

IRSHAD AL ASEDI



AHADITH
QUDSI

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Sacred Ahadith **(أحاديث قدسية)**

Compiled, Translated, and Explained

By

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Utmost care has been taken in the presentation of Ahadith, their translations and explanations. However, if any typographical error or otherwise is noticed in both English and Arabic, please contact us at 'contact@sahihiman.com'. Thanks.

Table of Contents

1. INTRODUCTION.....	1
2. SACRED AHADITH (أحاديث قدسية).....	2



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

INTRODUCTION

Sacred Ahadith (أحاديث قدسية) are the sayings of Prophet Muhammad (صلى الله عليه و آله وسلم) as revealed to him by Allah (عَزَّ وَجَلَّ). As to the meaning, these Ahadith are from Allah (عَزَّ وَجَلَّ); and as to the wording, these are from the Apostle of Allah (صلى الله عليه و آله وسلم).

What is the difference between the Quran and Ahadith-e-Qudsi? The Quran is the word of Allah (عَزَّ وَجَلَّ) revealed to Prophet Mohammad (صلى الله عليه و آله وسلم).

Ahadith Qudsi are mentioned in many books of Ahadith. These have been collected by Hadith scholars. These Ahadith have been translated, explained and are provided below for our readers.

SACRED AHADITH (أحاديث قدسية)

Hadith Qudsi # 1

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ، فَهُوَ مَوْضُوعٌ عِنْدَهُ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي " - رواه مسلم (وكذلك البخاري والنسائي وابن ماجه)

Abu Huraira (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, when Allah decreed the Creation, He pledged Himself by writing in His book which is laid down with Him, 'My mercy prevails over my wrath. (Bukhari, Muslim, Nasai and Ibn Majah)

Hadith Qudsi # 2

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَسَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي | وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ | وَأَمَّا سَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا | وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ " - رواه البخاري (وكذلك النسائي)

Abu Huraira (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, Allah Almighty said, 'the son of Adam (عليه السلام) denied Me and he had no right to do so. And he reviled Me, and he had no right to do so. As for his denying Me, it is his saying, 'He will not remake me as He made me at first (He will not bring me back to life after death) and the initial creation (of him) is no easier for Me than remaking him'. As for his reviling Me, it is his saying, 'Allah has taken to Himself a son, while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me'. (Bukhari, Nasai)

Hadith Qudsi # 3

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: " صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ، عَلَى اثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ لَهُمْ: " هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنُوءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ " رواه البخاري (وكذلك مالك والنسائي)

Zaid ibn Khalid al-Juhaniyy (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) led the morning prayer for us at al-Hudaybiya following rainfall during the

night. When the Prophet (صلى الله عليه و آله وسلم) finished, he faced the people and said to them, do you know what your Lord has said? They said: Allah and his Apostle (صلى الله عليه و آله وسلم) know best. He said, this morning one of my servants became a believer in Me and one a disbeliever. As for him who said, we have been given rain by virtue of Allah and His mercy, that one is a believer in Me. And as for him who said, we have been given rain by such-and-such star, that one is a disbeliever in Me and a believer in the stars. **(Bukhari, Nasai)**

Explanation

The pre-Islamic Arabs believed that rain was brought about by the movement of stars.

Hadith Qudsi # 4

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " قَالَ اللَّهُ: يَسْبُ بُنُو آدَمَ الدَّهْرُ، وَأَنَا الدَّهْرُ، بِيَدِي اللَّيْلُ وَالنَّهَارُ " رواه البخاري (وكذلك مسلم)

It is narrated on the authority of Abu Huraira (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah said, sons of Adam (عليه السلام) inveigh against (the vicissitudes of) Time, and I am Time, in My hand is the night and the day. **(Bukhari, Muslim)**

Explanation

To complain against misfortunes that are part of time is the same as inveighing against Allah (عَزَّ وَجَلَّ).

Hadith Qudsi # 5

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَعْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ؛ مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ غَيْرِي، تَرَكْنُهُ وَشِرْكُهُ ". رواه مسلم (وكذلك ابن ماجه)

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah (عَزَّ وَجَلَّ) said, I am so self-sufficient (and independent) that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me. **(Muslim, Ibn Maja)**

Hadith Qudsi # 6

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ، فَأَتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأَتِيَ بِهِ، فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُجِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأَتِيَ بِهِ، فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُجِبَ عَلَىٰ وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ " رواه مسلم (و كذلك الترمذي والنسائي)

Abu Huraira (رضي الله تعالى عنه) narrated that he heard the Apostle of Allah (صلى الله عليه وآله) saying, the first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought, and Allah will make known to him His favors and he will recognize them. He (Allah) will say, and what did you do about them? He will say, I fought for you until I died a martyr. He will say, you have lied; you did but fight that it might be said (of you), he is courageous. And so, it was said. Then he will be ordered to be dragged along on his face until he is cast into Hellfire. (Another) will be a man who has studied (religious) knowledge and has taught it and who used to recite the Quran. He will be brought, and Allah will make known to him His favors and he will recognize them. He (Allah) will say, and what did you do about them? He will say, I studied (religious) knowledge and I taught it and I recited the Quran for Your sake. He will say, you have lied; you did but study (religious) knowledge that it might be said (of you), he is learned. And you recited the Quran that it might be said (of you), he is a reciter. And so, it was said. Then he will be ordered to be dragged along on his face until he is cast into Hellfire. (Another) will be a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought, and Allah will make known to him His favors and he will recognize them. He (Allah) will say, and what did you do about them? He will say, I left no path in which You like money to be spent without spending in it for Your sake. He will say, you have lied; you did it so that it might be said (of you), he is open-handed. And so, it was said. Then he will be ordered to be dragged along on his face until he is cast into Hellfire. (Muslim, Tirmidhi, Nasai)

