

Allah has forbidden **Oppression** for Himself and has **Forbidden** it for the **People**: Hadīth Qudsi

And all praise is due to Allah, the Lord of the worlds. And may the peace and blessings of Allah be upon the Messenger, his family, his Companions and true followers.

Allah (عَزَّوَجَلَّ) stated in His Book:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا
إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

“Verily, We have created man from drops mixed from the discharge of man and woman in order to test him, so We made him to hear and see. Verily, We showed him the way – either he be grateful or he will be ungrateful.” (Al-Insān: 2-3) So we praise Allah and glorify Him for the bounties He has bestowed upon us which we cannot enumerate, the greatest of which is Islam. And the best of speech is the speech of Allah and the best of guidance is the guidance of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). There occurs a hadīth Qudsi narrated by Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from his Lord (جَلَّ وَعَلَا) which

addresses all His servants, commanding them and forbidding them. Abu Dharr Al-Ghifāri (رَضِيَ اللهُ عَنْهُ) narrated from the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who said that Allah (تَبَارَكَ وَتَعَالَى) said:

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

“O my servants, indeed I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.”

كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِيكُمْ

“All of you are misguided and lost except whom I have guided, so seek My guidance and I shall guide you.”

يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ

“O my servants, all of you are hungry except whom I feed, so seek My provision and I shall feed you. O my servants, all of you are naked except whom I clothe. So seek to be clothed and I shall clothe you.”

يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَعْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَعْفِرْ لَكُمْ

“O my servants, indeed you sin by night and through the day, and I forgive all sins, so seek my forgiveness and I shall forgive you.”

يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّوَنِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي
يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرِكُمْ وَإِنْسَكُمْ وَجَنِّكُمْ كَانُوا عَلَى اتَّقَى قَلْبِ
رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا

“O my servants, you are not able do Me any harm, and nor can you bring to Me any benefit. O my servants, even if the first of you to the last of you, the humans among you and the jinn among you were all as pious as the most pious heart of any individual amongst you, it would not increase My dominion in any way.”

يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرِكُمْ وَإِنْسَكُمْ وَجَنِّكُمْ كَانُوا عَلَى أَفْجَرِ
قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

“O my servants, if the first of you to the last of you, the humans among you and the jinn among you were all as wicked as the most wicked heart of any individual amongst you, it would not diminish My dominion in any way.”

يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرِكُمْ وَإِنْسَكُمْ وَجَنِّكُمْ قَامُوا فِي صَعِيدٍ
وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي
إِلَّا كَمَا يُنْقَضُ الْمَخِيطُ إِذَا أُدْخِلَ الْبُحْرَ

“O my servants, if the first of you to the last of you, the humans among you and the jinn among you where to stand in one open plain and then ask Me [whatever you wished], I could give every one whatever he asked for, and it would not decrease what I have to give, just

as the water of the ocean is not decreased by the dipping of a needle into it.”

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوفِّيكُمْ بِهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

“O My servants, it is but your deeds that I will call you to account for, and then recompense you for them. So he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself.”¹

The Salaf of this Ummah use to be amazed by this hadīth and humbled by it and what it carries of meanings. Imām Ahmad (رَحْمَةُ اللَّهِ) used to say: “It is the most virtuous hadīth narrated by the people of Shām.” Imām Muslims reports that whenever Abu Idrees Al-Khawlāni (رَحْمَةُ اللَّهِ) would narrate this hadīth, he would sit up on his knees. That is because this hadīth is an address from the Lord of creation to His servants with tremendous words of admonition and benefit.

One:

It begins with Him (تَبَارَكَ وَتَعَالَى) freeing Himself from injustice and oppression and forbidding His servants from oppressing one another. The scholars have explained that oppression is to place something in other than its proper place – that a person does something that

¹ Sahīh Muslim, no. 2577.

transgresses its boundary. There occurs in a narration collected by Bukhāri and Muslim from Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

“Oppression will be layers of darkness on the Day of Resurrection.”² And when he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent Mu'adh (رَضِيَ اللَّهُ عَنْهُ) to Yemen, he said to him:

اتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

“You should fear the supplication of the oppressed person because there is no barrier between it and Allah.”³

A Muslim must not die without rectifying his sins and seeking forgiveness from those he has wronged. Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated that Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَحَدٍ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرٍ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ

“Whoever has oppressed another person concerning his reputation or anything else, he should beg his

² Bukhāri, no. 2447; Muslim, no. 2579.

