

IT'S IMPORTANT TO REMEMBER THAT MY NOTES MAY CONTAIN ERRORS, SO IT'S ADVISABLE NOT TO RELY SOLELY ON THEM. WHILE YOU CAN USE THEM AS A REFERENCE, IT'S ESSENTIAL TO VERIFY THE INFORMATION INDEPENDENTLY. LIKE ANY HUMAN, I AM PRONE TO MISTAKES

Lesson 2 - Repentance
(Hadith)

متون طالب العلم

The author begins his book with Ikhlas and ends with Repentance.

الْحَدِيثُ الثَّانِي وَالْأَرْبَعُونَ

عَنْ أَنَسٍ (رضي الله عنه) قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

« قَالَ اللَّهُ تَعَالَى: يَا آدَمُ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي؛

يَا آدَمُ! لَوْ كَانَتْ مَنكُ وَلَا أُبَالِي. ^{Repentance} غَفَرْتُ لَكَ عَلَى مَا كَانَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي؛

يَا آدَمُ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي؛

يَا آدَمُ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي؛ غَفَرْتُ لَكَ. ^{رواه ابن جرير} يَا آدَمُ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي؛ غَفَرْتُ لَكَ. وَقَالَ: حَدِيثٌ حَسَنٌ.

This is a Hadith Qudsi
Anas ibn Malik said that the Messenger of Allah (Sallallahu alayhi wa Sallam) said: Allah Almighty said: O son of Adam! If you call upon Me and place your hope in Me, I will forgive you without hesitation.

O son of Adam! If you've sins piling to the clouds and then ask for My forgiveness I will forgive you without hesitation.

O son of Adam! If you come to Me with ^{enough} sins ^{as great as the earth and} ~~for the~~ then you meet Me without associating anything with Me in worship

I will come to you with enough forgiveness for the as great as it.
About the hadith -

- This hadith is in Sunan At-Tirmidhi and he grades it as being authentic.

- This is a Hadith Qudsi

- This hadith shows the importance of Repentance.

* If your sins were to reach the heavens then you ask for forgiveness.
* It says, 'Call upon Me, and put your hope in Me' i.e., put your hope in Allah and supplicate Allah.

Dua is 2 types

- ① Dua of Ibadah
- ② Dua of Masala

① Dua of Ibadah - It is your performing Salat, being respectful to your parents, you're providing for your wife. There are Ibadah & also Dua, asking Allah: to accept & reward you for it, to make it a means of you going to Paradise, to make it a means of your success in this worldly life..

② Dua of Masala - It is asking Allah for forgiveness specifically.

Meaning of Tawbah -

- Tawbah is the habit of a Muslim.

Making Tawbah has to be habit of the Muslim because it was a habit of our Prophet Muhammad (sallallahu alayhi wa sallam) and he was forgiven for all of his sins (past & future).

So that being the case, it means it has to be our habit, because we are the followers of the Prophet Muhammad

(sallallahu alayhi wa sallam)

Tawbah means "to leave off disobedience and turn to Allah in obedience"

Everytime a Muslim commits a sin, he has to make Tawbah, go back to Allah by saying Astagfirullah.

5 Conditions of Tawbah - (as the scholars mention)

- ✓ (1) From the most important of the conditions is to have remorse for doing the sin, in the first place, & be sincere in your Tawbah.
- ✓ (2) To have the firm intention not to do the sin again in the future.
- ✓ (3) To stop doing the sin at that moment immediately.
- ✓ (4) If it involves the right of another person, to rectify and to return it.
- ✓ (5) It has to be within the time when Tawbah is accepted.

There is a time in which Tawbah is not accepted -

(i) On your deathbed, life is about to leave your body, you're in your last breaths then your Tawbah is not accepted.

(ii) Also, when sun rises from the west.

When a person dies he leaves behind a legacy, only 3 things are gonna benefit that person after he dies, that's going to continue his actions & righteous deeds:-

- (i) Beneficial knowledge
- (ii) Righteous children
- (iii) Sadqa - e - Tariyah waqf

Wazf doesn't just mean a well in a country somewhere,
Wazf is maintained as a Trust, that's why wealth is beneficial.

Lesson 3 - Definition of Hadeeth, (Tawheed) Sunnah & Seerah

- Imam az-Zuhri narrated that some of the Sahaba (radhiallahu anhum) used to say that clinging onto the Sunnah is salvation.

The question arises is if the Sunnah is salvation, something which will save us from the Hellfire and also from trials and tribulations and everything else which is evil, what is the Sunnah? What does it mean to cling onto the Sunnah and what's the proof that we've to cling onto the Sunnah?

Definition of Hadeeth, and Sunnah & Seerah -

Hadith Linguistically: Something new, the opposite of old.
When you speak, that's something new that you've said that's why a hadeeth is a hadeeth as it's something new that a person has done.

Hadith Technically/Islamically: A hadeeth is that which has been attributed to the Prophet (sallallahu alayhi wa sallam) from: his speech, or from his actions or his from his approvals (like something happened in front of the Prophet (sallallahu alayhi wa sallam) and he didn't say anything that shows it was correct because if it was wrong he would've said something.) or the physical characteristics of the Prophet (sallallahu alayhi wa sallam) (he was white or his health is like this & so on) or his mannerism

• So in the books of Hadith you'll find anything which

will fall under these definition, it will come in the books of Hadith.

