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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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 Salihiyah 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 Salihiyah 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 Salihiyah.

Salihiyah is a historical area for scholars, among them the Maqadisah, who came from Bait Al Maqdas in Jeruselam, 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:

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. 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 it at every moment.

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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


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)
Sheikh Gibril Haddad said, Qadi Al Syed Mohammad Murshid Ibn Abu Al Khair Abidin\(^6\) 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 Abidin\(^7\), Said Syed Abu Al Khair said, my father Abdul Ghani Abidin narrated to me, as did Allama Sheikh Jalaluldeen Yusuf Al Magribi \(^8\), from Sheikh Abul Muhasin Mohammad Ibn Khair Al Qaruq’ji\(^9\), The first one said from Imam Mohammamd 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’thariAl 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 Iraqi...\(^12\)

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

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\(^6\) 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 Salihiiyah 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 Tasawwuf, Hadith and Hadith transmission.

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

\(^11\) 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.
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 (صلى الله عليه وسلم) 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.”

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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 Dimasqui 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 Iraq who’s name is Sheikh Abdul Raheem Ibn Hussain. Usually Ibn Iraq refers to the son of Sheikh Ibn Iraq. But Abu Fadi is the father, usually known as Al Iraqi.

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; Ya’ham’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.
Hadith 2:

Documentation: Bukhari, Muslim, Imam Ahmad, Ibn Abi Dunya
Name of Companion Transmitter: Abu Hurayra

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

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 Akbarana 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 commandars who fought alongside Kahlid Ibn Walid. Kahlid 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’nan).
Hadith 3:

Documentation: Bukhari

Name of Companion Transmitter: Jarir Ibn Abdillah

The Messenger of Allah (ﷺ) said, “Whoever does not give mercy, will not be given mercy.”

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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, Abu Abdillah Mohammad Ibn Ismail Al Bukhari Al Joe’fi Al Hafidh. His father’s name is Ibn Mughira Bardizbah.

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.
Hadith 4:
Documentation: Bukhari
Name of Companion Transmitter: Numan Ibn Bashir

The Messenger of Allah (صلى الله عليه وسلم) said, "You can see the believers in their mutual 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
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 (صلى الله عليه وسلم). Lo behold, there was a woman among those captives whose breasts were filled with milk and she was running 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 (صلى الله عليه وسلم) said, “Do you think this woman will throw her child in the Fire.” We said, “No, as long as she can prevent it.” Then he (صلى الله عليه وسلم) said, “I assuredly swear that Allah is more merciful toward His servants than that woman with her son.”

Ibn Mibrad, from hadith No. 1.

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 Salihiyah.

Al Hajjar, mentioned previously.

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

Imam Bukhari.

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.

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.

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.

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

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!
Hadith 6:

Documentation: Muslim
Name of Companion Transmitter: Salman Al Farsi

The Messenger of Allah ( صلى الله عليه وسلم ) said, “Truly Allah created, on the day that he created the heavens and the earth,61 truly he created on that day a hundred mercies, every mercy filled up all that is between the heaven 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.
Hadith 7:

Documentation: Muslim
Name of Companion Transmitter: Salman Al Farsi

The Messenger of Allah (صلى الله عليه وسلم) said, "Truly Allah possesses a hundred mercies 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."
Hadith 8:


Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (ﷺ) 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 point that Iblís (Satan), will reel up in the hope that some of it will reach him.”

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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 Kitabul 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, Hudyafa 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 Hudyafa Ibn Yaman, Abu
One of the scholars says, “And it [the mercy of Allah] will not reach Iblís, 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).”\textsuperscript{73}

\textsuperscript{73} It aligns with the hadith of the Prophet (ﺹلى الله عليه وسلم), “If you do not give mercy, you will not be granted mercy..."
Hadith 9:

Documentation: Muslim
Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (ﷺ) 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 (ﷺ) will have out of that on the day of resurrection a full half just as they are the half of the people of paradise." And the community of Sayyiduna Muhammad (ﷺ) are the most merciful of all communities in the world, that is why our prophet (ﷺ) 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 (ﷺ)."

