

Chapter 1 : Qudsi Hadith | Forty Sacred Hadith

Home» 40 Hadith Qudsi On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) 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.

Ya Allah please grant us success in this dunia and akhira and to get the highest ranks of Jannah without accountability. It is that which Allah the Almighty has communicated to His Prophet through revelation or in dream, and he, peace be upon him, has communicated it in his own words. Mercy over wrath Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said: When Allah decreed the creation, he wrote in his Book with him on his Throne: My mercy prevails over my wrath. Sahih Bukhari , Grade: Muttafaqun Alayhi Hadith 2: Allah Almighty has said: Allah the Exalted said: The son of Adam has lied against me but he has no right to do so, and he has abused me but he has no right to do so. As for his lie, it is his saying that I cannot recreate him as I did before. As for his abuse, it is his saying that I have a son, but I am glorified above taking a wife or a son. Allah gives the rain Zayd ibn Khalid al-Juhaniyy reported: The Messenger of Allah, peace and blessings be upon him, led the morning prayer for us at al-Hudaybiyah following rainfall during the night. When the Prophet finished, he faced the people and said to them: Some of my servants entered the morning as believers in me and others as disbelievers. Whoever said we have been given rain due to the favor and mercy of Allah, he is a believer in me and a disbeliever in the power of the stars. Whoever said we have been given rain due to the rising of this star, he has disbelieved in me and he has put his faith in the stars. Muttafaqun Alayhi Hadith 4: Allah the Almighty said: The son of Adam abuses me. He curses time and I am time, for in my hand are the night and day. Allah will leave them to their partners Abu Huraira reported: Verily, I am independent and in need of no partner. Whoever performs a deed in which he associates something with me, I will leave him to his partner. Sahih Muslim , Grade: Allah knows the hypocrites Abu Huraira reported: I heard the Messenger of Allah, peace and blessings be upon him, say: What have you done concerning these blessings? The man will say: I fought in your cause until I was martyred. You have lied because you fought so that it would be said how courageous you are, and it was said. Then Allah will order him to be dragged upon his face into the Hellfire. Another man learned religious knowledge, taught others, and recited the Quran. I learned religious knowledge, taught others, and I recited the Quran for Your sake. You have lied because you learned religious knowledge so that it would be said you are a scholar and you recited the Quran so that it would be said you are a reciter, and it was said. Another man was given an abundance from Allah and was given every kind of wealth. I spent money in every cause upon which You wished it to be spent. You have lied because you spent money so that it would be said how generous you are, and it was said. Allah delights in a humble servant Uqbah ibn Amir reported: Then Allah the Exalted will say: Look at this servant of Mine, he gives the call to prayer and performs the prayers, for he is in awe of Me. I have forgiven My servant for his sins and have admitted him to Paradise. The Prophet, peace and blessings be upon him, said: A prayer performed by someone who has not recited the foundation of the Quran surah al-fatihah during it is deficient, incomplete. He repeated these words three times. Recite it to yourself, for I have heard the Messenger of Allah say: 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: Praise be to Allah Lord of the Worlds, Allah says: My servant has praised Me. And when he says: My servant has extolled Me. Master of the Day of Judgment, Allah says: My servant has glorified Me, and on one occasion He said: My servant has submitted to My power. You alone we worship, You alone we ask for help, Allah says: This is between Me and My servant, and My servant shall have what he has asked for. Guide us to the straight path, the path of those whom you have favored, not those who went astray, Allah says: This is for My servant, and My servant shall have what he has asked for. The first action to be judged is prayer Huraith Ibn Qabisa reported: If they are in order, then he will have prospered and succeeded; but if they are lacking, then he will have failed and lost. If there is something defective in his obligatory prayers then the Lord the Exalted will say: See if My servant has any extra prayers which can complete what is defective in his obligatory prayers. Then the rest of