Example -

- ① what Prophet said - that's quite straightforward.
- ② what Prophet did - they would say that Prophet prayed like this or he did this, that's known as a hadeeth.
- ③ Prophets approvals - E.g. Khalid (radhiallahu anhu) ate a lizard in front of the Prophet (sallallahu alayhi wa sallam) and Prophet remained silent, he didn't tell him off. So that come in a hadeeth and that shows that it is permissible because the Prophet (sallallahu alayhi wa sallam) didn't rebuke him.
- ④ Prophets physical characteristics or his mannerism. - This is known as Shamail. The most famous book in Shamail is Tirmidhi, the Shamail written by Imam at-Tirmidhi. So these are books which are focused on these ahadeeth which talk about the physical characteristics of the Prophet. & also his mannerisms (like how he was, he was generous, he was brave and so on).

Sunnah Linguistically - a path or methodology.

For example, the Prophet (sallallahu alayhi wa sallam) said:

لَتَتَّبِعَنَّ سُنَّ مَنْ كَانَ قَبْلَكُمْ

"You will follow the path of those who came before you"

سُنَّ → Sunnah (same meaning)

- There are 2 words which you can argue have very similar meaning but there are small differences between them.

① Is there a difference between Hadeeth, Sunnah and Seerah?
Seerah is same as Sunnah except its looking at more of from a historical length, like this happened and this happened, and so on.

Majority of the time hadeeth & sunnah are same but if you precise there is a slight difference between Hadith & Sunnah sometimes in its usage

Sunnah is referring more to the guidance of the Prophet (sallallahu alayhi wa sallam), E.g:- We would say, from the Sunnah of the

Prophet (sallallahu alayhi wa sallam) is ~~be used~~ to use ^{the} Siwaak/^{brush}.
Would you say that's a hadeeth? You wouldn't say it's a hadeeth even though it comes in a hadeeth. We would still use the word Sunnah.

So, the word 'Sunnah' is used more in terms of the guidance of the Prophet (sallallahu alayhi wa sallam).

*If a Sahabi said something, if a Tabi'een said something then we wouldn't call it a Sunnah, except in certain scenarios which is studied in Mustalah al-hadith.

- So this is in terms of the meanings of the words.

The ulema always start off, before studying any topic, the first thing that they do is they talk about the definitions. What does the words mean?

There is 2 main benefits for that:-

(i) Firstly, because you can't understand something if you don't know what it is. For example, if you were to go into a conversation with two people, you'll be lost until they tell you "We were talking about this topic" even though they were speaking English. So, same thing with definitions, once you know what we're talking about, it's easier for you to understand.

(ii) Secondly, a lot of the time, once you know what you're referring to then you know what your objective is, and it's easier to attain them. For example, if you just come and sit in a class, and all you know is that it's a fixed class and you don't really know what's the objective and you can easily go off topic. But if you know, say this is Fiqh, this is why I'm learning I don't need to know these scenarios that maybe will never occur, if I know what Fiqh is the practical actions that I need to know on day-to-day basis those are the things that I need to focus on, then, it's easier for you to focus on everything else. ~~and easier for you to act.~~

{ So that's why our Ulema talk about definitions & that's why we started by definition here so that you know what we are talking about. }

When we talk about Sunnah here, we're going to use it today synonymously with Hadith. If anything, then we're going to learn slightly more towards the difference which ~~are~~^{is} mentioned earlier which is the guidance of the Prophet (Sallallahu alayhi wa Sallam). because some Ahadeeth are abrogated for example, we don't act upon them anymore so you wouldn't really say that 'it's Sunnah for you to do this' because it's abrogated, you don't act upon it anymore.

Note:- Sunnah can have slightly different meanings depending on which science it is studied in.

Lesson 4: How to perform Sujood Al-Sahw & (Figh) It's Causes

As to how to perform Sujood Al-Sahw:-

- ① After you perform finish your Salah whether it's before the tasleem or not, you say 'Allahu Akbar' you go down and then you say the same Dua's that you would read when you're in normal Sujood like 'Subhana Rabbi al Ala'. Then, you
- ② You sit back up (Rabbi aghor li waddu...) ^{I say} the normal dua that you would say sitting b/w the two prostrations.
- ③ Then you go back down saying 'Allahu Akbar' and then you say the same Dua as you did in the first Sujood. (Subhana Rabbi al Ala)
- ④ Then you get ^{back} up and then you say 'Assalamu alaykum wa rahmatullah' (both sides)

Ruling of Sujood Al-Sahw -

It is wajib (obligatory) for the Muslim who makes a mistake in his Salah to perform Sujood Al-Sahw.

Evidence for that -

The evidence is - All of the ahadeeth that show that the Prophet performed ^(sallallahu alayhi wa sallam) Sujood Al-Sahw.

② Also, we find that the Messenger (sallallahu alayhi wa sallam) didn't leave out Sujood Al-Sahw, so every time he made a mistake in his Salah he would always perform Sujood Al-Sahw.

* For Sujood Al-Sahw, there is no Tashahud after. Once you

perform Sujud Al-Sahw and then you get back up, you don't need to do another Tashahud because that hasn't been narrated from the Messenger (sallallahu alayhi wa sallam).

Reasons for Sujud Al-Sahw -

Why do we perform Sujud Al-Sahw?

We already know why we perform Sujud Al-Sahw. We're only understanding in terms of the terminology where we already know why we perform Sujud Al-Sahw.

The reasons -

(i) *Az-ziyada* - If you increase in the Salah

(ii) If you miss/leave something ^{count} (An-Naks)

Example - ① You pray 5 rakat

② You leave something count like you pray 3 rakat when you're meant to pray Isha for 4 rakat.

(iii) And, to have a doubt. (wash-shak)

Example - ① You're not sure whether you prayed 3 or 4 rakat.

② You're not sure whether you've done middle Tashahud or you've not done middle Tashahud.