



HADITH QUDSI 7 & 8

Hadith Qudsi 7

On the authority of Abu Hurayrah (may Allah be pleased with him) from the Prophet (PBUH), 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: [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- 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.

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.)

The prayer is incomplete and is invalid without the recitation of Surah Al Fatiha. One of the names of Surah Al Fatiha is (صلاة) – as salat because it is the connection to Allah (ﷻ).

Surah Al Fatiha is a dialogue between us and Allah (ﷻ). Allah (ﷻ) responds to each statement of surah Al Fatiha.

Guidance

Surah al Fatiha is a dialogue between us and Allah. In the first half of the surah we glorify Allah (ﷻ) and He (ﷻ) replies to us with appreciation, and in the second half of the surah, Allah (ﷻ) says: my servant shall have what he wants and then we ask for guidance, guidance in every matter of life, guidance to be on the straight path, to act on the knowledge, to be guided like those whom Allah (ﷻ) bestowed with His favours and we ask for protection from being like those who were rebellious, who had knowledge but disregarded it or those who were ignorant. We ask Allah (ﷻ) to show us the right path and to be guided (to success and His pleasure).

Hadith Qudsi 8

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 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: 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.)

Prayer is a priority

The first thing to be taken an account by Allah (ﷻ) on the day of Judgement is the prayer, before all other deeds, even zakat, fasting etc. We should make the prayer our priority. The prayer is an indication, if it is good, then everything else will be good. The thing we struggle the most with is salaah, it requires discipline, planning, stopping everything, doing wudhu, finding a prayer place etc. While praying, we get thoughts and have to discipline ourselves to bring us back to the prayer. It disciplines us for all other deeds. Shaitaan likes to preoccupy us so that we delay our prayers.

If our prayer is good, then everything else will be good. We should try to ensure that we concentrate on the prayer and give it its due, at the very least we should focus on Surah Al Fatiha because it is a dialogue between us and Allah (ﷻ).

Allah (ﷻ) is so kind and merciful that if the obligatory prayers are not good or lacking, then they will be compensated from the voluntary prayers. That is why it is important to increase in the voluntary prayers, so that they can compensate for what is lacking from the obligatory prayers.