his actions will be judged in the same way. Sunan At-Tirmidhi , Grade: The virtue of fasting Abu Huraira reported: All the deeds of the children of Adam are for them, except fasting which is for Me, and I will give the reward for it. The Messenger of Allah said further: If one of you is fasting, he should avoid intimate relations with his wife and arguments. If somebody should fight or argue with him, he should say: By Him in whose hand is my soul, the unpleasant smell coming from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast and the other when he meets his Lord, for then he will be pleased due to his fasting. *Muttafaqun Alayhi Hadith* The virtue of charity Abu Huraira reported: A man from the time before you was called to account and nothing good was found with him except that he was easy-going in his business with people and he would order his servants to be lenient with those in difficult circumstances. We are more worthy of such actions, so pardon his sins. Protect yourself from Hellfire by even half of a date Adi ibn Hatim reported: I was with the Messenger of Allah, peace and blessings be upon him, and there came to him two men: The Messenger of Allah said: As for the obstruction of the roads, it will not be long until a caravan will travel to Mecca without any guard. As for poverty, the Hour will not be established until one of you goes out looking to give charity but will find no one to accept it. Each one of you will stand in front of Allah without a barrier or interpreter between him and Allah. Did I not give you wealth? He will say yes. Did I not send you a messenger? Then he will look to his right and see nothing but Hellfire, and he will look to his left and see nothing but Hellfire. Thus, let one of you protect himself from the Hellfire by giving even half of a date in charity, and if you do not have it then say a kind word. The virtue of remembrance Abu Huraira reported: Verily, Allah the Exalted has caravans of angels who have no other work but to follow gatherings of remembrance. When they find such gatherings in which there is remembrance, they sit with them and some of them surround the others with their wings until the space between them and the heaven is covered. When they disperse, they ascend to the heaven and Allah the Exalted asks them, although he is best informed about them: From where have you come? We came from your servants on earth who were glorifying you, declaring your greatness and oneness, praising you and asking from you. What do they ask from me? They ask for your Paradise. Have they seen my Paradise? What if they were to see my Paradise?

Chapter 2 : Forty Hadith Qudsi â€“ THE ISLAMIC TEXTS SOCIETY

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said: Ø¸Ù•Ù†ÙŹÙ' Ø§Ù„Ù„Ù„ÙŹÙ'Ù†ÙŹ Ø¹ÙŹØ²ÙŹÙ' Ù•ÙŹØ-ÙŹÙ„ÙŹÙ' ÙŠÙŹÙ,Ù•Ù•Ù„Ù• ÙŠÙŹÙ'Ù•Ù•ÙŹ Ø§Ù„Ù„Ù•ÙŠÙŹØ§Ù•ÙŹØ©Ù• ÙŠÙŹØ§ Ø§Ø•Ù'Ù†ÙŹ Ø•Ø•ÙŹÙ...ÙŹ Ù•ÙŹØ±Ù•Ø¶Ù'Ø³Ù• Ù•ÙŹÙ„ÙŹÙ...Ù' Ø³ÙŹØ¹Ù•Ø•Ù'Ù†Ù•ÙŠ Ù„ÙŹØ§Ù„ÙŹ ÙŠÙŹØ§ Ø±ÙŹØ"Ù•Ù'.

The sayings of the Imams are in many ways not only a continuation but also a kind of commentary and elucidation of the prophetic Hadith, often with the aim of bringing out the esoteric teachings of Islam. Others deal with pure metaphysics, as do certain prophetic hadiths, especially the "sacred hadiths" hadith qudsi. Hadith Qudsi Sacred tradition is one of; the sources which opens up our eyes and awakens us so that we may think. Obey Me to the extent of your deeds towards Me. Disobey Me to the extent of your ability to tolerate the Fire of Hell. Collect wealth in this world according to the length of your stay here. Collect for the Hereafter Aakhirah according to the length of your stay here. Do not think that your death is far and that the Bounties you receive from Allah will always be available, or that your sins are hidden. Almighty Allah says in another Hadith Qudsi: O, Son of Adam! Be patient and be humble and I will elevate you. Thank Me and I will increase your bounties. Seek pardon from Me, and I will forgive you. Call upon Me, I will answer you. Ask of Me, I will provide for you. Give alms in My way, and I will bless you with bounties. Be kind towards your relatives, and I will add to your age by delaying death. Seek from Me good health as long as you are healthy. And while you are alone seek safety from Me. Seek sincerity in purity. Seek piety in repentance Tawba. Seek worship in knowledge. Seek independence in contentment. How can you be curious of worship when your stomach is full? How can you enlighten your heart by sleeping a lot? How can you have fear of Allah with fear of poverty? How can you seek the pleasure of Almighty Allah by degrading the poor and the beggars? The following book may present detailed information about these hadiths:

Chapter 3 : Forty Hadith Qudsi - Free downloads and reviews - CNET calendrierdelascience.com

The following is a collection of 40 Hadith Qudsi. But what is Hadith Qudsi and how do they differ from other Hadith? The following discussion is given in the introduction to the book titled "Forty Hadith Qudsi" published by: Revival of Islamic Heritage Society, Islamic Translation Center, calendrierdelascience.com , Aldahieh, Kuwait.