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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 (ﷺ) being half of the people of paradise.
Hadith 10:
Documentation: Muslim
Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (ﷺ) 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 Yahya; One of the major students of Imam Shafi’i and one of the narrators of Imam Shafi’i’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-Shafi’i 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.
Hadith 11:

Documentation: Muslim
Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (ﷺ) said, “When Allah created creation, He wrote in His writ 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 supplants my wrath’, and that is with Him above the Throne.”

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83 This is Abul Husain Abd Al Ghafir Al Farisi, famous epitomizer of the history of Al Hakim Al Nisaburi. The بُنَ 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.
Hadith 12:

Documentation: Tirmidhi
Name of Companion Transmitter: Abu Hurayra

Abu Hurayra\textsuperscript{87}, said: “I heard Abu Al Qasim (صلاة الله عليه وسلم), the truthful, the one who is well confirmed, the one who lives in this room [or the owner of this room]\textsuperscript{98}, (صلاة الله عليه وسلم), said, “Mercy is not snatched away except from a wretch.”\textsuperscript{99}

\textsuperscript{89} Abu Hafs Ibn Amilah: Great Musnid and Hafiz of hadith and master.

\textsuperscript{90} Al Fhakr Ibn Bukhari: Great Musnid of Syria, from Salihiyah. Hanbali. Gathered all the chains of hadith transmitters of his time. He has a compilation of his chains of transmission which is published.

\textsuperscript{91} Persian name. Ibn Tabarzad: Great hadith scholar.

\textsuperscript{92} Duma, suburb of Damascus. Most of the Hanbalis in Damascus still reside there.

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

\textsuperscript{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.

\textsuperscript{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 BIdayah 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.

\textsuperscript{96} The student saying to his teacher, “Shall I say, you narrated to me (haddathani), 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 hadathaní (when the teacher is reading and one hears it from their lips)

\textsuperscript{97} Taught in the mosque of the Prophet (صلى الله عليه وسلم), 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.

\textsuperscript{98} The one who’s grave is in this room, pointing to his (صلاة الله عليه وسلم) grave. In other hadith Abu Hurayra uses the words, my beloved, my intimate friend, to refer to the Prophet.

\textsuperscript{99} شقيق 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
Hadith 13:

Documentation: Ibn Shaybah, Sa‘rah, Abi Dawud

Name of Companion Transmitter: Abdullah Ibn Umar

The Messenger of Allah (ﷺ) said, "Whoever does not give mercy to our small ones, and does not acknowledge the right of our seniors is not from us."
Hadith 14:

Documentation: Ibn Majah
Name of Companion Transmitter: Anas bin Malik

The Messenger of Allah (ﷺ) said, “Truly this community is a community on which mercy has been lavished. Its punishment is in/by its own hands. 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."

One of the scholars said, “Whoever does not have mercy, it is feared that they are not from the community of the Prophet (ﷺ).”

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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’lui.) 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 (ummatun marhúmah) One of the attributes and names of the community of the Prophet ( plais الله عليه وسلم), 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 ( plais الله عليه وسلم) and of things to come in the hereafter. The whole matter rests on mercy.
Hadith 15:

Documentation: Ibn Majah
Name of Companion Transmitter: Abdullah Ibn Umar

Ibn Umar said, "We were with the Holy Prophet (صلى الله عليه وسلم), on one of his expeditions, when he (صلى الله عليه وسلم) passed by a group of people and he (صلى الله عليه وسلم) said, 'Who are you all?' They said, 'We are Muslims.'" 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 (صلى الله عليه وسلم) and said: 'Are you the Messenger of Allah?' He said, 'Yes.' 'By my father and mother for you, is not Allah the Most Merciful of those who show mercy?' He said, 'Yes!' 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 (صلى الله عليه وسلم) (stayed weeping for a long time. Then he (صلى الله عليه وسلم) 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, the one who rebels against Allah and refuses adamantly to say that there is no God but Allah.'"

