

Hadith Qudsi 1:

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) 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.

It was related by Muslim (also by al-Bukhari, an-Nasa'i and Ibn Majah).

الحديث الأول

. عن أبي هريرة رضي الله عنه قال رسول الله صلى الله عليه وسلم

لما قضى الله الخلق ، كتب فى كتابه على نفسه ، فهو موضوع عنده : أن رحمتي تغلب " غضبي "

رواه مسلم (وكذلك البخاري والنسائي وابن ماجه)

Hadith Qudsi 2:

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah Almighty has said: The son of Adam 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 (1) - and the initial creation [of him] is no easier for Me than remaking him. As for his reviling Me, it is his saying: Assah 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.

(1) i.e., bring me back to life after death.

It was related by al-Bukhari (also by an-Nasa'i).

الحديث الثاني

: عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال

قال الله تعالى : كذبني ابن آدم ، ولم يكن له ذلك ، وشتمني ولم يكن له ذلك . فاما تكذيبه (إياي ، فقله يعيدني كما بداني ، وليس أول الخلق بأهون على من إعادته ، واما شتمه إياي .) ، فقله : اتخذ الله ولدا ، وأنا الأحد الصمد ، لم ألد ولم أولد ولم يكن لي كفواً أحد .

. رواه البخاري (وكذلك النسائي)

Hadith Qudsi 3:

On the authority of Zayd ibn Khalid al-Juhaniyy (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) led the morning prayer for us at al-Hudaybiyah following rainfall during the night. When the Prophet (may the blessings and peace of Allah be upon him) finished, he faced the people and said to them: Do you know what your Lord has said? They said: Allah and his Messenger 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, a disbeliever in the stars (2); and as for him who said: We have been given rain by such-and-such a star, that one is a disbeliever in Me, a believer in the stars.

(2) The pre-Islamic Arabs believed that rain was brought about by the movement of stars. This Hadith draws attention to the fact that whatever be the direct cause of such natural phenomena as rain, it is Allah the Almighty who is the Disposer of all things. It is related by al-Bukhari (also by Malik and an-Nasa'i).

الحديث الثالث

: عن زيد بن خالد الجهني ، رضي الله عنه قال

صلى لنا رسول الله ، صلى الله عليه وسلم ، صلاة الصبح بالحديبية ، على إثر سماء كانت من الليلة . فلما انصرف النبي ، صلى الله عليه وسلم أقبل على الناس فقال لهم : (هل تدرون ماذا قال ربكم ؟ قالوا : الله ورسوله أعلم ، قال : أصبح من عبادي مؤمن بي وكافر ، فأما من قال : مطرنا بفضل الله ورحمته ، فذلك مؤمن بي ، كافر بالكوكب . وأما من قال : مطرنا بنوء كذا وكذا ، فذلك كافر بي ، مؤمن بالكوكب :

رواه البخاري (وكذلك مالك والنسائي)

Hadith Qudsi 4:

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah said:

Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand is the night and the day (1) .

(1) As the Almighty is the Ordainer of all things, to inveigh against misfortunes that are part of Time is tantamount to inveighing against Him. It was related by al-Bukhari (also by Muslim).

الحديث الرابع

: عن أبي هريرة ، رضي الله عنه ، قال : رسول الله صلى الله عليه وسلم

(قال الله : يسب بنو آدم الدهر ، وأنا الدهر ، بيدي الليل والنهار)

رواه البخاري (وكذلك مسلم)

Hadith Qudsi 5:

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah (glorified and exalted be He) said:

I am so self-sufficient 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.

It was related by Muslim (also by Ibn Majah).

الحديث الخامس

: عن ابي هريرة ، رضي الله عنه ، قال : قال رسول الله صلى الله عليه وسلم

قال الله تبارك وتعالى : أنا أغني الشركاء عن الشرك من عمل عملاً أشرك فيه غيري ، (تركته وشركه)

رواه مسلم (وكذلك ابن ماجة)

Hadith Qudsi 6:

On the authority of Abu Hurayrah (may Allah be pleased with him), who said: I heard the Messenger of Allah (PBUH) say:

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 favours and he will recognize them. [The Almighty] 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 Hell-fire. [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 his His favours and he will recognize them. [The Almighty] 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 Hell-fire. [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 his His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do 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 Hell-fire. It was related by Muslim (also by at-Tirmidhi and an-Nasa'i).

الحديث السادس

: عن أبي هريرة ، رضي الله عنه ، قال : سمعت رسول الله صلى الله عليه وسلم يقول

إن أول الناس يقضي يوم القيامة عليه رجل استشهد ، فأتي به فعرفه نعمه فعرفها . قال : (فما عملت فيها ؟ قال قاتلت فيك حتى استشهدت ، قال : كذبت ، ولكنك قاتلت لان يقال : جريء ، فقد قيل . ثم أمر به فسحب على وجهه حتى ألقي في النار ورجل تعلم العلم وعلمه وقرأ القرآن ، فأتي به فعرفه فعرفها . قال : فما عملت فيها ؟ قال : تعلمت العلم وعلمته ، وقرأت فيك القرآن قال : كذبت ، ولكنك تعلمت العلم ليقال : عالم ، وقرأت القرآن ليقال هو قارىء ، فقد قيل ، ثم أمر به ، فسحب على وجهه ، حتى ألقي في النار ، ورجل وسع الله عليه وأعطاه من أصناف المال كله ، فأتي به فعرفه نعمه فعرفها ، قال : فما عملت فيها ؟ قال : ما تركت من سبيل تحب أن ينفق فيها الا أنفقت فيها لك قال كذبت ولكنك فعلت ليقال (هو جواد فقد قيل ثم أمر به فسحب على وجهه ثم ألقي في النار

رواه مسلم (وكذلك الترمذى والنسائي)

Hadith Qudsi 7:

On the authority of Uqbah ibn Amir (may Allah be pleased with him), who said: I heard the messenger of Allah (PBUH) say:

Your Lord delights at a shepherd who, on the peak of a mountain crag, gives the call to prayer and prays. Then Allah (glorified and exalted be He) 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. It was related by an-Nasa'i with a good chain of authorities.