But what is Hadith Qudsi and how do they differ from other Hadith? The following discussion is given in the introduction to the book titled "Forty Hadith Qudsi" published by: Box , Aldahieh, Kuwait. Hadith Qudsi or Sacred Hadith are so named because, unlike the majority of Hadith which are Prophetic Hadith, their authority Sanad is traced back not to the Prophet but to the Almighty. Among the many definitions given by the early scholars to Sacred Hadith is that of as-Sayyid ash-Sharif al-Jurjani died in A. It is that which Allah the Almighty has communicated to His Prophet through revelation or in dream, and he, peace be upon him, has communicated it in his own words. My mercy prevails over my wrath. 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: I begot not nor was I begotten, and there is none comparable to Me. 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? Allah and his Messenger know best. 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. 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. Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand is the night and the day 1. It was related by al-Bukhari also by Muslim. Allah glorified and exalted be He said: I am so self-sufficient that I am in no need of having an associate. It was related by Muslim also by Ibn Majah. On the authority of Abu Hurayrah may Allah be pleased with him , who said: 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. And what did you do about them? I fought for you until I died a martyr. You have lied - you did but fight that it might be said [of you]: And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. He will be brought and Allah will make known to his His favours and he will recognize them. I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. You have lied - you did but study [religious] knowledge that it might be said [of you]: And you recited the Quran that it might be said [of you]: He is a reciter. I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. You have lied - you did but do so that it might be said [of you]: On the authority of Uqbah ibn Amir may Allah be pleased with him , who said: 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. A 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: 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-alamin 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. 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. 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. Allah mighty and sublime be He says: The fist 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: 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. Fasting is Mine and it I who give reward for it. Fasting is like a shield, and he who fasts has two joys: Allah mighty and sublime be He said: Spend on charity , O son of Adam, and I shall spend on you. A man from among those who were before you was called to account. Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in straitened circumstances [from repaying his debt]. He the Prophet p. We are worthier than you of that of being so generous. On the authority of Adiy ibn Hatim may Allah be pleased with him , who said: I was with the Messenger of Allah may the blessings and peace of Allah be upon him and there came to him two men: The Messenger of Allah may the blessings and peace of Allah be upon him said: As for brigandry, it will be but a short time before a caravan will [be able to] go out of Mecca without a guard. As for penury, the Hour Day of Judgement will not arrive before one of you takes his charity around without finding anyone to accept it from him. Then 1 one of you will surely stand before Allah, there being no screed between Him and him, nor an interpreter to translate for him. Then He will say to him: Did I not bring you wealth? And he will say: Then He will say: Did I not send to you a messenger? And he will look to his right and will see nothing but Hell-fire, then he will look to his left and will see nothing but Hell-fire, so let each of you protect himself against Hell-fire, be it with even half a date - and if he finds it not, then with a kind word. It was related by al-Bukhari. When [the people in the gathering] depart, [the angels] ascend and rise up to heaven. Then Allah mighty and sublime be He asks them - [though] He is most knowing about them: From where have you come? We have come from some servants of Yours on Earth: And what do they ask of Me?

Chapter 4 : calendrierdelascience.com - Imam Nawawi's Forty Hadith: Translation & Commentary

An-Nawawi's "Forty Hadith Qudsi" is a famous collection of hadiths (the sayings of the Prophet Muhammad, peace be upon him) collected by a 7th century Islamic scholar named Imam Yahia bin Sharaful-Deen An-Nawawi.