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 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 Ila 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.
Hadith 16:

Documentation: Tirmidhi
Name of Companion Transmitter: Abdullah Ibn Amr Ibn Al Aas

The Messenger of Allah (ṣallā l-lihi waṣallam) said, "He is not one of us who does not show mercy to our little ones and acknowledges the honour of our elders."

Ibn Abbas said, The Messenger of Allah (ṣallā l-lihi waṣallam) said, "He is not one of us who does not show mercy to our little ones and who does not treat with dignity our elders, and commands goodness and forbids what is reprehensible."

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

119 Umm Abdullah Bint Sara‘ihi is Aisha Bint Ibrahim Al Saraihiyah, the main teacher of Ibn Zuraq. 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 (ṣallā l-lihi waṣallam) 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.
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
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 (ﷺ) said, “Whoever does not show mercy to people, Allah will not show mercy to him.”

[Ibn Tulun said], “And whoever on whom Allah does not show mercy is in the fire.”

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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 (ﷺ), 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 Idrāaj: interpolated/inserted statement mistakenly into Prophetic text. Could be that it is not from Ibn Tulun and from one of the narrators.
Hadith 18:

Documentation: This is a Forged hadith

Name of Companion Transmitter: Anas bin Malik

The Messenger of Allah (ﷺ) said, “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

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133 This expression (Ibn Al Imam Al Shafi‘i) is very misleading. He is known as Abul Fadl Mohammad ibn Al Imam Al Safadi (Palestine) Al Dimaqsi and he was Shafi (i.e., this is not Abu Abdullah Imam Al Shafi‘i). d880H. He has a book on Aqidah, Tuhfat Al Ibad Bi Ma Yajibu Alayhim fil Aetiqad. 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 Awliayah of Abu Nuaym with the same chain.
Beneficent, the Most Merciful. 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 shade. 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 mercy. O Musa, just as you judge others, so you shall be judged. 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 valleys, and in every situation. They tie their waists and they purify their extremities. They fast in the day and they are as monks at night. I accept from them little. And I make them enter the garden of paradise with [the mere] witnessing of There is no God but Allah.’ 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.’

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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 (rūh 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.
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 (ﷺ):

"Teach me a prayer by which I will supplicate in my prayer." He (ﷺ) said, "Say, O Allah, I have wronged myself greatly and none forgives sins except You, so forgive me with a special forgiveness from You, and grant me mercy, truly you are the Most Forgiving, the Most Merciful."

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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.
Hadith 20:

Documentation: Ahmad Ibn Hanbal, Musnad of Abd Ibn Humaid\textsuperscript{152}, Mujam of Al Tabarani.

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

that he saw the Messenger of Allah ( صلى الله عليه وسلم ) on the pulpit saying, "Show mercy and you will be shown mercy. Forgive and you will be forgiven. Woe to the funnels of speech.\textsuperscript{153} Woe to the obstinate who insists obstinately on what they did and they know [what they did]!\textsuperscript{154}"

\textsuperscript{152} Very prestigious Musnad.

\textsuperscript{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.

\textsuperscript{154} They do not want to show mercy, they do not want to forgive and they know it. They should not create division.
Hadith 21:

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

Name of Companion Transmitter: Abu Darda

The Messenger of Allah (ﷺ) 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 supplication, then I will suffice the whole affair of your kings [for you].”
Hadith 22:

Documentation:
Name of Companion Transmitter: Abu Hurayra

Al Aqr`u ibn Hábis (Al Tamimi) went in to the Messenger of Allah ( صلى الله عليه وسلم) and he saw him kissing either Al-Hassan or Al Hussain [Ibn Ali Ibn Abi Talib]١٦٥, so he [Al Aqr`u] said: “You are kissing him? I have ten sons and I have never kissed a single one of them.”١٦٦ The Prophet ( صلى الله عليه وسلم) said, “The one who does not give mercy will not be given mercy.”١٦٧ ١٦٨

١٦٣ Ba`ja’di is probably a typo in the text. Abu Bark Ibn Muhibb is narrating from 4 or 5 sources.
١٦٤ From here on the chain moves from Syria to Iraq.
١٦٥ Similar wording to hadith No. 2, from where we know that it was Al Hassan.
١٦٦ 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.
١٦٧ This is perhaps a way of the Prophet ( صلى الله عليه وسلم) saying to Aqra that perhaps your father never kissed you.
١٦٨ 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’nan). 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.
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 (ﷺ) 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 happen”¹⁷⁶ O Messenger of Allah (ﷺ), ‘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 Salihiiyah 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.
Hadith 24:

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

Name of Companion Transmitter: Ibn Abbas

The Messenger of Allah (صلی الله علیه وسلم) 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 you, 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 evildoers and their young men are reprobate (resourceful in evil ways) and their 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 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.


