

Abu Hurayrah narrated that: heard Allah's Messenger (peace be upon him) as saying:

1

Allah created mercy in one hundred parts

2

and He retained with Him ninety-nine parts, and He has sent down upon the earth one part,

3

and it is because of this one part that there is mutual love among the creation so much so that the animal lifts up its hoof from its young one, fearing that it might harm it.<sup>(1)</sup>

1 Related by al-Bukhari, 6000; Muslim (2752).

#### From the Qur'an

﴿When those who believe in Our revelations come to you, say, "Peace be upon you, your Lord has taken upon Himself mercy. Whoever among you does evil in ignorance, then repents afterward and reforms—He is Forgiving and Merciful.﴾ (6: 54)

﴿Allah's mercy is close to the good doers.﴾ (7:56)

﴿My mercy encompasses everything. I will specify it for those who act righteously and practice regular charity, and those who believe in Our communications.﴾ (7: 156)

#### The Narrator

Abu Hurayrah whose name according to the best reports was 'Abd al-Rahmān ibn Ṣakhr belonged to the Daws tribe, a branch of the Azd from Yemen. He embraced Islam in Year 7 AH, when the Battle of Khaybar took place. He always remained close to the Prophet and was keen to learn. He memorized numerous hadiths and was the leading narrator of hadiths among the Prophet's companions. He was appointed Governor of Bahrain during the reign of 'Umar ibn al-Khaṭṭāb, but he then relinquished his post and lived in Madinah until he died in Year 58 AH, 678 CE.

#### Summary

The Prophet, peace be upon him, mentioned the mercy of Allah Almighty, which encompasses all of His creation. He revealed a small portion of it, one part out of a hundred, to the earth. It is through this mercy that people show compassion and love towards one another, and it is through this mercy that animals and creatures coexist.



# Message and Meaning

1

The Prophet, peace be upon him, informs us that Allah Almighty has divided mercy into one hundred parts. This is an approximation by the Prophet, peace be upon him, to convey the meaning, and Allah knows best about its nature. However, the intended meaning is that there are numerous mercies that Allah has designated for His servants. The purpose is to emphasize that what we possess of mercy is limited, while what He possesses, glorified be He, is abundant.

2

Then, the Prophet, peace be upon him, further explained that ninety-nine percent of these mercies will be in the Hereafter for His servants. All that we witness in this world as manifestations of mercy, such as a mother's mercy towards her child and the compassion and forgiveness among people regarding their rights, and even the mercy shown to animals, whether we know about it or not, is only a part of that mercy which Allah has sent down. If what we see on earth of mercy is just one part out of one hundred, then how about the rest of the parts that Allah has prepared for His servants in the Hereafter? They are stored and reserved by Allah Almighty until the Day of Judgment. People will receive multiplied mercy that exceeds what they experienced in this world. Allah, glorified be He, will forgive them and make it easy for them to forgive one another.

3

Then, the Prophet, peace be upon him, gave an example of the mercy that Allah has bestowed upon His servants. It is the mercy among animals and creatures, where they show compassion towards one another. The lion does not eat its cubs, and even the female horse, with her speed and agility, lifts her leg to avoid harming her offspring. This is a small example among many examples of this one part of mercy, and through it, the vastness of Allah's mercy becomes evident.



# Implementation



The mercy of Allah is vast, but He has a special and greater mercy for those who fear Him and believe. Therefore, whoever desires to receive the abundant reward of Allah's mercy should hasten to enter the path of the righteous servants of Allah, by upholding His boundaries, following His commands, and refraining from what He has forbidden.



If animals and creatures, who have not been given intellect and wisdom, show compassion towards one another, then what about those who have removed mercy from their hearts? Whoever does not show mercy will not receive mercy.



Whenever you see Allah testing you or testing His servant with a calamity, know that it is a result of great wisdom. Otherwise, Allah, glorified be He, is not lacking in mercy. And whenever you see Him cursing or condemning someone to eternal fire, know that they deserve it.



Do not let your heart be constricted by the hardships that befall you, for how vast is the mercy of Allah, and how close is its attainment for His weak servants who seek it from Him and have good expectations of Him.



Our Lord is merciful, He sends from His mercy what sustains our lives, and He reserves from it that we will need on a day when there will be no currency. Retribution is through good deeds and bad deeds, and the bankrupt is the one who exhausts their good deeds and increases their bad deeds. Then, Allah makes some of His mercy the angels' supplication for us, seeking mercy, forgiveness, elevation in ranks, and the greatest part of it is when He forgives our sins and pardons us, overlooking our shortcomings in worship and obedience to His commands. Indeed, whoever neglects to show gratitude and repentance to Him after that is a deluded loser.

## A poet said

*To You, O God, I raise my desire,  
Even if I am a criminal, O Possessor of bounty and generosity.  
When my heart hardened and my ways narrowed,  
I made hope in Your forgiveness my ladder.  
My sins overwhelmed me, but when I associated them.  
With Your forgiveness, O my Lord, your forgiveness became greater.  
And You have always been forgiving of sins,  
Generous in pardon and honor.*