الحديث السابع

: عن عقبه بن عامر رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول

يعجب ربك من راعي غنم ، فى رأس شظيه الجبل يؤذن بالصلاة ويصلي فيقول الله عز ((
وجل ، انظروا الى عبدي هذا يؤذن ويقيم بالصلاة ، يخاف منى قد غفرت لعبدي ، وادخلته
)) الجنه .

رواه النسائي بسند صحيح

Hadith Qudsi 8:

On the authority of Abu Hurayrah (may Allah be pleased with him) from the Prophet (PBUH), who said:

prayer performed by someone who has not recited the Essence of the Quran (1) during it is deficient (and he repeated the word three times), incomplete. Someone said to Abu Hurayrah: [Even though] we are behind the imam? (2) He said: Recite it to yourself, for I have heard the Prophet (may the blessings and peace of Allah be up on him) say: Allah (mighty and sublime be He), had 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: Al-hamdu lillahi rabbi l-amin (3), Allah (mighty and sublime be He) says: My servant has praised Me. And when he says: Ar-rahmani r-rahim (4), Allah (mighty and sublime be He) says: My servant has extolled Me, and when he says: Maliki yawmi d-din (5), Allah says: My servant has glorified Me - and on one occasion He said: My servant has submitted to My power. And when he says: Iyyaka na budu wa iyyaka nasta in (6), He says: This is between Me and My servant, and My servant shall have what he has asked for. And when he says: Ihdina s-sirata l-mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin (7), He says: This is for My servant, and My servant shall have what he has asked for.

(1) Surat al-Fatihah, the first surah (chapter) of the Qur'an.

(2) i.e. standing behind the imam (leader) listening to him reciting al-Fatihah.

(3) "Praise be to Allah, Lord of the Worlds."

(4) "The Merciful, the Compassionate".

(5) "Master of the Day of Judgement".

(6) "It is You we worship and it is You we ask for help".

(7) "Guide us to the straight path, the path of those upon whom You have bestowed favors, not of those against whom You are angry, nor of those who are astray".

It was related by Muslim (also by Malik, at-Tirmidhi, Abu-Dawud, an-Nasa'i and Ibn Majah).

الحديث الثامن

: عن ابي هريرة ، رضي الله عنه ، عن النبي صلى الله عليه وسلم ، قال

من صلى صلاة لم يقرأ فيها بأم القرآن فهي خداج ثلاثا غير تمام فقبل لابي هريرة انا ((
نكون وراء الامام فقال اقرا بها في نفسك ، فاني سمعت النبي صلى الله عليه وسلم يقول :
قال الله عز وجل : قسمت الصلاة بيني وبين عبدي نصفين ولعبي ما سأل فاذا قال العبد : {
الحمد لله رب العالمين } واذا قال { الرحمن الرحيم } قال الله عز وجل : اثنى على عبدي
واذا قال : { مالك يوم الدين } قال الله : مجدني عبدي - وقال مرة : فوض الي عبدي - فاذا
قال : { اياك نعبد واياك نستعين } قال : هذا بيني وبين عبدي ، ولعبي ما سأل . فاذا قال :
{ اهدنا الصراط المستقيم صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين }
. ((قال : هذا لعبي ، ولعبي ما سأل .

. (رواه مسلم) وكذلك مالك والترمذي وابو داود والنسائي وابن ماجه

Hadith Qudsi 9:

On the authority of Abu Harayrah (may Allah be pleased with him) from the Prophet (PBUH), who said: Allah (mighty and sublime be He) 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 (glorified and exalted be He) 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.

It was related by at-Tirmidhi (also by Abu Dawud, an-Nasa'i, Ibn Majah and Ahmad).

الحديث التاسع

: عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم

إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته . فان صلحت فقد افلح وانجح وان فسدت فقد خاب وخسر فان انتقص من فريضته شيء ، قال الرب عز وجل : انظروا هل ((لعبدي من تطوع فيكمل بها ما انتقص من الفريضة ، ثم يكون سائر عمله على ذلك .

رواه الترمذى (وكذلك أبو داود والنسائي وابن ماجه واحمد)

Hadith Qudsi 10:

On the authority of Abu Harayrah (may Allah be pleased with him) from the Prophet (PBUH), who said: Allah (mighty and sublime be He) says:

Fasting is Mine and it I who give reward for it. [A man] gives up his ***ual passion, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two joys: a joy whin he breaks his fast and a joy when he meets his Lord. The change in the breath of the mouth of him who fasts is better in Allah's estimation than the smell of musk.

It was related by al-Bukhari (also by Muslim, Malik, at-Tirmidhi, an-Nasa'i and Ibn Majah).

الحديث العاشر

: عن أبي هريرة رضي الله عنه ، عن النبي صلي الله عليه وسلم ، قال

يقول الله عز وجل : الصوم لي وانا اجزي به يدع شهوته واكله وشربه من اجلي ((
والصوم جنة وللصائم فرحتان : فرحة حين يفطر ، وفرحة حين يلقي ربه واخلوف فم
((الصائم أطيب عند الله من ريح المسك))

رواه البخاري (وكذلك مسلم ومالك والترمذي والنسائي وابن ماجه)