181 This is probably Muhammad Ibn Mu’awiyah Ibn Aa’yun Al Naysaburi who is a 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’aat Al Kobra. Imam Suyuti was not 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 nonviolent\textsuperscript{187} among them is a pervert and the one who actually commands to good among them is suspect.\textsuperscript{188} The believer among them is [ignored as] insignificant\textsuperscript{189} and the transgressor among them is highly honoured\textsuperscript{190} 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 power\textsuperscript{191} over them to the most evil among them, and the best\textsuperscript{192} among them will supplicate [Allah] but their supplication will not be answered.\textsuperscript{193}

\begin{itemize}
\item\textsuperscript{187} Halim (from Hlm) is a good word in Arabic to translate non-violent.
\item\textsuperscript{188} i.e., they consider him a traitor, is suspected by them.
\item\textsuperscript{189} Lit. made weak, i.e., of no consequence.
\item\textsuperscript{190} Sharaf originally means to be on a height; Shurufat are balconies.
\item\textsuperscript{191} i.e., Authority.
\item\textsuperscript{192} i.e. best morally, spiritually, religiously.
\item\textsuperscript{193} Every line here seems to be describing our state of affairs.
\end{itemize}
Hadith 25:

Documentation:
Name of Companion Transmitter: Abu Saad al Khudri

The Messenger of Allah (ﷺ) 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.”
Hadith 26:

Documentation: Ibn Rajab in Jamia al Uloom wal Hikam

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (ﷺ) 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.

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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 ( صلى الله عليه وسلم) (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 ( صلى الله عليه وسلم) but it is 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.
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 ﷺ 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 ﷺ replied, “And [even] the sheep! 209 if you grant it mercy, then may Allah, His Majesty be exalted, give you mercy!”210

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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.
Hadith 28:

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

Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (ﷺ) 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.’”

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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 حـ 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.
Hadith 29:

Documentation:

The Messenger of Allah (ﷺ) said, “The storyteller is just waiting for the [Divine] curse and the listener is waiting for [Divine] mercy. The trader is waiting for [Divine] sustenance and the hoarder 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.”

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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 Zawiyah.

220 Zaynab Bint Kamal, one of the famous scholars of hadith from the Salihiyah 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.
"Whoever has a need for which they need to ask Allah, may His Majesty be exalted, let themfast 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 early 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 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, 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.

Documentation:
Name of Companion Transmitter: Abdullah Ibn Amr Al Aas

Hadith 30:

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 ( صلى الله عليه وسلم ), 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 ( صلى الله عليه وسلم ), 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 ( صلى الله عليه وسلم ) and then we ask for our need.
is will be answered for him, if Allah wills.\textsuperscript{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.

\textsuperscript{231} Supplication (Dua) can be in ones own words, as was the practice of many Companions of the Prophet ( صلى الله عليه وسلم).

\textsuperscript{232} Either from the Sahaba’s experience or, if a hadith, from the Prophet ( صلى الله عليه وسلم).
Hadith 31:

Documentation: Sunnan of Ibn Majah and Tirmidhi

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.' 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 (صلى الله عليه وسلم) to visit him in his sickness.' Ali Said, 'Truly, my anger against you does not prevent me from narrating to you what I heard from the Messenger of Allah (صلى الله عليه وسلم) concerning the visit to the sick. He (صلى الله عليه وسلم) said, 'When one of your men visits his brother, when the latter is sick, from his first step, he is immersed into mercy and to the point that once he sits next to him, mercy submerges him.'"

