

## al-Ahādith Qudsī

A hadith qudsi (حديث قدسي) is a type of hadith in which the Prophet Muhammad ﷺ conveys words directly from Allah. Unlike the Quran, these words are not part of the Quran; the meaning is from Allah, while the wording is from the Prophet ﷺ. al-Ahādith (pl.) qudsi addresses various Islamic areas, providing legal, spiritual, moral, and eschatological guidance. These prophetic statements offer timeless perspectives that enrich faith's understanding and practice.

### A) Definition of a Hadith Qudsī:

تعريف: هُوَ كُلُّ قَوْلٍ صَرِيحٍ يَرَوِيهِ النَّبِيُّ عَنِ اللَّهِ عَزَّ وَجَلَّ

**‘Any apparent statement from Allah the Mighty and Majestic narrated by the Prophet ﷺ.’**

For a definition to be precise and function as an objective reference, it must be both all-inclusive and all-exclusionary. This definition achieves this by encompassing four limiting considerations that contribute to its precision and significance.

#### **The first:**

The term قَوْلٍ statement eliminates any accounts that describe Allah’s actions.

#### **The second:**

The term صَرِيحٍ apparent excludes hadith where the Messenger of Allah ﷺ employs a passive verb such as ‘It was revealed to me...’

#### **The Third:**

The phrase يَرَوِيهِ النَّبِيُّ, as narrated by the Prophet ﷺ, excludes any references to apparent words from Allah conveyed by other prophets.

#### **The Fourth:**

The phrase عَنِ اللَّهِ عَزَّ وَجَلَّ signifies that it does not include any reports where the Prophet ﷺ relates Allah's words through an angel or Jibrīl.

**B) Three types of expressions are considered forms of Divine speech:**

**The first:**

It's the noblest form, namely, al-Quran

**The second:**

The previously revealed scriptures of the former prophets before their alteration and modification.

**The Third:**

al-Āhādith al-Qudsī - is the words of Allah narrated through a sound chain, and it is the Prophet ﷺ informing us of those words, unlike the Quran where it is Allah's words and is referred to as Allah said, etc..... al-hādith al-Qudsī is the prophet said narrating from his lord.

## 2. Allah's honouring of His Messenger ﷺ and His ﷺ Ummah.

ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيَتْ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةِ بَعَامَةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةِ بَعَامَةٍ وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ يَسْتَبِيحُ بَيْضَتَهُمْ وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا - حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا ."

(H3/27) Thaubān (May Allah be pleased with him) narrated

Thawban (may Allah be pleased with him) reported that the Messenger of Allah ﷺ said: "Indeed, Allah drew the ends of the earth together for me (folded it), so that I saw its eastern and western parts. The dominion of my Ummah will reach as far as those parts which were drawn together for me.

I was given the two treasures: the **Red** (the Persian Empire) and the **White** (the Roman Empire). I asked my Lord for my Ummah that He should not destroy them by a widespread famine, and that He should not give power to an enemy from outside of themselves who would annihilate them (uproot them) even if those from all corners of the earth were to gather against them.

My Lord said: 'O Muhammad, when I issue a decree, it is not reversed. I have granted your request for your Ummah: that I shall not destroy them by a widespread famine, and I shall not give power to an enemy from outside of themselves who would annihilate them, even if those from all corners of the earth—or he said: those between its corners—were to gather against them. **(This remains true) until they begin to destroy one another and take one another as captives.**"

### Student Task (H3)

#### 1. The Vision of the "Folded Earth"

"Indeed, Allah drew the ends of the earth together for me... and I saw its eastern and western parts."

**Reflective Question:** If the early Muslims—who were a small, persecuted group in a desert—believed this prophecy of global reach, how should that influence your own **ambition and confidence** today when facing overwhelming odds? Does a "global" vision change how you view your local actions?

## 2. The Paradox of Strength

*"...He should not give power to an enemy from outside... even if those from all corners of the earth were to gather against them."*

**Reflective Question:** The Hadith suggests that the community is fundamentally "invincible" from the outside, yet vulnerable from the inside. Why do you think **unity and internal character** are more important for survival than military or economic power? How does this change your definition of what a "strong community" actually looks like?

## 3. The Internal Mirror

*"...until they begin to destroy one another and take one another as captives."*

**Reflective Question:** Reflect on your own social circles (family, school, or community). We often blame "external circumstances" for our problems. Based on this Hadith, can you identify a time when **internal disagreement or ego** caused more damage than an outside challenge? What is one practical way you can prevent "internal destruction" in your own life?

