

MIFTAAH SEMINAR

EXPLORING THE HADITH QUDSI



Shaykh Hamzah Imtiaz

SESSION 2

Why Study Hadith Qudsi?

- Hadith means statement and qudsi means pure.
- These hadith are the purest of hadith because they are the from Allah SWT.
 - They are direct conversations between Allah SWT and the Prophet SAW.
- There are many hadith qudsi which are fabricated.

What is Hadith Qudsi?

- Definition: Every explicit statement the Prophet SAW narrated from Allah SWT
- They must be explicit.
 - This means that the Prophet SAW must have clearly mentioned that it is from Allah SWT by saying "Allah said".
- They must be statements.
 - A hadith which mentions Allah SWT or the actions of Allah SWT is not a hadith qudsi.
 - It must be something which Allah SWT said to the Prophet SAW.

- It must be said by the Prophet SAW.
 - If someone else mentions a hadith qudsi and it can not be traced back to the Prophet SAW, then it is not a hadith qudsi.
- The element of narration must be there.
 - The most used statements are:
 - Allah SWT said
 - Allah SWT says
 - Allah SWT called out
 - Oh My slaves

Types of Speech Attributed to Allah SWT

- Quran: The most noble and respected
- Books of previous prophets before they were changed
- Hadith Qudsi narrated through the Prophet SAW
 - Different names of hadith qudsi include:
 - Hadith Ilaahi
 - Hadith Rabaani

Difference between Quran, Hadith Nabawi, and Hadith Qudsi

- Quran: The meaning and the wording is from Allah SWT.
 - This is the highest level of information.
 - The Quran is mu'jiz (miraculous) by its nature.
 - Noone can imitate it
 - It is used in worship

- It is mutawatir which means that it is mass transmitted.
- One can not deny the Quran.
 - If they do, they are considered as outside of the fold of Islam.
 - If one denies hadith qudsi, they are not technically outside of the fold of Islam.
- The Quran is transmitted through Jibreel.
- There are limitations on touching the Quran if one does not have wudu while hadith qudsi does not have these limitations.
- Hadith Qudsi: The meaning is from Allah SWT while the wording is from Allah SWT or the Prophet SAW.
- When the Prophet SAW says “Allah said” it could be the direct words of Allah SWT or it could be his SAW interpretation of the hadith.
- The Prophet SAW may be paraphrasing what Allah SWT said.
- In salah we can read from the Quran but not hadith qudsi.
- Hadith Nabawi: The meaning is from Allah SWT or the Prophet SAW and the wording is from the Prophet SAW.
- These are the Prophet’s SAW opinions and the messages which he wanted to convey.
- These are still held to a high regard because they are the words of the Prophet SAW.

How did the Prophet SAW Receive Hadith Qudsi?

- He SAW received Hadith Qudsi through 4 primary methods:
 - Dreams
 - The Prophet SAW would wake up and say "I saw in my dream..."
 - Ilhaam (inspiration)
 - The Prophet SAW would have a certain feeling inside of him sent by Allah SWT.
 - Angels would come and relay a message from Allah.
 - He SAW may say, "Jibreel informed me that Allah SWT says..."
 - Other ways which we may not understand
 - Allah SWT has different ways of communications with the Prophets which we may not comprehend.

Subject Matter of Hadith Qudsi

- Attributes of Allah SWT and their explanation
- Noble creations
 - Angels
- Virtues of actions
- The unseen in this world
 - Effects of sins, Jinn/Angels, etc.
- The Afterlife

Hadith #1: The Greetings of Humanity

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَلَقَ اللَّهُ آدَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صُورَتِهِ، وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ: اذْهَبْ، فَسَلِّمْ عَلَى أَوْلِيَّكَ، نَفَرٌ مِنَ الْمَلَائِكَةِ جُلُوسٌ، فَاسْتَمِعَ مَا يُحْيُونَكَ بِهِ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ.

فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَتِهِ، فَلَمْ يَزَلْ يَنْقُصُ الْخَلْقُ حَتَّى الْآنَ.

