of Sheikh Ibn Iraqhi. But Abu Fadl is the father, usually known as Al Iraqhi.

¹⁵ There is a narrator missing in the chain at this point.

¹⁶ 'Those', i.e., the angels or Allah in the sense of the Lord of the heavens and the earth. 'In heaven', i.e., exalted, and Allah knows best. There is also a variation in harakah (vowels) of Yarha'mu'kum, with dhamma. It can also be read with sukoon; Yarham'kum, as jawabul'shart (conditional sentence). i.e., "If you give mercy to people on earth, then the one in heaven or those in heaven..." The last hadith in this book is, "The whole matter of divine creation and design is built on mercy." This hadith is the keynote of the choice of hadith for this book. If we are in the dark, then we will be inviting people to the dark.

رقم الحديث: 2

حديث مرفوع) أَخْبَرَنَا الْبُرْهَانُ بْنُ عُثْمَانَ الْمَرْدَاوِيُّ الصَّالِحِيُّ¹⁷ مِنْ لَفْظِهِ ، أَخْبَرَنَا أَبُو حَفْصِ عُمَرُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ السُّلَيْمِيِّ الْبَغْلِيُّ¹⁸ سَمَاعًا عَلَيْهِ ، أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ الرَّعْبُوبِ ، أَخْبَرَنَا أَبُو الْعَبَّاسِ الْحَجَّارُ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ بْنِ الرَّبِيعِيِّ ، أَخْبَرَنَا أَبُو الْوَقْتِ السَّجَزِيُّ ، أَخْبَرَنَا أَبُو الْمُظْفَرِ الدَّوْدِيُّ ، أَخْبَرَنَا أَبُو مُحَمَّدٍ السَّرْحَسِيُّ¹⁹ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْفَرَبَرِيُّ²⁰ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْبُخَارِيُّ ، حَدَّثَنَا أَبُو الْيَمَانِ ، أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ ، أَنَّ أَبَا هُرَيْرَةَ ، قَالَ : قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ ، وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسٌ ، فَقَالَ : إِنَّ لِي عَشْرَةَ مِنْ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا ! فَنظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَقَالَ : " مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

Hadith 2:

Documentation: Bukhari, Muslim, Imam Ahmad, Ibn Abi Dunya

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kissed Al Hassan Ibn Ali [Ibn Abi Talib] while Aqra Ibn Habis Al Tamimi²¹ was sitting in his presence. And Aqrah said, "I have ten boys and I have never kissed a single one of them." Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) looked at him and said, "Whoever does not give mercy will not be granted mercy."²²

¹⁷ Al Mardawi, author of Al Insaf, great encyclopaedia of Hanbali Fiqh and comparative Fiqh. Like Ibn Qudama's Al Mughni, Imam Nawawi's Al Majmu', Ibn Rushd's Bidayatul Mujtahid. Published in several volumes.

Ibn Tulun uses Akhbarana min lafdihi (narrated to us), is the sense of Hadathana.

¹⁸ Also known as Salimi. Ba'ali, ie. From Ba'ala'bak in Lebanon.

¹⁹ Can be pronounced Sarakh'si or Sar'khasi.

²⁰ Al-Firbari: The greatest transmitter of the manual of Imam Bukhari.

²¹ Aqra Ibn Habis Al Tamimi is a Sahabi; one of the great leaders and military commanders who fought alongside Khalid Ibn Walid. Khalid Ibn Walid trusted him and relied upon him.

²² Style of the Hadith is called Mujalasa or Musakala, i.e. when the same term is mentioned in close proximity and with an economy of words and rhyming quality, i.e. alliteration. Also known as cognates [words that have a common etymological origin] in stylistics. There is economy of words (lafdhan) but lavish meanings (ma'nān).

Sheikh Haddad notes, "The Arch Rhetorician or The Schemer's Skimmer: a handbook of late Arabic badi' drawn from 'Abd al-Ghani an-Nabulsi's Nafahat al-azhar 'ala nasamat al-ashar by Pierre Cachia at Columbia University.

رقم الحديث: 3

،^{23 24} حديث مرفوع) أَخْبَرَنَا أَبُو الْبُرْهَانَ إِبرَاهِيمُ بْنُ عُمَرَ بْنِ إِبرَاهِيمَ الْحَنْبَلِيُّ ، أَخْبَرَنَا أَبِي ، أَخْبَرَنَا الْحَافِظُ أَبُو بَكْرٍ بْنُ الْمُجَبِّ ، أَخْبَرَنَا الْقَاضِي سَلِيمَانُ بْنُ حَمْرَةَ ، وَأَبُو مُحَمَّدٍ الْمُطَّعِمُ ، الْعَبَّاسُ الدَّيْرَمَعْرِيُّ²⁵ ، قَالُوا : أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْبَغْدَادِيُّ²⁶ ، أَخْبَرَنَا عَبْدُ الْأَوَّلِ بْنُ شَعِيبٍ ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُطَفَّرِ ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ²⁷ ، أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ بْنِ مَطَرٍ ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْحَافِظُ²⁸ ، حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ ، حَدَّثَنَا أَبِي ، حَدَّثَنَا الْأَعْمَشُ ، حَدَّثَنِي زَيْدُ بْنُ وَهَبٍ ، قَالَ : سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ . " مَنْ لَا يَرْحَمُ لَا يُرْحَمُ "

Hadith 3:

Documentation: Bukhari

Name of Companion Transmitter: Jarir Ibn Abdillah

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Whoever does not give mercy, will not be given mercy."²⁹

²³ i.e., Al Mardawi mentioned in hadith No. 2, where in Ibn Uthman is mentioned, who is his great grant father.

²⁴ Ibn Tulun gives part names for narrators in various places as it is economical. Imam Bukhari and others do this as well in their texts so as not to weigh down the text. This is a sub-discipline in hadith.

²⁵ This is presumably Al Dyar Maratil Numan.

²⁶ Same as Al Hussain Ibn Mubarak in earlier Hadith.

²⁷ Same as أَبُو مُحَمَّدٍ السَّرْحَسِيُّ in hadith No. 2.

²⁸ Imam Bukhari: His full name is Abu Abdillah Mohammad Ibn Ismail Al Bukhari Al Joe'fi Al Hafidh. His father's name is Ibn Mughira Bardizbah.

²⁹ This hadith has the same wording as hadith No. 2 and it has been narrated by more than two companions on different occasions, which shows the importance of the directive.

رقم الحديث: 4

(حديث مرفوع) أَخْبَرَنَا عَبْدُ الرَّزَّاقِ حَدِيثُهُ بِنْتُ عَبْدِ الْكَرِيمِ الْأُرْمَوِيَّةُ ، أَخْبَرَتْنَا عَائِشَةُ بِنْتُ عَبْدِ الْهَادِي ، قَالَتْ : أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي طَالِبٍ ، أَخْبَرَنَا الْحُسَيْنُ بْنُ الْمُبَارَكِ ، أَخْبَرَنَا عَبْدُ الْأَوْلَى بْنُ عَيْسَى ، أَخْبَرَنَا أَبُو الْحَسَنِ الدَّوْدِيُّ ، أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَمَوِيُّ³⁰ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ بْنُ مَطَرٍ ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْجَعْفِيُّ³¹ ، حَدَّثَنَا أَبُو نُعَيْمٍ³² ، حَدَّثَنَا زَكَرِيَّا ، عَنْ غَامِرٍ ، قَالَ : سَمِعْتُهُ ، يَقُولُ : سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ ، يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَتَوَادُّهِمْ وَتَعَاطِفِهِمْ كَالْجَسَدِ ، إِذَا اشْتَكَى عُضْوًا نَدَّاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى

Hadith 4:

Documentation: Bukhari

Name of Companion Transmitter: Numan Ibn Bashir

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "You can see the believers in their mutual³³ mercy and their mutual love and their mutual tenderness like a body. If a single limb is ailing, all the rest of the body mutually mobilises with vigil and fever."³⁴

³⁰ أَبُو مُحَمَّدٍ الْحَمَوِيُّ is the same as أَبُو مُحَمَّدٍ السَّرْحَسِيُّ in hadith No.2 and أَحْمَدُ بْنُ اللَّهِ in hadith No.3.

³¹ Imam Bukhari.

³² This is Al Fadl Ibn Buqaii, famous Imam, also known as Abu Nuaym in the books of Imam Bukhari and Muslim. When he was tortured by the Mutazili government regarding the creation of the Quran, he said, "I care less for my neck than this shirt button and I say that the Quran is not created, so do what you like". Imam Ahmad was imprisoned for 28 months on the same issue.

³³ Mutual because the ta'fa'ala form of the verb in Arabic has an implicit meaning of reciprocity.

³⁴ i.e., Until the body feels better.

رقم الحديث: 5

(حديث مرفوع) أَخْبَرَنَا عُمَرُ يُوسُفُ بْنُ الْبَدْرِ الْمُحَدَّثُ³⁵ ، أَخْبَرَنَا الْقَاضِي أَبُو بَكْرٍ الْبَغْلِيُّ ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْيُونَانِيَّةِ³⁶ ، أَخْبَرَنَا السَّيِّدُ مُحَمَّدٌ ، وَأَبُو الْعَبَّاسِ الصَّالِحِيُّ³⁷ ، قَالَ : أَخْبَرَنَا الْحُسَيْنُ الْحَبْلِيُّ ، أَخْبَرَنَا أَبُو الْوَقْتِ السُّيُوفِيُّ³⁸ أَخْبَرَنَا أَبُو الْمُظْفَرِ الدَّائِدِيُّ ، أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ حَمُوَيْهِ ، أَخْبَرَنَا عَبْدُ اللَّهِ الْفَرَبْرِيُّ ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ الْمُغِيرَةَ³⁹ ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ ، حَدَّثَنَا أَبُو غَسَّانَ ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ⁴⁰ ، عَنْ أَبِيهِ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ، قَالَ : قَدِمَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِذْ وَجَدْتُ صَبِيًّا فِي السَّبِيِّ أَخَذْتُهُ ، فَأَلصَقْتُهُ بِبَطْنِهَا ، وَأَرْضَعْتُهُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَنْتَرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ ؟ ، قُلْنَا : لَا ، وَهِيَ قَادِرَةٌ عَلَيَّ أَنْ لَا تَطْرَحَهُ ، فَقَالَ : اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلِدِهَا ."

Hadith 5:

Documentation: Bukhari

Name of Companion Transmitter: Umar Ibn Al Khattab

Prisoners of war came over [i.e. were brought over] to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Lo behold, there was a woman among those captives whose breasts were filled with milk and she was running⁴¹ then suddenly she found a boy (child) among the captives, she took him and she held him close to her chest and she nursed him. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Do you think⁴² this woman will throw her child in the Fire." We said, "No, as long as she can prevent it⁴³." Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "I assuredly swear that Allah is more merciful toward His servants than that woman with her son."⁴⁴

³⁵ Ibn Mibrad, أَبُو الْمَحَاسِينِ يُوسُفُ بْنُ حَسَنِ بْنِ أَحْمَدَ بْنِ حَسَنِ الصَّالِحِيُّ، from hadith No. 1.

³⁶ Imam You'naniyah, famous scribe and meticulous editor of Sahih Bukhari. The Younaniyah edition of Sahahi Bukhari comes from him. He was from Ba'ala'bak and moved to Salihyah.

³⁷ Al Hajjar, mentioned previously.

³⁸ Known as Abu Waqt Al Sijzi mentioned previously. Very well known hadith scholar. Al Soyufi might be a textual corruption (Tasheef).

³⁹ Imam Bukhari.

⁴⁰ Zaid Ibn Aslam: a great Imam of the Tabi' Tabeen and his father is a Tabii. His son, Abdul Rahman Ibn Zaid Ibn Aslam is a great Mufassir, upright, reliable as a scholar. but very weak in hadith. His father and grant father were much stronger in hadith.

⁴¹ There is a variation in the text of Imam Bukhari, wherein the word is 'nursing' (tasqi), which makes more sense, but 'running' (tas'aa) is also appropriate in the context of the hadith.

⁴² Could be read 'Do you see' (A'Ta'raw'na - Ra'a - Yara in the active form) or (A'Tu'raw'na -in the passive form) do you consider, second one seems more appropriate in this context. In other versions of the narration there was a fire or food was being cooked near by.

⁴³ Lit: No, as long as she is able not to do so.

⁴⁴ In Sheikh Gibril's text, there is a 'Lam' of emphasis at the beginning of the last sentence (Law-LLahu), which also conveys an oath: Surely, I swear by Allah!

رقم الحديث: 6

(حديث مرفوع) أَخْبَرَنَا الْبُدْرِيُّ حَسَنُ بْنُ عَبْدِ الْمَرْدَاوِيِّ⁴⁵ ، أَخْبَرَنَا أَبُو الْعَبَّاسِ الْفَوْلَادِيُّ ، أَخْبَرَنَا النَّاجِ بْنِ بَرْدِيسٍ⁴⁶ ، أَخْبَرَنَا أَبُو الْفِدَاءِ بْنُ الْخَبَّازِ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْإِزْبَلِيُّ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْفَرَاوِيُّ⁴⁷ ، أَخْبَرَنَا أَبُو الْحُسَيْنِ الْفَارِسِيُّ⁴⁸ ، أَخْبَرَنَا أَبُو أَحْمَدَ الْجُلُودِيُّ ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَفِيَّانَ⁴⁹ ، أَخْبَرَنَا مُسْلِمُ بْنُ الْحَجَّاجِ ، حَدَّثَنَا ابْنُ ثَمِيرٍ ، حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ ، عَنْ أَبِي عُثْمَانَ ، عَنْ سَلْمَانَ⁵⁰ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّ اللَّهَ خَلَقَ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِائَةَ رَحْمَةٍ ، كُلُّ رَحْمَةٍ طَبَاقٌ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ ، فَجَعَلَ مِنْهَا فِي الْأَرْضِ رَحْمَةً ، فِيهَا " تَغْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا ، وَالْوَحْشُ وَالطَّيْرُ عَلَى بَعْضِهَا الْبَعْضُ ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ .

Hadith 6:

Documentation: Muslim

Name of Companion Transmitter: Salman Al Farsi

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Truly Allah created, on the day that he created the heavens and the earth⁵¹, truly he created on that day a hundred mercies, every mercy filled up all that is between the heaven⁵² and the earth. And he placed out of these hundred mercies, one of them in the earth. By that mercy, the mother enfolds her child, likewise wild beasts and birds over one another [i.e. over their kin]. On the day of judgement, he will complete it with that mercy."⁵³

⁴⁵ Different Mardawi than one mentioned in earlier hadith.

⁴⁶ Should be Bardis no Bardas.

⁴⁷ Al Farawi, the Musnid of Makkah Al Mukkaramah.

⁴⁸ Abu Husain Farisi Abdul Ghafir ibn Muhammad, the author of abridgment of Tarikh Nisabur by Hakim.

⁴⁹ Abu Ishaq of Nisaburi, mentioned earlier.

⁵⁰ Salman Al Farsi.

⁵¹ i.e., the heavens and the earths – singular in form and plural in meaning.

⁵² i.e., all of the observable universe (the first heaven), or extent of the cosmos, (to convey magnification and magnificence).

⁵³ i.e., Allah will bring that mercy and complete it with the other ninety nine mercies, fully lavished on creation.

رقم الحديث 7 :

(حديث مرفوع) أَخْبَرَنَا الْبَقَاءُ مُحَمَّدُ بْنُ الْعِمَادِ الْعَمَدِيُّ⁵⁴ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَرَّانِيُّ ، أَخْبَرَنَا أَبُو مُحَمَّدٍ النَّدْمِرِيُّ ، أَخْبَرَنَا أَبُو الْفَضْلِ بْنُ عَسَاكِرَ⁵⁵ ، أَخْبَرَنَا أَبُو الْحَسَنِ الطُّوسِيُّ فِي كِتَابِهِ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الشَّاورِيُّ⁵⁶ ، أَخْبَرَنَا عَبْدُ الْغَافِرِ بْنُ مُحَمَّدٍ⁵⁷ ، أَخْبَرَنَا مُحَمَّدُ بْنُ عِيْسَى ، أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَقِيهَ ، أَخْبَرَنَا أَبُو الْحَسَنِ الْقَشِيرِيُّ⁵⁸ ، حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ ، حَدَّثَنَا سُلَيْمَانُ التَّنِيْمِيُّ ، حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ ، عَنْ سَلْمَانَ الْفَارِسِيِّ ، قَالَ رَسُولُ اللَّهِ " صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ ، فَمِنْهَا رَحْمَةٌ بِهَا يَرْحَمُ الْخَلْقَ بَيْنَهُمْ ، وَتِسْعَةٌ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ .

Hadith 7:

Documentation: Muslim

Name of Companion Transmitter: Salman Al Farsi

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Truly Allah possesses a hundred mercies⁵⁹ and of them there is one mercy through which all creation show mercy to one another and ninety nine are for the day of resurrection."⁶⁰

⁵⁴ Al Biqaii Ibn Muhammad Al Imaad Al Amadi: Ibn Tulun's great sheikh.

⁵⁵ Ibn Ahmad Ibn Asakir al Dimishqi. His grand father, Abu Al Qasim wrote more than 500 books.

⁵⁶ Shawiri, might me a mistake in writing. Should be Al Farawi as in Hadith No. 8.

⁵⁷ Abu Husain Farisi Abdul Ghafir ibn Muhammad, mentioned in Hadith No. 6.

⁵⁸ Imam Muslim: His full name is Abu Husain Muslim Ibn Hajjaj Al Qushairi Al Nisaburi.

⁵⁹ 100 special mercies are mentioned and there are more. (Tamtheel)

⁶⁰ i.e. reserved for the day of resurrection. What we have is nothing in comparison to what is to come and the mercy of Allah that is promised to us. This hadith conveys an image of what we have is very little and what Allah has for us is huge. Sheikh Gibril recommended looking up the Book of Iman in Sahih Muslim (hadith 361-<362, 363, 364, 365...) , the Chapter on the Lowest Level of the People of Paradise regarding the story of the last person to leave hellfire and brought into paradise, to understand the immense divine mercy.

رقم الحديث 8

(حديث مرفوع) أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عُمَرَ ، أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ حُضُورًا فِي الثَّانِيَةِ 61 ، أَخْبَرَنَا عَبْدُ الرَّجِيمِ بْنُ غَنَائِمَ ، أَخْبَرَنَا أَحْمَدُ بْنُ هَبِيَةَ اللَّهِ 62 ، أَخْبَرَنَا الْمُؤَيَّدُ بْنُ مُحَمَّدٍ 63 ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْفَضْلِ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْفَرَاوِيُّ ، أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ عَبْدِ الْغَافِرِ ، أَخْبَرَنَا أَبُو أَحْمَدَ بْنُ عَمْرَوَيْهِ ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ ، أَخْبَرَنَا أَبُو الْحُسَيْنِ النَّيْسَابُورِيُّ 64 ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ 65 ، حَدَّثَنَا أَبِي ، حَدَّثَنَا عَبْدُ الْمَلِكِ ، عَنْ عَطَاءَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ ، وَالْإِنْسِ ، وَالْبَهَائِمِ ، وَالْهَوَامِّ ، فَبِهَا يَتَعَاطَفُونَ ، وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا ، وَأَخَّرَ اللَّهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ " ، وَفِي رَوَايَةٍ " أَنَّهُ يَجْمَعُ الْمِائَةَ يَوْمَ الْقِيَامَةِ ، فَيَرْحَمُ بِهَا عِبَادَهُ " ، وَفِي أُخْرَى " إِنَّهُ لَيَرْحَمُ يَوْمَ الْقِيَامَةِ رَحْمَةً حَتَّى يَتَطَاوَلَ لَهَا إِبْلِيسُ رَجَاءً أَنْ يُصِيبَهُ " ، قَالَ بَعْضُ الْعُلَمَاءِ : وَلَا تَنَالُهُ ، وَلَا مَنْ نَزَعَ اللَّهُ رَحْمَةً قَلْبِهِ فِي الدُّنْيَا ، فَلَمْ يَرْحَمِ عِبَادَ اللَّهِ عَزَّ وَجَلَّ .