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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'liadi can be pronounced as Makh'liidi or Mu'kha'liadi.

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 يُولِجَكَ 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 (صلى الله عليه وسلم) himself.

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

239 We are not privy to what when on of frictions between the blessed companions of the Prophet (صلى الله عليه وسلم). From our point of view we don't make a distinction between Sayyidina 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 is 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 (صلى الله عليه وسلم) 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.
Hadith 32:

Documentation:

Name of Companion Transmitter: Hassan Al Basri

The Prophet of Allah (ﷺ) said, “May Allah grant mercy to someone who eases the position of someone who is in financial straits” 242, or He (ﷺ) said 243 “…whoever give leeway 244 to someone who is in financial need and erases from him [his debt].”

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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 (ﷺ). 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 the Sayyid (leader/foremost) of the Tabieen. They may not have been familiar with the hadith of the Prophet (ﷺ) 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 ijtihad (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 Usr 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.
Hadith 33:

Documentation: Al Bayhaqi in Su’ab al Iman
Name of Companion Transmitter: Hassan Al Basri

The Messenger of Allah (ﷺ) said, "May Allah grant mercy to a servant of his who spoke and gained or keeps quiet and stays safe."
Hadith 34:

Documentation: Imam Tirmidhi in his Sunnan
Name of Companion Transmitter: Ibn Abbas

Ibn Abbas said, “The Messenger of Allah (ﷺ) 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 console me and guide me.251 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 (ﷺ) 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’gfirli’ (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.
Hadith 35:

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 ( صلى الله عليه وسلم) (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

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254 Shorter chain, either someone missing or earlier chain was too long.
255 Rashid Ibn Saad Al Migraii: One of the rightious 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 ( صلى الله عليه وسلم). Ibn Abi Dunya has many monographs of hadith on different topics.
257 In a hadith the Prophet ( صلى الله عليه وسلم) said to, “Recite Yasin over your dying person (Iqra’u Yasin al maw’ta’kum)” 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.
258 i.e. the suffering is not easy, might be struggling and hard to see on their deathbed
259 The paradigm being the Prophet ( صلى الله عليه وسلم), 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.
260 - To plunge in it.
261 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.
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 (صلى الله عليه وسلم) 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 helpless 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.
Hadith 37:

Documentation:
Name of Companion Transmitter: Ibn Abbas

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

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

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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 tafsir (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.
Hadith 38:

Documentation: Bukhari
Name of Companion Transmitter: Abu Hurayra, Anas Ibn Malik

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

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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’. 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 restrain 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.
Hadith 39:

Documentation: Bukhari in his Saheeh
Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (ﷺ) said, “It will not save [will be of no avail] anyone of you what he/she does.” It was said, “Not even you O Messenger of Allah (ﷺ)”. “Not even me, except if Allah envelopes me with His mercy. Therefore, do your best [and strive in goodness], go early and come back late and part of the night and adopt a moderate course, adopt a moderate course, and your will reach your goal.”

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 ( صلى الله عليه وسلم) 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 quality.
283 Apply yourself economically and pace yourself. Qasd in Aravic 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.
Hadith 40:

Documentation: Imam Ahmad in Musnad
Name of Companion Transmitter: Abu Hurayra

The Messenger of Allah (ﷺ) said, “If the believer 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 placed only one among creatures, and through that they grant each other mercy and Allah has with himself ninety nine mercies.”

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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 Ijaza.’
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 Khidr.

Hadith 41:

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

The Messenger of Allah (صلى الله عليه وسلم) 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 cubits tall and thirty arm spans wide and around that mountain there is a sea surrounding it for four thousand parasangs 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: Complier 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. 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 change and Allah gave him that. And we would pass by him whenever we alighted on the earth and whenever we ascended from the earth and we found in the knowledge 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 encompassed the worship of five hundred years 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.’

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 yourself 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 sea 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.’

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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 ***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 Mercy 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.’ Allah then brought him into paradise. And Gibril said, ‘All matters are only through the mercy of my Allah, O Mohammad’

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

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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 Salihene [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.