

MIFTAAH SEMINAR

EXPLORING THE HADITH QUDSI



Shaykh Hamzah Imtiaz

SESSION 1

What is Hadith Qudsi?

- The general theme of Hadith Qudsi is spirituality.
- They combine a message from Allah SWT and an explanation from the Prophet SAW.
- They are direct conversations that Allah SWT has had with the Prophets.
- They are often overlooked today.
 - In Islamic history, they have been studied very well and widely accepted.
- Many of them are fabricated by people.
- Definition: Every explicit statement that the Prophet SAW narrated from Allah SWT.
 - The message is from Allah SWT but the wording is from the Prophet SAW.
- They typically begin with:
 - Allah SWT said
 - Allah SWT says
 - Allah SWT calls out
 - Oh My slaves

Three Types of Speech Attributed to Allah SWT

- Quran
 - This is the most noble and respected form of Allah's speech.
- Books of previous Prophets before they were changed
- Hadith Qudsi
 - Relayed by Prophet Muhammed SAW

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.
- 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 revelations.
 - Generally does not contain anything about halal/haram.
 - They contain virtues of good acts, things that Allah loves, etc.
- 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?

- Hadith Qudsi is not equivalent to Quran.
 - In salah we can read from the Quran but not Hadith Qudsi.
 - The Quran is preserved by Allah SWT, while Hadith Qudsi may not always be (the wording might not be exact).
- He SAW received Hadith Qudsi through 4 primary methods:
 - Dreams
 - The Prophet SAW would wake up and say "I saw Allah SWT 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.
 - 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: Deeds of No Value

عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ قَائِلٌ مِنْ أَهْلِ الشَّامِ أَيُّهَا الشَّيْخُ حَدِّثْنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَوَّلُ النَّاسِ يُقْضَى لَهُمْ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ . قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِإِقَالِ فُلَانٍ جَرِيءٍ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ . قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا فَقَالَ مَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ . قَالَ كَذَبْتَ وَلَكِنْ لِيُقَالَ إِنَّهُ جَوَادٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ فَالْقِي فِي النَّارِ "

It was narrated from Abu Hurairah, that one of the people of Ash-Sham said to him: "O Shaikh, tell me of a Hadith that you heard from the Messenger of Allah (ﷺ)." He said: "Yes; I heard the Messenger of Allah (ﷺ) say: 'The first of people for whom judgment will be passed on the Day of Resurrection are three. A man who was martyred. He will be brought and Allah will remind him of His blessings and he will acknowledge them. He will say: What did you do with them? He will say: I fought for Your sake until I was martyred. He will say: You are lying. You fought so that it would be said that so-and-so is brave, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the second will be) a man who acquired knowledge and taught others, and read Qur'an. He will be brought, and Allah will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them?'

He will say: I acquired knowledge and taught others, and read the Qur'an for Your sake. He will say: You are lying. You acquired knowledge so that it would be said that you were a scholar; and you read Qur'an so that it would be said that you were a reciter, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the third will be) a man whom Allah made rich and gave him all kinds of wealth. He will be brought and Allah will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I did not leave any way that You like wealth to be spent. He will say: "You are lying. You spent it so that it would be said that he was generous, and it was said." Then he will order that he be dragged on his face and thrown into the Fire

- The reason these actions were not accepted is because they were not done for the sake of Allah SWT.
 - This is the same reason that an action done by a kaafir is not accepted.
 - A kaafir has a lack of gratitude to Allah SWT.
 - They are not doing the good action for Allah SWT, but it is for the people around them.
- People may ask: Is it fair that people do great things but Allah SWT does not reward them?
 - Allah SWT tells us in Surah Al-Shura:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

Whoever seeks the harvest of the Hereafter, We shall increase for him his harvest, and whoever seeks the harvest of this world, We shall give him thereof; but he will have no share in the Hereafter (Al-Shura 20)

- When a person seeks reward in this life, they will get reward in this life but not in the afterlife.
- Allah SWT also says in Surah Al-Noor:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

But for those who deny the Truth, their deeds are like a mirage in the desert, which the thirsty supposes to be water until he comes to it only to find that it was nothing; he found instead that Allah was with Him and He paid his account in full. Allah is swift in settling the account (Al-Noor 39)

- On the Day of Judgment, a person who did good things in this world to show off to other people will realize that their action was completely wasted because of their intention.
- The three people mentioned in this hadith did extremely noble acts.
- The actions they did have a great reward and people look up to those actions.
- This hadith teaches us that in the end it is not the action that matters but it is the intention.
- The same way that we practice doing good things, we must practice having a good intention.
- Having the right intention does not mean that doing something good will be easy.
- We must be prepared to face trials even when we have good intentions.