Hadith 8:

Documentation: Muslim, Tabarani in Al Awsat and Al Kabir from Hudayfa⁶⁶, Bayhaqi in Kitab Al Bahath wal Nushuoor⁶⁷, Abu Yala in his Musnad, in the Tafseer of Ibn Abi Hatim, Abu Sheikh in Kitabal Adhama, Ibn Abi Dunya in Husun'ul dhani Billah, Imam Hakim, Imam Al Ajuroom⁶⁸, Tafseer of Tabari, Ibn Katheer, Qurtubi in Kitab Tadhkira, Ibn Mubarak in Kitab Ul Zuhd, Waqii in Kitab Zuru'

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Truly Allah has hundred mercies. He sent down to earth of them a single mercy [distributed] among the jinn, human beings, animals and insects. And through it they show tenderness, and with it they give mutual mercy to one another and with it even the savage animals enfold their young. And Allah delayed 99 mercies, with which he will show tenderness to his servants on the day of resurrection."

In another version, "...on that day of resurrection Allah will gather up the hundred mercies and he will show mercy with them to His servants."

In another variation, "Truly, He will grant mercy on the day of resurrection to the point⁶⁹ that Iblis (Satan), will reel up⁷⁰ in the hope that some of it will reach him⁷¹." ⁷²

⁶¹ Likely means heard at the age of two when he was present.

⁶² Ibn Asakir.

⁶³ Al Tusi.

⁶⁴ Imam Muslim.

⁶⁵ Al Kharifi, not Imam Bukhari.

⁶⁶ Al Haythami in Majma Al Zawa'id said its narrators are trustworthy.

⁶⁷ Rare book by Imam Bayhaqi which has received two beautiful editions.

⁶⁸ Great Shafi scholar, author of Kitabal Shariah.

⁶⁹ i.e., generic mercy, no longer countable. Mercy, its quality, such as...

⁷⁰ i.e., will try to look taller.

⁷¹ Four Sahabi (Abu Hurayra, Hudayfa Ibn Yaman, Ibn Masud, Abu Saeed Al Khudri) narrated this hadith. Also mursal from Al Nakhaii, the great Tabii.

⁷² Another variation, "...his chest will shake from what he sees of the Mercy of Allah and the intercession of the intercessors." This segment is narrated from Hudayfa Ibn Yaman, Abu

One of the scholars says, “And it [the mercy of Allah] will not reach Iblis, neither will it reach to whoever Allah removed mercy from his heart in this world and so they do not grant mercy to the servants of Allah (may His Majesty be Exalted).”⁷³

Hurayra, Ibn Masud, Abu Sa’ad Al Khudri and as mursal by Ibrahim Al Nakha’i, the Tabii
⁷³ It aligns with the hadith of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “If you do not give mercy, you will not be granted mercy...”

رقم الحديث : 9

(حديث مرفوع) أَخْبَرَنَا الْعَبَّاسُ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْعَسْكَرِيُّ ، أَخْبَرَنَا الْكَبِيرُ أَبُو بَكْرٍ بْنُ فُنْدُسِ الْبَغْلِيُّ ، أَخْبَرَنَا النَّاجُ بَرْدِيسُ ، أَخْبَرَنَا الْعِمَادُ ابْنُ الْخَبَّازِ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْإِرْبِلِيُّ ، أَخْبَرَنَا أَبُو الْحُسَيْنِ الْفَارِسِيُّ ، أَخْبَرَنَا أَبُو أَحْمَدَ الْجُلُودِيُّ ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ سُفْيَانَ 74 ، أَخْبَرَنَا مُسْلِمُ بْنُ الْحَجَّاجِ ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ ، وَقُتَيْبَةُ ، وَبْنُ حُجْرٍ ، قَالُوا : حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ بِنَ جَعْفَرٍ ، عَنِ الْعَلَاءِ ، عَنِ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ ، فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ ، وَخَبَأَ عِنْدَهُ مِائَةَ الْوَاحِدَةِ " ، قَالَ بَعْضُهُمْ : لِأُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا يَوْمَ الْقِيَامَةِ النِّصْفَ كَمَا أَنَّهُمْ نِصْفُ أَهْلِ الْجَنَّةِ ، وَهُمْ أَرْحَمُ الْأُمَّةِ فِي الدُّنْيَا ، وَلِهَذَا سُمِّيَ نَبِيُّ الرَّحْمَةِ ، فَمَنْ نَزَعَتْ الرَّحْمَةَ مِنْ قَلْبِهِ خُسْبِيَ عَلَيْهِ أَنْ لَا يَكُونَ مِنْ أُمَّتِهِ

Hadith 9:

Documentation: Muslim

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Allah has created a hundred mercies, and he lowered one and placed it among his creation [or creatures] and he kept hidden in His presence [or with Him] one hundred but one."

Some of the scholars said, "The community of Sayyiduna Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will have out of that on the day of resurrection a full half just as they are the half of the people of paradise.⁷⁵ And the community of Sayyiduna Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are the most merciful of all communities in the world, that is why our prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was named the prophet of mercy. So from whoever mercy was removed from [his] their heart(s), it is feared for them that they do not actually belong to the community of the prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)."

⁷⁴ Abu Ishaq Al Zahid.

⁷⁵ Do not know if there is proof in the Quran or Hadith but the scholar deduced it from the hadith about the community of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) being half of the people of paradise.

رقم الحديث 10

(حديث مرفوع) أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ بَكْرِ بْنِ أَبِي عُمَرَ ، أَخْبَرَنَا 76|بْنُ حَامِدٍ ، أَخْبَرَنَا مُحَمَّدُ بْنُ غَنَائِمٍ ، أَخْبَرَنَا أَبُو الْفَضْلِ الدَّمَشْقِيُّ 77 ، أَخْبَرَنَا الْمُؤَيَّدُ الطُّوسِيُّ ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْفَضْلِ ، أَخْبَرَنَا عَبْدُ الْغَافِرِ بْنُ مُحَمَّدٍ 78 ، أَخْبَرَنَا مُحَمَّدُ بْنُ عَيْسَى ، أَخْبَرَنَا أَبُو إِسْحَاقَ الرَّاهِدِيُّ ، أَخْبَرَنَا أَبُو الْحُسَيْنِ الْحَافِظُ 79 ، أَخْبَرَنَا حَزْمَةُ بْنُ يَحْيَى 80 ، أَخْبَرَنَا بَنُ وَهْبٍ 81 ، أَخْبَرَنِي بُونُسُ ، عَنْ بَنِ شَهَابٍ ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ ، أَنَّ أَبَا هُرَيْرَةَ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ ، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا ، فَمِنْ ذَلِكَ . " يَنْتَرَحِمُ الْخَالِقُ ، حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تَطَأَهُ وَتُصِيبَهُ

Hadith 10:

Documentation: Muslim⁸²

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Allah has made mercy a hundred parts and he withheld with Him ninety nine parts of them. And He sent down among the earths a single part. Out of that part, all of creatures show mutual mercy to one another, to the point that a beast will lift up its hoof from its child, lest it treads on it and hurts it."

⁷⁶ Shams is missing in the online text. Shams as Laqab for Shamsudin. Others names can be shortened as well, for e.g., Badr/Badri for Badrudin, Hammouya, Al Hammawi.

⁷⁷ Abu Al Fadl Ibn Asakir

⁷⁸ Previously mentioned Ibn Abdul Ghafir in Hadith No. 8 is incorrect. It is Abul Hussain Abdul Ghafir Ibn Muhammad.

⁷⁹ Imam Muslim

⁸⁰ Harmala Ibn Yahyá; One of the major students of Imam Shafi'i and one of the narrators of Imam Shafii's statement, " Bida (Innovation) is of two types, the praiseworthy one and the unpraiseworthy one. Narrated by Harmalah ibn Yahya. Also narrated by A.. Rabia Ibn Sulayman, another important student of Imam Shafi'i.

See: Sunna Notes Volume 2; p.129 Harmala said, "I heard al-Sháfi'í say: Innovation is two types..."

http://www.livingislam.org/n/shfi_e.html A major contribution of al-Shafi`i...

& French: www.livingislam.org/n/sdb_f.html;

Also: What Is Bid`a (Innovation)? http://www.livingislam.org/n/bida_e.html

⁸¹ Abdullah Ibn Wahb: One of the great students of Imam Malik.

⁸² Imam Muslim narrates this hadith from the student of Imam Shafi'i, who narrates it from the student of Imam Malik, showing the close biographical connection.

رقم الحديث 11 :

(حديث قدسي) أَخْبَرَنَا الْفَخْرُ عُثْمَانُ بْنُ عَلِيٍّ الْخَطِيبُ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْأَدْرُعِيُّ ، أَخْبَرَنَا مُحَمَّدُ النَّدْمُرِيُّ ، أَخْبَرَنَا أَبُو الْفَضْلِ بْنُ عَسَاكِرَ ، أَخْبَرَنَا الْمُؤَيَّدُ بْنُ مُحَمَّدٍ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الصَّاعِدِيُّ ، أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ عَبْدِ الْغَافِرِ⁸³ ، أَخْبَرَنَا أَبُو أَحْمَدَ بْنُ عَمْرٍوَيْهِ⁸⁴ ، أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَقِيهُ ، أَخْبَرَنَا أَبُو الْحُسَيْنِ النَّيْسَابُورِيُّ⁸⁵ ، حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَوْقَ الْعَرْشِ : إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي " ، وَفِي رِوَايَةٍ " سَبَقَتْ غَضَبِي " ، وَفِي رِوَايَةٍ " لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ : إِنَّ رَحْمَتِي فَاقَتْ غَضَبِي ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ .

Hadith 11:

Documentation: Muslim

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "When Allah created creation, He wrote in His writ⁸⁶ above the Throne: 'Truly my Mercy has vanquished my Anger.' "

And in another narration, "... has overtaken my Anger."

And in another narration, "When Allah created creation, He inscribed in His writ [which He made binding] upon himself, 'Indeed my Mercy supplants⁸⁷ my wrath', and that is with Him⁸⁸ above the Throne."

⁸³ This is Abul Husain Abd Al Ghafir Al Farisi, famous epitomizer of the history of Al Hakim Al Nisaburi. The بُن in the text is extra.

⁸⁴ Non-arab names can be pronounced in different ways. In transliteration Ta mabuta, we should always write the h as in Ibn Majah, but not for the feminine ta as in Fatima.

⁸⁵ Imam Muslim.

⁸⁶ Kitab has been translated here as writ instead of book because Kitab in Arabic can be even one line, i.e., any form of writing. Kitab has a double sense of obligation that has to be discharged at a precise time. It is a writing that has the weight of an edict and law, that Allah in His majesty is making binding upon himself in a way only He knows. I.e., My Mercy, for ever and always vanquishes My Anger and overtakes My Anger; the attributes of Mercy take precedence.

⁸⁷ Fāqa: supplant, to stand above. Lit.: being superior.

⁸⁸ i.e., In His presence.

رقم الحديث : 12

(حديث مرفوع) أَخْبَرَنَا السَّرَاجُ عُمَرُ بْنُ عَلِيٍّ بْنِ الشُّؤَيْبِيِّ ، أَخْبَرَنَا أَبُو الْفَرَجِ الطَّحَّانُ ، أَخْبَرَنَا أَبُو حَفْصِ بْنِ أُمَيْلَةَ⁸⁹ ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبُخَارِيِّ⁹⁰ ، أَخْبَرَنَا أَبُو حَفْصِ بْنِ طَبَرَزْدَ⁹¹ ، أَخْبَرَنَا أَبُو الْفَتْحِ الدُّومِيُّ⁹² ، أَخْبَرَنَا أَبُو بَكْرِ الْخَطِيبُ⁹³ ، أَخْبَرَنَا الْقَاضِي أَبُو عَمَرَ الْهَاشِمِيُّ ، أَخْبَرَنَا أَبُو عَلِيٍّ اللَّوْلِيُّ ، أَخْبَرَنَا أَبُو دَاوُدَ الْحَافِظُ⁹⁴ ، أَخْبَرَنَا حَفْصُ بْنُ عَمَرَ ، حَدَّثَنَا شُعْبَةُ ، وَيُقَالُ : بِنُ كَثِيرٍ حَدَّثَنَا شُعْبَةُ⁹⁵ ، قَالَ : كَتَبَ إِلَيَّ مَنْصُورٌ ، قَالَ بِنُ كَثِيرٍ فِي حَدِيثِهِ : وَقَرَأْتُهُ عَلَيْهِ ، وَقُلْتُ : أَقُولُ حَدَّثَنِي مَنْصُورٌ ؟ ، قَالَ : إِذَا قَرَأْتُهُ عَلَيَّ فَقَدْ حَدَّثْتُكَ⁹⁶ ، ثُمَّ اتَّفَقَا ، عَنْ أَبِي عُثْمَانَ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : سَمِعْتُ أَبَا الْقَاسِمِ الصَّادِقَ الْمَضْدُوقَ صَاحِبَ هَذِهِ الْحُجْرَةِ ، يَقُولُ : " لَا تَنْزِعِ الرَّحْمَةَ إِلَّا مِنْ شَقِيٍّ

Hadith 12:

Documentation: Tirmidhi

Name of Companion Transmitter: Abu Hurayra

Abu Hurayra⁹⁷, said: "I heard Abu Al Qasim (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the truthful, the one who is well confirmed, the one who lives in this room [or the owner of this room]⁹⁸, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), said, "Mercy is not snatched away except from a wretch."⁹⁹

⁸⁹ Abu Hafs Ibn Amilah: Great Musnid and Hafiz of hadith and master.

⁹⁰ Al Fhkr Ibn Bukhari: Great Musnid of Syria, from Salhiyyah. Hanbali. Gathered all the chains of hadith transmitters of his time. He has a compilation of his chains of transmission which is published.

⁹¹ Persian name. Ibn Tabarzad: Great hadith scholar.

⁹² Duma, suburb of Damascus. Most of the Hanbalis in Damascus still reside there.

⁹³ Khatib Al Baghdadi: Great hadith master; wrote on virtually every discipline of hadith.

⁹⁴ Abu Dawud Al Tirmidhi. There is a different Abu Dawud al Tayalisi who came earlier and who was one of the earliest systematic compilers of hadith. His Musnad is not among the canonical six books.

⁹⁵ Should be, `Wa qaala haddathana Ibn Kathir, haddathana Shu`ba`. Narrated by Imam Tirmidhi from Shu`ba with one intermediary but two different chains 1) Hafs Ibn Umar, 2) Ibn Kathir. This is not (1) Ibn Kathir of Damascus, who came much later after Imam Nawawi, the grant sheikh, student of Ibn Taymiyyah, author of Al Bldayah Wal Nihayah and of Tafseer, nor (2) is it Ibn Kathir, master of canonical readings, who came much earlier. This is (3) Ibn Kathir, the grand sheikh of Abu Dawud Al Sijistani.

⁹⁶ The student saying to his teacher, "Shall I say, you narrated to me (hadathani), even though I am reading to you?", 'Once you read it back to me, that means I narrated it to you.' Later scholars would say akhbarani (if so and so is reading back to the teacher), versus hadathani (when the teacher is reading and one hears it from their lips)

⁹⁷ Taught in the mosque of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), after being governor of Bahrain. Ibn Umar had given him permission to teach before Friday prayers to the people who would come from out of town and through the rest of the week.

⁹⁸ The one who's grave is in this room, pointing to his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) grave. In other hadith Abu Hurayra uses the words, my beloved, my intimate friend, to refer to the Prophet.

⁹⁹ شَقِيٍّ is a state of the hereafter. i.e. Decreed as a wretch in the womb of their mother. The opposite is Saeed, the one who is in a state of bliss in the hereafter. i.e., decreed for bliss in the womb of his mother. This hadith is counterbalanced by other hadith which mean, Don't cross your arms and sit on your back and do nothing. I.e., if actions that are conducive to paradise are being facilitated in this world, that means that human being is most probably one of the dwellers of paradise. This hadith is a simple index, if people have mercy, they are

رقم الحديث 13 :

(حديث مرفوع) أَخْبَرَنَا بَكْرٌ مُحَمَّدُ بْنُ أَبِي بَكْرٍ بْنِ أَبِي عُمَرَ¹⁰⁰ ، أَخْبَرَنَا عَائِشَةُ بِنْتُ إِبْرَاهِيمَ ، قَالَتْ : أَخْبَرَنَا حَفْصُ الْمَرَاغِيِّ ، أَخْبَرَنَا أَبُو الْحَسَنِ السَّعْدِيُّ ، أَخْبَرَنَا أَبُو حَفْصِ الْوَلِيدِ ، أَخْبَرَنَا مُفْلِحُ بْنُ أَحْمَدَ ، أَخْبَرَنَا أَحْمَدُ بْنُ ثَابِتٍ ، أَخْبَرَنَا الْقَاسِمُ بْنُ جَعْفَرٍ ، أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ ، أَخْبَرَنَا سُلَيْمَانُ بْنُ الْأَشْعَثِ¹⁰¹ ، حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ¹⁰² ، وَبْنُ السَّرْحِ ، قَالَ : حَدَّثَنَا سُفْيَانُ¹⁰³ ، عَنْ ابْنِ أَبِي نَجِيحٍ ، عَنْ ابْنِ عَامِرٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو يَرْوِيهِ ، قَالَ بْنُ سَرْحٍ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا . "

Hadith 13:

Documentation: Ibn Abi Shaybah, Sa'rah, Abi Dawud

Name of Companion Transmitter: Abdullah Ibn Umar

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Whoever does not give mercy to our small ones, and does not acknowledge the right¹⁰⁴ of our seniors is not from us."¹⁰⁵

blissful in the hereafter. If there is no trace of mercy in a person's behaviour, heart, speech or in their state, then they are from the wretches.

¹⁰⁰ Ibn Zuraiqh: this is one of Ibn Tulun's greatest sheikhs.

¹⁰¹ Sulaiman Ibn Ash'af is Abu Dawud Al Sijistani.

¹⁰² Abu Bakr Ibn Abi Shayba, the author of the Musannaf Ibn Abi Shayba.

¹⁰³ Sufyan al Thawri. In some instances Sufyan refers to Sufyan Ibn Uyayna.

¹⁰⁴ In another version, ...the honour of our seniors."