Hadith Qudsi # 7

عَنْ عُقْبَةَ بْنِ عَامِرٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "يَعَجَبُ رَبُّكَ مِنْ رَاعِي غَنَمٍ، فِي رَأْسِ شَطِئَةِ الْجَبَلِ، يُؤَدِّنُ بِالصَّلَاةِ وَيُصَلِّي، فَيَقُولُ اللَّهُ، عَزَّ وَجَلَّ: انظُرُوا إِلَى عَبْدِي هَذَا، يُؤَدِّنُ وَيُقِيمُ الصَّلَاةَ، يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي، وَأَدْخَلْتُهُ الْجَنَّةَ". رواه النسائي بسند صحيح

Uqba Ibn Amir (رضى الله تعالى عنه) narrated that he heard the Apostle of Allah (صلى الله عليه و آله وسلم) say, Your Lord delights at a shepherd who, on the peak of a mountain crag, gives the call to prayer and prays. Then Allah (عزَّ وَجَلَّ) will say, look at this servant of Mine, he gives the call to prayer and performs the prayers; he is in awe of Me. I have forgiven My servant (his sins) and have admitted him to Paradise. (Nasai)

Hadith Qudsi # 8

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ صَلَّى صَلَاةً لَمْ يَفْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ ثَلَاثًا، غَيْرَ تَمَامٍ، فَقِيلَ لِأَبِي هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ، فَقَالَ: أَفْرَأُ بِهَا فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } قَالَ اللَّهُ عَزَّ وَجَلَّ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: { الرَّحْمَنُ الرَّحِيمُ } قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْتَنِي عَلَيَّ عَبْدِي، وَإِذَا قَالَ: { مَالِكِ يَوْمَ الدِّينِ } قَالَ اللَّهُ: مَجَّدَنِي عَبْدِي - وَقَالَ مَرَّةً: قَوَّضَ إِلَيَّ عَبْدِي، فَإِذَا قَالَ: { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: { أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ". رواه مسلم (وكذلك مالك والترمذي وأبو داود والنسائي وابن ماجه)

Abu Huraira (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, a prayer performed by someone who has not recited the Essence of the Quran (Sura Fateha) during it, is deficient (and he repeated the word three times), and incomplete. Someone said to Abu Huraira (رضى الله تعالى عنه), (even though) we are behind the Imam? He said, recite it to yourself, for I have heard the Prophet صلى الله عليه و آله وسلم say, Allah (عزَّ وَجَلَّ) said, I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says - { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } Allah (عزَّ وَجَلَّ) says, My servant has praised Me. And when he says - { الرَّحْمَنُ الرَّحِيمُ } Allah (عزَّ وَجَلَّ) says, My servant has extolled Me, and when he says - { مَالِكِ يَوْمَ الدِّينِ } Allah (عزَّ وَجَلَّ) says, My servant has glorified Me; and on one occasion he said, My servant has submitted to My power. And when he says - { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } Allah (عزَّ وَجَلَّ) says, this is between Me and My servant, and My servant shall have what he has asked for. And when he says - { أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } Allah (عزَّ وَجَلَّ) says, this is for My servant, and My servant shall have what he has asked for. (Muslim, Tirmidhi, Abu Dawood, Nasai, Ibn Majah)

Hadith Qudsi # 9

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ. فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ، قَالَ الرَّبُّ عَزَّ وَجَلَّ: انظُرُوا هَلْ لِعِبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ". رواه الترمذي وكذلك أبو داود والنسائي وابن ماجه وأحمد

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, Allah (عَزَّ وَجَلَّ) says, the first of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded; and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord will say, see if My servant has any supererogatory prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion. **(Tirmidhi, Abu Dawood, Nasai, Ibn Majah, Ahmad)**

Hadith Qudsi # 10

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يَقُولُ اللَّهُ عَزَّ وَجَلَّ: الصَّوْمُ لِي، وَأَنَا أَجْزِي بِهِ، يَدْعُ شَهْوَتَهُ وَأَكْلَهُ وَشْرْبَهُ مِنْ أَجْلِي، وَالصَّوْمُ جُنَّةٌ، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ حِينَ يُفْطِرُ، وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ، وَلِخُلُوفِ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ". رواه البخاري (وكذلك مسلم ومالك والترمذي والنسائي وابن ماجه)

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, Allah (عَزَّ وَجَلَّ) says, fasting is Mine and it is I who give reward for it. (A man) gives up his sexual desire, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two joys: a joy when he breaks his fast and a joy when he meets his Lord. The smell in the breath of the mouth of him who fasts is better in Allah's view than the smell of musk. **(Muslim, Malik, Tirmidhi, Nasai, Ibn Majah)**

Hadith Qudsi # 11

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " قَالَ اللَّهُ: أَنْفِقْ يَا ابْنَ آدَمَ، أَنْفِقْ عَلَيَّكَ - رواه مسلم و البخاري

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, Allah (عَزَّ وَجَلَّ) said, spend (on charity), O' son of Adam (عليه السلام), and I shall spend on you. **(Bukhari, Muslim)**