³ Bukhāri, no. 2448.

forgiveness today before that Day comes when there will be neither Dinārs nor Dirhams (no currency). On that Day, if he has good deeds, those good deeds will be taken from him according to the level of his oppression. And if he has no good deeds, the sins of the oppressed person will be loaded upon him.”⁴

Two:

This hadīth Qudsi shows the utter reliance of the creation upon its Lord (سُبْحَانَهُ وَتَعَالَى) such that He guides them from misguidance, feeds them when they are hungry, clothes them when they are naked and He forgives them when they sin. And the servants are commanded to seek all of this from Allah alone. The Prophet of Allah and His Khalīl, Ibrāheem (عَلَيْهِ السَّلَام) said to his people:

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ
أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ
فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ
الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ
وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ
وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

⁴ Bukhāri, no. 2449.

وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ
وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

“He said, “Then do you see what you have been worshipping, You and your ancient forefathers? Indeed, they are enemies to me, except the Lord of the worlds. He Who has created me, and it is He who guides me. And it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me. And He will cause me to die and then bring me to life. And Who will, I hope, forgive me my faults on the Day of Recompense.”” (As-Shu‘arā: 75-82) So the One who is singled out as the Creator, the One who guides, provides food and drink, the One who who gives life and death and the One who will forgive the sins in the Hereafter, then He is the One who is deserving of being singled out with worship, humbleness, humility and seeking whatever you need and desire.

Three:

The creation is not able to harm or benefit Allah (تَبَارَكَ وَتَعَالَى). Allah is Al-Ghaniyy, the Independent One, free of all needs. He is Al-Hameed, the One who is deservedly praised. He is not in need of the worship or piety of His creation. When they worship Him, the benefit does not return to Him. Rather, when they worship Allah and perform righteous deeds, they themselves benefit from it. Their sins and disobedience

does not harm Him at all, nor is His dominion and sovereignty diminished in the least.

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ
وَازِرَةً وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

“Whoever is guided is only guided for the benefit of his own soul. And whoever goes astray only goes astray at his own loss. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.” (Al-Isrā: 15)

And Allah (تَبَارَكَ وَتَعَالَى) stated:

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِن تَشْكُرُوا
يَرْضَاهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةً وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves. And if you are grateful to Him [by being believers], He is pleased with you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will inform you what you used to do. Verily, He is the All-Knower of that which is in chests of mankind.” (Az-Zumar: 7)

Even though Allah (تَبَارَكَ وَتَعَالَى) is not in need of His creation, He Loves that they should obey Him so that He may reward them; that they seek His forgiveness from their

sins so that He may forgive them as a kindness and goodness from Himself. However, no matter how much mankind is in need of Allah, and in abject poverty and destitute without Him, most of them remain distant from Him, though He pours His bounties upon them! They openly disobey Him and harm themselves by doing so. This is from their careless ignorance and being deceived by Shaytān.

Allah's (تَبَارَكَ وَتَعَالَى) kingdom is not increased by the obedience of men nor is it decreased by their sins and disobedience. The treasure of Allah is not made greater by the giving of charity because all of creation and all the treasures are already owned by Him. His greatness is such that if all of creation was to come together to ask Him (سُبْحَانَكَ وَتَعَالَى) for whatever they desire, all at the same time, He could grant it to all of them without difficulty, and it would not decrease His dominion in the least. This shows that His kingdom and His dominion is vast, all-encompassing and is not affected by anything. There is in this, therefore, a tremendous encouragement to ask Allah over and over again for your needs and wants, and ask for whatever will aid you in nearness to Him, in this world and the next.

Four:

Allah will recompense the deeds of the servants, whether good or evil. Evil deeds will be recompensed like for like without increase, except that He may pardon them. There is no injustice in the judgment of Allah. As

for good deeds, then their reward is multiplied by ten up to seven hundred times and even more than that such that no one knows the limit except Allah (سُبْحَانَهُ وَتَعَالَى). This is from the bounty of Allah and His good treatment of the servants. So Allah informs us that all good is a bounty from Allah upon His servants without Him being obligated by them. So it is a must that we praise Him and thank Him for that. As for evil, then all of that is from the son of Adam himself that has been decreed for him due to him following his desires. Allah (سُبْحَانَهُ وَتَعَالَى) stated:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۗ
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَىٰ بِاللَّهِ شَهِيدًا

“Whatever comes to you of good is from Allah, but what afflicts to you of evil, is from yourself. And We have sent you, O Muhammad, to the people as a messenger, and sufficient is Allah as a Witness.” (An-Nisā: 79)

So fear Allah, O Muslims, and hasten to perform righteous deeds, and seek forgiveness for your sins always, and hope for the reward from Allah for He is the Most Generous and Most Kind.

We ask Allah to grant us the success to worship Him, and obey Him as He deserves - we ask Him to forgive us and show us His mercy. And all praise is due to Allah, the Lord of the worlds. And may the peace and blessings of Allah be upon the Messenger, his family, his Companions and true followers.