¹⁰⁵ Literally, not with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and those with him. Could also mean from the Islamic community until the end of time. Has also been interpreted to mean, from Ahlu Sunnah wal Jama'ah (Islamic orthodoxy). Most dramatic interpretation would be that the person is not a Muslim; ultimately a sign of lack of belief (iman), but not disbelief (kufr). i.e. belief is weak, if someone does not have compassion for the weak, defenseless and the vulnerable and no respect for the elders.

رقم الحديث : 14

(حديث مرفوع) أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْعَدَوِيُّ ، أَخْبَرَنَا الْبَرْهَانُ الْحَلْبِيُّ ، أَخْبَرَنَا هَاشِمُ الْعَجَمِيُّ ، أَخْبَرَنَا سُنُقُرُ الْقَصَائِيُّ ، أَخْبَرَنَا عَبْدُ اللَّطِيفِ بْنُ يُوسُفَ ، أَخْبَرَنَا أَبُو زُرْعَةَ الْمَقْدِسِيُّ ، أَخْبَرَنَا أَبُو مَنْصُورِ الْمُفَوِّمِيُّ ، أَخْبَرَنَا أَبُو طَلْحَةَ بْنُ أَبِي الْمُنْذِرِ ، أَخْبَرَنَا أَبُو الْحَسَنِ الْقَطَّانُ¹⁰⁶ ، أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ¹⁰⁷ ، حَدَّثَنَا جِبَارَةُ بْنُ الْمَغَلَسِ ، حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّ هَذِهِ الْأُمَّةَ مَرْحُومَةٌ ، عَذَابُهَا بِأَيْدِيهَا ، فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ ، دُفِعَ إِلَى كُلِّ رَجُلٍ مِنَ الْمُسْلِمِينَ رَجُلٌ مِنَ الْمُشْرِكِينَ ، فَيُقَالُ : هَذَا فِدَاؤُكَ مِنَ النَّارِ " ، قَالَ بَعْضُ أَهْلِ الْعِلْمِ : فَمَنْ لَارْحَمَةَ فِيهِ خَشِيَ عَلَيْهِ أَنْ لَا يَكُونَ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hadith 14:

Documentation: Ibn Majah

Name of Companion Transmitter: Anas bin Malik

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Truly this community is a community on which mercy has been lavished.¹⁰⁸ Its punishment is in/by its own hands¹⁰⁹. And on the day of judgement, remitted for every man from among the Muslims is a man of the polytheists, and it will be said, "He is your freedom/ransom from hellfire."¹¹⁰

One of the scholars said, "Whoever does not have mercy, it is feared that they are not from the community of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).¹¹¹

¹⁰⁶ Abu Hassan Al Qattan, senior student of Ibn Majah. Ibn Majah is received through him. Like al Firabri for Al Bukhari and Mohammad Ibn Ahmad (who is Abu Ali Al Lu'lu.) for Abu Dawud.

¹⁰⁷ Mohammad Ibn Yazid: Ibn Majah Al Qazwini. Qazwin (Iran), broadly Khorasan, around the Caspian sea in Central Asia (present day Iran, Afghanistan, Turkmanistan)

¹⁰⁸ أُمَّةٌ مَرْحُومَةٌ (ummatun marhūmah) One of the attributes and names of the community of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), i.e., that has received the most mercy, it is a community characterised by mercy.

¹⁰⁹ Second key descriptive of the community, revealing to us our character. i.e., mercy has been lavished on you, whatever suffering and punishment you receive is in our own hands, i.e., here and now, and has nothing to do with the hereafter. i.e., Whatever punishment and suffering you incur is right here. and your part of the hereafter is only mercy and bliss.

¹¹⁰ Part of the mercy is to know that the one to whom Allah has given mercy is treated in a special mercy. It is a gift that is not to be taken for granted. Even though Allah's mercy encompasses everything, nevertheless each recipient has to seem himself as unique. I.e., this is your ransom, it could be you, but it is not you, so be grateful.

¹¹¹ Applies to hadith no 12 and 13 as well. This simple attribute of mercy is a clue of our state as members of the community of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and of things to come in the hereafter. The whole matter rests on mercy.

رقم الحديث : 15

(حديث مرفوع) أَخْبَرَنَا الْبُرْهَانُ بْنُ إِسْرَاهِيمَ بْنُ قَاسِمِ الدَّمَشْقِيِّ ، أَخْبَرَنَا أَبُو الْعَبَّاسِ بْنُ عَبْدِ الْهَادِي ، أَخْبَرَنَا الصَّلَاحُ بْنُ أَبِي عُمَرَ ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبَخَارِيِّ ، أَخْبَرَنَا الشَّيْخُ مَوْقُوقُ الدِّينِ الْمَقْدِسِيُّ 112 ، أَخْبَرَنَا أَبُو زُرْعَةَ الْمَقْدِسِيُّ ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ ، أَخْبَرَنَا الْقَاسِمُ بْنُ أَبِي الْمُنْذِرِ ، أَخْبَرَنَا عَلِيُّ بْنُ إِسْرَاهِيمَ بْنِ سَلَمَةَ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ ، حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، حَدَّثَنَا إِسْرَاهِيمُ بْنُ أَعْيَنَ ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى الشَّيْبَانِيُّ 113 ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ حَفْصٍ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ عَزَوَاتِهِ ، فَمَرَّ بِقَوْمٍ ، فَقَالَ : " مَنْ الْقَوْمُ ، قَالُوا : نَحْنُ الْمُسْلِمُونَ ، وَامْرَأَةٌ تَخْضِبُ نَتُورَهَا وَمَعَهَا ابْنٌ لَهَا ، فَإِذَا ارْتَفَعَ وَهَجُ النَّتُورِ ، تَنَحَّطَتْ بِهِ ، فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ : أَنْتَ رَسُولُ اللَّهِ ؟ ، قَالَ : نَعَمْ ، قَالَتْ : بِأَبِي أَنْتَ وَأُمِّي ، أَلَيْسَ اللَّهُ أَرْحَمَ الرَّاحِمِينَ ؟ ، قَالَ : بَلَى ، قَالَتْ : أَلَيْسَ اللَّهُ أَرْحَمَ بِعِبَادِهِ مِنَ الْأُمِّ بَوْلِدِهَا ؟ ، قَالَ : بَلَى ، قَالَتْ : فَإِنَّ الْأُمَّ لَا تُلْقِي وَلَدَهَا فِي النَّارِ ! فَأَكْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَكْيٍ ، ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا ، فَقَالَ : إِنَّ اللَّهَ لَا يُعَذِّبُ مَنْ عِبَادِهِ إِلَّا الْمَارِدَ الْمُتَمَرِّدَ ، الَّذِي يَتَمَرَّدُ عَلَى اللَّهِ ، وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ

Hadith 15:

Documentation: Ibn Majah

Name of Companion Transmitter: Abdullah Ibn Umar

Ibn Umar said, "We were with the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), on one of his expeditions, when he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed by a group of people and he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'Who are you all?' They said, 'We are Muslims.'¹¹⁴ And there was a woman there who was fanning her stove and her son was with her. And whenever the blaze of the stove became intense, she would take her distance with her son. She came over to see the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: 'Are you the Messenger of Allah?' He said, 'Yes.' 'By my father and mother for you'¹¹⁵, is not Allah the Most Merciful of those who show mercy?' He said, 'Yes!'¹¹⁶ Then she said, 'Is not Allah more merciful with His servants than the mother with her own child?' He said, 'Yes.' Then she said, 'Truly the mother would never fling her child into the fire.' The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stayed weeping for a long time. Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) raised his head towards her and he said, 'Truly Allah will never punish from amongst his servants except the rebel who insists on his rebellion'¹¹⁷, the one who rebels against Allah and refuses adamantly to say that there is no God but Allah.'¹¹⁸

¹¹² Muwafaq Ud Deen Ibn Qudama Al Maqdisi, author of Al Mughni in comparative fiqh. Hambali jurist and sufi. His grand sheikh was Sheikh Abdul Qadir Al Jilani.

¹¹³ Ismail Ibn Yahya Al Shaybani: He was quite a weak narrator, and the two mentioned before him are also weak (da'if).

¹¹⁴ i.e., have declared Islam, we are at peace with you and not at war.

¹¹⁵ i.e., may they be ransomed for your benefit, I ask you with all my love and my state of being at your service.

¹¹⁶ Balá is in response to a invert negative question, 'Is not...', otherwise the response would be na'm. If the wrong response is used, the answer would be the opposite.

¹¹⁷ الْمُتَمَرِّدُ: The inveterate rebel.

¹¹⁸ Hadith confirmed through other hadiths. The last sentence is recorded in other hadiths that are more authentic, for e.g., Hadith "Some people will be dragged to paradise with chains...?". Also, "Everyone will go to paradise, except those who refuse". (The sahabi would ask), 'Who would refuse such a thing O Prophet?', "The one who refuses to say La Ilaha Illa Allah even though the message has come to him."

It is perhaps the exchange or drama behind the hadith has a vague aspect of embellishment, which is a characteristic of forgery. Allah knows best. There are other wordings in other narrations that do not include for e.g., the weeping of the Prophet or holding his head for a long time.

رقم الحديث 16 :

(حديث مرفوع) أَخْبَرَنَا الْبَقَاءُ مُحَمَّدُ بْنُ أَبِي بَكْرٍ الصَّالِحِيُّ ، أَخْبَرَنَا أُمُّ عَبْدِ اللَّهِ بِنْتُ الشَّرَاحِيِّ 119 ، أَخْبَرَنَا عُمَرُ بْنُ حَسَنِ بْنِ يَزِيدَ ، أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ ، أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ مَعْمَرٍ ، أَخْبَرَنَا أَبُو الْفَتْحِ الْكُرُوجِيُّ ، أَخْبَرَنَا أَبُو عَامِرٍ الْأَزْدِيُّ ، وَأَبُو نَصْرِ النَّزِّيَّاقِيُّ ، قَالُوا : أَخْبَرَنَا أَبُو مُحَمَّدٍ الْجَرَّاحِيُّ ، أَخْبَرَنَا أَبُو الْعَبَّاسِ الْمَحْبُوبِيُّ ، أَخْبَرَنَا أَبُو عَيْسَى الْحَافِظُ 120 ، أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ عَمْرِو بْنِ شَعِيبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ 121 ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا ، وَيَعْرِفْ شَرَفَ كَبِيرِنَا " ، قَالَ أَبُو أَبَانَ : وَحَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ شَرِيكِ ، عَنْ لَيْثِ 122 ، عَنْ عِكْرَمَةَ ، عَنْ بَنِ عَبَّاسٍ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا ، وَيُوقِّرْ كَبِيرَنَا ، وَيَأْمُرْ بِالْمَعْرُوفِ ، وَيَنْهَ عَنِ الْمُنْكَرِ " ، وَقَالَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ : " لَيْسَ مِنَّا " ، أَيْ لَيْسَ مِنْ سُنَّتِنَا ، وَقِيلَ لَيْسَ مِنْ دِينِنَا .

Hadith 16:

Documentation: Tirmidhi

Name of Companion Transmitter: Abdullah Ibn Amr Ibn Al Aas

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "He is not one of us¹²³ who does not show mercy to our little ones and acknowledge the honour of our elders."

Ibn Abbas said, The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "He is not one of us who does not show mercy to our little ones and who does not treat with dignity our elders¹²⁴, and commands goodness and forbids what is reprehensible."¹²⁵

One of the people of knowledge said, "Not one of us' means not of our sunnah¹²⁶ and another said, means not of our religion.

رقم الحديث 17 :

(حديث مرفوع) أَخْبَرَنَا الْحَسَنُ عَلِيُّ بْنُ الْبَهَاءِ الْبَغْدَادِيُّ ، أَخْبَرَنَا الرَّزِيُّ بْنُ فَرِيحٍ ، أَخْبَرَنَا عُمَرُ بْنُ قُدَامَةَ ، أَخْبَرَنَا أَبُو الْحَسَنِ الْمَقْدِسِيُّ ، أَخْبَرَنَا أَبُو حَفْصِ بْنِ طَبْرَزَدٍ ، أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سَهْلٍ ، أَخْبَرَنَا الْمَشَائِخُ الثَّلَاثَةُ 127 ، أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ ، أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مَحْبُوبٍ ، أَخْبَرَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ سُوْرَةَ 128 ، حَدَّثَنَا بُنْدَارٌ 129 ، حَدَّثَنَا يَحْيَى

¹¹⁹ Umm Abdullah Bint Sara`i`hi is عَائِشَةُ بِنْتُ إِبْرَاهِيمَ Aisha Bint Ibrahim Al Saraihiyah, the main teacher of Ibn Zuraiqh mentioned in hadith No 13.

¹²⁰ Imam Tirmidhi.

¹²¹ Abdullah Ibn Amr Ibn Al Aas.

¹²² Layth Ibn Sylayman, has weakness in him.

¹²³ i.e., it is not from our sunnah, not from our deen.

¹²⁴ i.e., show utmost respect. Our greatest elder is the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and to magnify the Prophet is the duty of every Muslim.

¹²⁵ The first version of the text is the stronger of the two (Hassan Saheeh), the second one is Hassan Gareeb because of Layth Ibn Sulayman.

¹²⁶ Ethics, morals, way of life.

¹²⁷ Mentioned in the previous chain. وَأَبُو نَصْرِ النَّزِّيَّاقِيُّ ، وَأَبُو عَمْرِو الْأَزْدِيُّ ، أَخْبَرَنَا أَبُو عَامِرٍ الْكُرُوجِيُّ ،

¹²⁸ Al Tirmidhi: Mohammad Ibn Isa Ibn Saura Abu Isa Al Tirmidhi.

¹²⁹ Bundar, nickname for Mohammad ibn Bas'shar, one of the suyukh of Imam Bukhari, Imam Muslim. Imam Tirmidhi is of the same biographical layer, although he considers Imam

بُنُّ سَعِيدٍ¹³⁰ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ ، حَدَّثَنِي جَرِيرُ بْنُ عَبْدِ اللَّهِ ، قَالَ : قَالَ رَسُولُ اللَّهِ
" صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ ، وَمَنْ لَا يَرْحَمُهُ اللَّهُ فَهُوَ فِي النَّارِ . "

Hadith 17:

Documentation: Tirmidhi. Also found in Bukhari and Muslim, Musnad of Imam Ahmad, Al Bayhaqi, Mufrad, Ibn Abi Dunya
Name of Companion Transmitter: Jarir Ibn Abdillah

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Whoever does not show mercy to people, Allah will not show mercy to him."¹³¹

[Ibn Tulun said¹³²], "And whoever on whom Allah does not show mercy is in the fire."

Bukhari his sheikh.

¹³⁰ Yahya Ibn Saeed Al Qattan; the great scholar in who's presence Ahmad Ibn Hanbal, Yahya Ibn Ma'een did not dare sit unless he gave them permission. Highly respected and specialist of narrator criticism, hadith transmission and memorization.

¹³¹ We see causality of showing or not showing mercy. Almost automatic causality promised and guaranteed by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), those who show mercy, will be shown mercy; those who do not show mercy, will not be shown mercy. This has a huge consequence in the hereafter.

¹³² It could be that this is from one of the narrators and Ibn Tulun is just quoting it.. The text that follows is not part of the hadith. If added to the hadith, it would be an example of Idraaj: interpolated/inserted statement mistakenly into Prophetic text. Could be that it is not from Ibn Tulun and from one of the narrators.

رقم الحديث 18 :

(حديث قدسي) أَخْبَرَنَا أَخْبَرَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ الْإِمَامِ الشَّافِعِيِّ¹³³ ، أَخْبَرَنَا أَبُو بَكْرٍ الْقَيْسِيُّ ، أَنْبَأَنَا بَكْرٌ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُجَبِّ ، أَخْبَرَنَا أَبِي ، أَخْبَرَنَا أَبُو الْحَسَنِ الْمُقَدِّسِيُّ¹³⁴ ، أَنْبَأَنَا أَبُو الْفَرَجِ الْبُكَيْرِيُّ ، أَخْبَرَنَا حَمْدُ بْنُ أَحْمَدَ ، أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ ، حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي عَاصِمٍ¹³⁵ ، حَدَّثَنَا أَبُو أُيُوبَ¹³⁶ ، حَدَّثَنَا سَعِيدُ بْنُ مُوسَى¹³⁷ ، حَدَّثَنَا رَبَاحُ بْنُ زَيْدٍ ، عَنْ مَعْمَرٍ ، عَنْ الزُّهْرِيِّ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّ مُوسَى بْنَ عِمْرَانَ كَانَ يَمْشِي ذَاتَ يَوْمٍ فِي الطَّرِيقِ ، فَنَادَاهُ الْجَبَّارُ عَزَّ وَجَلَّ : يَا مُوسَى ، فَالْتَفَتَ يَمِينًا وَشِمَالًا فَلَمْ يَرَ أَحَدًا ، ثُمَّ نَادَاهُ الثَّانِيَةَ : يَا مُوسَى ، فَالْتَفَتَ يَمِينًا وَشِمَالًا فَلَمْ يَجِدْ أَحَدًا ، وَارْتَعَدَتْ فَرَائِضُهُ ، ثُمَّ نُودِيَ الثَّلَاثَةَ : يَا مُوسَى بْنَ عِمْرَانَ ، إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الرَّحْمَنُ الرَّحِيمُ ، فَقَالَ : لَبَّيْكَ لَبَّيْكَ ، وَخَرَّ سَاجِدًا ، فَقَالَ : ارْفَعْ رَأْسَكَ يَا مُوسَى بْنَ عِمْرَانَ ، فَرَفَعَ رَأْسَهُ ، فَقَالَ : يَا مُوسَى ، إِنَّ أُخْبِتَتْ أَنْ تُسَكَّنَ فِي ظِلِّ عَرْشِي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي ، يَا مُوسَى ، كُنْ لِلنَّبِيِّ كَالأَبِّ الرَّحِيمِ ، وَكُنْ لِلأَرْمَلَةِ كَالزَّوْجِ الْعَطُوفِ ، يَا مُوسَى بْنَ عِمْرَانَ ، ارْحَمْ نَرْحَمْ ، يَا مُوسَى ، كَمَا تَدِينُ نَدَانُ ، يَا مُوسَى ، نَبِيُّ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ لَفَيْتَنِي وَهُوَ جَاحِدٌ لِمُحَمَّدٍ أَدَخَلْتَهُ النَّارَ وَلَوْ كَانَ إِبْرَاهِيمَ خَلِيلِي وَمُوسَى كَلِيمِي ، فَقَالَ : وَمَنْ أَحْمَدُ ؟ ، فَقَالَ : يَا مُوسَى ، وَعِزَّتِي وَجَلَالِي مَا خَلَقْتُ خَلْقًا أَكْرَمَ عَلَيَّ مِنْهُ ، كَتَبْتُ اسْمَهُ مَعَ اسْمِي فِي الْعَرْشِ قَبْلَ أَنْ أُلْقِيَ السَّمَوَاتِ وَالأَرْضِ وَالشَّمْسِ وَالْقَمَرَ بِأَلْفِ سَنَةٍ ، وَعِزَّتِي وَجَلَالِي إِنَّ الْجَنَّةَ لَمَحْرَمَةٌ عَلَيَّ جَمِيعَ خَلْقِي حَتَّى يَدْخُلَهَا مُحَمَّدٌ وَأُمَّتُهُ ، قَالَ مُوسَى : وَمَنْ أُمَّةٌ مُحَمَّدٍ ؟ ، قَالَ : " أُمَّتُهُ الْحَمَادُونَ ، يَحْمَدُونَ صُعُودًا وَهُبُوطًا ، وَعَلَى كُلِّ حَالٍ ، يَشْدُونَ أَوْسَاطَهُمْ ، وَيَطْهَرُونَ أَطْرَافَهُمْ ، صَائِمُونَ بِالنَّهَارِ ، رُهْبَانٌ بِاللَّيْلِ ، أَقْبَلُ مِنْهُمْ الْيَسِيرَ ، وَأَدْخَلُهُمُ الْجَنَّةَ بِشَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، قَالَ : اجْعَلْنِي نَبِيَّ تِلْكَ الأُمَّةِ ، قَالَ : نَبِيَّهَا مِنْهَا ، قَالَ : اجْعَلْنِي مِنْ أُمَّةِ ذَلِكَ النَّبِيِّ ، قَالَ : اسْتَقْدَمْتُ ، " وَاسْتَأْخَرَ يَا مُوسَى ، وَلَكِنْ سَاجِعٌ بَيْنَكَ وَبَيْنَهُ فِي دَارِ الْجَلَالِ .