Hadith Qudsi # 12

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فُضَّلًا، يَتَتَبِعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ، وَخَفَّتْ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا انْتَصَرَفُوا عَرَجُوا وَصَعَدُوا إِلَى السَّمَاءِ، قَالَ: فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ: مَنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ، يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ، قَالَ: وَمَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتَكَ، قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا أَيُّ رَبِّ، قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي! قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّ يَسْتَجِيرُونِي؟ قَالُوا: مِنْ تَارِكَ يَا رَبِّ، قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي! قَالُوا: وَيَسْتَعِزُّونَكَ، قَالَ فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا، قَالَ يَقُولُونَ: رَبِّ فِيهِمْ فَلَانٌ، عَبْدٌ خَطَاءٌ إِمَّا مَرَّ فَجَلَسَ مَعَهُمْ، قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ؛ هُمْ الْقَوْمُ، لَا يَسْتَقِي بِهِمْ جَلِيسُهُمْ" - رواه مسلم وكذلك البخاري والترمذي والنسائي

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah (عَزَّ وَجَلَّ) has supernumerary angels who rove about seeking out gatherings in which Allah's name is being invoked. They sit with them and fold their wings round each other, filling that which is between them and between the lowest heaven. When (the people in the gathering) depart, (the angels) ascend and rise to heaven. He (the Prophet ﷺ) said, then Allah (عَزَّ وَجَلَّ) asks them, (though) He is most knowing about them, from where have you come? And they say, we have come from some servants of Yours on Earth. They were glorifying You (سبحان الله), exalting you (الله أكبر), witnessing that there is no god but You (لا إله إلا الله), praising You (الحمد لله), and asking (favours) of You. He says, and what do they ask of Me? They say, they ask of You, Your Paradise. He says, and have they seen My Paradise? They say, no, O' Lord. He says, and how would it be were they to have seen My Paradise! They say, and they ask protection of You. He says, from what do they ask protection of Me? They say, from Your Hellfire, O' Lord. He says, and have they seen My Hellfire? They say no. He says, and how would it be were they to have seen My Hellfire? They say, and they ask for Your forgiveness. He (the Prophet ﷺ) said, then He says, I have forgiven them, and I have bestowed upon them that they have asked for, and I have granted them sanctuary from which they asked protection. He (the Prophet ﷺ) said, they say, O' Lord, among them is So-and-so, a much sinning servant, who was merely passing by and sat down with them. He (the Prophet ﷺ) said, and He says, and to him (too) I have given forgiveness, he who sits with such people shall not suffer. **(Bukhari, Muslim, Tirmidhi, Nasai)**

Hadith Qudsi # 15

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنِ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنِ ذَكَرَنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنِ تَقَرَّبَ إِلَيَّ بِشَيْءٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنِ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنِ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرَوَلَةً" - رواه البخاري (وكذلك مسلم والترمذي وابن ماجه)

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah (عَزَّ وَجَلَّ) said, I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly

better than it. And if he draws near to Me an arm's length, I draw near to him a cubit, and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him at speed. (Bukhari, Muslim, Tirmidhi, Ibn Majah)

Hadith Qudsi # 16

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَرُوي عَنْ رَبِّهِ عَزَّ وَجَلَّ، قَالَ "إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِمِائَةٍ ضِعْفٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً". رواه البخاري ومسلم

Ibn Abbas (رضي الله تعالى عنه) narrated from the Apostle of Allah (صلى الله عليه و آله وسلم) and said, among the sayings the Prophet (صلى الله عليه و آله وسلم) related from his Lord (عزَّ وَجَلَّ), one is this. He (the Prophet ﷺ) said, Allah has written down the good deeds and the bad ones. Then He explained it (by saying that) he who has intended a good deed and has not done it, Allah writes it down as a full good deed, but if he has intended it and has done it, Allah writes it down as from ten good deeds to seven hundred or many times over. But if he has intended a bad deed and has not done it, Allah writes it down as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed. (Bukhari)

Hadith Qudsi # 17

عَنْ أَبِي ذَرِّ الْعَفَّارِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرُوي عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: " يَا عِبَادِي: إِيَّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالُمُوا - يَا عِبَادِي: كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي: كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعَمُونِي أَطْعَمَكُمْ، يَا عِبَادِي: كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسَكُمْ، يَا عِبَادِي: أَنْتُمْ تُحْطِنُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ - يَا عِبَادِي: أَنْتُمْ لَنْ تَبْلُغُوا صَرِيَّ فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي: لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ كَانُوا عَلَى أَنْفَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا رَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي: لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي: لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمُخِيطُ إِذَا أُدْخِلَ الْبَحْرَ - يَا عِبَادِي: إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أَوْفَيْكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ" - رواه مسلم (وكذلك الترمذي وابن ماجه)

Abu Dharr al-Ghifari (رضي الله تعالى عنه) narrated from the Apostle of Allah (صلى الله عليه و آله وسلم) that among the sayings the prophet (صلى الله عليه و آله وسلم) related from his Lord (عزَّ وَجَلَّ) that He (the Prophet ﷺ) said, O' My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O' My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ عَزَّ وَجَلَّ: الْكِبْرِيَاءُ رِدَائِي، وَالْعِظْمَةُ إِزَارِي، فَمَنْ نَارَ عَنِّي وَاجِدًا مِنْهُمَا، قَذَفْتُهُ فِي النَّارِ " - رواه أبو داود (وكذلك ابن ماجه وأحمد) بأسانيد صحيحة

