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Hadith Literature

15:9 The Promise to Protect the Qur'an Includes the Protection of the Hadith of Ra- sullallah (peace and blessing of Allah be upon him)

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).

The Promise to Protect the Qur'an Includes the Protection of Hadith

As a matter of principle, all learned people agree that the Qur'an is

neither the name of the words of the Qur'an alone, nor that of its meanings alone, instead, a combination of both is called the Qur'an.

The reason is that Quranic meanings and subjects appear in other books as

well, and as for Islamic writings, their subjects are essentially Quranic, but they are not called Qur'an – because, they are not the words of the

Qur'an. Similarly, if a person were to borrow different words and sentences from the Holy

Qur'an and write an article or treatise, no one will call this too by the name of Qur'an, even though there is no word from

outside the Qur'an. This tells us that the Qur'an is the exclusive name of the particular Divinely revealed Book the words and meanings of which are simultaneously protected.

This also leads us to the ruling that the practice of people who publish the translation of the Quran only in a foreign language and give it the name, for example, an English Qur'an or an Urdu Qur'ain, is not permissible at all – because, that is not the Qur'an. And when we know that

Quran is not the name of the words of the Qur'an alone, but that its meaning too are a part of it, then, the responsibility of protecting the Qur'an taken upon Himself in this verse by Allah Ta'ala covers the total protection of the words of the Qur'an as well as the meanings of the Quran in that they remain protected against alteration or distortion.

And it is obvious that the meanings of the Qur'an are the same as the Holy Prophet (S) was sent to teach – as pointed out in the Qur'an:

It means: 'You have been sent to explain the meaning of what has been revealed for them.' And this is what the verse: 'Teaches them the Book and the Wisdom' (3:164) also means.

And that is why he said:

'As for me, I have been sent as a teacher'

Now, when the Holy Prophet was sent to explain the meanings of

the Qur'an and to impart education to people, then, he used a set of his sayings and doings as the medium of instruction for his community, and this very set of his words and deeds is

known as the Hadith.

One who says that the Hadith of the Rasul of Allah are not absolutely protected is really saying that the Qur'an is not protected.

There are people around who would like to deceive the whole world

by saying that the treasure of Ahadith present in authentic books is not trustworthy because it has been documented much later than the blessed age of the Holy Prophet s. First of all, even this assumption of

theirs is not correct because the process of protection and documentation of Ahadith had already started within the age of prophethood itself,

though it was completed later. In addition to that, the Hadith of the Rasul of Allah is really the explanation of the Qur'an and the meaning of the Qur'an. Their protection is something which Allah Tala has taken upon Himself. Then, how can it be possible that only the words of the Qur'an remain protected while the meanings of the Qur'an (that is, the Ahadith of the Rasul go to waste?

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .5 surah 15 verse 9). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

Actions are by Intentions

The following excerpt is taken from "Maarif Hadith" Vol. 1 pg. 69-74:

In the name of Allah, the Beneficent,

the Merciful ALLAH ACCEPTS DEEDS

THAT ARE ONLY FOR HIM

(1/1) It is related by Umar Ibn al-Khattab (RA) that he heard the Messenger of Allah (S) say: "The actions are but judged according to intentions; and to every man is due what he intended. Thus, whosoever migrates for the sake of Allah and His Messenger [and there is no other motive of his migration except compliance with the commands of Allah and the Prophet and the winning of their good pleasure }, his migration is accounted for the sake of Allah and His Messenger [and, doubtlessly, he is a true Muhajir- Emigrant- and shall receive the recompense prescribed for Hijrat-Migration- towards Allah and His Messenger]; and whosoever migrates for the sake of

this world or to wed a woman {his migration will not be for Allah and the Prophet), and it will be accounted only for the purpose for which it is intended." (Bukhari and Muslim)

Commentary:

The translation of the Tradition given above is

self-explanatory and there is no need for a further elucidation of the subject-idea of this saying of the holy Prophet (S). But its special significance demands that a little more light be shed on its meaning.

The main purpose of the above Hadith is to show that the goodness or badness and acceptability or otherwise of all human actions is dependent on intention. Or, in other words, only such a deed will be deemed good and carry merit in the sight of Allah which is done with a good and virtuous intention and a 'good' deed that is done with an evil or impure intention will not be judged as noble and meritorious; on the contrary, it will be held to be wicked and detestable according to the intention which motivated it though, apparently, it may be good and praiseworthy.

In sum, Allah sees intention along with action and the hidden along with the manifest. He judges the worth and value of a deed by the motive with which it is performed.

A Misunderstanding

It should, however, not be imagined that when it is the motive that decides, even the evil deeds that are done with a good intention become virtuous and deserving of Divine reward, as for instance, if a person commits theft with the intention that he will

give away to the poor and the needy the goods he will thus acquire, it will entitle him to

recompense from Allah.