Hadith 18:

Documentation: This is a Forged hadith¹³⁸

Name of Companion Transmitter: Anas bin Malik

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said¹³⁹ , "Musa Ibn Imran was walking one day on the road and the Almighty called him: 'Oh Musa.' He turned to look right and left and saw no one. Then He [Allah] called him a second time, 'O Musa.' Again, he turned right and left and saw no one. His limbs shook and he was called a third time, "O Musa, son of Imran, Truly, it is I, Allah; there is no God except I, the All

¹³³ This expression (Ibn Al Imam Al Shafi'i) is very misleading. He is known as Abul Fadl Mohammad ibn Al Imam Al Safadi (Palestnie) Al Dimasqi and he was Shafi (i.e., this is not Abu Abdillah Imam Al Shafi'i). d880H. He has a book on Aqidah, Tuhfat Al Ibad Bi Ma Yajibu Alayhim fil Aetiqaad. He is mentioned in biographical notes of Imam Al Sakhawi, Al Law ul Damiah.

¹³⁴ Abu Al Hasan Al Maqdisi is Imam Al Bukhari.

¹³⁵ Abu Bakr Ibn Abi Asim: Author of Kitab Al Sunnah of Ibn Abi Asim and many other books of hadith. He also wrote an encyclopedia of Companions. Imam Asim points out in his book that the hadith is forged, yet he keeps it and narrates it.

¹³⁶ Abu Ayub: Sulaiman Ibn Salama Al Khabairi Al Himsi He is discarded narrator, accused of lying.

¹³⁷ Saeed Ibn Musa: Accused of forgery.

¹³⁸ But it contains nothing other than that what is established from different sources and different chains of transmissions independently from this chain. Which may explain why the author included it in this text and why hadith masters would not just discard a text.

¹³⁹ This is mentioned with a big caveat. Sheikh Girbil did not find another chain for it. Found in the Hilyatul Awliyah of Abu Nuaym with the same chain.

Beneficent, the Most Merciful¹⁴⁰.’ So he said, ‘At your service, at your service.’ And he fell prostrate. ‘Raise your head, oh Musa, son of Imran’. So he raised his head. ‘If you love to dwell in the shade of My Throne on the day when there will be no shade except My shade¹⁴¹. O Musa, be for the orphan like the compassionate father, and be for the widow the same as a tender husband. Oh Musa son of Imran, show mercy and you will be shown mercy¹⁴². O Musa, just as you judge others, so you shall be judged.¹⁴³” Oh Musa, announce it to the Israelites that whoever meets me denying Mohammed, I will cause them to enter hellfire, even if they are Ibrahim, my intimate friend, or Musa, my interlocutor.’ So he said, ‘And who is Ahmad?’ ‘O Musa, I swear by My Power and Majesty, I never created any creature that is dearer or more honorable to Me than him. I inscribed his name with My name on the Throne before creating the heavens and the earth[s] and the sun and the moon by two million years. I swear by my Might and my Majesty that the Garden of Paradise is certainly forbidden and prohibited for all of my creation until Mohammed and his community enter it first.’ ‘And who is the community of Mohammed?’ ‘His community are the oft-glorifiers. They glorify [Allah] in the heights and in the valleys¹⁴⁴, and in every situation. They tie their waists¹⁴⁵ and they purify their extremities¹⁴⁶. They fast in the day and they are as monks at night. I accept from them little¹⁴⁷. And I make them enter the garden of paradise with [the mere] witnessing of There is no God but Allah¹⁴⁸.’ He [Musa] said, ‘Make me the prophet of that community.’ ‘Their prophet is one of them.’ He said, ‘Make me part of the community of that prophet.’ He said, ‘You came first and he is coming later O Musa, but I will gather you together in the abode of glory and majesty.’

¹⁴⁰ Sheikh Gibril does not prefer the translation ‘Compassionate’ as ‘Com’ means ‘with’ and ‘passionate’ means ‘suffering’ (to bear, suffer a condition) and Allah does not bear with us. If the etymological meaning is present in the mind, we cannot use this translation, otherwise it is forgivable. In French, one can use Clement.

¹⁴¹ i.e., that belongs to Me; not anthropomorphic, not the shade of a body projected. Also for example in Quran, He breathed into him (Adam) of His spirit (rúh min`na). and of Isa of being from Spirit of Allah. The of (min) has to be translated so that it does not indicate anything that suggests that a part (or detaches from) of His essence. It is a of (min) of ownership, creator-ship.

¹⁴² This text is confirmed in Prophetic hadith elsewhere (i.e., show mercy and you will be shown mercy).

¹⁴³ This text is confirmed in Prophetic hadith elsewhere (i.e., just as you judge others, so you shall be judged).

¹⁴⁴ i.e., going up and coming down.

¹⁴⁵ i.e., they wear loin wraps.

¹⁴⁶ i.e., their limbs.

¹⁴⁷ i.e., little work from them is enough.

¹⁴⁸ i.e., this witnessing is sufficient from them.

رقم الحديث 19 :

(حديث مرفوع) أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْحَنْبَلِيُّ ، أَخْبَرَنَا الرَّحْمَنُ بْنُ يُوسُفَ ، أَخْبَرَنَا الصَّلَاحُ بْنُ أَبِي عُمَرَ ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبُخَارِيِّ ، أَخْبَرَنَا حَنْبَلُ الرَّصَافِيِّ ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ الْحُصَيْنِ ، أَخْبَرَنَا أَبُو عَلِيٍّ بْنُ الْمَذْهَبِ ، أَخْبَرَنَا أَبُو بَكْرٍ الْقَطِيعِيُّ¹⁴⁹ ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْإِمَامِ أَحْمَدَ ، حَدَّثَنِي أَبِي ، حَدَّثَنَا حَجَّاجٌ ، حَدَّثَنَا لَيْثٌ¹⁵⁰ ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ ، عَنْ أَبِي الْخَيْرِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي ، قَالَ : قَالَ : اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا ، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ "

Hadith 19:

Documentation: Ahmad Ibn Hanbal, Bukhari, Muslim, Tirmidhi, Sunan.

Name of Companion Transmitter: Abdullah Ibn Umar, Amr Ibn Al Aas, Abu Bakr al-Siddiq

From Abu Bakr al-Siddiq, who said to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):
"Teach me a prayer by which I will supplicate in my prayer." He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,
"Say, O Allah, I have wronged myself greatly and none forgives sins except You, so forgive me with a special¹⁵¹ forgiveness from You, and grant me mercy, truly you are the Most Forgiving, the Most Merciful."

¹⁴⁹ Abu Bakr Al Qati'i: Great Imam of Hadith, pious. Narrated a lot from Imam Ahmad Ibn Hanbal, but not a direct student. Narrated Kitab Al Zuhd of Imam Ahmad which comes exclusively through the chains that the Imam narrates.

¹⁵⁰ Layth is a weak narrator. Layth Ibn Saad Ibn Abdul Rahman Al Fahimi Ibn Abu Al Harith (d176H).

¹⁵¹ Deep, much forgiveness.

رقم الحديث 20

(حديث مرفوع) أَخْبَرَنَا الْبُرْهَانُ بْنُ إِسْرَاهِيمَ بْنُ مُحَمَّدِ بْنِ بَدْرٍ ، أَخْبَرَنَا أَبُو الْحَسَنِ الْمُؤَصِّلِيُّ ، أَخْبَرَنَا الْعَبَّاسُ الْمَحْبُوبِيُّ ، أَخْبَرَنَا سَيْدُ الْأَهْلِ بِنْتُ عَلْوَانَ ، أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ إِسْرَاهِيمَ الْمَقْدِسِيُّ ، أَخْبَرَنَا بْنُ الْمُهْتَدِيِّ بِاللَّهِ ، أَخْبَرَنَا أَبُو طَالِبِ الْيُوسُفِيُّ ، أَخْبَرَنَا أَبُو عَلِيٍّ بْنُ الْمَذْهَبِ ، أَخْبَرَنَا أَبُو بَكْرٍ الْقَطِيعِيُّ ، أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ ، حَدَّثَنِي أَبِي ، حَدَّثَنَا أَبُو الْمُنْذِرِ ، حَدَّثَنَا حَرِيْزُ بْنُ زَيْدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ يَقُولُ : " اِرْحَمُوا نُرْحَمُوا ، وَاعْفُوا يُعْفَرَ لَكُمْ ، وَيَلِ الْأَقْمَاعِ الْقَوْلِ ، وَيَلِ لِلْمُصْرَبِينَ الَّذِينَ يُصِرُّونَ عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ . "

Hadith 20:

Documentation: Ahmad Ibn Hanbal, Musnad of Abd Ibn Humaid¹⁵², Mujam of Al Tabarani.

Name of Companion Transmitter: Narrated Abdullah ibn Amr ibn Aas,

that he saw the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the pulpit saying, "Show mercy and you will be shown mercy. Forgive and you will be forgiven. Woe to the funnels of speech.¹⁵³ Woe to the obstinate who insists obstinately on what they did and they know [what they did]¹⁵⁴."

¹⁵² Very prestigious Musnad.

¹⁵³ i.e., funnelling speech, speech which is not affecting them. As mentioned in the hadith about the Khawarij. The false scholars, false students of knowledge, those who are conveying the best of speech (Quran, Hadith) and are using the Prophetic heritage to turn around and accuse others. Such as if saying: "Now that Allah has guided me, I'm going to close down the doors to Paradise behind me!". They don't retain any of the light of the Prophetic speech.

¹⁵⁴ They do not want to show mercy, they do not want to forgive and they know it. They should not create division.

رقم الحديث: 21

(حديث قدسي) أَخْبَرَنَا أَبُو عُمَرَ يُوسُفُ بْنُ حَسَنَ بْنِ أَحْمَدَ بْنِ حَسَنِ الْمَقْدِسِيِّ ، أَخْبَرَنَا جَدِّي ، أَخْبَرَنَا أَبُو عُمَرَ بْنُ قَدَامَةَ ، أَخْبَرَنَا أَبُو الْحَسَنِ الصَّالِحِيُّ ، أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ الْحُرْسَاتِيِّ ، أَخْبَرَنَا عَبْدُ الْكَرِيمِ بْنُ حَمْرَةَ¹⁵⁵ ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ الْكُتَّانِيُّ¹⁵⁶ ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ الرَّازِيِّ ، أَخْبَرَنَا أَبُو يَعْقُوبَ الْأَدْرُعِيُّ ، حَدَّثَنَا أَبُو عَمْرٍو الْمِقْدَامُ بْنُ دَاوُدَ ، حَدَّثَنَا عَلِيُّ بْنُ مَعْبُدٍ ، حَدَّثَنَا وَهْبُ بْنُ رَاشِدٍ¹⁵⁷ ، عَنْ مَالِكِ بْنِ دِينَارٍ ، عَنْ خَلَّاسِ بْنِ عَمْرٍو ، عَنْ أَبِي الدَّرْدَاءِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّ الْحَيَّ تَبَارَكَ وَتَعَالَى ، يَقُولُ : أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مَلِكُ الْمُلُوكِ ، وَقُلُوبُ الْمُلُوكِ فِي يَدِي ، فَإِنَّ الْعِبَادَ أَطَاعُونِي حَوَّلْتُ قُلُوبَ مُلُوكِهِمْ عَلَيْهِمْ بِالرَّأْفَةِ وَالرَّحْمَةِ ، وَإِنْ الْعِبَادَ عَصَوْنِي حَوَّلْتُ قُلُوبَ مُلُوكِهِمْ عَلَيْهِمْ بِالسُّخْطِ وَالنَّقْمَةِ¹⁵⁸ فَبِسَامُوهُمْ سُوءَ الْعَذَابِ ، فَلَا تَشْغَلُوا أَنْفُسَكُمْ بِالِدُّعَاءِ عَلَى الْمُلُوكِ ، وَلَكِنْ اشْغَلُوا أَنْفُسَكُمْ بِالذِّكْرِ ، وَالتَّضَرُّعِ أَكْفِكُمْ أَمْرٌ " .¹⁵⁹ مُلُوكِكُمْ .

Hadith 21:

Documentation: Ibn Nuaim in Hilyatu-l Awliyá, Tabarani in Al Mu'jam and Al Awsat, Ibn Hibban in Katab AL Dua'fa¹⁵⁹

Name of Companion Transmitter: Abu Darda

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "The All -Living, (may He be blessed and His Majesty exalted), says, 'I am Allah, there is no God but I, the King of Kings, and the hearts of all kings are in My Hand. If [My] servants obey Me, I will change the hearts of their kings to treat them with kindness and mercy. And if [My] servants disobey Me, I will change the hearts of their kings to treat them with wrath and punishment, and they will mistreat them and inflict on them the worst punishment. Therefore, do not busy yourselves with invocations (or imprecations) against your kings, but busy yourself with remembrance [of Allah] and devoted supplication¹⁶⁰, [then]¹⁶¹ I will suffice the whole affair of your kings [for you].¹⁶²

¹⁵⁵ This might be Abdul Karim Ibn Hamza Al Sam'ani from Khorasan.

¹⁵⁶ One of the great hadith scholars.

¹⁵⁷ Wahb Ibn Ráshid (fn 138) is the weak link in this particular chain. He is a very weak and discarded narrator. This makes the entire chain weak but does not necessarily mean that the hadith itself is weak if it comes through other chains. Imam Daraqutni considered that this hadith stopped at Malik Ibn Dinar and that he narrated it from a book he read it in. i.e., a Wijada: text found in a book.

¹⁵⁸ Can be read, Naq'ma or Niq'mah.

¹⁵⁹ This hadith is either a hadith qudsi or from one of the previously revealed heavenly, i.e., from Israelite sources, as mentioned by Sheikh Abdul Qadir Jilani and others.

¹⁶⁰ التَّضَرُّعُ is similar in meaning to dua (supplication), but with the added dimension of fervour.

¹⁶¹ أَكْفِكُمْ is Majzoom (Ablative form), as it is in response to the condition. i.e., If you fulfill this condition (shart, protasis) then this will happen (jawab shart, the apodosis)

¹⁶² i.e., I [Allah] will take care of your kings for you.

رقم الحديث: 22

(حديث مرفوع) أَخْبَرَنَا حَفْصُ عُمَرُ بْنُ خَلِيلِ الصَّالِحِيِّ ، أَخْبَرَنَا أَبُو حَفْصِ عُمَرُ بْنُ إِبْرَاهِيمَ الْقَاضِي ، أَخْبَرَنَا أَبُو بَكْرٍ بْنُ بِنُ الْقَبَيْطِيِّ ، وَالْأَنْجَبِيُّ and الْمُجِيبُ ، أَخْبَرَنَا جَدِّي ، وَعَمُّ أَبِي ، سَعْدٍ ، وَالْحَجَّارُ ، وَالْبَجْدِيُّ¹⁶³ ، قَالُوا : أَخْبَرَنَا طَالُ الْحَمَامِيُّ ، وَأَبُو عَلِيٍّ الْحَرِيمِيُّ¹⁶⁴ ، قَالُوا : أَخْبَرَنَا أَبُو الْفَتْحِ بْنُ عَبْدِ الْبَاقِيِّ ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْخَطِيبُ الْأَنْبَارِيُّ ، أَخْبَرَنَا أَبُو عَمَرَ عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدٍ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ بْنُ مُحَمَّدٍ الْعَطَّارُ ، حَدَّثَنَا حُمَيْدٌ ، حَدَّثَنَا هُشَيْمٌ ، عَنْ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : دَخَلَ الْأَقْرَعُ بْنُ حَابِسٍ عَلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَرَأَهُ يُقَبِّلُ إِمَامًا حَسَنًا وَإِمَامًا حُسَيْنًا ، قَالَ : تُقَبِّلُهُ وَلِي عَشْرَةَ مِنْ الْوَالِدِ مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ ؟ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَنْ لَا يَرْحَمُ لَا يَرْحَمُ " .

Hadith 22:

Documentation:

Name of Companion Transmitter: Abu Hurayra

Al Aqr`u ibn Hábis (Al Tamimi) went in to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he saw him kissing either Al-Hassan or Al Hussain [Ibn Ali Ibn Abi Talib]¹⁶⁵, so he [Al Aqr`u] said: "You are kissing him? I have ten sons and I have never kissed a single one of them."¹⁶⁶ The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "The one who does not give mercy will not be given mercy."^{167 168}

¹⁶³ Ba'ja'di is probably a typo in the text. Abu Bark Ibn Muhibb is narrating from 4 or 5 sources.

¹⁶⁴ From here on the chain moves from Syria to Iraq.

¹⁶⁵ Similar wording to hadith No. 2, from where we know that it was Al Hassan.

¹⁶⁶ What is implied here is that he finds it strange, although it was an Arab practice to kiss kids. Sheikh Nur ud Din Ibn Itr noted that the reason why the urine of boys is considered pure for first two years after birth is because the Arabs like to carry around their boys. So the Shariah provides a dispensation in order to remove hardship because of the frequency of this situation.

¹⁶⁷ This is perhaps a way of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying to Aqra that perhaps your father never kissed you.

¹⁶⁸ The style of the Hadith is called Mujalasa or Musakala, i.e., when the same term is mentioned in close proximity and with an economy of words and rhyming quality (alliteration). Also known as cognates (words that have a common etymological origin) in stylistics. Economy of words (lafdhan) but lavishly in their meanings (ma'nán). Sheikh Gibril notes the "The arch rhetorician or The Schemer's Skimmer: a handbook of late Arabic badi' drawn from 'Abd al-Ghani an-Nabulsi's Nafahat al-azhar 'ala nasamat al-ashar by his teacher at Columbia University Pierre Cachia.