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, Allah (عَزَّ وَجَلَّ) said, pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hellfire. **(Abu Dawood, Ibn Majah, Muslim)**

Hadith Qudsi # 20

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " نُفْتَحُ أَبْوَابَ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيَعْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أُخِيهِ شَحَاءَةٌ، فَيَقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا " - رواه مسلم (وكذلك مالك وأبو داود)

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, the gates of Paradise will be opened on Mondays and on Thursdays, and every servant (of Allah) who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. (About them), it will be said, delay these two until they are reconciled; delay these two until they are reconciled. **(Muslim, Malik and Abu Dawood)**

Hadith Qudsi # 21

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " قَالَ اللَّهُ تَعَالَى: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أُعْطِيَ بِي ثُمَّ عَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ " - رواه البخاري (وكذلك ابن ماجه وأحمد)

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, Allah (عَزَّ وَجَلَّ) said, there are three whose adversary I shall be on the Day of Resurrection, (i) a man who has given his word by Me and has broken it, (ii) a man who has sold a free man and has consumed the price, and (iii) a man who has hired a workman, has exacted his due in full from him and has not given him his wage. **(Bukhari, Ibn Majah, Ahmad)**

Hadith Qudsi # 22

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَحْقِرُ أَحَدُكُمْ نَفْسَهُ، قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: يَرَى أَمْرَ اللَّهِ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لَا يَقُولُ فِيهِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ فِي كَذَا وَكَذَا؟ فَيَقُولُ: خَشْيَةُ النَّاسِ، فَيَقُولُ: فَإِنِّي كُنْتُ أَحَقَّ أَنْ تَخْشَى " - رواه ابن ماجه بسند صحيح

Abu Sa'id (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, let not any one of you denigrate himself. They said, O Apostle of Allah (صلى الله عليه وآله وسلم), how can any one of us denigrate himself? He said, he finds a matter concerning Allah about which he should say something, and he does not say (it), so Allah (عَزَّ وَجَلَّ) says to him on the Day of Resurrection, what prevented you from saying something about such-and-such and such-and-such? He will say, (it was) out of fear of people. Then He says, rather it is I whom you should more properly fear. **(Ibn Majah)**

Hadith Qudsi # 23

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيُّنَ الْمُتَحَابِّينَ بَجَلَالِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي " - رواه البخاري (وكذلك مالك)

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, Allah (عَزَّ وَجَلَّ) will say on the Day of Resurrection, where are those who love one another through My glory? Today I shall give them shade under My Mercy, it being a day when there is no shade but My Mercy. **(Bukhari, Imam Malik)**

Hadith Qudsi # 24

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيْلَ، فَقَالَ: إِنِّي أُحِبُّ فُلَانًا فَاجِبُهُ، قَالَ: فَيُجِيبُهُ جِبْرِيْلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَاجِبُوهُ، فَيُجِيبُهُ أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ. وَإِذَا اللَّهُ أَبْغَضَ عَبْدًا، دَعَا جِبْرِيْلَ فَيَقُولُ: إِنِّي أَبْغَضُ فُلَانًا فَابْغِضُوهُ، فَيَبْغِضُهُ جِبْرِيْلُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فُلَانًا فَابْغِضُوهُ، قَالَ: فَيَبْغِضُونَهُ، ثُمَّ تُوضَعُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ - رواه مسلم (وكذلك البخاري ومالك والترمذي)

Abu Huraira (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, If Allah (عَزَّ وَجَلَّ) loves a servant, He calls Jibreel (عليه السلام) and says, I love so-and-so, therefore love him. He (the Prophet ﷺ) said, so Jibreel (عليه السلام) loves him. Then he (Jibreel - عليه السلام) calls out in heaven, saying, Allah loves so-and-so, therefore love him. And the inhabitants of heaven love him. He (the Prophet ﷺ) said, then acceptance is established for him on earth. And if Allah (عَزَّ وَجَلَّ) abhorred a servant, He calls Jibreel (عليه السلام) and says, I abhor so-and-so, therefore abhor him. So Jibreel (عليه السلام) abhors him. Then Jibreel (عليه السلام) calls out to the inhabitants of heaven, Allah (عَزَّ وَجَلَّ) abhors so-and-so, therefore abhor him. He (the Prophet ﷺ) said, so they abhor him, and abhorrence is established for him on earth. **(Bukhari, Muslim, Malik and Tirmidhi)**

Hadith Qudsi # 25

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنَنَّهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيْتَهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ عَبْدِي الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ" - رواه البخاري

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah (عَزَّ وَجَلَّ) said, whoever takes a Wali of Mine an enemy, I will wage war on him. My servant will not perform any act with which he draws closer to Me, more beloved to Me than when he fulfills what I have ordained upon him; and My servant will keep drawing closer to Me by performing the Nawafil (voluntary acts of worship) until I love him, and when I love him, I will be his hearing with which he hears, his sight with which he sees, his hands with which he strikes, and his legs with which he walks; and if he asks Me, I will give him; and if he seeks refuge with Me, I will grant him refuge. I do not hesitate about anything as much as I hesitate about (seizing) the soul of My faithful servant: he hates death and I hate hurting him. **(Bukhari)**

Explanation

Awliya Allah are chosen ones. They inherit their knowledge, stations, and states from Prophets. The emphasis on "Wali of mine" in the above Hadith shows that this human being is the chosen one.