Abu Hurayra RA reported that the Prophet, may Allah bless him and grant him peace, said, "Allah created Adam, may Allah bless him and grant him peace, and his height was 60 spans. He said, 'Go and greet those (a group of angels who were sitting down) and listen to how they answer you. It is your greeting and the greeting of your descendants.' He said, 'Peace be upon you,' and they replied, 'Peace be upon you and the mercy of Allah.' They added, 'and the mercy of Allah'. All who enter the Garden will have his form, but creation has continued to decline until now." (Bukhari)

- A diraa' is equivalent to one cubit, which is the measurement from the fingertip to the elbow.
- Adam AS was 60 cubits tall when he was created.
 - This makes sense because Adam AS was created in Jannah.
 - As we know, a human's height in Jannah will be much more than it is in this world.
- Allah SWT taught Adam AS how he should greet others.
 - This is how we know to greet each other with salam.
 - This greeting came from Adam's natural state.
 - Allah SWT did not teach him the salam. He SWT told Adam AS to go and greet the angels and this was the natural way which he did it.

- When the angels responded, they added "wa rahamatul Allah" to the end of the salam.
- The Prophet SAW then stated that we will all enter Jennah on the original form of Adam AS.
 - This means that humans will be 60 cubits when they enter Jennah.
- When the Prophet SAW says that humans continued to diminish/decline, it means that on earth humans are in a much smaller form.
 - Humans will be in the diminished form which Adam AS was in while on this earth and then when we enter Jennah we will be the original height of Adam.
- What is the meaning of Asalamu Alaykum?
 - There are 3 layers to the meaning:
 - It is a statement of fact that a person is establishing peace.
 - It is a dua, especially when a person adds "wa rahmatul Allah wa barakatuhu"
 - It is a form of dhikr (remembering Allah SWT)
 - The root word of salah is **سَلِمَ** which means to save from something or to be protected from something.
 - When we say salam to another person we are
 - Establishing that we will not hurt them
 - Making dua to Allah that nothing evil harms them
 - Praying to Allah, who is the ultimate source of salam, that He protects them.

- From this hadith we learn several things including:
 - We should spread salam
 - The Prophet SAW said: The person who initiates salam is free from arrogance.
 - The first words of the Prophet's SAW khutbah in Madinah were "spread salam".
 - We should familiarize ourselves with the etiquettes of saying salam.
 - Salam should not be said to a person who is:
 - Engaging in ibadah
 - In the bathroom
 - Eating (if it will trouble them to respond)
 - Speaking to another person in private
 - We should revive the forgotten sunnah of saying salam to everyone.
 - Salam should be said to those who we know and those who we do not know.
 - We should think of the meanings of salam when we say it.
 - Our attitude should show that we want peace for the other person when we say salam to them.

Hadith #2: Family Ties

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَّغَ مِنْهُمْ قَامَتِ الرَّجِمُ فَقَالَتْ هَذَا مَقَامُ الْعَائِدِ مِنَ الْقَطِيعَةِ . قَالَ نَعَمْ أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ قَالَتْ بَلَى . قَالَ فَذَاكَ لَكَ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اقْرءُوا إِنْ شِئْتُمْ {فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ * أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ * أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا } "

Abu Huraira reported that Allah's Messenger (ﷺ) said: Verily Allah created the universe and when He had finished that, ties of relationship came forward and said This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you. Allah's Messenger (ﷺ) then said: Recite if you like:" But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes. Do they not reflect on the Qur'an? Or, are there locks on their hearts?". (Bukhari)

- The relationship of family is referred to as رَجِم in this hadith.
 - This word also refers to the womb of a mother.
 - The womb is a symbol of closeness and life.
 - When the child is in the womb there is a very strong connection because the child is completely dependant on the mother.
 - From this, we learn that our ties of kinship must be very strong.

- How did the ties of kinship speak in this hadith?
 - This may be a metaphor
 - It is also possible that this conversation occurred in the skies as Allah SWT can give the ties of kinship permission to speak.
- Imam Al-Nawawi, along with other scholars, discussed how one must prioritise their family relationships.
 - Parents have the greatest amount of rights.
 - The wife has the most important rights.
 - This is because the rights of a spouse are most often neglected.
 - The rights of parents are easier to fulfill.
 - A person spends the most amount of time of their lives with their spouse.
 - Next are the rights of the siblings.
 - Then the rights of the uncles, aunts, cousins, and any other blood relative.
 - Then the rights of neighbors and other people.
- The fundamental right of parents is that the children must visit them and spend time with them.
- The fundamental right of siblings is that one must maintain relationships with them when they are in a time of need.
- The most important aspect of maintaining family ties is that when one person harms you, you forgive them and maintain the relationship for Allah's SWT sake.