رقم الحديث: 23

(حديث مرفوع) أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ حَسَنِ الصَّالِحِيُّ ، أَخْبَرَنَا عَبْدُ اللَّهِ الْمَعْمَارُ ، أَخْبَرَنَا أَبُو بَكْرِ الصَّامِتُ ، أَخْبَرَنَا أَبُو الْعَبَّاسِ بْنُ تَيْمِيَّةَ¹⁶⁹ ، وَابْنُ أَبِي الْهَيْجَا ، وَ الْمَجْبُ عَبْدِ اللَّهِ ، قَالُوا : أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الدَّائِمِ ، أَخْبَرَنَا الْحَافِظُ عَبْدُ الْعَزِيزِ الْمَقْدِسِيُّ¹⁷⁰ ، أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ ، أَخْبَرَنَا الْحَسَنُ بْنُ أَحْمَدَ ، أَخْبَرَنَا الْفَضْلُ بْنُ مُحَمَّدٍ ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْحَسَنِ ، حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ ، حَدَّثَنَا جَعْفَرُ بْنُ أَحْمَدَ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُنْكَدِرِ بْنِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ¹⁷¹ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِذَا أُمَّتِي تَرَكَتِ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ ، مَنَعَهَا اللَّهُ تَبَارَكَ وَتَعَالَى مَنَفَعَةَ الْوَحْيِ مِنَ السَّمَاءِ ، فَكَيْفَ بِكُمْ إِذَا لَمْ يَرَأَفِ اللَّهُ بِكُمْ وَيَرْحَمْكُمْ ؟ ، قَالُوا : وَكَأَيْنَ ذَلِكَ يَا رَسُولَ اللَّهِ ؟ ، قَالَ : إِي وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا إِذَا اسْتُعْمِلَ عَلَيْكُمْ شِرَارُكُمْ ، فَقَدْ تَبَرَّأَ اللَّهُ مِنْكُمْ .

Hadith 23:

Documentation: Only by Uqayli, in the encyclopedia of weak narrators.¹⁷²

Name of Companion Transmitter: Jabir Ibn Abdullah

Jabir Ibn `Abdillah reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Once my community abandons commanding goodness and forbidding evil, Allah, Most Blessed and Most High, shall block from it the benefit [the blessings] of revelation sent down from Heaven.¹⁷³ Therefore what will you all do¹⁷⁴ when Allah no longer lavishes His kindness on you and no longer grants you mercy?"¹⁷⁵

They asked, "Is this going to happen¹⁷⁶ O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 'Yes, By the one who sent Muhammad with truth as a prophet, when the worst of you will be employed over you¹⁷⁷ it means that Allah wants [to have] nothing to do with you.

¹⁶⁹ Taqi ud Deen Ahmad Ibn Taymiyyah: His full name is Ahmad Ibn Abdul Haleem Abu Al Abbas Ibn Taymiyyah. He was from Salihyyah and is buried at University of Damascus campus, which used to be the Sufi cemetery of Damascus.

¹⁷⁰ Al Maqdisi: One of the great memorizers [Huffaz] of hadith of Syria.

¹⁷¹ i.e., the famous Tabii Muhammad Ibn Munqadir.

¹⁷² It is a very weak hadith but no one considered it forged. If a hadith is weak or very weak, it does not necessarily mean that it is forged. There is a distinction and each hadith is given its due right and place.

¹⁷³ 'Sent down' could relate to revelation from heaven or to the benefit from heaven.

¹⁷⁴ Lit., how with you all.

¹⁷⁵ We live in such a time and the one who has more patience in it will have more reward than a time in which there are less tribulations.

¹⁷⁶ i.e., that were astonished that such a time would come.

¹⁷⁷ Will be governing you, have authority over you.

رقم الحديث: 24

(حديث مرفوع) أَخْبَرَنَا أَبُو إِسْحَاقَ إِبرَاهِيمُ بْنُ الْفَخْرِ الصَّالِحِيُّ ، أَخْبَرَنَا النَّظَّامُ بْنُ مُفْلِحٍ ، أَخْبَرَنَا الشَّمْسُ بْنُ الْمُجَبِّ ، أَخْبَرَنَا الْقَاضِي سُلَيْمَانُ ، أَخْبَرَنَا الْحَافِظُ ضِيَاءُ الدِّينِ الْمَقْدِسِيُّ¹⁷⁸ ، أَخْبَرَنَا أَبُو جَعْفَرِ الصِّدِّيقِ لَاحِقِيُّ ، أَخْبَرَنَا فَاطِمَةُ الْجَوَزْدَانِيَّةُ ، أَخْبَرَنَا أَبُو بَكْرٍ بْنُ رِيْدَةَ ، أَخْبَرَنَا أَبُو الْقَاسِمِ الْحَافِظُ¹⁷⁹ ، حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ¹⁸⁰ ، حَدَّثَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ¹⁸¹ ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ ، عَنْ خُصَيْفٍ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " سَيَجِيءُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ تَكُونُ وُجُوهُهُمْ وَجُوهَ الْأَدَمِيِّينَ ، وَقُلُوبُهُمْ قُلُوبَ الشَّيَاطِينِ أَمْثَالِ الذَّنَابِ الصَّوَارِي لَيْسَ فِي قُلُوبِهِمْ شَيْءٌ مِنَ الرَّحْمَةِ سَفَاكُونَ لِلدَّمَاءِ لَا يَزْعُونَ عَنْ قَبِيحٍ ، إِنْ تَابَعْتَهُمْ وَارْتَبُوكَ ، وَإِنْ تَوَارَيْتَ عَنْهُمْ اغْتَابُوكَ ، وَإِنْ حَدَّثُوكَ كَذْبُوكَ ، وَإِنْ ائْتَمَنْتَهُمْ خَانُوكَ ، صَبِيَّهُمْ عَارِمٌ ، وَسَابِيَّهُمْ شَاطِرٌ ، وَشَيْخُهُمْ لَا يَأْمُرُ بِالْمَعْرُوفِ ، وَلَا يَنْهَى عَنِ الْمُنْكَرِ ، الْإِعْتِزَالُ بِهِمْ ذَلٌّ ، وَطَلَبُ مَا فِي أَيْدِيهِمْ فَقْرٌ ، الْحَلِيمُ فِيهِمْ غَاوٌ ، وَالْأَمِيرُ بِالْمَعْرُوفِ فِيهِمْ مِتْمَةٌ ، الْمُؤْمِنُ فِيهِمْ مُسْتَضْعَفٌ ، وَالْفَاسِقُ فِيهِمْ مُسْرِفٌ ، السُّنَّةُ فِيهِمْ بِدْعَةٌ ، وَالْبِدْعَةُ فِيهِمْ سُنَّةٌ ، فَعِنْدَ ذَلِكَ يُسَلِّطُ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ ، فَيَدْعُو خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ "

Hadith 24:

Documentation: Imam Tabarani in Mujam Al Kabir, Al Awsat and Al Saghir¹⁸²

Name of Companion Transmitter: Ibn Abbas

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "There will come at the end of time throngs of people, their faces will be the faces of human beings, but their hearts will be the hearts of devils. They are like savage wolves. There is not an iota of mercy in their hearts. They love to shed blood. They do not fear committing any horrible thing. If you stay close to them, they will humour you¹⁸³, but if you leave their presence, they will speak ill of you. If they speak with you, they will lie to you. And if you trust them, they will betray you. Even the young boys among them are evildoers¹⁸⁴ and their young men are reprobate (resourceful in evil ways)¹⁸⁵ and their¹⁸⁶ elders do not

¹⁷⁸ Hafidh [i.e. hadith master] Dia Ud Deen Al Maqdisi: The author of Hadith of Al Mukhtara, which is stronger than the Mustadrak of Al Hakim Al Naysaburi. These books do not distinguish between Sound (Sahih) and Good (Hassan) hadith. Often what is ranked as Sound in these books is of the Good rank. It is one of the reliable books. The Saheeh of Ibn Hibban is stronger than these two.

¹⁷⁹ Abu Al Qasim Al Tabarani, hadith master, Imam of the world.

¹⁸⁰ Muhammad Ibn Ali Ibn Sa'igh: The muhaddith of Makkah.

¹⁸¹ This is probably Muhammad Ibn Mu'awiyah Ibn Aa'yun Al Naysaburi who is a discarded narrator, a very weak link in this chain.

¹⁸² Ibn Jawzi considered it to be forged and included it in his Mau'du'at Al Kubra. Imam Suyuti was not convinced that it was forged and discusses it in Al La'ali Al Masnu'aa which he wrote in response to Ibn Jawzi's book. Imam Suyuti provides a different chain for the hadith. One would have to analyse the two chains to determine if one hadith can be saved by the other and if not, analyse the texts and determine if parts of the text can be retained through independent confirmation from established texts; from the Quran and/or Sunnah.

¹⁸³ i.e., Agree with you.

¹⁸⁴ A sadist.

¹⁸⁵ In modern Arabic, Shatir is someone skillful, resourceful. But it originally meant someone resourceful in evil ways. This is also an example of how words lose their concrete power with time and become abstract or positive.

¹⁸⁶ Although the words are written in the singular in Arabic, they are referring to archetypes,

command goodness and do not forbid evil. To rely on them for strength [and or honour] is humiliation and to pursue what they have in their hand spells poverty. The patient and nonviolent¹⁸⁷ among them is a pervert and the one who actually commands to good among them is suspect.¹⁸⁸ The believer among them is [ignored as] insignificant¹⁸⁹ and the transgressor among them is highly honoured¹⁹⁰ and the prophetic way of life among them is considered an innovation [of misguidance], and their misguided way of life is considered [by them] their good way of life. At that time, Allah will put into power¹⁹¹ over them to the most evil among them, and the best¹⁹² among them will supplicate [Allah] but their supplication will not be answered.¹⁹³

i.e., a class of people, hence translated in the plural.

¹⁸⁷ Halim (from Hlm) is a good word in Arabic to translate non-violent.

¹⁸⁸ i.e., they consider him a traitor, is suspected by them.

¹⁸⁹ Lit. made weak, i.e., of no consequence.

¹⁹⁰ مُشْرِفٌ: Sharaf originally means to be on a height; Shurufat are balconies.

¹⁹¹ i.e., Authority.

¹⁹² i.e. best morally, spiritually, religiously.

¹⁹³ Every line here seems to be describing our state of affairs.

رقم الحديث: 25

(حديث مرفوع) أَخْبَرَنَا أَبُو بَدْرٍ حَسَنُ بْنُ عَبْدِ الصَّالِحِيِّ ، أَخْبَرَنَا أَبُو حَفْصِ الرَّامِيْنِيِّ¹⁹⁴ ، أَخْبَرَنَا أَبُو بَكْرٍ بْنُ الْمُحِبِّ ، أَخْبَرَنَا أَبُو بَكْرٍ الصَّالِحِيُّ ، وَعَيْسَى الْمُطْعِمُ ، قَالَا : أَخْبَرَنَا أَبُو مُحَمَّدٍ الْإِرْبَلِيُّ ، أَخْبَرَنَا يَحْيَى الرَّاهِدِيُّ ، أَخْبَرَنَا طَرَادُ الرَّيْنِيُّ ، أَخْبَرَنَا بَشْرَانُ¹⁹⁵ ، أَخْبَرَنَا الْبُخْتَرِيُّ ، حَدَّثَنَا جَعْفَرُ هُوَ بْنُ مُحَمَّدٍ الصَّائِعُ ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ ، حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي جَعْفَرٍ الْفَرَّاءُ ، قَالَ : سَمِعْتُ أَبِي إِسْحَاقَ ، قَالَ : حَدَّثَنَا الْأَعْرُ أَبُو مُسْلِمٍ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا اجْتَمَعَ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّنَهُمُ الْمَلَائِكَةُ ، وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ ، " وَتَغَسَّنَهُمُ الرَّحْمَةُ ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ .

Hadith 25:

Documentation:

Name of Companion Transmitter: Abu Saad al Khudri

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "No throng of people¹⁹⁶ gather remembering Allah most High most Glorious, except that the angels will rub shoulders with them¹⁹⁷ and peace [of Divine Reassurance] descends over them¹⁹⁸ and mercy covers them and Allah will mention them among those who are in His presence."

¹⁹⁴ الرَّامِيْنِيُّ is probably a typo.

¹⁹⁵ Ibn Bishran Al Muaddal: A famous scholar of hadith, some of his compilations have survived.

¹⁹⁶ Can be a small gathering, two or three people. Also because the presence of the angelic realm is uncountable.

¹⁹⁷ Lit., rub shoulders, to be close to/against a thing. Surround them.

¹⁹⁸ السَّكِينَةُ peace from the heavens. It can also refer to a class of angels that are bringing the peace.

رقم الحديث: 26

(حديث قديسي) أَخْبَرَنَا أَبُو بَكْرٍ بْنُ مُحَمَّدٍ بْنُ أَبِي عُمَرَ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ النَّسَّاجُ ، أَخْبَرَنَا أَبُو بَكْرٍ الْحَافِظُ ، أَخْبَرَنَا الْقَاضِي سُلَيْمَانُ ، وَعَبْسِيُّ الْمُطْعَمِ ، قَالَ : أَخْبَرَنَا جَعْفَرُ الْهَمْدَانِيُّ¹⁹⁹ ، أَخْبَرَنَا أَبُو طَاهِرٍ السَّلْفِيُّ²⁰⁰ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ بْنِ الْبَطْرِ ، أَخْبَرَنَا بْنُ رَزْقَوَيْهِ ، حَدَّثَنَا عُمَانُ بْنُ أَحْمَدَ الدَّقَاقِ ، حَدَّثَنَا أَبُو قِلَابَةَ عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ ، حَدَّثَنَا بَدَلُ بْنُ الْمُحْتَبِرِ ، حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَجَلَانَ ، قَالَ : سَمِعْتُ أَبَا يَزِيدَ الْمَدَنِيَّ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " مَنْ ذَا الَّذِي دَعَانِي فَلَمْ أُجِبْهُ ؟ وَسَأَلَنِي فَلَمْ أُعْطِهِ ، وَاسْتَعْفَرَنِي فَلَمْ أُغْفِرْ لَهُ ، وَأَنَا أَرْحَمُ . " الرَّاجِمِينَ ؟ .

Hadith 26:

Documentation: Ibn Rajab in Jamia al Uloom wal Hikam²⁰¹

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "[Allah said]²⁰² Who is the one who supplicates Me²⁰³, and [then] I do not answer him²⁰⁴ and he asks Me [then] I do not give him, He asks me for forgiveness²⁰⁵ and I do not forgive him, while I am the Most Merciful of those who are merciful.

¹⁹⁹ Ham'dan, present day Iran, not Ha'ma'dani.

²⁰⁰ Abu Tahir Al Silafi: Great hadith scholar. He was a globe trotter and would travel with his library for months. He had 1,000 or 2,000 sheikhs, may be more. He narrates from Qadi Iyad and is in the chain of his books, including for the Al Shifa Bi Tareef Al Huqooq Al Mustafa (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (Translated into English by Aisha Bewley).

²⁰¹ The usual form of this hadith is, "Who is asking Me now..." (in the present continuous tense) which is known as the famous hadith of descent, i.e., Allah descends to the nearest heaven in the last third of the night and says those words. This hadith is well established from the books of the Saheeh and the Muwatta. The particular wording cited in hadith #26 is not found in any of those works. It is found in the encyclopedia of Ibn Rajab, Jamia al Uloom wal Hikam, in which Ibn Rajab says that this particular wording is narrated by Imam Abu Bakr Al Mahamili, one of the early hadith masters. Sheikh Haddad noted that he could not find the hadith in the Amali of Imam Mahamili, nor in his published book of Dua.

Imam Dhahabi said of Imam Mahamili: I looked at his method, his chains of transmission and his narrations and despaired of ever seeing any one of the Khalaf (later generations) catching up to the Salaf (the earlier generations) in hadith science and methodology.

²⁰² It is attributed to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) but is it clear that it is a Hadith Qudsi.

²⁰³ or who has supplicated Me (in the past).

²⁰⁴ This is a rhetorical question, i.e., Allah answers everyone who supplicates to Him, in a way that He chooses, not in the way we expect. And the answer can be, delayed, in the grave, in the hereafter or at that time in the form of alleviation of a worse punishment, so its result may be the much lesser of the two evils because of the blessing of the answer. He will not answer a supplication for the sake of the tyrants or unrighteous.

²⁰⁵ i.e., Allah always forgives those who ask sincerely.

رقم الحديث: 27

(حديث مرفوع) أَخْبَرَنَا الْمَحَاسِنُ يُوسُفُ بْنُ حَسَنِ الصَّالِحِيِّ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْمُؤَدَّبُ ، وَالْقَاضِي أَبُو خَفْصِ الْحَنْبَلِيُّ ، قَالَ : أَخْبَرَنَا الْحَافِظُ أَبُو بَكْرٍ بْنُ الْمُجَبِّ ، أَخْبَرَنَا بَنُو حَمُودٍ ، أَخْبَرَنَا بَنُو عَبْدِ الدَّائِمِ ، أَخْبَرَنَا بَنُو كُلَيْبٍ ، أَخْبَرَنَا الْحُلَوَانِيُّ ، أَخْبَرَنَا الْجَوْهَرِيُّ ، أَخْبَرَنَا الْقَطِيعِيُّ²⁰⁶ ، حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مَنْصُورٍ ، حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ²⁰⁷ ، حَدَّثَنَا عَدِيُّ بْنُ الْفَضْلِ ، عَنْ يُونُسَ بْنِ عُبَيْدٍ ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ ، عَنْ أَبِيهِ ، أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ ، إِنِّي أَخَذْتُ الشَّاةَ أَرِيدُ أَنْ . " أَدْبَحَهَا ، فَأَرْحَمَهَا ، قَالَ : " وَالشَّاةُ إِنْ رَحِمْتَهَا رَحِمَكَ اللَّهُ عَزَّ وَجَلَّ

Hadith 27:

Documentation: Musnad Imam Ahmad, Al Tabarani, Bukhari in Adab Al Mufrad
Name of Companion Transmitter: ?

A man [came to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and] said: "Messenger of Allah, sometimes I will take a sheep [or goat] and I intend to slaughter it and then I have mercy over it²⁰⁸; so the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, "And [even] the sheep!²⁰⁹ if you grant it mercy, then may Allah, His Majesty be exalted, give you mercy!"²¹⁰

²⁰⁶ Abu Bakr al Qati'e, famous narrator of the Musnad of Imam Ahmad and other books attributed to the Imam Ahmad.

²⁰⁷ Ali Ibn Ja'ed is mentioned in the Sunan, he is weak, but not that weak.

²⁰⁸ i.e., does not slaughter it.

²⁰⁹ i.e., even a sheep, sparing it out of mercy.

²¹⁰ Does this hadith provide Prophetic support for vegetarianism? The gist of the hadith is the emphasis on mercy, not the emphasis on sparing living animals that are usually used for consumption.