It is in Quran - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - لَهُمْ - [Behold the friends of Allah! On them shall come no fear, nor shall they grieve. These are they, who have believed in Allah and are mindful of Him (the feeling of closeness of Allah) and (have consequently abstained from everything evil). To them tidings come (from Allah) of a happy life both in this world and in Hereafter. The word of Allah is never revoked. This is a great felicity] **(Younus - 62-64).**

Hadith Qudsi # 26

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ : إِنَّ أَعْيُنَ أَوْلِيَائِي عِنْدِي لَمُؤْمِنٌ خَفِيفُ الْخَاذِ ذُو حَظٍّ مِنَ الصَّلَاةِ أَحْسَنَ عِبَادَتِ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالأَصَابِعِ وَكَانَ رِزْقُهُ كِفَافًا فَصَبَرَ عَلَى ذَلِكَ ثُمَّ نَفَضَ بِيَدِهِ ثُمَّ قَالَ : عَجَلْتُ مَنِيئَهُ فَلْتُ بَوَاكِيهِ قَلَّ ثَرَاثُهُ - رواه الترمذي (وكذلك أحمد و ابن ماجه) وإسناده حسن

Abu Umamah (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah (عزَّ وَجَلَّ) said, truly among the Awliya, the one I most favor is a believer who is of meager means and much given to prayer, who has been devoted in the prayers of his Lord and has obeyed Him inwardly, who was obscure among people and not pointed out, and whose sustenance was just sufficient to provide for him yet he bore it patiently. Then the Prophet (صلى الله عليه و آله وسلم) shook his hand and said, death will have come early to him, his mourners will have been few, his estate scant. **(Tirmidhi, Ahmad, Ibn Majah)**

Hadith Qudsi # 27

عَنْ مَسْرُوقٍ - قَالَ : سَأَلْنَا - أَوْ سَأَلْتُ عَبْدَ اللَّهِ (أَبِي ابْنِ مَسْعُودٍ) عَنْ هَذِهِ الْآيَةِ : [وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ] - قَالَ : أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ ، فَقَالَ أُرْوَاهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ ، لَهَا قَنَادِيلٌ مُعَلَّقَةٌ بِالْعَرْشِ ، تَسْرُحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ ، فَأَطَّلِعَ إِلَيْهِمْ رَبُّهُمْ إِطْلَاعَةً فَقَالَ : هَلْ تَسْتَهْوُونَ شَيْئًا ؟ قَالُوا : أَيُّ شَيْءٍ تَسْتَهْوِي ، وَ تَحْنُ تَسْرُحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا ؟ فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا ، قَالُوا : يَا رَبِّ ، نُرِيدُ أَنْ نَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا ؛ حَتَّى نُفْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى . فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرْكُوا - رواه مسلم وكذلك الترمذي والنسائي وابن ماجه

Masruq narrated that they asked Abdullah bin Masud (رضى الله تعالى عنه) about this verse - [And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision] (Aal-e-Imran - 169). He said, we asked about that and the Prophet (صلى الله عليه و آله وسلم) said, their souls are inside the green birds having lanterns suspended from the Throne, roaming freely in Paradise where they please, then taking shelter in those lanterns. So, their Lord cast a glance at them and said, do you wish for anything? They said, what shall we wish for when we roam freely in Paradise where we please? And thus, did He do to them three times. When they say that they would not be spared from being asked (again), they said, O' Lord, we would like for You to put back our souls into our bodies so that we might fight for Your sake once again. And when He saw that they were not in need of anything they were let be. **(Muslim, Tirmidhi, Nasai, Ibn Majah)**

Hadith Qudsi # 28

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي مَنَ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزَعُ فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ فَمَا رَقَا الدَّمُ حَتَّى مَاتَ قَالَ اللَّهُ تَعَالَى : بَادَرَنِي عَبْدِي بِنَفْسِهِ حَرَمْتُ عَلَيْهِ الْجَنَّةَ - رواه البخاري

Jundub Ibn Abdullah (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله) said, there was amongst those before you a man who had a wound. He was in (such) anguish that he took a knife and made with it a cut in his hand, and the blood did not cease to flow till he died. Allah (عَزَّ وَجَلَّ) said, My servant has himself forestalled Me; I have forbidden him Paradise. **(Bukhari)**

Hadith Qudsi # 29

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ تَعَالَى : مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبِضْتُ صَفِيَّهُ، مِنْ أَهْلِ الدُّنْيَا، ثُمَّ اخْتَسَبَهُ، إِلَّا الْجَنَّةَ - رواه البخاري

Abu Huraira (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, Allah (عَزَّ وَجَلَّ) says, My faithful servant's reward from Me, if I have taken to Me his best friend from amongst the inhabitants of the world and he has then borne it patiently for My sake, shall be nothing less than Paradise. **(Bukhari)**