The Message of Allah Hadith Qudsi 1 Hoping Allah would look favourably at him, Abu Hurayrah, his messenger Peace Be Upon Him, had been authorised by Allah to ask who was it who said that Allah appointed himself the Creation and wrote in his book which lays beside him, a promise: My forgiveness prevails over my anger. He was not leading nor was he being lead. Adams son had no right to criticise him or deny him life after death. Allah took himself a son for he believed himself to be the everlasting haven. Hadith Qudsi 3 After the rains came in the night the messenger of Allah said that if you believe the stars bring the rain then you are not a believer in Allah. The Lord said Allah and his messenger know best. Hadith Qudsi 4 Sons of Adam complain about changes. The Time is in the hand of the Almighty Allah who is the ordained of all things. Therefore to criticise misfortunes is the same as criticising Him. Hadith Qudsi 5 Allah glorified and exalted be He is so self-sufficient that he has no need for an assistant. Therefore, if someone does the same thing for Him as for someone else, that action will be refused. Hadith Qudsi 6 A man who died a martyr will have been brought to Allah who will recognise his favours and judgement will be marked on the Day of Resurrection. The Almighty will tell him he lied and order him to be dragged on his face into Hell-fire. The same will happen to a man who studied and taught religious knowledge and also recited the Quran. Allah made a man rich, but he did not spend the money selfishly yet he was set the same fate. Hadith Qudsi 7 A shepherd prays whilst he on the edge of a mountain crag. Allah is pleased that his servant is in awe of Him and as he prays and gives the call to prayer, Allah forgives him his sins and admits him to paradise. Hadith Qudsi 8 Allah said his servant praised him and adorned him. Allah mighty and sublime be he, said his servant glorified Him and on one occasion gave in to His power and the servant will have whatever he would like. Allah divided prayer into 2 halves for Himself and his servant and said this is between Me and my servant. If the prayers are not in order he will have lost and failed. He will be judged if he neglected the required prayers and introduced prayers that were not needed. However if they were in order he would have succeeded and prospered. Hadith Qudsi 10 Allah thinks that he who fasts has a change of breath in his mouth and it is better than the smell of musk. He rewards those who fast with two joys, the joy when the fast stops and the joy of meeting his Lord. Nothing he did was good except he would order his servants to let a man go who had not repaid his debt. So protect yourself with either half a date or a kind word, the day will come when no-one will need charity because poverty will be gone and there will be no need for guards because thieves will be gone. When the meeting is finished the angels return to heaven and tell Allah that His servants on Earth believe there is no God but for Him. They told of the sinning servant that stopped by and sat with them. Allah the Almighty said if His servant makes a reference to Him at an assembly he must believe in what he says. He must act on his belief. His servant must truly believe Himself to be forgiving and merciful. If he does not show the right action he will be seen to be making fun of Allah. Hadith Qudsi 16 Allah has written down good and bad deeds. He writes, if a good deed is intended but not carried out, that is a full good deed. If he has done a good deed then that is many times over a good deed. An intended bad deed that has not been carried out counts as a good deed. But a bad deed that has been carried out is counted as one bad deed. Hadith Qudsi 17 Allah forbade cruelty from Himself and from his people amongst themselves. He lets His servants know they need not be hungry or cold, He will look after them. If they sin He will forgive them. If all the servants and their spirits rose up to make a request and He gave everyone what they requested it would not decrease what He has. Hadith Qudsi 18 When Allah fell ill he asked son of Adam why he had not visited him. He said how would I visit you when you are the Lord of the worlds. He would reply that my servant fell ill and he needed food and drink but you did not give him food or drink. Son of Adam would reply but how can I give him food and drink when you are the Lord of the worlds? Allah would say had you given my servant food and drink you would have been rewarded. Hadith Qudsi 19 Anyone who tries to compete with my robe of greatness or my cloak of pride will be thrown into Hell-fire. Hadith Qudsi 20 On Mondays and Thursdays the gates of Paradise