رقم الحديث: 28

(حديث مرفوع) أَخْبَرَنَا عَبْدُ اللَّهِ مُحَمَّدُ بْنُ عُثْمَانَ الْكُتَيْبِيُّ ، أَخْبَرَنَا النَّظَّامُ بْنُ مُفْلِحٍ ، أَخْبَرَنَا أَبُو بَكْرٍ الْمَقْدِسِيُّ ، أَخْبَرَنَا أَبُو الْفَضْلِ الْحَاكِمُ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ²¹¹ ، أَخْبَرَنَا أَبُو جَعْفَرٍ الصَّبَّاحِيُّ ، أَنَّ أَبَا عَلِيٍّ الْحَدَّادَ أَخْبَرَهُمْ ، أَخْبَرَنَا أَبُو نُعَيْمٍ الْحَافِظُ²¹² ، أَخْبَرَنَا أَحْمَدُ بْنُ سَهْلٍ بْنُ عُمَرَ الْعَسْكَرِيُّ ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَرْبٍ الْعَسْكَرِيُّ ، ح²¹³ قَالَ نُعَيْمٌ وَأَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ ، قَالَ²¹⁴ : حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ ، حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ ، حَدَّثَنَا عَنبَسَةُ ، عَنْ كَثِيرِ بْنِ زَادَانَ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " قَالَ لِي جِبْرِيلُ : لَوْ رَأَيْتَنِي يَا مُحَمَّدُ وَأَنَا أُعْطُهُ بِعَيْنِي فِرْعَوْنَ بِأُخْدَى يَدَيَّ ، وَأَدُسُّ مِنَ الْمَاءِ فِي فِيهِ مَخَافَةٌ أَنْ تُدْرِكَهُ رَحْمَةُ رَبِّي ، فَيَغْفِرَ لَهُ

Hadith 28:

Documentation: Imam Ahmad (from Ibn Abbas with a different reading)²¹⁵

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Gibril said to me, 'You should have seen me O Muhammad as I was submerging him, meaning Pharaoh, with one of my hands and I was shoving water into his mouth for fear that the mercy of His Lord might reach him and then He [His Lord] would forgive him.'"²¹⁶

²¹¹ Abu Abdillah Al Hafidh: This is Dia Ud Deen Al Maqdisi mentioned in hadith #24.

²¹² Abu Nuaym (Al Hafidh) Al Asbahani, the author of Al Hilyatul Awliya. Note: Sheikh Nur Ud Deen Itr noted that there is no one named Na'eem in all of the hadith literature; it is always Nuaym.

²¹³ ح is a symbol for Tahweel, which means that the chain goes back to Al Asbahani.

²¹⁴ i.e., both Abdullah Ibn Jafar and Ismail Ibn Abdullah said.

²¹⁵ In Sheikh Gibril Haddad's text, the editor notes that he could not find a source for the narration from Abu Hurayra.

²¹⁶ Can the Archangel Gibril circumvent the mercy of Allah if Allah wants that mercy to reach anyone? Is Gibril acting independently? No, Sayyidina Gibril is obeying the orders of Allah. It is a representation (tamthil) of actual divine punishment, conveyed through the action of Gibril, phrased in a way for humans to understand.

رقم الحديث: 29²¹⁷

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ الْقَادِرِ بْنِ 218 ، أَخْبَرَنَا الزَّأْوِيَةُ 219 ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ بْنِ جَوَارِشَ ، أَخْبَرَنَا أَبُو بَكْرٍ الصَّامِتُ ، أَخْبَرَنَا جَدِّي ، وَزَيْنَبُ بِنْتُ الْكَمَالِ 220 ، قَالَا : أَخْبَرَنَا مُحَمَّدُ بْنُ نَصْرِ زَادَتْ زَيْنَبُ ، وَمُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَقَاءَ ، قَالَا : أَخْبَرَنَا أَبُو الْفَتْحِ بْنُ شَاتِيلَ ، قَالَ أَبُو بَكْرٍ وَأَخْبَرَنَا جَدِّي ، أَخْبَرَنَا أَبُو عَبْدِ الدَّائِمِ ، أَخْبَرَنَا الْحَافِظُ عَبْدُ الْغَنِيِّ ، أَخْبَرَنَا الْمُبَارَكُ بْنُ عَلِيٍّ ، وَأَبُو بَكْرٍ بْنُ النَّقُورِ ، وَأَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ بْنِ الْمُهَنْدِسِ ، وَعَبْدُ اللَّهِ بْنُ مَنْصُورٍ ، قَالُوا : أَخْبَرَنَا أَبُو الْعَلَّافِ ، قَالَ أَبُو بَكْرٍ أَيْضًا وَأَخْبَرَنَا أَبِي ، وَعَمَّايَ ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُمَرَ بْنِ الْفَرَّاءِ ، وَعَزُّ الدِّينِ أَحْمَدُ بْنُ عَبْدِ الْحَمِيدِ ، قَالَا : أَخْبَرَنَا الشَّيْخُ مُوقِفُ الدِّينِ بْنِ قَدَامَةَ ، أَخْبَرَنَا أَبُو النَّقُورِ ، أَخْبَرَنَا أَبُو الْعَلَّافِ ، أَخْبَرَنَا أَبُو الْحَسَنِ الْحَمَّامِيُّ ، أَخْبَرَنَا أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ الدَّقَاقِ ، حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْبَصْرِيُّ.

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...
خَلِيلٌ ، حَدَّثَنَا بَكَّارُ بْنُ مُحَمَّدٍ ، عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ ، عَنْ أَبِيهِ ، حَدَّثَنِي الْعَبَادِلَةُ 222 : عَبْدُ اللَّهِ بْنُ عَمْرٍو ، وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ ، وَعَبْدُ اللَّهِ بْنُ عَمْرٍو ، وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ ، قَالُوا : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الْقَاصِصُ يَنْتَظِرُ اللَّعْنَةَ ، وَالْمُسْتَمْعُ يَنْتَظِرُ الرَّحْمَةَ ، وَالتَّاجِرُ يَنْتَظِرُ الرِّزْقَ ، وَالْمُحْتَكِرُ يَنْتَظِرُ اللَّعْنَةَ ، وَالنَّائِحَةُ وَمَنْ حَوْلَهَا مِنْ أُمَّرَأَةٍ مُجْتَمِعَةٍ ، عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ "

Hadith 29:

Documentation:

Name of Companion Transmitter: Abdullah Ibn Masud , Abdullah Ibn Amr Al As, Abdullah Ibn Umar, Abdullah Ibn Abbas.

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "The storyteller is just waiting for the [Divine] curse²²³ and the listener is waiting for [Divine] mercy. The trader is waiting for [Divine] sustenance and the hoarder²²⁴ is waiting for curse. And the professional mourner and those [women] around her are cursed, upon them the curse of Allah, the curse of the angels and of all the people."

²¹⁷ In the online Arabic version, Hadith No. 30 is numbered as Hadith No. 29. From this point onwards, the online numbering of hadiths is off by one.

²¹⁸ there is a word missing here

²¹⁹ Typo, there is no narrator named Al Zawayah.

²²⁰ Zaynab Bint Kamal, one of the famous scholars of hadith from the Salihyah district.

²²¹ There is a blank in the text at this point.

²²² Abadillah, the plural of Abdullah, i.e., Abdullah Ibn Masud , Abdullah Ibn Amr Al As, Abdullah Ibn Umar, Abdullah Ibn Abbas. These four are the most famous and there were many other Sahaba named Abdullah.

²²³ The most famous Original wording should be "The storyteller is just waiting for problems (Maqta)..." Because storytellers embellish their talk with that which is incorrect and they will be punished as a result.

²²⁴ i.e., one trying to drive prices up in the market by hoarding.

رقم الحديث: 30

(حديث موقوف) أَخْبَرَنَا التَّقِيُّ أَبُو بَكْرٍ بْنُ إِبْرَاهِيمَ الْقَادِرِيُّ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْمَعْمَارُ ، أَخْبَرَنَا أَبُو بَكْرٍ بْنُ عَبْدِ اللَّهِ بْنِ الْمُجَبِّ ، أَخْبَرَنَا أَبِي ، أَخْبَرَنَا بَنُو الْفَرَّاءِ ، أَخْبَرَنَا الشَّيْخُ الْمُوقِفُ بْنُ قِدَامَةَ ، أَخْبَرَنَا بَنُو النَّفَّورِ ، أَخْبَرَنَا بَنُو الْعَلَّافِ ، أَخْبَرَنَا الْحَمَامِيُّ ، أَخْبَرَنَا أَبُو عَمْرٍو الدَّقَاقُ ، حَدَّثَنَا أَبُو بَكْرٍ الرَّيَاحِيُّ ، حَدَّثَنَا أَبِي ، حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْمُؤَدَّبُ ، عَنْ سَعِيدِ بْنِ مَعْرُوفٍ ، عَنْ عَمْرٍو بْنِ قَيْسٍ ، عَنْ أَبِي الْجَوَزَاءِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ ، قَالَ : " مَنْ كَانَتْ لَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ حَاجَةٌ فَلْيَصُمْ الْأَرْبَعَاءَ وَالْخَمِيسَ وَالْجُمُعَةَ ، فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ تَطَهَّرَ وَرَاحَ إِلَى الْجُمُعَةِ ، فَتَصَدَّقَ ، قَلْتُ أَوْ كَثُرْتُ ، فَإِذَا صَلَّى الْجُمُعَةَ ، قَالَ : اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ ، وَأَسْأَلُكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الَّذِي لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ، الَّذِي مَلَأَتْ عَظَمَتُهُ السَّمَاوَاتِ وَالْأَرْضَ ، وَأَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي عِنْتُ لَهُ الْوُجُوهُ وَخَشَعَتْ لَهُ الْأَصْوَاتُ وَذَلَّتْ لَهُ الْقُلُوبُ مِنْ خَشْيَتِهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ، وَأَنْ تُعْطِيَنِي حَاجَتِي ، وَهِيَ كَذَا وَكَذَا ، فَإِنَّهُ يُسْتَجَابُ لَهُ إِنْ شَاءَ اللَّهُ " ، وَكَانَ يُقَالُ : لَا تَعْلَمُوا هَذَا الدُّعَاءَ سَفَهَاءَكُمْ ، لَا تَدْعُونَ بِهِ عَلَيَّ مَا تَمُّ ، أَوْ قَطَعَ رَجِمٍ .

Hadith 30:

Documentation:

Name of Companion Transmitter: Abdullah Ibn Amr Al Aas²²⁵

“Whoever has a need for which they need to ask Allah, may His Majesty be exalted, let them²²⁶ fast the fourth day and the fifth day and the day of Jumu`ah. So when it is the day of congregation, let them purify themselves and go early²²⁷ to the Jumu`ah prayer, then giving charity, little or abundant. Once he prayed Jumu`ah, he says, 'I ask you, O Allah with your Name, with the name Allah, the All Beneficent, the Most Merciful, besides Whom there is not God but He, the Knower of the Unseen and the Seen, the All Beneficent, the Most Merciful. I ask you, O Allah with your Name, with the name, Allah, the All Beneficent, the Most Merciful, besides whom there is not God but He, the All Living, the Self Sustainer and the Sustainer of All, whom no fatigue nor sleep overtake, who's magnificence has filled the heavens and the earth. And I ask you, O Allah with your Name, with the name Allah, the All Beneficent, the Most Merciful, To whom faces have bowed²²⁸ and voices have expressed [reverential] fear²²⁹ and respect for Him and hearts humble themselves for Him out of fear of Him, [so I ask You by all this] to bless Mohammad and the family of Muhammad and that You give me my need²³⁰ and it is such as such²³¹. For truly, it

²²⁵ This is a prescription from Abdullah Ibn Amr Al As, a hadith which is a saying of the Sahaba. If there is a narration from a Sahaba regarding a matter of the unseen, it is assumed that it was heard from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), so its status is that of a Prophetic hadith. Some of the Sahaba are known for taking information from Israelite sources, and Abdullah Ibn Amr Al As is one of them. Therefore we do not attribute his narration to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), unless it can be confirmed through other hadith or the Quran.

²²⁶ Lit., let him, that human being.

²²⁷ In modern Arabic, it means only 'to go' and not 'to go early'

²²⁸ The face represents the body, which represents the heart and the souls, i.e., the entire self.

²²⁹ Lowering of the voices.

²³⁰ i.e., we make dua by our Islam, Iman and worship, we bless the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and then we ask for our need.

is will be answered for him, if Allah wills.”²³² It used to be said, do not teach your fools this supplication, lest you will be calling through it for a sinful situation or breaking of family ties.

²³¹ Supplication (Dua) can be in ones own words, as was the practice of many Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

²³² Either from the Sahaba’s experience or, if a hadith, from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

رقم الحديث: 31

(حديث مرفوع) أَخْبَرَنَا الْبُرْهَانُ بْنُ إِسْهَائِيلَ، أَخْبَرَنَا أَبُو عُمَانَ الْهَنْبَلِيُّ، أَخْبَرَنَا الْعَبَّاسُ بْنُ زَيْدٍ، وَأَبُو الْحَسَنِ الْمُؤَدَّبُ 233، قَالُوا: أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ طَوْلُوبًا، أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا أَبُو حَفْصٍ الْكِرْمَانِيُّ، أَخْبَرَنَا أَبُو بَكْرِ الْقَاسِمِيُّ بْنُ عَبْدِ اللَّهِ الصَّفَّارُ أَخْبَرَنَا أَبُو بَكْرٍ وَجِيهٌ بْنُ طَاهِرٍ، أَخْبَرَنَا أَبُو بَكْرٍ يَعْقُوبُ بْنُ أَحْمَدَ، أَخْبَرَنَا أَبُو مُحَمَّدٍ الْمُخَلَدِيُّ 234، أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ حَمْدُونَ، حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْمُعْبِرَةِ، حَدَّثَنَا عِمْرَانُ الرَّمْلِيُّ، حَدَّثَنَا عَطَافُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: عُدْتُ الْحَسَنَ بْنَ عَلِيٍّ، فَوَجَدْتُ عِنْدَهُ أَبَاهُ عَلِيًّا، فَقَالَ: مَا جَاءَ بِكَ إِلَيْنَا؟ مَا يُؤَلِّجُكَ عَلَيْنَا؟ قُلْتُ: مَا إِلَيْكَ أَتَيْتُ، وَلَكِنْ أَتَيْتُ بِنِ ابْنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعُوذُ، فَقَالَ عَلِيُّ: أَمَا إِنَّهُ لَا يَمْنَعُنِي غَضَبِي عَلَيْكَ أَنْ أَحَدِّثَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عِبَادَةِ الْمَرِيضِ، يَقُولُ: " إِذَا عَادَ الرَّجُلُ مِنْكُمْ أَحَاهُ لَمْ يَزَلْ يَخُوضُ الرَّحْمَةَ، حَتَّى إِذَا جَلَسَ عِنْدَهُ عَمَرْتُهُ "

Hadith 31:

Documentation: Sunnan of Ibn Majah and Tirmidhi²³⁵

Name of Companion Transmitter: Abu Musa Al Ash'ari

Abu Musa Al Ashari said, "I visited Al Hassan Ibn Ali on his sickbed and I found with him his father, Ali. And he [Ali] said, 'What on earth brought you to us? What is the cause that you are coming in to see us.'²³⁶ I said, 'It is not you that I am coming to see, but rather I came to the son of the daughter of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to visit him in his sickness.'²³⁷ Ali Said, 'Truly, my anger against you does not prevent me from narrating to you'²³⁸ what I heard from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) concerning the visit to the sick. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'When one of your men visits his brother, when the latter is sick, from his first step, he is immersed'²³⁹ into mercy and to the point that once he sits next to him, mercy submerges him.'"

²³³ Sheikh Haddad notes from his text a third narrator; Abu Muhammad Al Afri (which could be Al Ifrini). This narrator is missing in the online text.

²³⁴ Makh'ladi can be pronounced as Makh'lidi or Mu'kha'ladi.

²³⁵ Ibn Majah and Tirmidhi have a similar narration, except that in those versions it is Abu Musa Al Ash'ari who is being visited.

²³⁶ يُؤَلِّجُكَ Walaja - Yuliju, to penetrate, enter. He is expressing surprise as if this is completely unexpected.

²³⁷ Abu Musa Al Ash'ari is keen on linking his visit to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) himself.

²³⁸ We are not privy to what when on of frictions between the blessed companions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). From our point of view we don't make a distinction between Sayyidna Ali, Sayyidina Fatima, Sayyidina Hassan and Sayyidina Hussain. They are all our masters and command the same respect, love, loyalty and allegiance. So the context of the comment is something they understand and not us. It is as if it were more of a verbal joust, than a real difference that is being established.

So far as the blood of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is concerned, it is coursing through the veins of his descendants and his lineage; his daughter and his grandchildren, and perhaps that is the hierarchy that Sayyidina Abu Musa Al Ashari is referring to in order to strengthen his position. May Allah be pleased with them all.

²³⁹ Khada – Yakudu - to probe, to wade in.

رقم الحديث: 32

(حديث مرفوع) أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عُمَرَ بْنِ ثَابِتٍ ، أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ فُرَيْجٍ ، أَخْبَرَنَا الصَّلَاحُ بْنُ أَبِي عُمَرَ ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبَخَارِيِّ ، أَخْبَرَنَا الزَّيْنُ بْنُ طَبَرَزَدَ ، أَخْبَرَنَا أَبُو الْحَسَنِ بْنُ الرَّاعُونِيِّ ، أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ التَّقْوَرِ ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ الْجَرَّاحِ ، أَخْبَرَنَا أَبُو الْقَاسِمِ الْبَغَوِيُّ²⁴⁰ ، أَخْبَرَنَا كَامِلُ بْنُ طَلْحَةَ الْجَحْدَرِيُّ ، حَدَّثَنَا أَبُو الْأَشْهَبِ ، عَنْ " الْحَسَنِ ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " رَحِمَ اللَّهُ مَنْ يَسَّرَ عَلَى مُعْسِرٍ ، أَوْ قَالَ : مَنْ أَنْظَرَ مُعْسِرًا وَمَحَا عَنْهُ

Hadith 32:

Documentation:

Name of Companion Transmitter: Hassan Al Basri²⁴¹

The Prophet of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "May Allah grant mercy to someone who eases the position of someone who is in financial straits"²⁴², or He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said²⁴³ "...whoever give leeway²⁴⁴ to someone who is in financial need and erases from him [his debt]."

²⁴⁰ Imam Baghawi: Author of Tafseer and Sharh U Sunnah and Shamail.

²⁴¹ This is a Mursal (dispatched) chain as Hassan Al Basri is a Tabii (one generation after the companions) and he does not mention his link to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). His mursal hadith are of the weak category as he sometimes narrates through weak narrators. The strongest mursal chains are from those like Said Ibn Musayyib or Mujahid Ibn Jabr. Nevertheless Hassan Al Basri was one of the great Imams of fiqh of the Tabieen and one of the Awliya. The people of Basra considered him to be the Sayyid (leader/foremost) of the Tabieen. They may not have been familiar with the hadith of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in Sunnan Al Tirmidhi that the Sayyid of the Tabieen is Uways al Qarni (from Yemen). When there is a specific text, there is no more ijthihad (room for interpretation) or discussion about a matter. The people of Madina considered Said Ibn Musayyib as the Sayyid of Madina. Each region had a certain preference.

²⁴² Ushr means to be in a position of difficulty but the default meaning here is financial difficulty. i.e., Someone who shows generosity towards a needy person.

²⁴³ i.e., narrator is not sure.

²⁴⁴ or gives respite or more time.