(H4/30)

عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ بَيْنَا أَنَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَاهُ رَجُلٌ فَشَكَاَ إِلَيْهِ الْفَاقَةَ، ثُمَّ أَتَاهُ آخَرَ، فَشَكَاَ قَطْعَ السَّبِيلِ. فَقَالَ " يَا عَدِيُّ هَلْ رَأَيْتَ الْحَيْرَةَ ". قُلْتُ لَمْ أَرَهَا وَقَدْ أُنْبِتُ عَنْهَا. قَالَ " فَإِنْ طَالَتْ بِكَ حَيَاةٌ لَتَرَيْنَ الظُّعِينَةَ تَرْتَحِلُ مِنَ الْحَيْرَةِ، حَتَّى تَطُوفَ بِالْكَعْبَةِ، لَا تَخَافُ أَحَدًا إِلَّا اللَّهَ " - قُلْتُ فِيمَا بَيْنِي وَبَيْنَ نَفْسِي فَأَيْنَ دُعَارُ طَيْبِ الَّذِينَ قَدْ سَعَرُوا الْبِلَادَ " وَلَئِنْ طَالَتْ بِكَ حَيَاةٌ لَتَفْتَحَنَّ كُنُوزُ كِسْرَى ". قُلْتُ كِسْرَى بِنِ هُرْمُزَ قَالَ " كِسْرَى بِنِ هُرْمُزَ، وَلَئِنْ طَالَتْ بِكَ حَيَاةٌ، لَتَرَيْنَ الرَّجُلَ يُخْرِجُ مِلَّةً مِنْ ذَهَبٍ أَوْ فِضَّةٍ، يَطْلُبُ مَنْ يَقْبَلُهُ مِنْهُ، فَلَا يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ، وَيَلْتَقِينَ اللَّهَ أَحَدَكُمْ يَوْمَ يَلْقَاهُ، وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ يُتْرَجَمُ لَهُ. فَيَقُولَنَّ أَلَمْ أُبْعَثْ إِلَيْكَ رَسُولًا فَيُبَلِّغَكَ فَيَقُولُ بَلَى. فَيَقُولُ أَلَمْ أُعْطِكَ مَالًا وَأُفْضِلَ عَلَيْكَ فَيَقُولُ بَلَى. فَيَنْظُرُ عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ، وَيَنْظُرُ عَنْ يَسَارِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ ". قَالَ عَدِيُّ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اتَّقُوا النَّارَ وَلَوْ بِشِقَّةِ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ شِقَّةَ تَمْرَةٍ فَبِكَلِمَةٍ طَيِّبَةٍ ". قَالَ عَدِيُّ فَرَأَيْتُ الظُّعِينَةَ تَرْتَحِلُ مِنَ الْحَيْرَةِ حَتَّى

تَطُوفَ بِالْكَعْبَةِ، لَا تَخَافُ إِلَّا اللَّهَ، وَكُنْتُ فِيمَنْ افْتَتَحَ كُنُوزَ كِسْرَى بْنِ هُرْمُزَ، وَلَئِنْ طَالَتْ بِكُمْ حَيَاةٌ لَتَرَوُنَّ مَا قَالَ النَّبِيُّ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يُخْرِجُ مِائَةَ كَفِّهِ " .

#### (H4/30)

'Adi bin Hatim reported:

"While I was with the Prophet ﷺ, a man came to him and complained of **poverty**. Then another man came and complained of **highway robbery** (insecurity on the roads). The Prophet ﷺ then said, 'O 'Adi! Have you seen **Al-Hira** (a city in Iraq)?' I replied, 'I have not seen it, but I have been told about it.' He said, 'If you live a long life, you will surely see a lady in a litter (traveling on a camel) traveling from Al-Hira until she performs the Tawaf around the Ka'ba, fearing no one but Allah.' I said to myself (in amazement), 'Then what would happen to the **bandits of the tribe of Tayyi**' who have set the lands ablaze (with their raids)?'

The Prophet ﷺ continued, 'And if you live a long life, the **treasures of Khosrau** (the Emperor of Persia) will surely be opened.' I asked, 'Khosrau bin Hurmuz?' He replied, 'Yes, Khosrau bin Hurmuz. And if you live a long life, you will surely see a man coming out with a handful of gold or silver, seeking someone to accept it from him, but he will find no one to accept it. And (remember) each of you will surely meet Allah on the Day he meets Him, with **no interpreter between him and Allah** to interpret for him. Allah will say to him, "Did I not send a Messenger to you to convey My Message?" and he will reply, "Yes, You did." Then Allah will say, "Did I not give you wealth and bestow favors upon you?" and he will reply, "Yes, You did." Then the person will look to his right and see nothing but Hell-fire, and look to his left and see nothing but Hell-fire.'"

'Adi (later) added: "I have seen the lady in a litter traveling from Al-Hira until she performed Tawaf around the Ka'ba, fearing none but Allah; and I was among those who opened the treasures of Khosrau bin Hurmuz. And if you live long lives, you will surely see what the Prophet, Abu-l-Qasim ﷺ, said regarding 'a man coming out with a handful of gold...'"

### Student Task (H4)

#### Reflective Task for Students

##### 1. **Perspective Shift:**

'Adi bin Hatim was skeptical about the "bandits of Tayyi'." How does this Hadith teach us to trust in a "higher plan" even when our current surroundings (news, politics, or personal struggles) seem chaotic?

##### 2. **The Definition of Success:**

The Prophet ﷺ went from talking about the "Treasures of Khosrau" to the "Fire of Hell." What does this sequence tell us about the true purpose of wealth in Islam?

##### 3. **Personal Responsibility:**

Imagine standing before your Creator with "no interpreter." How does that visual change the way you speak or act today?