will be open for every servant to be forgiven that does not associate with Allah. But anyone bearing resentment for his brother will not be forgiven until they have made peace with each other. Hadith Qudsi 22 The messenger of Allah said no-one should belittle himself. They ask why does Allah think that? The messenger said on the Day of Resurrection Allah wants to know what prevents them from saying something about someone else. They say that they fear the people. Allah says the only one to fear is Me. Hadith Qudsi 23 On the Day of Resurrection there is no shadows, only His shadow and today he will offer His shade to the people that love each other through His splendour. Gabriel then calls to heaven that Allah loves Gabriel so heaven must love him also and then he has established acceptance on Earth. So then He changes love to hate and that too is established on Earth. Hadith Qudsi 25 Allah said he will be at war with anyone who shows hate to His devoted servant. His servant puts more into his religious duties than has been instructed to him. He puts more into all of his duties than needed. If he seeks refuge it will be granted. His faithful servant hates death and He hates to hurt him and hesitates to seize his soul. He is given to prayer and obeyed his Lord discreetly. He only had enough food to survive on and did not complain. The Prophet said death will come early, hardly any mourners and few belongings. Hadith Qudsi 27 Those that have died for the cause of Allah are not considered dead but that their souls are in green birds that roam freely around Paradise. Their Lord would ask them three times what did they wish for. They would reply that they wanted their souls back in their bodies so that they could fight for Him again. He could see they did not need anything and let them be. Hadith Qudsi 28 A servant stood before Allah the Almighty, his pain and distress from a wound so great that he took a knife and cut his own hand, the blood flowed freely until he bled to death. Allah stopped his servant from going to Paradise because he had anticipated that was where he was going. And Allah likes to meet them. Hadith Qudsi 32 When death came to a man who had sinned so badly he knew that His Lord would punish him in death worse than any other before him. So he commanded his sons, when he dies, to burn his body, then crush him and scatter his ashes into the sea. And they did as their father wished. Allah then asked the Earth to give back what it had taken. He then asked the man why he had done that. The man said he was afraid of Him. So Allah forgave him. Hadith Qudsi 33 A servant repeatedly committed a sin and every time he would ask Allah for forgiveness even though he knew that his Lord forgives sins but also punishes them. Until finally his Lord asked what was it he wished for because He had already forgiven him. Hadith Qudsi 34 Allah told son of Adam He did not mind forgiving him when he asks for forgiveness. It does not matter if his sins touch the clouds and are as large as the Earth and if Son of Adam were to face Him and if he does not lay blame on His servants, He will forgive him. And He stays until the first light of day. Hadith Qudsi 36 The Prophet said on the Day of Resurrection the believers will meet and will ask for someone to plead on their behalf for the Lord to give relief from the place where they live. But they all gave the same answer "I am not in a position to do so. So they tried Muhammad and Muhammad agreed to ask for permission to speak to his Lord. He got permission and so he negotiated with Allah. And Allah tells him the number of people he will allow into Paradise. Those in Hell-fire that say there is no god but Allah will be released from Hell-fire. Hadith Qudsi 37 Allah has arranged for His servants what the human heart could never imagine. No-one has ever seen and no-one has ever heard of the joy that is secret in Paradise. Hadith Qudsi 38 When Allah created Paradise he sent Gabriel to see what had been prepared for the people. The Prophet returned and said it was surrounded by hardship and he feared no-one would enter. So he was sent to Hell-fire and came back and said it was in layers, one above the other, no-one would enter. So Allah ordered Hell-fire to be covered by desire and greed. And when the Prophet returned a second time he feared no-one could escape.

Chapter 5 : Get Forty Hadith Qudsi - Microsoft Store

The Message of Allah Hadith Qudsi 1 Hoping Allah would look favourably at him, Abu Hurayrah, his messenger (Peace Be Upon Him), had been authorised by Allah to ask who was it who said that Allah appointed himself the Creation and wrote in his book which lays beside him, a promise: My forgiveness prevails over my anger.