Hadith Qudsi # 30

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ - قَالَ اللَّهُ عَزَّ وَجَلَّ : إِذَا أَحَبَّ عَبْدِي لِقَائِي ، أَحَبَّبْتُ لِقَاءَهُ ، وَإِذَا كَرِهَ لِقَائِي ، كَرِهْتُ لِقَاءَهُ - رواه البخاري و مالك و في رواية مسلم ، توضيح معنى الحديث : عَنْ عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ ، أَحَبَّ اللَّهُ لِقَاءَهُ ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ ، كَرِهَ اللَّهُ لِقَاءَهُ . فَقُلْتُ : يَا نَبِيَّ اللَّهِ ، أَكْرَاهِيَةَ الْمَوْتِ ؟ فَكُلْنَا نَكْرَهُ الْمَوْتَ . قَالَ لَيْسَ كَذَلِكَ ، وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ ، أَحَبَّ لِقَاءَ اللَّهِ ، فَأَحَبَّ اللَّهُ لِقَاءَهُ ، وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ ، كَرِهَ لِقَاءَ اللَّهِ ، وَكَرِهَ اللَّهُ لِقَاءَهُ

Abu Huraira (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, Allah (عَزَّ وَجَلَّ) says, if My servant likes to meet Me, I like to meet him; and if he dislikes meeting Me, I dislike meeting him. Prophetic explanation of this Sacred Hadith is, Ummul Momineen Aisha (رضى الله تعالى عنها) said, O' Prophet of Allah (صلى الله عليه وآله وسلم) is it because of the dislike of death, for all of us dislike death? The Prophet (صلى الله عليه وآله وسلم) said, it is not so, but rather it is that when the believer is given news of Allah's mercy, His approval and His Paradise, he likes to meet Allah and Allah likes to meet him; but when the unbeliever is given news of Allah's punishment and His displeasure, he dislikes meeting Allah and Allah dislikes to meet him. **(Bukhari, Malik, Muslim)**

Hadith Qudsi # 31

عَنْ جُنْدُبِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَ أَنَّ رَجُلًا قَالَ : وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِإِفْلَانٍ وَإِنَّ اللَّهَ تَعَالَى قَالَ : مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِإِفْلَانَ، فَإِنِّي قَدْ غَفَرْتُ لِإِفْلَانَ، وَأَحْبَبْتُ عَمَلَكَ أَوْ كَمَا قَالَ - رواه مسلم

Abu Jundub (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, a man said, by Allah (عَزَّ وَجَلَّ), Allah (عَزَّ وَجَلَّ) will not forgive so-and-so. At this, Allah (عَزَّ وَجَلَّ) said, who is he who swears by Me that I will not forgive so-and-so? Verily I have forgiven so-and-so and have nullified your (own good) deeds (or as he said (it)). (Muslim)

Hadith Qudsi # 32

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : أَسْرَفَ رَجُلٌ عَلَيَّ نَفْسَهُ ، فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ ، فَقَالَ : إِذَا أَنَا مِتُّ فَأَحْرِقُونِي ، ثُمَّ اسْحَقُونِي ، ثُمَّ أَذْرُونِي فِي الْبَحْرِ فَوَاللَّهِ لَأَنْ قَدَرَ عَلَيَّ رَبِّي لِيُعَذِّبَنِي عَذَابًا ، مَا عَذَبَهُ أَحَدًا ، فَفَعَلُوا ذَلِكَ بِهِ . فَقَالَ لِلْأَرْضِ : أَدِي مَا أَحَدْتِ ، فَإِذَا هُوَ قَائِمٌ ، فَقَالَ لَهُ : مَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ ؟ قَالَ : خَشِيتُكَ يَا رَبِّ ، أَوْ مَخَافَتُكَ . فَغَفَرَ لَهُ بِذَلِكَ - رواه مسلم (وكذلك البخاري والنسائي وابن ماجه)

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, a man sinned greatly against himself, and when death came to him he charged his sons, saying, When I have died, burn me, then crush me and scatter (my ashes) into the sea, for, by Allah, if my Lord takes possession of me, He will punish me in a manner in which He has punished no one (else). So, they did that to him. Then Allah (عَزَّ وَجَلَّ) said to the earth, produce what you have taken and there he was (came into existence)! And Allah (عَزَّ وَجَلَّ) said to him, what induced you to do what you did? He said, being afraid of You, O my Lord (or he said, being frightened of You) and because of that Allah (عَزَّ وَجَلَّ) forgave him. (Muslim, Bukhari, Nasai, Ibn Maja)

Hadith Qudsi # 33

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ وَجَلَّ ، قَالَ : أَدْنَبَ عَبْدٌ ذَنْبًا ، فَقَالَ : اللَّهُمَّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى : أَدْنَبَ عَبْدِي ذَنْبًا ، فَعَلِمَ أَنَّ لَهُ رَبًّا ، يَغْفِرُ الذَّنْبَ ، وَيَأْخُذُ بِهِ . ثُمَّ عَادَ فَادْنَبَ ، فَقَالَ : رَبِّ ، اغْفِرْ لِي ذَنْبِي ، فَقَالَ تَبَارَكَ وَتَعَالَى : عَبْدِي أَدْنَبَ ذَنْبًا . فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ ، وَيَأْخُذُ بِهِ . ثُمَّ عَادَ فَادْنَبَ ، فَقَالَ : أَيُّ رَبِّ ، اغْفِرْ لِي ذَنْبِي : فَقَالَ تَبَارَكَ وَتَعَالَى : أَدْنَبَ عَبْدِي ذَنْبًا ، فَعَلِمَ أَنَّ لَهُ رَبًّا ، يَغْفِرُ الذَّنْبَ ، وَيَأْخُذُ بِالذَّنْبِ . اعْمَلْ مَا شِئْتِ ، فَقَدْ غَفَرْتُ لَكَ - رواه مسلم (وكذلك البخاري)

