



# A Commentary and Analysis of A Qudsiy (Holy) Hadith (O My servant, I have forbidden you oppression)

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DOI: <https://doi.org/10.53697/iso.v4i2.2087>

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Received: 10-10-2024

Accepted: 09-11-2024

Published: 16-12-2024



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**Abstract:** This article analyzes one of the blessed Qudsi hadiths of Prophet Muhammad (peace be upon him). A Qudsi hadith is a narration that comes from Allah, but the words and phrases are conveyed by the Prophet (peace be upon him). The hadith presented in the article includes Allah's commands to His servants, His mercy, and His instructions for seeking guidance, forgiveness, sustenance, and protection from harm. The hadith emphasizes that all human beings are in constant need of Allah in both religious and worldly matters, and that only Allah can fulfill their needs. The importance of relying solely on Allah for all needs and the concept of personal accountability for one's actions are also highlighted in the hadith

**Keywords:** Qudsi Hadith, Allah, Sustenance, Mercy, Sin, Forgiveness, Needs, Power, Servants, Guidance, Provision, Physical and Spiritual Needs.

## Introduction

Among the blessed hadiths of the Prophet (peace be upon him), there are hadiths that are called Qudsi hadiths. According to the definition given by Islamic scholars who are engaged in the science of hadith terminology, "Qudsi hadith" means a hadith that is from Allah Almighty and whose words and phrases are from the Prophet. Below, we will study one of such Qudsi hadiths. Through this, we will learn what it looks like and analyze the instructions and advice given in the hadith.

## Methodology

"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 (all of you are lost) 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 will not attain benefitting 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 that 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 find good praise Allah and let him who finds other than that blame no one but himself."

Narrated by: Abu Dharr al-Ghifari | Narrator: Muslim | Source: Sahih Muslim

### **Commentary of the Hadith**

There are many types of oppression, and the most serious is associating partners with Allah. Allah Almighty says:

"Indeed, associating partners with Allah is a great oppression." [Surah Luqman, verse 13.]

Another form of oppression is when a servant wrongs himself by committing sins and transgressions.

It is also oppression when a servant encroaches on the property, life or reputation of another.

In a hadith, Abu Dharr (may Allah be pleased with him) said that the Prophet (peace and blessings of Allah be upon him) narrated from Allah the Exalted and the Exalted.

The word "Exalted" means "the One who has many good deeds, the effects of which are evident in existence."

"The Exalted" means "the One who is above being like His creatures."

Allah the Exalted addresses humans and jinn, saying, "O My servants."

"I have forbidden" means "I have forbidden, I have not permitted."

"Oppression" itself is the act of replacing one thing with another, and Allah, the Exalted, is free from such acts. It is impossible to imagine oppression towards Him.

"And I have forbidden it among yourselves" means "I have decreed that it is forbidden for you to oppress one another."

"So do not oppress one another" is to further emphasize the above statement "I have forbidden oppression among yourselves" and to indicate how serious a crime it is.

"O My servants, you are all lost" means "you are all far from the path of guidance, perfection, and religious and worldly happiness."

"Except for those whom I have guided." If we draw a conclusion from this statement at first glance, the idea arises that all those whom Allah has not guided were created in error. In the famous and widely accepted hadith (al-Bukhari and Muslim) it is said: "Every child is born in the fitrah. Then his parents make him a Jew, a Christian, or a pagan."

In order to reconcile these two hadiths, the scholars say: "The previous hadith describes the state of the servants before the Prophet (peace and blessings of Allah be upon him) came as a prophet. Indeed, if they were left with their natural inclinations, such as their desire for pleasure and enjoyment, and their lack of contemplation of Allah's creation, they would

undoubtedly remain in error. And the success of those who are guided is from Allah, not from themselves!

It should be understood from this that all of humanity is in need of Allah Almighty for attracting benefits and warding off harm, whether in religious matters or in worldly matters. Servants cannot acquire these things on their own, and whoever Allah does not guide and provide for, he will be deprived of these things for a lifetime. That is why Allah Almighty continues His words, "So ask Me for guidance, I will guide you." That is, "Ask Me for guidance and seek Me, and I will guide you."

After Allah subhanahu wa ta'ala has thanked His servants by mentioning His religious blessings, He now moves on to worldly matters, thus completing both levels. However, He limits Himself to the two most important matters among worldly matters, namely food and clothing. Because these two are the basis of worldly needs and the most necessary benefits.