Hadith #2: Fasting is For Me

أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ عَزَّ وَجَلَّ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ وَالصَّيَامُ جَنَّةٌ فَإِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ فَلَا يَزِفْتُ يَوْمَيْذٍ وَلَا يَسْحَبُ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أَمْرُؤُ صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ "

Abu Hurairah RA reported that the Prophet Muhammed SAW said: Allah the Exalted and Majestic said: Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast.

- Allah SWT is the One who rewards everything, but when He specifically says that He will reward an action, there is something special about it.
- Why does fasting get this virtue?
 - Fasting is something which is very difficult to have a bad intention when doing it.
 - It is very easy for someone to eat and drink privately and act like they are fasting in front of others.

- Therefore, when a person fasts, it is purely for Allah SWT.
- The reward for fasting is not measured. Allah SWT does not put a number on it.
- When someone does not put a limit on something, we know that it will be a very big reward.
 - Fasting also gets this virtue because it is very difficult to do.
- Food and water are the most beloved things to us and we must abstain from them.
 - Fasting is the only secure deed on the Day of Judgment.
- A person will come on the Day of Judgment and all of the bad actions that they did to others will be settled by giving those who have been wronged your good deeds.
- Fasting will be the only deed that is not given to anyone else.
 - What is fasting a shield from?
- When we fast we stay away from food, water, halal intimacy, yelling, cursing, etc.
- Therefore, fasting protects us from all of these things.
- Overall, it protects us from the Hellfire.
 - When a person argues with someone who is fasting, the fasting person should say “I am fasting”.
- Scholars say that the highest level is to say this to ourselves without anyone else knowing.
- The lower level is to say it outloud to the other person.

- Fasting is an ideal time to learn and practice restraint.
- This hadith also teaches us how negatively Islam views fighting.
 - In another hadith, the Prophet SAW said that the knowledge of Laylatul Qadr was lifted after he saw two people arguing.
 - If this was the effect of arguing on the Prophet SAW then the effects on us and the things around us could be much greater.
- The smell of a fasting person is beloved to Allah SWT because it is a sign of a good action.
 - The actions that bring us closer to Allah SWT will not always be pleasant in this world.
 - Fasting may be difficult and some may have an unpleasant smell to their breath, and it may seem like there is no reward for it in this world.
 - This does not mean that a person should not try to keep their breath as fresh as possible while fasting.
 - We should use a siwak or a toothbrush to maintain decent smelling breath.
- On the Day of Judgment, the one who fasted will have a beautiful smell coming from them which others will ask about.
- This hadith ends with the Prophet SAW informing us that the one who fasts will have two moments of joy: when they break their fast and on the Day of Judgment when they are rewarded for it.

Hadith #3: The Friends of Allah SWT

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: "من عاد لي ولياً، فقد آذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني، أعطيته، ولئن استعاذني، لأعيذنه، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ "

((رواه البخاري))

Allah's Messenger (ﷺ) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

- Who is a wali (friend) of Allah SWT?
 - These are two levels of wilayah (friendship) with Allah SWT:
 - The lower level includes everyone who is a believer.
 - The higher level includes the special friends of Allah SWT.

- Allah SWT can wage war in several different ways which we may not know.
 - In the past, He SWT has sent down punishments, like terrible weather, on nations that disobeyed Him.
- The most important and essential way to get closer to Allah SWT is through the actions that are obligatory for us to do and to stay away from the things that He has made haram for us.
- After doing the obligations, one can gain the love of Allah SWT by doing the extra actions (nawafil).
 - This shows us that the bare minimum is never enough.
 - On the Day of Judgment, when our obligatory actions are incomplete, or are of low quality, our optional actions will fill in the gaps.
- When this hadith states that Allah SWT will become the limbs of a person, it does not literally mean that He SWT will become our hands, eyes, etc.
 - This is a metaphor that means that Allah SWT will guide and protect our limbs.
- The end of the hadith explains that if Allah SWT would have hesitated to do anything, it would be in taking away the soul of a believer.
 - Allah SWT never hesitates to do anything.
 - Here, He SWT is saying that **IF** He was to hesitate it would be in bringing death to a believer.
 - Then He SAW further explains that this is because even a true believer dislikes death.

- Because of Allah's love for that believer, He would not want to do anything that could disappoint him.
- Allah SWT ultimately takes the soul of a believer because He loves him and He knows that the afterlife is better for him.
- We should all make the following dua to allow us to gain the love of Allah SWT.

اللهم إني أسألك حبك، وحب من يحبك، والعمل الذي يبلغني حبك،
اللهم اجعل حبك أحب إلي من نفسي، وأهلي، ومن الماء البارد
(رواه البخاري))

Transliteration: Allahumma inni as'aluka hubbaka, wa hubba man yuhibbuka, wal-'amalalladhi yuballighuni hubbaka. Allahumm-aj'al hubbaka ahabba ilayya min nafsi, wa ahli, wa minal-ma'il-baridi

Translation: O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allah! Make Your Love dearer to me than myself, my family, and the cold water.