Abu Huraira (رضي الله تعالى عنه) narrated, from the Apostle of Allah (صلى الله عليه وآله وسلم) among the sayings he related from his Lord (عَزَّ وَجَلَّ) that He (the Prophet ﷺ) said, a servant committed a sin and said, O Allah, forgive me my sin. And Allah (عَزَّ وَجَلَّ) said, My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said, O Lord, forgive me my sin. And

Allah (عَزَّ وَجَلَّ) said, My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said, O Lord, forgive me my sin. And Allah (عَزَّ وَجَلَّ) said, My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. Do what you wish, for I have forgiven you. **(Muslim, Bukhari)**

Hadith Qudsi # 34

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : قَالَ اللَّهُ تَعَالَى : يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَ بِي وَرَجَوْتَنِي ، غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَبَالِي . يَا ابْنَ آدَمَ : لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي ، غَفَرْتُ لَكَ . يَا ابْنَ آدَمَ : إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا ، لَأُنِيْتُكَ بِقُرَابِهَا مَغْفِرَةً - رواه الترمذي (وكذلك أحمد) وسنده حسن

Anas (رضي الله تعالى عنه) narrated that he heard the Apostle of Allah (صلى الله عليه وآله وسلم) say, Allah (عَزَّ وَجَلَّ) said, O son of Adam (عليه السلام), so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam (عليه السلام) were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam (عليه السلام), were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it? **(Tirmidhi, Ahmad)**

Hadith Qudsi # 35

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْتَزِلُ رَبُّنَا ، تَبَارَكَ وَتَعَالَى ، كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا ، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ ، فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ ؟ مَنْ يَسْتَعْفِرُنِي فَأَغْفِرَ لَهُ ؟ رواه البخاري (وكذلك مسلم ومالك والترمذي و أبو داود) وفي رواية لمسلم زيادة : فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيَءَ الْفَجْرُ

Anas (رضي الله تعالى عنه) narrated that he heard the Apostle of Allah (صلى الله عليه وآله وسلم) said, Our Lord (عَزَّ وَجَلَّ) descends each night to the earth's sky when there remains the final third of the night, and He says, who is praying to Me that I may answer it? Who is asking something of Me that I may give it to him? Who is asking forgiveness of Me that I may forgive him? In a version by Muslim the Hadith ends with the words, and thus He continues till (the light of) dawn shines. **(Bukhari, Muslim, Malik, Tirmidhi, Abu Dawood).**

Hadith Qudsi # 36

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَلَا حَظَرَ عَلَى قَلْبٍ بَشَرٍ فَاقْرَأُوا إِنْ شِئْتُمْ : فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ - رواه البخاري و مسلم و الترمذي وابن ماجه

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah (عَزَّ وَجَلَّ) said, I have prepared for My righteous servants what no eye has seen, and no ear has heard, nor has it occurred to human heart. Thus, recite if you wish [And no Nafs knows what has been hidden for them of comfort for eyes as reward for what they used to do.] (As-Sajda - 17) **(Bukhari, Muslim, Tirmidhi, Ibn Majah)**

Explanation

Probably the words "Thus recite if you wish" are those of Abu Haraira (رضي الله تعالى عنه).

Hadith Qudsi # 37

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيْلَ إِلَى الْجَنَّةِ فَقَالَ انظُرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا . قَالَ: فَجَاءَهَا وَنَظَرَ إِلَيْهَا وَ إِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا. قَالَ: فَرَجَعَ إِلَيْهِ قَالَ: فَوَعَرَّتْكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا فَأَمَرَ بِهَا فَحُقَّتْ بِالْمَكَارِهِ فَقَالَ: ارْجِعْ إِلَيْهَا ، فَانظُرْ إِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا ، قَالَ: فَرَجَعَ إِلَيْهَا ، فَإِذَا هِيَ قَدْ حُقَّتْ بِالْمَكَارِهِ ، فَرَجَعَ إِلَيْهِ ، فَقَالَ: وَ عَرَّتِكَ لَقَدْ خِفْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ: أَذْهَبُ إِلَى النَّارِ فَانظُرْ إِلَيْهَا ، وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا . فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا ، فَرَجَعَ إِلَيْهِ ، فَقَالَ: وَ عَرَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا . فَأَمَرَ بِهَا فَحُقَّتْ بِالشَّهَوَاتِ ، فَقَالَ: ارْجِعْ إِلَيْهَا ، فَرَجَعَ إِلَيْهَا ، فَقَالَ: وَ عَرَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا - رواه الترمذي و قال حديث حسن صحيح و كذلك أبو داود والنسائي

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, when Allah (عَزَّ وَجَلَّ) created Paradise and Hellfire, He sent Jibreel (عليه السلام) to Paradise, saying, look at it, what I have prepared therein for its inhabitants. The Prophet (صلى الله عليه و آله وسلم) said, so he came to it and looked at it what Allah has prepared therein for its inhabitants. The Prophet (صلى الله عليه و آله وسلم) said, so he returned to Him and said, by your glory, no one hears of it without entering it. So, He ordered that it be encompassed by forms of hardship, and He said, return to it and look at what I have prepared therein for its inhabitants. The Prophet (صلى الله عليه و آله وسلم) said, so, he returned to it and found that it was encompassed by forms of hardship. Then he returned to Him and said, by Your glory, I fear that no one will enter it. He said, go to Hellfire and look at what I have prepared therein for its inhabitants, and he found that it was in layers, one above the other. Then he returned to Him and said, by Your glory, no one who hears of it will enter it. So, He ordered that it be encompassed by lusts. Then He said, return to it. And he returned to it and said, by Your glory, I am frightened that no one will escape from entering it. **(Tirmidhi, Abu Dawood, Nasai)**