Allah the Almighty says: "O My servants, you are all hungry" — that is, you are in need of food.

"Except for those whom I have provided for," meaning "Those whom I have provided for and made rich." Because people are slaves who have nothing, and the treasures of sustenance are in the hands of Allah alone. Whoever He does not provide for, he will remain hungry.

"Ask Me for food," meaning "ask Me to make food and sustenance easy for you."

"I will provide you with food," meaning "I will make the means of sustenance easy for you."

Then Allah the Almighty says again, "O My servants," and repeats this to express our servitude.

"You are all naked" — meaning, all people need clothing and covering themselves.

"Not only those whom I have clothed" — "those whom I have clothed are not like that. Therefore, ask Me for clothing, and I will cover your private parts and protect you from being exposed and from being disgraced."

## Result and Discussion

All this refers to our poverty and our weakness in providing for ourselves, and reminds us that only Allah can help us and fulfill our needs and protect us from harm. This reminds us of the meaning of the saying "La hawla wa laa quwwata illa billaah" — "There is no power or strength except with Allah." This requires relying solely on Allah for the provision that means achieving benefits.

Then Allah the Almighty says: "O My servants, you make mistakes day and night, but I forgive all sins." That is, I forgive the sins of those who step on the right path.

"Ask Me for forgiveness," meaning "Ask Me for forgiveness, I will forgive your sins."

"O My servants, you have no power to harm Me, if you are harmed! And you have no power to benefit Me, if you are beneficial!" That is, servants are not able to benefit or harm Allah. Because Allah Almighty is the Self-Sufficient and Praiseworthy. He does not need the prayers of His servants, He created them only for His benefit. And Allah is not harmed by the sins of His servants, rather they themselves are the ones who suffer.

“O My servants, if the first and the last of you” – that is, “all those who are now and those who will come after.” According to another opinion, this statement refers to “your dead and your living.”

“Human and jinn of you were like the heart of the most righteous among you,” meaning if you all gathered together to worship Me, “This would not add anything to the wealth of Allah” – that is, it would not add anything to the wealth of Allah, because He does not need anyone or anything.

“O My servants, if the first and the last of you, human and jinn of you were like the heart of the most wicked person.” Meaning, even if they all gathered together and sinned at once.

“This will not harm Me at all,” meaning, the mistakes of those who rebel will not harm Me. Because Allah Almighty is not in need of the deeds of His servants, and their rebellion will not diminish Him.

“O My servants, if the first and the last of you, mankind and jinn, were to gather together in one place and ask for whatever they asked for, and I were to reward you all at the same time and in the same place, it would not cause Me any loss, it would be like a needle entering the sea.” That is, it would be like a needle being plunged into the sea, and there would be no change in the sea.

The reason for this is that if the askers gathered together and asked for something in unison, this situation could confuse the one being asked and make it difficult for them to fulfill their desires. But this is easy in the face of the power and immense treasures of Allah. This is a symbol of the infinite power and wealth of Allah, because His property and treasures are infinite and these treasures reach everyone.

“O My servants, I will take account of your deeds,” meaning, I will keep and write down all your deeds, and then on the Day of Judgment I will punish or reward you all: if you do good, you will receive good, and if you do evil, you will receive evil.

“Whoever finds good, let him praise Allah,” meaning, he should praise Allah for his own good, because it is from Allah’s mercy.

“Whoever finds evil, let him blame only himself,” meaning, it is his own actions and choices, and he has no right to blame anyone.

## Conclusion

### Conclusions to be drawn from the hadith:

1. All servants are in need of Allah Almighty, both in religious and worldly matters.
2. Allah loves that His servants ask Him and seek His forgiveness.
3. Just as Allah’s wealth does not increase due to the obedience of His servants, it does not decrease due to their sins.
4. His treasures never decrease or run out.
5. The good that befalls a servant is from Allah’s grace, and the evil is from his own desires.
6. The servants should ask only from Allah Almighty and show their needs to Him alone.
7. The power and sovereignty of Allah are perfect and complete.

We should also consider that the distinctive feature of the Qudsi Hadith is the words "narrating from Allah, Allah Almighty said or says in His Qudsi Hadith" and at the same time, if we pay attention, the address is "O My servants" or "If My servant does this, he does that", so this is also one of the distinctive features of the Qudsi Hadith.

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