But she adds that "nowadays, hadith almost always means hadith from Mohammed himself. Islam distinguishes between the two saying: A practice which is contained within the Hadith may well be regarded as Sunna, but it is not necessary that a Sunna would have a supporting hadith sanctioning it. Obey Allah and obey the Messenger, but if you turn away, he the Prophet is only responsible for the duty placed on him i. If you obey him, you shall be on the right guidance. Well-known, widely accepted Hadiths make up the narrow inner layer, with ahadith becoming less reliable and accepted with each layer stretching outward. However, ahadith differ on these details and consequently salat is performed differently by different hadithist Islamic sects. Quranists, for their part, believe if Allah thought the details of salat to be consequence, would have included them in the Quran and that the details of salat are a matter between each individual Muslim and Allah, with correctly performed salat depending on a correct intention to perform the prayers, valid however it may be individually performed. The hadith were used in forming the basis of Sharia the religious law system forming part of the Islamic tradition , and fiqh Islamic jurisprudence. The hadith are at the root of why there is no single fiqh system, but rather a collection of parallel systems within Islam. Much of early Islamic history available today is also based on the hadith, although it has been challenged for its lack of basis in primary source material and the internal contradictions of the secondary material available. My mercy prevails over My wrath. The Akhbari view and the Usuli view. The Usuli scholars stress the importance of scientific examination of Ahadith using ijthihad while the Akhbari scholars take all Ahadith from the four Shia books as authentic [55]. Components[edit] The two major aspects of a hadith are the text of the report the matn , which contains the actual narrative, and the chain of narrators the isnad , which documents the route by which the report has been transmitted. The first people to hear hadith were the companions who preserved it and then conveyed it to those after them. Then the generation following them received it, thus conveying it to those after them and so on. So a companion would say, "I heard the Prophet say such and such. In the Sunni branch of Islam, the canonical hadith collections are the six books , of which Sahih al-Bukhari and Sahih Muslim generally have the highest status. However the Malikis , one of the four Sunni "schools of thought" madhhabs , traditionally reject Sunan ibn Majah and assert the canonical status of Muwatta Imam Malik. In the Ibad branch of Islam, the main canonical collection is the Tartib al-Musnad. This is an expansion of the earlier Jami Sahih collection, which retains canonical status in its own right. The Ismaili shia sects use the Daim al-Islam as hadith collections. The Ahmadiyya sect generally rely on the Sunni canons. Some minor groups, collectively known as Quranists , reject the authority of the hadith collections altogether. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. No sources survive directly from this period so we are dependent on what later writers tell us about this period. The earliest Islamic legal reasonings that have come down to us were "virtually hadith-free", but gradually, over the course of second century A. While the Quran had been officially compiled and approved, hadiths had not. One result was the number of hadiths began "multiplying in suspiciously direct correlation to their utility" to the quoter of the hadith Traditionists quoted hadith warning against listening to human opinion instead of Sharia; Hanafites quoted a hadith stating that "In my community there will rise a man called Abu Hanifa [the Hanafite founder] who will be its guiding light". In fact one agreed upon hadith warned that, "There will be forgers, liars who will bring you hadiths which neither you nor your forefathers have heard, Beware of them. While Malik ibn Anas had attributed just statements or deeds to the Muhammad, it was no longer unusual to find people who had collected a hundred times that number of hadith. Scholars had to decide which hadith were to be trusted as authentic and which had been invented for political or theological purposes. To do this, they used a number of techniques which Muslims now call the science of hadith.

Chapter 6 : What is Hadith Qudsi? - Islam Stack Exchange

What is Hadith Qudsi. Forty Hadith Qudsi. Imam Nawawi's Forty Hadith and Forty Hadith Qudsi are widely regarded as the most popular anthology and the best introduction to the study of the Prophet's Sayings in the English language.

All 40 Hadith Qudsi Hadith No: And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: As for his reviling Me, it is his saying: I begot not nor was I begotten, and there is none comparable to Me. 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: As for him who said: 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 was related by al-Bukhari also by Muslim. I heard the Messenger of Allah peace and blessings of Allah be upon him say: He will be brought and Allah will make known to him His favours and he will recognize them. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. I heard the messenger of Allah peace and blessings of Allah be upon him say: Then Allah glorified and exalted be He will say: I have forgiven My servant [his sins] and have admitted him to Paradise. Recite it to yourself, for I have heard the Prophet may the blessings and peace of Allah be up on him say: When the servant says: If there is something defective in his obligatory prayers, the Lord glorified and exalted be He will say: Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in straitened circumstances [from repaying his debt]. I was with the Messenger of Allah may the blessings and peace of Allah be upon him and there came to him two men: The Messenger of Allah may the blessings and peace of Allah be upon him said: As for penury, the Hour Day of Judgement will not arrive before one of you takes his charity around without finding anyone to accept it from him. Then 1 one of you will surely stand before Allah, there being no screen between Him and him, nor an interpreter to translate for him. Then He will say to him: It was related by al-Bukhari. When [the people in the gathering] depart, [the angels] ascend and rise up to heaven. 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 comes to Me walking, I go to him at speed. However, not to accompany such belief with right action would be to mock the Almighty. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed. 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 sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah and let him who finds other than that blame no one but himself. Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not. Did you not know that had you fed him you would surely have found that the reward for doing so with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink. Had you given him to drink you would have surely found that with Me. This Hadith also appears in Muslim in another version. Today I shall give them shade in