The deeds that are wicked in themselves and have been condemned as such by Allah and His Messenger will remain abominable and worthy of Divine chastisement in any case. Their evilness cannot be taken away by the purity of the motive. What is more, to perform them with a noble intention and be hopeful of

Divine reward because of it may well be the cause of additional misfortune and enhancement of punishment as it will amount to playing with the religion of Allah.

Rather this saying emphasises that the good deeds too will cease to be commendable if one performs them with an evil intention and will lead to a bitter end owing to the uncleanness of the motive. For example, a person offers salah with great humbleness which, by itself is a virtuous act of the highest order but if his humility is prompted by the desire to impress others so that they may think much of his devoutness and hold him in high esteem then, according to the above Hadith, it will gain him nothing in the judgement of the Lord. Similarly, if a person

migrates from the land of apostasy to the land of faith and endures all the hardship that goes with it but his migration is not for

seeking the countenance of the Lord and there is some worldly motive behind it, like marrying a woman who lives in the country, his migration will not be an Islamic Hijrah nor will it entitle him to Divine recompense. On the contrary, it will be considered sinful.

Even a Great Deed That is Not For Allah and Lacks Sincerity Will Take One to Hell

It is related in a Hadith that, first of all, three persons shall be condemned to Hell by Allah on the Day of Judgement. The first to be called to account will be a person who had been martyred in Jihad', When he will be produced, Allah will remind him of His blessings, which he will recite with full recognition. Allah will, then say to him, "Tell Me, how did you give the rights of these blessings?" He will reply, "I waged Jihad in Your way and even laid down my life in seeking Your good pleasure." "You are a liar",

Allah will remark, "you participated in Jihad simply because you wanted people to say such a one was a valiant man, and it has been said already." He will, thereupon, be thrown headlong into the Fire at the command of Allah.

In the same way, a theologian will be brought before Allah who had got the whole of the Qur'an by heart. Allah will ask him, "What did you do?" He will submit, "I learnt Your Book and studied Your faith myself and taught them to others also, and I did it all for Your sake alone." "You are a liar," Allah will say, "You did desire only that men should say that such a one was a great scholar and a reciter of the Qur'an, and that has been said already." He will, thereupon, be cast into Hell at the command of Allah.

After him, one who had an abundance of wealth will be produced before Allah and He will say, "Did I not give you plenty of wealth and what did you do with it?" "My Lord," he will reply, "I

left no branch of goodness in which I did not spend for Your sake." "You are a liar," Allah will

remark, "You desired that men should say that such a one was a generous man; and that has been said already." He, also, will be thrown into fire, head foremost, at the command of Allah. (Muslim)

In brief, only such an act will be of help and advantage to us with Allah which is performed with a pure intention i.e., solely for His propitiation. In the special terminology of Islam it is called ikhals or single-minded devotion.

A Qur'anic Similitude of The Sincere and The Insincere

In the Qur'anic verses we are now going to produce two categories of men who practice charity are spoken of, those who spend their wealth on the weak and the indigent with the object of impressing others and winning their admiration and the other who do so wholly for the sake of Allah. Outwardly, the conduct of both

of them is similar and the eye cannot distinguish between their acts of benevolence but the Qur'an insists that since their intentions are different, the results will also not be the same. The action of one of them is altogether fruitful and propitious while that of the other wholly wasteful and unrewarding.

Like him who spendeth his wealth only to be seen by men and

believeth not in Allah and the last Day. His likeness is as the

likeness of a rock whereon is dust of earth; a rainstorm

smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk. (11 of 6 pbdty

(Al Baqarah 2:264)

And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm

smiteth it and it bringeth forth its fruit twofold. (Al Baqarah 2 : 265)

Thus, although, apparently, the two groups of men gave away

of their wealth to the needy in an identical manner, the motive of the former being that of ostentatious exhibition, they got nothing from it except ephemeral praise and laudation, while the latter had aspired only for the good graces of the Lord and so they were recompensed by Him in keeping with their intention. This, in sum, is the Divine law and Allah's confirmed practice to which the holy Prophet ﷺ has drawn attention in the Hadith under discussion.

In This World Judgement is Based Upon The Apparent, While, in The Hereafter, Intention is The Main Criteria

The world in which we live and carry out our duties is a 'visible' one and the scope of our awareness and perception, here, too, is limited to the 'apparent'. In this world, we can form a

good or bad opinion about anyone only on the basis of his conduct that can be seen and easily understood and we deal with him accordingly. We are incapable of knowing the real intentions, the hidden secrets of

the heart that lie at the back of the visible deeds. Hence, Sayyidina Umar (RA) has said,

“Our function is to decide according to what is apparent and the hidden secrets are entrusted to Allah.”

But, in the Hereafter, judgement will rest with the Lord. Who is the Knower of the Invisible, and He will decide according to

intentions. Thus, while, here in this world, the visible deeds are the main thing and no decision can be given on the basis of intentions, in the Future Existence it will be the other way round and the Divine Judgement will be based upon intentions, and apparent actions will be subordinated to them.