رقم الحديث: 33

(حديث مرفوع) أَخْبَرَنَا الْبُرْهَانُ بْنُ إِسْرَاهِيمَ بْنِ عُمَرَ بْنِ إِسْرَاهِيمَ بْنِ مُفْلِحٍ ، أَخْبَرَنَا أَبِي ، أَخْبَرَنَا أَبُو بَكْرِ بْنُ الْمُجَبِّ ، أَخْبَرَنَا أَبُو الْحَجَّاجِ الْمُرِّيُّ ، أَخْبَرَنَا أَبُو أَبِي عُمَرَ ، وَابْنُ الْبُخَارِيِّ ، قَالَ : أَخْبَرَنَا الشَّيْخُ الْمُؤَقَّفُ بْنُ قِدَامَةَ ، وَأَبُو حَفْصِ بْنِ طَبْرَزَدٍ ، قَالَ : حَدَّثَنَا أَبُو الْحَسَنِ الرَّاعُونِيُّ²⁴⁵ ، قَالَ هُوَ وَالْمُؤَقَّفُ أَخْبَرَنَا ابْنُ التَّقْوَرِ ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ الْجَرَّاحِ ، أَخْبَرَنَا أَبُو الْقَاسِمِ الْبَغَوِيُّ ، أَخْبَرَنَا أَبُو يَحْيَى الْجُدْرِيُّ ، أَخْبَرَنَا الْمُبَارَكُ بْنُ فَضَالَةَ ، عَنِ الْحَسَنِ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . " قَالَ : " رَجَمَ اللَّهُ عَبْدًا قَالَ فَعَنِمَ ، أَوْ سَكَتَ فَسَلِمَ .

Hadith 33:

Documentation: Al Bayhaqi in Su'ab al Iman

Name of Companion Transmitter: Hassan Al Basri²⁴⁶

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "May Allah grant mercy to a servant of his who spoke and gained²⁴⁷ or keeps quiet and stays safe."²⁴⁸

²⁴⁵ As this is a Hanbali chain from Ibn Qudama to Zagouni, Abu Hassan Al Zagouni could be one of the three scholars whom Ibn Jawzi refutes in his book on the attributes of Allah.

²⁴⁶ Mursal hadith.

²⁴⁷ Ghanimah, spoils of war. i.e., speaks to his own Prophet.

²⁴⁸ It is wise advice. If one speaks let them speak not to their own loss or harm themselves, but to gain, whether worldly or spiritual from their Prophet or else be silent. In silence there is safety, as has come in another hadith explicitly, "Whoever stays silent, saves himself/herself".

Notice the alliteration and rhyming quality of the phrase, Ghanima, Sanima. It is easy to remember and simple to understand, a technique used in other hadith as well.

رقم الحديث: 34

(حديث مرفوع) أَخْبَرَنَا الزَّيْنُ عَبْدُ الرَّحْمَنِ بْنِ أَحْمَدَ بْنِ أَبِي عُمَرَ ، أَخْبَرَنَا أَبُو الْعَبَّاسِ بْنُ . . . 249 ، وَفَاطِمَةُ بِنْتُهُ الْحُرْسَتَانِي ، قَالَ : أَخْبَرَنَا الْمَشَايخُ الثَّلَاثَةُ : ابْنُ الْحُرْسَتَانِي ، وَابْنُ النَّبَالِيِّ ، وَأَحْمَدُ بْنُ عَلِيِّ الْمُرْدَاوِيِّ ، قَالُوا : أَخْبَرَنَا أَبُو الْحَجَّاجِ الْمُزِّي 250 ، أَخْبَرَنَا ابْنُ أَبِي عُمَرَ ، وَسَعْدُ الْخَيْرِ بْنُ أَبِي الْقَاسِمِ النَّابُلَسِيِّ ، وَأَخُوهُ أَبُو الْفَرَجِ ، وَإِبْرَاهِيمُ بْنُ عُمَانَ ، قَالَ الْأَوَّلُ أَخْبَرَنَا أَبُو الْمَعَالِيِّ بْنُ الزَّيْنِ ، وَقَالَ الْبَاقُونَ أَخْبَرَنَا أَبُو مُحَمَّدٍ الْأَسَدِيُّ ، قَالَ : أَخْبَرَنَا أَبُو الْقَاسِمِ الْأَسَدِيُّ ، أَخْبَرَنَا أَبُو الْقَاسِمِ الْمِصْبِيُّ ، أَخْبَرَنَا أَبُو الْحَسَنِ بْنُ يَاسِرٍ ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الْعَقَبِ ، حَدَّثَنَا أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ مُوسَى الْأَشْيَبِ ، حَدَّثَنَا مَرْوَانُ بْنُ رَزْقِ اللَّهِ ، حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ ، حَدَّثَنَا كَامِلُ بْنُ الْعَلَاءِ أَبُو الْعَلَاءِ ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ . : " اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَعَافِنِي ، وَارْزُقْنِي ، وَاجْبُرْنِي ، وَاهْدِنِي .

Hadith 34:

Documentation: Imam Tirmidhi in his Sunnan

Name of Companion Transmitter: Ibn Abbas

Ibn Abbas said, "The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to say between the two prostrations [of every rakat], "O Allah my Lord forgive me, grant me mercy and heal me and sustain me and console²⁵¹ me and guide me.^{252 253}

²⁴⁹ There is a blank here in the text. It could be Al Sharniyah.

²⁵⁰ Abu Hajjaj Al Mizzi from Mazza in Damascus. He was a great Shafi memorizer of Hadith. Sheikh Ul Islam Imam Taki Ud Deen Al Subki loved him very much and preferred him for his son, Imam Taj Ud Deen Subki, as a teacher over Imam Al Dhahabi.

²⁵¹ Ijbur: Could also mean mend me or reform me, what ever loss or disappointment I incur, make it up for me.

²⁵² It is good to invoke Ya Jabbar when one is in difficulty, loss, sad or if one is trying to amend one's own or someone else's situation as Jabbar does not only connote the strength, force and power the way Qa'har does, but it also has a sense of mending, making things better, consoling and granting solace.

²⁵³ Imam Ahmad Ibn Hanbal found such strong evidence for the regular practice of this supplication (dua) by the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he made it mandatory (fard) for the validity of the prayer (salat) in the Hanbali Madhab. It is a recommended act (sunnah) in the prayer in the Shafi Madhab. It's simplest form is 'Rabbi'gfilri' (O my Lord forgive me). It is good to know the obligatory aspects of prayer according to all the schools of jurisprudence. It is an added benefit for the follower (ma'mum) of an Imam to know that the prayer is valid according to their Madhab, although it is sufficient for the follower's prayer to be valid that the prayer is valid according to the Imam's Madhab. That is also why an Imam should not take rukhsah (dispensations) for his prayer from every Madhab, but rather take the Azeemah (more conservative, stronger, stricter) position from every madhab.

رقم الحديث: 35 :

(حديث مرفوع) أَخْبَرَنَا أَبُو عُمَرَ يُوسُفُ حَسَنُ بْنُ الْمُبَرِّدِ ، أَخْبَرْتَنَا فَاطِمَةُ الْخُرَسَانِيَّةُ قِرَاءَةً عَلَيْهَا ، أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ الْخُرَسَانِيِّ ، أَخْبَرَنَا أَبُو الْحَجَّاجِ الْمُزَيُّ ، أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ أَبِي عَمْرَانَ أَبُو الْمَعَالِيِّ بْنُ الرَّزِينِ ، أَخْبَرَنَا أَبُو الْقَاسِمِ الْأَسَدِيُّ ، أَخْبَرَنَا أَبُو الْقَاسِمِ الْمَصِّيصِيُّ ، أَخْبَرَنَا أَبُو الْحَسَنِ بْنُ يَاسِرٍ ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الْعَقَبِ 254 ، أَخْبَرَنَا أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ مُوسَى ، حَدَّثَنَا الْحَجَّاجُ بْنُ حَمْزَةَ ، حَدَّثَنَا الْمَسْنَبِيُّ بْنُ وَاصِحٍ ، حَدَّثَنَا بَقِيَّةٌ ، عَنْ صَفْوَانَ بْنِ عَمْرٍو ، قَالَ : سَمِعْتُ رَاشِدَ بْنَ سَعْدٍ 255 ، يَقُولُ : إِذَا رَأَيْتَ الْمَيِّتَ شَدِيدَ النَّزْعِ فَأَعْلَمْ أَنَّهُ مَرْحُومٌ ، قَالَ : أَبُو مُحَمَّدٍ بْنُ مُوسَى ، وَحَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى ، عَنْ خَالِدِ بْنِ مَخْلَدٍ ، حَدَّثَنِي قَيْسُ بْنُ أَبِي عَمْرَةَ ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ بْنَ حَزْمٍ 256 ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " مَنْ عَادَ مَرِيضًا فَلَا يَزَالُ فِي الرَّحْمَةِ خَائِضًا ، حَتَّى إِذَا قَعَدَ . " اسْتَنْقَعَ فِيهَا ، ثُمَّ إِذَا رَجَعَ لَا يَزَالُ يَخُوضُ فِيهَا حَتَّى يَرْجِعَ مِنْ حَيْثُ جَاءَ .

Hadith 35:

Documentation: Ibn Abi Dunya in his book on Sickness Expiation [Kitab Al Marad wal Kaffarat]²⁵⁷

Name of Companion Transmitter: Ibn Hazm

Sufyan Ibn Amr said, "I heard Rashid Ibn Saad say, 'When you see that the dying person²⁵⁸ is suffering under extreme duress, ²⁵⁹ know that that one has been granted mercy."²⁶⁰

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Whoever visits a sick person, from the first moment, he is immersed in mercy, to the point that when he sits down, he immerses himself in it²⁶¹ and then when he [or she] goes back, he is still unceasingly plunging into mercy until he goes back to wherever he came from."²⁶²

²⁵⁴ Shorter chain, either someone missing or earlier chain was too long.

²⁵⁵ Rashid Ibn Saad Al Miqurai: One of the righteous salaf, also known as called al Hubrani Al Himsi, Imam Bukhari narrates from him in Adab Al Mufrad. He also narrates in the Sunnan. His comment here is based upon his observation and knowledge of the sunnah.

²⁵⁶ Abu Bakr Ibn Hazm is a Tabii who authored a biography of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

²⁵⁷ Ibn Abi Dunya has many monographs of hadith on different topics.

²⁵⁸ In a hadith the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to, "Recite Yasin over your dying person (Iqra'u Yasin al maw'ta'ukum)" has been interpreted by the scholars of hadith to mean recite Surah Yasin both on those who are dying; and this is the stronger meaning, and those who have passed away already, and that is the secondary meaning.

²⁵⁹ i.e. the suffering is not easy, might be struggling and hard to see on their deathbed

²⁶⁰ The paradigm being the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who said, "Truly I say that the agonies of death are a heavy burden", and "Death brings with it an unbearable agony." It is impermissible to say, that a person suffering on his deathbed has a lot of sins or is being punished. On the contrary, that person is being granted mercy. Allah may be using that suffering as a cleansing or raising of levels for the person. It is better to suffer in this world than in the next.

²⁶¹ اسْتَنْقَعَ - To plunge in it.

²⁶² This hadith shows the Divine and Prophetic economy of seeking mercy; visiting someone or using charity (sadaqa) is medicinal. it is more selfishly practical than first appears as the gain is huge in reality.

رقم الحديث: 36

(حديث مرفوع) أَخْبَرَنَا النَّقِيُّ بَكْرُ بْنُ مُوسَى الْأَنْصَارِيُّ ، أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ فَرِيحٍ ، أَخْبَرَنَا الصَّلَاحُ بْنُ أَبِي عُمَرَ ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبُخَارِيِّ ، أَخْبَرَنَا حَنْبَلُ بْنُ عَبْدِ اللَّهِ ، أَخْبَرَنَا هَيْبَةُ اللَّهِ بْنُ مُحَمَّدٍ ، أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ ، أَخْبَرَنَا أَحْمَدُ بْنُ جَعْفَرٍ ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ ، حَدَّثَنِي أَبِي²⁶³ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَنَمٍ ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، قَالَتْ : قَدِمَتْ نَاسٌ مِنَ الْأَعْرَابِ ، فَقَالُوا : تَقْبَلُونَ صِبْيَانَكُمْ ؟ ، فَقَالُوا : نَعَمْ ، فَقَالُوا : وَلَكِنَّ وَاللَّهِ مَا نُقْبَلُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ ؟ "

Hadith 36:

Documentation:

Name of Companion Transmitter: Aisha Radi Allahu Anha

Aisha Radi Allahu Anha said, "Some people from among Bedouins came and they said, 'Do you kiss your boys?', 'Yes'²⁶⁴ and they said, 'As for us we swear by Allah, we don't kiss our boys'. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Can I help it if Allah has removed from you all mercy."^{265 266}

²⁶³ Hanbali chain to Imam Ahmad. It is a prestigious strong chain.

²⁶⁴ What is implied is that the people came to Madina and expressed surprise when they saw people kissing their boys.

²⁶⁵ It is couched as a question but the tenor of it is a rebuke. It is a rhetorical question expressing helplessness at Allah's decision but it is something they could help, which is why it is expressed as a rebuke. It is also as a motivation for them to seek to have more motivation for mercy in their behaviour so that mercy is cast into their hearts. In another wording, "What can I do if Allah removed from your heart mercy."

²⁶⁶ The editor to Sheikh Gibril Haddad's text notes that he could not find particular wording in the Musnad of Imam Ahmad or in the Kitab Al Zuhd. But he narrates a very close wording, "I cannot help it if Allah removed from you mercy." It is the same hadith except of a 'la' and 'wa' in Ibn Tulun version. And instead of a question it is an affirmation.

رقم الحديث: 37

(حديث مرفوع) أَخْبَرَنَا النَّجْمُ عُمَرُ بْنُ إِبْرَاهِيمَ الْحَاكِمُ ، أَخْبَرَنَا أَبُو حَفْصِ الرَّامِيَّيْ ، أَخْبَرَنَا أَبُو بَكْرٍ بْنُ الْمُحِبِّ ، أَخْبَرَنَا زَيْنَبُ بِنْتُ الْكَمَالِ ، أَخْبَرَنَا الْمَشَائِخُ الثَّلَاثَةُ : عَبْدُ اللَّهِ الرَّسْتَمِيُّ ، وَأَبُو الْخَيْرِ الْبَاعَبَانُ ، وَأَبُو الْفَرَجِ التَّقْفِيُّ ، قَالُوا : أَخْبَرَنَا أَبُو عَمْرٍو عَبْدُ الْوَهَّابِ بْنُ مَنْدَه ، أَخْبَرَنَا أَبِي ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ يَحْيَى ، وَمُحَمَّدُ بْنُ يُونُسَ ، قَالَا : حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَكِيمِ الْبَصْرِيِّ ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ ، حَدَّثَنَا إِسْرَائِيلُ ، عَنْ سَمَاكِ بْنِ حَرْبٍ ، عَنْ عَدْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ : " قِيلَ : يَا رَسُولَ اللَّهِ ، وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمُقَدَّسِ ، لَمْ نَدْرَ مَا نَقُولُ فِيهِمْ ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ : وَمَا كَانَ اللَّهُ لِيُضَيِّعَ . " إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَعُوفٌ رَجِيمٌ سورة البقرة آية 143

Hadith 37:

Documentation:

Name of Companion Transmitter: Ibn Abbas

Someone asked, "O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as they were praying towards Bait Al Maqdis [Palestine], Those who prayed towards Jerusalem all this time, what should we consider about them."²⁶⁷

Allah at that time revealed, "Allah is not going to throw away [or to annual] your prayer,²⁶⁸ truly Allah is most kind and most merciful towards people."²⁶⁹

²⁶⁷ i.e., at the time of change of the Qibla from Bait Al Maqdis to the Kabaa in Makkah. What is the status of the prayers from before them. Do they have to start from scratch and make up their prayers.

²⁶⁸ Imam literally means belief, but in this verse it refers to prayers according to the consensus of the scholars of tafseer (exegesis).

²⁶⁹ Q: Al Baqara (2:143) This shows the mercifulness of the verse and the whole direction of the Shariah towards prayer that is performed with sincerity and best intentions, even if it the worship is not according to Allah's directive as the directive has changed and those people did not know. Those prayers are still accepted through Allah's mercy.

رقم الحديث: 38

(حديث مرفوع) أَخْبَرَنَا زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدٍ الْحَنْفِيُّ²⁷⁰ ، أَخْبَرَنَا أُمُّ مُحَمَّدٍ بِنْتُ مُحَمَّدِ بْنِ الزَّيْنِ ، أَخْبَرَنَا أَبُو الْعَبَّاسِ الْحَنْفِيُّ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْجَنْبَلِيُّ ، أَخْبَرَنَا ، أَخْبَرَنَا الدَّوْدِيُّ ، أَخْبَرَنَا السَّرْحَسِيُّ ، أَخْبَرَنَا الْفَزَارِيُّ ، أَخْبَرَنَا الْبُخَارِيُّ ، حَدَّثَنَا مُسَدَّدٌ²⁷¹ ، حَدَّثَنَا إِسْمَاعِيلُ ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ ، عَنْ أَنَسٍ ، ح²⁷² قَالَ الْبُخَارِيُّ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَا يَقُولَنَّ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ ، لِيَعْزِمَ الْمَسْأَلَةَ فَإِنَّهُ لَا مَكْرَهَ لَهُ "

Hadith 38:

Documentation: Bukhari

Name of Companion Transmitter: Abu Hurayra, Anas Ibn Malik²⁷³

The Prophet of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Let no one of you ever say, O Allah Forgive me, if you wish²⁷⁴ O Allah grant me mercy, if you wish. Let them ask firmly,²⁷⁵ for truly no one can force Allah most high."

²⁷⁰ Meaning here follower of the Hanafi Madhab. If it were an earlier narrator in the chain, then it would refer to the people of Banu Hanifa.

²⁷¹ Mu'sa'dad Ibn Mu'sar'had had a book of hadith.

²⁷² Chain now branches off from Imam Bukhari.

²⁷³ First chain finishes at Anas Ibn Malik and second at Abu Hurayra

²⁷⁴ i.e., Don't make your request weak. The offending clause is, '...if you wish'.

²⁷⁵ Azeemah: Strength, strictness. This is connected to human psychology, implying that if you say, '...if you wish', you are not caring or expressing sufficient concern. If you care and if you are begging the King, you should not restraint your request, but should have fervour, repetition, insistence and sincerity and truthfulness, summed up by the word Azeemah. As strongly as we ask, no one can force Allah, it is up to Him to give or not to give.

In Arabic, if one says 'Inshallah' in situations where someone else is concerned or for situations in the present (can be done right now), it expresses doubt and weakens the statement. If 'Inshallah' is used in swearing an oath, it annuls it.

رقم الحديث: 39

(حديث مرفوع) أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ الْحِمَاصِيُّ ، أَخْبَرَنَا عَائِشَةُ بِنْتُ عَبْدِ الْهَادِي ، أَخْبَرَنَا الشَّهَابُ الْإِبْرِينُ . 276 ، أَخْبَرَنَا السَّرَاجُ الْبَغْدَادِيُّ ، أَخْبَرَنَا أَبُو الْوَقْتِ الصَّيْرَفِيُّ ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ الْمُظَفَّرِ ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ حَمُوَيْهِ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ بْنُ مَطَرٍ ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْجَعْفِيُّ ، حَدَّثَنَا آدَمُ 277 ، حَدَّثَنَا أَبُو أَبِي ذَنْبٍ 278 ، عَنْ سَعِيدِ الْمُقْبَرِيِّ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَنْ يُنَجِّيَ أَحَدًا مِنْكُمْ عَمَلُهُ ، قَالُوا : وَلَا أَنْتَ يَا رَسُولَ اللَّهِ ؟ ، قَالَ : وَلَا أَنَا ، إِلَّا أَنْ يَنْعَمَ عَلَيَّ اللَّهُ بِرَحْمَتِهِ ، فَسَدِّدُوا ، وَقَارِبُوا ، وَاعْدُوا وَرُوحُوا ، وَشَيْءٌ مِنَ الدُّلْجَةِ ، " وَالْقَصْدَ الْقَصْدَ ، تَبَلَّغُوا .