My shade, it being a day when there is no shade but My shade. Then he Gabriel calls out in heaven, saying: And if Allah has abhorred a servant [of His], He calls Gabriel and says: Then Gabriel calls out to the inhabitants of heaven: My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: Its chain of authorities is sound. We asked Abdullah i. Ibn Masud about this verse: So their Lord cast a glance at them 1 and said: When they say that they would not be spared from being asked [again], they said: And when He saw that they were not in need of anything they were let be. 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 the Almighty said: The Prophetic version is related by Muslim. Verily I have forgiven So-and-so and have nullified your [own good] deeds 1 or as he said [it]. It was related by Muslim. Then He said to the earth: Do what you wish, for I have forgiven you. O son of Adam, 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, 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. Who is asking something of Me that I may give it him? Who is asking forgiveness of Me that I may forgive him? In a version by Muslim the Hadith ends with the words: Go to Moses, a servant to whom Allah talked and to whom He gave the Torah. Go to Muhammad may the blessings and peace of Allah be upon him , a servant to whom Allah has forgiven all his wrongdoing, past and future. He will leave me thus for such time as it pleases Him, and then it will be said [to me]: Ask and it will be granted. Speak and it will be heard. Intercede and your intercession will be accepted. Then I shall intercede and He will set me a limit [as to the number of people], so I shall admit them into Paradise. Then I shall intercede and He will set me a limit [as to the number of people]. So I shall admit them into Paradise. Then I shall return for a third time, then a fourth, and I shall say: Then he returned to Him and said: And you are Hell-fire, My punishment; through you I punish those I wish, and it is incumbent upon Me that each of you shall have its fill. You can also browse Hadith by Narrator from 40 Hadith Qudsi.

Chapter 7 : Forty Hadith Qudsi in English and Arabic

A hadith qudsi need not be a sahih (sound hadith), but may be da'if or even mawdu'. [53] An example of a hadith qudsi is the hadith of Abu Hurairah who said that Muhammad said.

Allah the Almighty said: O son of Adam, 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, 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, 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. It was related by at-Tirmidhi also by Ahmad ibn Hanbal. Its chain of authorities is sound. Who is saying a prayer to Me that I may answer it? Who is asking something of Me that I may give it 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. The believers will gather together on the Day of Resurrection and will say: Should we not ask [someone] to intercede for us with our Lord? So they will come to Adam and will say: You are the Father of mankind; Allah created you with His hand, He made His angels bow down to you and He taught you the names of everything, so intercede for us with your Lord so that He may give us relief from this place where we are. And he will say: I am not in a position [to do that] - and he will mention his wrongdoing and will feel ashamed and will say: Go to Noah, for he is the first messenger that Allah sent to the inhabitants of the earth. So they will come to him and he will say: I am not in a position [to do that] - and he will mention his having requested something of his Lord about which he had no [proper] knowledge Quran Chapter 11 Verses , and he will feel ashamed and will say: Go to the Friend of the Merciful Abraham. I am not in a position [to do that]. Go to Moses, a servant to whom Allah talked and to whom He gave the Torah. I am not in a position [to do that] - and he will mention the taking of a life other than for a life Quran Chapter 28 Verses , and he will feel ashamed in the sight of his Lord and will say: Go to Muhammad may the blessings and peace of Allah be upon him , a servant to whom Allah has forgiven all his wrongdoing, past and future. So they will come to me and I shall set forth to ask permission to come to my Lord, and permission will be given, and when I shall see my Lord I shall prostrate myself. He will leave me thus for such time as it pleases Him, and then it will be said [to me]: Ask and it will be granted. Speak and it will be heard. Intercede and your intercession will be accepted. So I shall raise my head and praise Him with a form of praise that He will teach me. Then I shall intercede and He will set me a limit [as to the number of people], so I shall admit them into Paradise. Then I shall intercede and He will set me a limit [as to the number of people]. So I shall admit them into Paradise. Then I shall return for a third time, then a fourth, and I shall say: There shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a barley-corn; then there shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a grain of wheat; then there shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing an atom. I have prepared for My righteous servants what no eye has seen and no ear has heard, not has it occurred to human heart. Thus recite if you wish 1: And no soul knows what joy for them the inhabitants of Paradise has been kept hidden Quran Chapter 32 Verse Look at it and at what I have prepared therein for its inhabitants. The Prophet pbuh said: So he came to it and looked at it and at what Allah had prepared therein for its inhabitants. 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. So he returned to it and found that it was encompassed by forms of hardship 1. Then he returned to Him and said: By Your glory, I fear that no one will enter it. Go to Hell-fire and look at it and what I have prepared therein for its inhabitants, and he found that it was in layers, one above the other. By Your glory, no one who hears of it will enter it. So He ordered that it be encompassed by lusts. And he returned to it and said: By Your glory, I am frightened that no one will escape from entering it. In this context it refers to forms of religious discipline that man usually finds onerous.