Significance

The above Tradition is included among what are known as Fawam’-ul Kalam (i.e., all-embracing speech). It is one of the wide-ranging sayings of the Prophet which, in spite of their

brevity, are comprehensive of a large and most important segment of Faith. According to leading theologians, one-third of Islam is covered by it, which is not an over-statement by any means because, basically, Islam is divided into three parts iman (Articles of Faith), amal (Deeds) and Ikhlas (Sincerity in Action), and this Tradition takes into account the whole branch of Ikhlas. Hence, the claim that one-third of Islam is contained in it. Moreover, earnestness is needed at each step, whatever the endeavour, and when a person embarks on a noble undertaking, whether intellectual or practical, he should, particularly, keep in mind the admonition of the holy Prophet (S) It has, as such, been the practice of well-known Muslim religious scholars to begin their theological works with the above Tradition.

Imam Bukhari, and, Imam Baghawi have, for instance, placed this Tradition at the head of their compilations, respectively, Jam’i Saheeh and Masabeeh, in recognition of the fact that this saying of the Prophet expresses

one of the fundamental ethical principles of Islam. They have made it, so to speak, the exordium of their collections. Ibn Mehdi, has remarked “If anyone writes a book on a theological subject, he will be well advised to begin it with this Tradition If I wrote a

book, I would begin each chapter of it with this saying.” “For that reason, the present writer, too, has preferred to commence his compilation with the above Tradition. May the Almighty bless him and the readers with single-heartedness and purity of intention!

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Noomani, Manzur (2012). Meaning and Message of the Traditions). [Maariful Hadith 4 Volumes : Shaykh Muhammad Manzoor Nomani \(R.A\) : Free Download, Borrow, and Streaming : Internet Archive](#)

Some Hadith on Knowledge from Sahih al Bukhari

Narrated Muawiya:

I heard Allah's Messenger ﷺ (saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that

this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established." Narrated

Abdullah bin

Mas ud:

The Prophet ﷺ (said, "Do not wish to be like anyone except in two cases. (The first is) A person,

whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others." (Fathal-Bari page 177 Vol. 1)

(What is said regarding) the disappearance of the (religious) knowledge

and the appearance of (religious) ignorance Narrated Anas:

Allah's Messenger ﷺ (said, "From among the portents of the Hour are (the following): -1.

Religious knowledge will be taken away (by the death of Religious learned men). -2. (Religious) ignorance will prevail. -3. Drinking of Alcoholic drinks (will be very common). -4. There will be prevalence of open illegal sexual intercourse.

I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Messenger ﷺ (saying:

From among the portents of the Hour are (the following): -1. Religious

knowledge will decrease (by the death of religious learned men). -2. Religious ignorance will prevail. -3. There will be prevalence of open illegal sexual intercourse. -4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by

one man.

Chapter: Repeating ones talk thrice in order to make others understand Narrated Anas:

Whenever the Prophet ﷺ (asked permission to enter, he knocked the door thrice with greeting and

whenever he spoke a sentence (said a thing) he used to repeat it thrice.

(See Hadith No. 261, Vol. 8). Narrated Anas:

Whenever the Prophet ﷺ (spoke a sentence (said a thing),

he used to repeat it thrice so that the people could understand it properly from

him and whenever he asked permission to enter, (he knocked

the door) thrice with greeting.

Narrated Abdullah bin

Amr:

Once Allah's Messenger ﷺ (remained behind us in a journey. He

joined us while we were performing ablution for the

Asr prayer which was over-due. We were just passing wet hands over our feet (not washing them properly) so the Prophet) (addressed us in

a loud voice and said twice or thrice, "Save your heels

from the fire." Narrated Abdullah bin Amr bin Al- As:

I heard Allah's Messenger ﷺ (saying, "Allah

does not take away the knowledge, by taking it away from

(the hearts of) the people, but takes it away by the death of the

religious learned men till when none of the (religious learned men)

remains, people will take as their leaders ignorant persons who when

consulted will give their verdict without knowledge. So they will go

astray and will lead the

people astray."

Narrated 'Abdullah bin Az-Zubair:

I said to my father, 'I do not hear from you any narration (Hadith) of Allah

s Apostle as I hear (his narration) from so and so?" Az-Zubair replied. I

was always with him (the Prophet) and I heard him

saying "Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hellfire. Narrated Anas:

The fact which stops me from narrating a great number of Hadiths to you is that the Prophet ﷺ (نص) (said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire." Narrated Salama:

I heard the Prophet ﷺ (نص) (saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire." Narrated Abu Huraira:

The Prophet ﷺ (نص) (said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abul Qasim).

And whoever sees me in a dream then surely he has seen me

for Satan cannot impersonate me. And whoever tells a lie against me

(intentionally), then (surely) let him occupy his seat in Hell-fire."

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In-book reference : Book 3, Hadith 52

SC-MSA web (English) reference : Vol. 1, Book 3, Hadith 110

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