Hadith 39:

Documentation: Bukhari in his Saheeh

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "It will not save [will be of no avail] anyone of you what he/she does²⁷⁹." It was said, "Not even you²⁸⁰ O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?" "Not even me, except if Allah envelops me with His mercy.²⁸¹ Therefore, do your best [and strive in goodness], go early and come back late²⁸² and part of the night and adopt a moderate²⁸³ course, adopt a moderate course, and your will reach your goal."²⁸⁴

²⁷⁶ Could be Shihab Ud Deen.

²⁷⁷ Adam: Ibn Abi Iyaz, one of the great narrators of hadith in Saheeh Bukhari and Muslim.

²⁷⁸ Ibn Abi Daib: One of the great jurists of Madina Al Munawarah.

²⁷⁹ None of you will be saved by their deeds. The subject is delayed for greater impact.

²⁸⁰ Note the bluntness, but it is for the sake of learning. I.e., you (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) being the paradigm of the doer of good deeds and our model, does it not benefit even you.

²⁸¹ This is one of the great hadith of (Aqeedah) doctrine. Nothing is independent of Allah's Mercy. Place no hope in one's good deeds, rather in the mercy of Allah.

²⁸² i.e., Let all your moments be towards good deeds. It is a paradoxical hadith as it says that your deeds will not save you but do your best to do good deeds in quality and quantity.

²⁸³ Apply yourself economically and pace yourself. Qasd in Arabic from Maqsood, the objective, keep your eyes on the prize.

²⁸⁴ Tablugu - Bulgatan. Need bulga, perseverance. Imam Shafi said one needs perseverance in order to succeed in studies.

رقم الحديث: 40

(حديث مرفوع) أَخْبَرَنَا أَبُو الْفَتْحِ مُحَمَّدُ بْنُ مُحَمَّدِ الْمُزِّيِّ ، أَخْبَرَنَا أَبُو الْخَيْرِ مُحَمَّدُ بْنُ مُحَمَّدِ الشَّيرَازِيِّ ، أَخْبَرَنَا الصَّلَاحُ بْنُ أَبِي عُمَرَ ، أَخْبَرَنَا الْفَخْرُ بْنُ الْبُخَارِيِّ ، أَخْبَرَنَا أَبُو عَلِيٍّ الرَّصَافِيُّ ، أَخْبَرَنَا هَيْبَةُ اللَّهِ بْنُ مُحَمَّدٍ ، أَخْبَرَنَا أَبُو عَلِيٍّ بْنُ الْمُذَهَّبِ ، أَخْبَرَنَا أَبُو بَكْرٍ بْنُ مَالِكٍ ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْإِمَامِ أَحْمَدَ ، حَدَّثَنِي أَبِي ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ 285 ، حَدَّثَنَا زُهَيْرٌ ، عَنِ الْعَلَاءِ ، عَنِ أَبِيهِ ، عَنِ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُفُوبَةِ مَا طَمِعَ بِالْجَنَّةِ أَحَدٌ ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنَ الْجَنَّةِ أَحَدٌ ، خَلَقَ اللَّهُ عَزَّ وَجَلَّ مِائَةَ رَحْمَةٍ ، فَوَضَعَ وَاحِدَةً بَيْنَ الْخَلْقِ فَيَنْتَرِحُمُونَ بِهَا ، وَعِنْدَ اللَّهِ تِسْعَةٌ وَتِسْعُونَ رَحْمَةً

Hadith 40:

Documentation: Imam Ahmad in Musnad

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "If the believer²⁸⁶ were to know how much punishment Allah has in store, no one would have the slightest hope to obtain paradise.

And if the unbeliever were to know how much mercy Allah has in store, no one would ever despair from entering paradise. Allah Almighty created a hundred mercies, and He placed²⁸⁷ only one among creatures, and through that they grant each other mercy and Allah has with himself ninety nine mercies."²⁸⁸

إخفاء التشكيل

الْخَاتِمَةُ وَلَنُخْتِمَ هَذِهِ الْأَرْبَعِينَ بِمَا قَرَأْتَهُ عَلَى أَبِي الْبَقَاءِ مُحَمَّدِ بْنِ الْعِمَادِ الْعَمَدِيِّ ، عَنِ أَبِي الْوَفَاءِ إِبرَاهِيمَ بْنِ مُحَمَّدِ الْحَلَبِيِّ ، أَخْبَرَنَا الشَّمْسُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ أَبِي رَبَاحٍ ، قَالَ شَيْخُنَا : ..

عَالِيًا أُمُّ الْحَسَنِ فَاطِمَةُ بِنْتُ خَلِيلِ الْكِنَانِيَّةِ ، عَنِ أَبِي الْفَتْحِ مُحَمَّدِ بْنِ مُحَمَّدِ الْمَيْدُونِيِّ 289 ، قَالَ : الْأُولَى سَمَاعًا ، وَالثَّانِيَةَ إِذَا 290 ، أَخْبَرَنَا النَّجِيبُ الْحَرَّانِيُّ ، أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ مَوْهَبِ الْحَضْرِيِّ .

..

إِلَى لِقَاءِ الْخَضِرِ عَلَيْهِ السَّلَامُ ، لِأَنَّهُ كَانَ يَذْكُرُ أَنَّهُ لَقِيَهُ مَرَارًا

²⁸⁵ Abdul Rahman Ibn Mahdi.

²⁸⁶ Here believer means Muslim in contradistinction with unbeliever.

²⁸⁷ Or placed down.

²⁸⁸ It is a hadith that emphasizes hope over punishment. The verses of punishment in Quran never come except there is a verse on mercy next to it and vice versa. That is the balance between the two which makes for perfect belief and correct doctrine, but if one of the two were to be given preference, it would be mercy, such as this hadith collection shows and the fact that every Surah except one begins with the repetitive mention of Allah the Most Merciful, the All Merciful.

²⁸⁹ Al Mayduni: Sheikh of Zain Ud Deen Al Iraqi and grand sheikh of Ibn Hajar Al Asqalani.

²⁹⁰ This chain proceeds through two female narrators, first one said, 'I heard this'; the second one said, 'I narrate this through Ijza.'

رقم الحديث: 41

(حديث قدسي) أَخْبَرَنَا أَبُو بَكْرِ الْبَزَّازُ²⁹¹ ، أَخْبَرَنَا الْحُسَيْنُ بْنُ الْمُهْتَدِي بالله ، أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ سَلَمٍ ، أَخْبَرَنَا أَبُو عَمْرٍو الدَّقَاقُ ، حَدَّثَنَا سُلَيْمَانُ²⁹² ، عَنْ مُحَمَّدِ بْنِ الْمُكْدِرِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، قَالَ : خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : " خَرَجَ مِنْ عِنْدِي خَلِيلِي جَبْرِيلُ أَنْفًا ، وَقَالَ : يَا مُحَمَّدُ ، وَالَّذِي بَعَثَنِي بِالْحَقِّ ، إِنَّ اللَّهَ عَبْدًا مِنْ عِبَادِهِ ، عَبْدُ اللَّهِ خَمْسَ مِائَةِ سَنَةٍ ، عَلَى رَأْسِ جَبَلٍ عَرْضُهُ وَطُولُهُ ثَلَاثُونَ ذِرَاعًا فِي ثَلَاثِينَ ذِرَاعًا ، وَالْبَحْرُ مُحِيطٌ بِهِ أَرْبَعَةَ أَلْفِ فَرَسَخٍ مِنْ كُلِّ نَاجِيَةٍ ، وَأَخْرَجَ اللَّهُ لَهُ عَيْنًا عَذْبَةً بَعْرُضِ الْإِصْبَعِ تَبِيضُ بَمَاءِ عَذْبٍ ، فَيَسْتَنْقِعُ فِي أَسْفَلِ الْجَبَلِ ، وَشَجَرَةٌ رُمانٌ تُخْرَجُ لَهُ فِي كُلِّ يَوْمٍ رُمانَةٌ فَتَغْدِيهِ يَوْمَهُ ، فَإِذَا أَمْسَى نَزَلَ فَأَصَابَ مِنَ الْوَضوءِ ، وَأَخَذَ تِلْكَ الرُّمانَةَ فَأَكَلَهَا ، ثُمَّ قَامَ لِصَلَاتِهِ ، فَسَأَلَ رَبَّهُ عِنْدَ حُضُورِ الْأَجَلِ أَنْ يَبْيُضَهُ سَاجِدًا وَأَنْ لَا يَجْعَلَ لِلْأَرْضِ وَلَا لِشَيْءٍ يُفْسِدُهُ عَلَيْهِ سَبِيلًا ، حَتَّى يَبْعَثَهُ وَهُوَ سَاجِدٌ ، فَفَعَلَ ، فَتَحَنُّ نَمْرُ إِذَا هَبَطْنَا وَإِذَا عَرَجْنَا ، فَتَجِدُ فِي الْعِلْمِ أَنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ ، فَيُوقَفُ بَيْنَ يَدَيْ اللَّهِ ، يَقُولُ لَهُ الرَّبُّ : ادْخُلُوا عِنْدِي الْجَنَّةَ بِرَحْمَتِي ، يَقُولُ : يَا رَبِّ ، بَلْ بَعَمَلِي ! ، يَقُولُ اللَّهُ : ادْخُلُوا عِنْدِي الْجَنَّةَ بِرَحْمَتِي ، يَقُولُ : بَلْ بَعَمَلِي ! ، يَقُولُ اللَّهُ لِلْمَلَائِكَةِ : قَابِسُوا عِنْدِي بِعَمَلِي عَلَيْهِ وَبَعَمَلِي ، فَتُوجَدُ نِعْمَةُ الْبَصَرِ قَدْ أَحَاطَتْ بِعِبَادَةِ خَمْسَ مِائَةِ سَنَةٍ ، وَبَقِيَتْ نِعْمَةُ الْجَسَدِ فَضْلًا عَلَيْهِ ، يَقُولُ : ادْخُلُوا عِنْدِي النَّارَ ، قَالَ : فَيُجْرَى إِلَى النَّارِ ، فَيُنَادِي : يَا رَبِّ بِرَحْمَتِكَ ادْخُلْنِي الْجَنَّةَ ، يَقُولُ : رُدُّوا عِنْدِي ، فَيُوقَفُ بَيْنَ يَدَيْهِ ، يَقُولُ : يَا عِبْدِي ، مَنْ خَلَقَكَ وَلَمْ تَكُ شَيْئًا ؟ ، يَقُولُ : أَنْتَ يَا رَبِّ ، يَقُولُ : فَإِنَّ ذَلِكَ مِنْ قَبْلِكَ أَمْ بِرَحْمَتِي ؟ ، يَقُولُ : بَلْ بِرَحْمَتِكَ ، يَقُولُ : مَنْ قَرَأَكَ لِعِبَادَةِ خَمْسَ مِائَةِ عَامٍ ؟ ، يَقُولُ : أَنْتَ يَا رَبِّ ، يَقُولُ : مَنْ أَنْزَلَكَ فِي جَبَلٍ وَسَطِ اللَّجَّةِ ، وَأَخْرَجَ لَكَ الْمَاءَ الْعَذْبَ مِنَ الْمَاءِ الْمَالِحِ ، وَأَخْرَجَ لَكَ كُلَّ يَوْمٍ رُمانَةً ، وَإِنَّمَا تُخْرَجُ مَرَّةً فِي السَّنَةِ ، وَسَأَلْتَنِي أَنْ أَفِيضَكَ سَاجِدًا ، فَفَعَلْتُ ذَلِكَ بِكَ ؟ ، يَقُولُ : أَنْتَ يَا رَبِّ ، قَالَ : فَذَلِكَ بِرَحْمَتِي ، وَبِرَحْمَتِي ادْخُلْكَ الْجَنَّةَ ، ادْخُلُوا عِنْدِي الْجَنَّةَ بِرَحْمَتِي ، فَنِعْمَ الْعَبْدُ كُنْتَ أَنْتَ يَا عِبْدِي ، فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ ، وَقَالَ " جَبْرِيلُ : إِنَّمَا الْأَشْيَاءُ بِرَحْمَةِ اللَّهِ يَا مُحَمَّدُ

سُلَيْمَانُ بْنُ هَرَمٍ مَجْهُولٌ ، قَالَ الْعُقَيْلِيُّ : وَقَالَ أَبُو الْفَتْحِ الْأَزْدِيُّ : مُنْكَرُ الْحَدِيثِ ، وَذَكَرَ كُلُّ مِثْمَهَا حَدِيثَهُ نَقْلًا ، عَنْ مُحَمَّدِ بْنِ الْمُكْدِرِ بِطَوِيلِهِ .

The Conclusion: Let us conclude this collection with something I read with Abi Al Baqaa Muhammad Ibn Al Imad Al Am'di from Abi Wafa Ibrahim Ibn Muhammad Al Halabi...[Blank...] from [up to]...Sayyidina Khidr²⁹³...

Hadith 41:

Documentation: Hakim in Mustadrak, Mundiri mentioned it in Targheeb wal Tarheeb
Name of Companion Transmitter: Jabir Ibn Abdillah

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came out and said, "My intimate friend, Gibril, has just left me now and he said to me, 'O Mohammad, I swear by the one who sends me with truth, there is a servant that Allah created among his servants, he worshipped Allah for five hundred years on top of a mountain that is thirty cubits²⁹⁴ tall and thirty arm spans wide²⁹⁵ and around that mountain there is a sea surrounding it for four thousand parasangs²⁹⁶ and Allah Most High brought out for him a sweet spring, as thick as the finger, pulsating with sweet water, and that water

²⁹¹ Al Bazzar: Compiler of Musnad Al Bazzar.

²⁹² See Ibn Tulun's comment at the end of the text and related footnote. 'Sulayman Ibn Haram is unknown...'

²⁹³ The narrator used to say he met Al Khidr many times.

²⁹⁴ Or arm spans.

²⁹⁵ Could be that the person himself was of that height and width.

²⁹⁶ Farsakh

gathers up at the bottom of the mountain.²⁹⁷ And there is a pomegranate tree that brings out for him a pomegranate everyday that suffices him for that day. And in the evening he goes down and uses as much water as he needs for his ablution and takes the pomegranate and eats it and then stands in prayer.

And at the time of his death he asked Allah that Allah seizes back his soul as he is prostrating and that Allah make his flesh incorruptible after death until the moment of resurrection to leave him in prostration without any change²⁹⁸ and Allah gave him that. And we²⁹⁹ would pass by him whenever we alighted on the earth and whenever we ascended from the earth and we found in the knowledge³⁰⁰ that he will be resurrected on the day of resurrection and he will be made to stand in front of Allah. And the Lord will say to him, 'Make my servant enter paradise through My Mercy'. But he will say, 'But rather O My Lord through my deeds'. And Allah will say 'Make my servant enter paradise through My Mercy'. And he will say, 'But rather [O My Lord] through my deeds.'

At that time Allah will say to His angels, 'Make a comparison [or analogy] for my servant between my favour to him and his good deeds'. And it was found that the favour of eyesight had encompassed³⁰¹ the worship of five hundred years³⁰² and the balance of the blessing of body remained. And Allah then said, 'Put my servant into hellfire'. And he will be dragged to hellfire. And he will call out, 'Oh my Lord, with your mercy bring me into paradise.'³⁰³

Allah said, 'Bring my servant back', and he will be placed between His hands.

Then He [Allah] will say, 'O my servant, who created you when you were nothing?'

He will say, 'You My Lord'

He will say, 'Did you do this yourself³⁰⁴ or through My Mercy?'

He will say, 'O rather through Your Mercy'.

He will say, 'Who gave you strength for worshipping for five hundred years?'

He will say, 'You My Lord'.

He will say, 'Who put you in an abode [or dwelling] in a mountain in the middle of the [tremendous] sea³⁰⁵ and brought out for you sweet water and separated for you salt water, and brought out for you everyday a pomegranate, whereas it comes out only once a year. And you asked me to take your soul back as you were prostrating and I did that for you.'

²⁹⁷ Spring or creek.

²⁹⁸ i.e., change that would decay his body.

²⁹⁹ The angles.

³⁰⁰ i.e., either preserved tablet or in revealed books that are unidentified.

³⁰¹ i.e., measured more.

³⁰² In another wording that Sheikh Gibril Haddad heard, one of the two eyes was taken and put in the balance against the favour of Allah and the favour of Allah weighted more.

³⁰³ In this instance now, 'with your mercy...' comes first. The sequence of words reflect the state of the character and the teaching for the reader.

³⁰⁴ i.e., creating yourself.

³⁰⁵ اللَّجَّة (Lujja): depth of the sea, gulf, abyss, chasm, depth. Hans Weir p858.

He will say, 'You did all that My Lord'

He will say, 'So all this then is through My Mercy³⁰⁶ and with My Mercy I will enter you into my paradise. Bring my servant into paradise by My Mercy. What a wonderful servant you were, O My servant.'³⁰⁷ Allah then brought him into paradise. And Gibril said, 'All matters are only through the mercy of my Allah, O Mohammad'"³⁰⁸

[Ibn Tulun says] Sulayman Ibn Haram is unknown. Uqayli said Abu Fath Al Az'di said that this narrator is disclaimed.³⁰⁹ Mohammad Ibn Munqadir narrates it.³¹⁰

³⁰⁶ Allah is saying that even your deeds are from my mercy. In reality the true nature of your deeds is that they are from the mercy of Allah. There is not a distinction between mercy and deeds.

³⁰⁷ Notice the gentle and tender wording expressed here in the invitation to paradise, even after the rebuke and fear that servant went through at the time of his judgement.

³⁰⁸ The final word, is all about the mercy of Allah.

³⁰⁹ Uqayli and Abu Fath are two of the harsh critics of narrators.

³¹⁰ Mohammad Ibn Munqadir is a prestigious narrator; nevertheless the presence of a disclaimed narrator in the chain makes the entire chain disclaimed and yet it is mentioned by Hakim in Mustadrak, and Imam Mundiri mentioned it in Targheeb wal Tarheeb. Imam Mundiri was the Hafidh of Egypt. Sheikh Nur Ud Deen Itr placed Targheeb wal Tarheeb on same level as Riyadh Al Saliheen [of Imam Nawawi which is widely accepted] as authentic, i.e., if it was preserved by such an authority like Imam Mundiri, no matter how weak, that is sufficient proof for us. These are paradigmatic books of hadith and if scholars of such high caliber preserved them in their books, then we should use them. This might not convince some people but perhaps it might convince them that Ibn Qayyim, kept this hadith and defended it in one of his books.

This hadith cannot be defended from the viewpoint of chain of narrators, but it has to be defended from the viewpoint of the content. This is similar in approach to how Mulla Ali Qari does in his book on forgeries, where he would say, 'This is a forgery from the viewpoint of transmission, but from the viewpoint of the Quran and Sunnah, it is confirmed', and this is likely how Ibn Qayyim reasoned. This is likely why Ibn Tulun preserved this hadith even though it is a weak narration. He placed it outside of the 40 hadith, in the conclusion, but nevertheless he gave it a prominent place by ending his book with it. And Allah knows best.