Chapter 8 : Forty Hadith Qudsi - CMJE

Introduction to "The Forty Sacred Hadith" The following is a collection of 40 Hadith Qudsi. But what is Hadith Qudsi and how do they differ from other Hadith? Hadith Qudsi are the sayings of the.

But what is Hadith Qudsi and how do they differ from other Hadith? The following discussion is given in the introduction to the book titled "Forty Hadith Qudsi" published by: Box , Aldahieh, Kuwait. Hadith Qudsi or Sacred Hadith are so named because, unlike the majority of Hadith which are Prophetic Hadith, their authority Sanad is traced back not to the Prophet but to the Almighty. Among the many definitions given by the early scholars to Sacred Hadith is that of as-Sayyid ash-Sharif al-Jurjani died in A. It is that which Allah the Almighty has communicated to His Prophet through revelation or in dream, and he, peace be upon him, has communicated it in his own words. On the authority of Abu Hurayrah may Allah be pleased with him , who said that the Messenger of Allah peace be upon him said: My mercy prevails over my wrath. 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: I begot not nor was I begotten, and there is none comparable to Me. 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? Allah and his Messenger know best. 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. 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. Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand is the night and the day 1. It was related by al-Bukhari also by Muslim. Allah glorified and exalted be He said: I am so self-sufficient that I am in no need of having an associate. It was related by Muslim also by Ibn Majah. On the authority of Abu Hurayrah may Allah be pleased with him , who said: I heard the Messenger of Allah peace be upon him 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. And what did you do about them? I fought for you until I died a martyr. You have lied - you did but fight that it might be said [of you]: And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. He will be brought and Allah will make known to his His favours and he will recognize them. I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. You have lied - you did but study [religious] knowledge that it might be said [of you]: And you recited the Quran that it might be said [of you]: He is a reciter. I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. You have lied - you did but do so that it might be said [of you]: On the authority of Uqbah ibn Amir may Allah be pleased with him , who said: I heard the messenger of Allah peace be upon him 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. On the authority of Abu Hurayrah may Allah be pleased with him from the Prophet peace be upon him , who said: A 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: 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. 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. 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. On the authority of Abu Harayrah may Allah be pleased with him from the Prophet peace be upon him , 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: 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. Fasting is Mine and it I who give reward for it. Fasting is like a shield, and he who fasts has two joys: Allah mighty and sublime be He said: Spend on charity , O son of Adam, and I shall spend on you. A man from among those who were before you was called to account. Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in straitened circumstances [from repaying his debt]. He the Prophet p. We are worthier than you of that of being so generous. On the authority of Adiy ibn Hatim may Allah be pleased with him , who said: I was with the Messenger of Allah may the blessings and peace of Allah be upon him and there came to him two men: The Messenger of Allah may the blessings and peace of Allah be upon him said: As for brigandry, it will be but a short time before a caravan will [be able to] go out of Mecca without a guard. As for penury, the Hour Day of Judgement will not arrive before one of you takes his charity around without finding anyone to accept it from him. Then 1 one of you will surely stand before Allah, there being no screed between Him and him, nor an interpreter to translate for him. Then He will say to him: Did I not bring you wealth? And he will say: Then He will say: Did I not send to you a messenger? And he will look to his right and will see nothing but Hell-fire, then he will look to his left and will see nothing but Hell-fire, so let each of you protect himself against Hell-fire, be it with even half a date - and if he finds it not, then with a kind word. It was related by al-Bukhari.

Chapter 9 : 40 HADITHS QUDSI

Hadith of the Prophet Muhammad (saws) in several languages.