Hadith Qudsi # 38

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : اِحْتَجَبَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ : فِيَّ الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ وَقَالَتِ الْجَنَّةُ : فِيَّ ضِعْفَاءُ النَّاسِ وَمَسَاكِينُهُمْ فَقَضَى اللَّهُ بَيْنَهُمَا : إِنَّكَ الْجَنَّةُ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ، وَإِنَّكَ النَّارُ عَذَابِي ، أَعَذِبُ بِكَ مِنْ أَشَاءِ ، وَلَكَلَيْكُمَا عَلَيَّ مَلُؤُهَا - رواه مسلم وكذلك البخاري والترمذي

Abu Sa'id al-Khudri (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله) said, Paradise and Hellfire disputed together, and Hellfire said, in me are the mighty and the haughty. Paradise said, in me are the weak and the poor. So, Allah judged between them, (saying), you are Paradise, My mercy; through you I show mercy to those I wish. And you are Hellfire, My punishment; through you I punish those I wish, and it is incumbent upon Me that each of you shall have its fill. **(Bukhari, Muslim, Tirmidhi)**

Hadith Qudsi # 39

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ : يَا أَهْلَ الْجَنَّةِ . فَيَقُولُونَ : لَيْتَنِكَ رَبَّنَا وَسَعْدَيْكَ ، وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ : هَلْ رَضِيْتُمْ ؟ فَيَقُولُونَ : وَمَا لَنَا لَا نَرْضَى يَا رَبِّ ، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ . فَيَقُولُ : أَلَا أُعْطِيْتُمْ أَفْضَلَ مِنْ ذَلِكَ ؟ فَيَقُولُونَ : يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ ؟ فَيَقُولُ : أَجَلُ عَلَيْكُمْ رِضْوَانِي ، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا - رواه البخاري (وكذلك مسلم والترمذي)

Abu Sa'id al-Khudri (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله) said, Allah (عَزَّ وَجَلَّ) will say to the inhabitants of Paradise, O inhabitants of Paradise! They will say, O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your hands. Then He will say, are you contented? And they will say, and how should we not be contented, O Lord, when You have given us that which You have given to no one else of Your creation? Then He will say, would you not like Me to give you something better than that? And they will say, O Lord and what thing is better than that? And He will say, I shall cause My favor to descend upon you and thereafter shall never be displeased with you. **(Bukhari, Muslim, Tirmidhi)**

Hadith Qudsi # 40

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " قَالَ اللَّهُ تَعَالَى : كُنْتُ كَنْزًا مَخْفِيًّا فَأُحِبُّبِت أَنْ أَعْرِفَ فَخَلَقْتُ الْخَلْقَ

The Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah (عَالِيَت) said, 'I was a Hidden Treasure; then I wanted to be known; therefore, I created the creatures.'

Explanation

It is in Quran - وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ [And I did not create the jinn and mankind except to worship Me.] (Adh-Dhaariyat - 56)

The contents and meaning of the above Quranic verse and the above Hadith Qudsi are the same. The above Hadith Qudsi is extremely popular. However, its chain of transmission is not recorded by Hadith scholars. Since the contents of the Hadith are Sahih, and do not contradict with Quran, it is widely accepted by Muslims as authentic.

Three things have been mentioned in the above Hadith, as follows.

- (i) Allah (عَزَّ وَجَلَّ) was a Hidden treasure (كنزاً مخفياً). We only came to know about Him after our creation. Before that He was known to Himself.
- (ii) He wanted to be known by His creatures.
- (iii) Therefore, He created all that is available in this Cosmos. And the only purpose of our creation is to know Him and worship Him.

What is meaning of 'Hidden Treasure' (كنزاً مخفياً)?

The first understanding of Allah's (عَزَّ وَجَلَّ) Existence, which is referred to as 'Hidden Treasure' in the above Hadith is described in the Quran.

It is in Quran - قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ [Say (O' Prophet ﷺ) Allah is one. Allah is independent. He does not have children. Nobody has given birth to him. Nobody can match Him or equal Him.] (Al-Ikhlās - 1- 4).

Who are creatures?

From the tiny invisible particles (like proton, electron) to the mighty stars and heavens, everything is known to Allah (عَزَّ وَجَلَّ) prior to their creation. He created them with His prior knowledge. Individual facts of these creatures along with their individual characteristics were there in Allah's (عَزَّ وَجَلَّ) knowledge.

When Allah (عَزَّ وَجَلَّ) wants to create a thing, He looks at its 'fact' which is there in His knowledge and commands 'Be', and there it comes into existence. This is external existence of that fact (thing).

It is in Quran - **إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ** [A thing We want to create, We only say 'Be', and there it is (it comes into existence)] (An Nahl - 40).

Before the command of 'Be', the things were in internal existence or in Allah's (عَزَّ وَجَلَّ) knowledge as individual facets of His Knowledge.

Internal or external existence, both are within the Knowledge of Almighty. Nothing can come out of Allah's Unity.