- The Prophet SAW and Yusuf AS are the best examples of this.
- When a person forgives another, it is psychologically better for them because it allows them to move on from the pain which they felt.

Hadith #3: Remembered in the Heavens

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي إِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ هُمْ خَيْرٌ مِنْهُمْ وَإِنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً "

Abu Huraira RA reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, thus stated: I am present when My servant thinks of Me, and I am with him when he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him. (Bukhari)

- Scholars have mentioned that this is the most powerful hadith about the Mercy of Allah SWT.
- The Prophet SAW explained this hadith by stating that the way a person thinks of Allah SWT will be the way that Allah SWT responds to them.
 - One who is hopeful of Allah SWT will be treated according to that.
 - One who has a negative outlook on Allah SWT will be treated accordingly.

- When Allah SWT states that He will remember us, it means that He will have mercy on us and forgive us.
- When we remember Allah SWT in a group, Allah SWT remembers us in a group which is better.
 - This group consists of the angels.
- The measurements mentioned in this hadith include:
 - **شِبْرًا** - The span between a person's thumb and pinky finger.
 - **ذِرَاعًا** - The span from a person's fingertips to their elbow
 - **بَاعًا** - A person's full arm span (the span from one fingertip to the other fingertip when both arms are stretched out).
- The hadith informs us that Allah SWT doubles each measurement when He comes to us.
- From this hadith we learn that:
 - One must reflect on their own opinion of Allah SWT and change it if it is negative.
 - Every person must have a time in their day in which they privately remember Allah SWT and reflect on their actions.
 - One must also involve themselves in public acts of worship, such as praying in congregation and attending Islamic classes.
 - We must start with something small and Allah SWT will double it.

Hadith #4: The Biggest Honor for the Best of Humanity

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ ذَاتَ يَوْمٍ وَالْبُشْرَى فِي وَجْهِهِ فَقُلْنَا إِنَّا لَنَرِي الْبُشْرَى فِي وَجْهِكَ . فَقَالَ " إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقُولُ أَمَا يُرْضِيكَ أَنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا "

It was narrated from Abdullah bin Abi Talha, from his father, that:

The Messenger of Allah (ﷺ) came one day with a cheerful expression on his face, and we said: "We see you looking cheerful". He said: "The Angel came to me and said: 'O Muhammad, your Lord says: 'Will it not please you (to know) that no one will send salah upon you that I will send salah upon him tenfold, and no one will send salams upon you but I will send salams upon him tenfold?'" (Nasa'i)

- This hadith shows the importance of the Prophet's SAW status among creation.
- When Allah SWT says that He sends His salah, it means that He sends His mercy down upon us.
- When we send salah upon the Prophet SAW, we are asking Allah SWT to send His mercy upon him.
 - We are asking Allah SWT to raise him SAW in his rank, to allow his SAW sunnah to be fulfilled, to increase those who follow him SAW in number, for the honor of the Prophet SAW to be increased, etc.
- We learn from this hadith that when we send salam upon the Prophet SAW, Allah SWT responds.
 - The easiest way to have Allah SWT send His mercy upon us is to send our salam upon the Prophet SAW.

- The salam which we send upon the Prophet SAW is the closest connection that we have to him SAW in this world.
- The Prophet SAW said: When someone sends salam upon me, an angel brings me this salam and tells me 'so and so says salam to you'.
- A man came to the Prophet SAW and asked him how often he should send salam upon him SAW. The Prophet SAW said, "As much as you would like." The man said that he would dedicate 1/3 of his dhikr to the Prophet SAW. He SAW responded that this was good but more would be better. The man continued to increase this amount until he said that all of his dhikr would be dedicated to the Prophet SAW. The Prophet SAW said, "Your worries will be taken care of and your sins will be forgiven."