

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 9: Authority of the Sunnah from

TAWHEED

AYAAT

→ الْحُجَّةُ (Hujjiyah) (Hujjiyat-us-Sunnah) [The proof that we have to follow the Sunnah or "the Authority of the Sunnah"]
 from the word حَجَّ (Hajjah)

- This issue is very important.
- Some This is an issue where some people disagree with, whether in totality (like those who totally reject Hadith) or partially (like people of innovation, those who reject certain types of Hadith) & so on.
- In this issue, a common methodological mistake by a lot of students whether in this issue or other issues, when they wanna study a certain issue the first thing they study is the doubts & how to refute the doubts. & that's INCORRECT!

* The first thing you should do is lay a foundation for yourselves.

Once you've laid that foundation, majority of the doubts that come to you, you can answer them with that foundation that you have.

FOCUS OF THE CLASS: What are the proofs to follow the sunnah from the Qur'an, from the Sunnah, from ijma' & also from the aqwal of the Ulema.

Authority of the Sunnah

From the Qur'an:—

Imam Ahmad: "I looked into the Mushaf and I found in it the command to follow the Prophet (sallallahu alayhi wa sallam) thirty-three times."

[Al-Ibaanah of Ibn Battah, 260/1]

Shaykhul Islam Ibn Taymiyyah: "Allah has enjoyed the command of following the Prophet (sallallahu alayhi wa sallam) upon all of mankind close to forty times in the Qur'an." [Majmoo' Al-Fatawa 19/261]

→ Imam Ahmad found 33 ayats where we're being commanded to follow the Prophet (sallallahu alayhi wa sallam). This also shows the connection that the Salaf had with the Qur'an.

→ Shaykh al-Islam comes later & he says it's closer to 40.

→ The best way & strong way academically when you want to prove a point is to mention the different types of Ayat, for example meaning all the Ayat that show a certain meaning, you categorize them in one. For example, one Ayat says that you've to obey the Prophet (sallallahu alayhi wa sallam), another Ayat says that whoever doesn't follow the Messenger will be in the Hellfire & another one says something else. Then that's stronger than having let's say 3 Ayat Ayat that says like you've to obey the Prophet/Messenger/Muhammad, they all mean the same thing.

So the stronger one is stronger since you're proving something from different angles, even though one Ayat by itself is enough for the proof. But to make it even stronger, to categorize Ayat & Ahadeeth with their meanings then that's a ~~was~~ stronger way academically.

11 types of Ayat that show the authority of the Sunnah

1) Ayat showing that believing in the Prophet (sallallahu alayhi wa sallam) is from Imaan.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَوْمَ اللَّهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

[An-Nur (24:62)]

“The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad SAW), and when they are with him in some common matter, they go not away until they have asked his permission.”

Verily! Those who ask your permission, these are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give them, and ask Allah for their forgiveness. Truly, Allah is Oft-forgiving, Most Merciful." (Surah Nur, 62)

→ "Believing in the Prophet is from Imaan" meaning if you don't follow in the Prophet then that's deficiency in our Religion, it's deficiency in the Shahada!

So, the fact that it's from our Imaan to believe in the Prophet then it's also from our Imaan to believe why he was sent which is to teach mankind & to follow his commands.

- There are many ayat & from them is this ayat (Surah Nur, 62)
The main part of the ayat is the beginning

• Allah said: "إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ" → "Verily those who

have Imaan are those who believe in Allah and His Messenger."

So that shows that from Imaan, from a person's beliefs is believing in the Prophet (sallallahu alayhi wa sallam)

• To summarize the meaning of the Ayah →

The rest of the ayat is saying, if you wanna do something ask permission from the Prophet, if you want to enter ^{into} his room you've to ask permission from the Prophet (sallallahu alayhi wa sallam).

ask (really)
ask
Allah
most
it
her
es
Mur 62

Ibn al-Qayyim (rahimahullah) comments on this Ayah & he says if from you going to one place to another place, or doing something, if you've to ask the permission from the Prophet for something like that then obviously you've to ask the permission of the Prophet for which is greater, which is the affair of the religion. and that you can't take an opinion in the religion without going through the Prophet

(2) Ayaat showing what the Prophet (callallahu alayhi wa sallam) says, is revelation.

(3rd verse)
(4th verse)

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

[Sura An-Najm (3-4)]

"وَمَا يَنْطِقُ عَنِ الْهَوَىٰ" → "The Prophet doesn't speak from his own desires, rather it is revelation which has been revealed"

These two Ayaat are saying that ^{what} the Prophet is saying, he is not making up, this is revelation, this is something which has come from Allah.

* { So just as the Qur'an is Revelation & it's obligatory upon you to follow it. Likewise, the Sunnah is also Revelation & it's obligatory upon you to follow it. }

(3) Ayaat showing that the Sunnah explains the Qur'an.

We can't understand the Qur'an without the Sunnah.

If following the Qur'an is obligatory & we can't do that without the Sunnah, then obviously studying, learning & following

the Sunnah is also obligatory. This links to another principle which is that "that which you can't complete an obligation with, is also an obligation". So we can't fulfil the obligation of following the Quran except by following the Sunnah, therefore, following the Sunnah is also an obligation.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

(An-Nahl [16:44])

"وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ" → refers to the Quran

"We've sent the Quran to you, so that you can clarify/explain it to the people."

4. Ayat showing the Prophet (sallallahu alayhi wa sallam) is a role model; we have to follow.

Role Model → If somebody, people look up to & they want to copy & they want to follow.

The Prophet is our Role Model, if he is our Role Model then we should follow him.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

[33: 21] (Surah Al-Ahzab)

"لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ" → "Verily for you in the Messenger is a best example."

So he is a best role model for us to follow.

Each ~~ago~~ point has more than one ayah, *Ustadh* is just mentioning one

5) Ayaat commanding to go back to the Prophet (sallallahu alayhi wa sallam) when we differ.

meaning any time we differ in something then we should go back to the Prophet. So if we're to go back to the Prophet, it shows us that we're to obey him

فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
 (An-Nisa' [4:59])

"If you differ in anything then return it back to Allah and His Messenger."

6) Ayaat showing the obligation of ruling based upon the Prophet (sallallahu alayhi wa sallam) came with ^{what}

~~These are those Ayaat~~
 مَا قَالَا وَرَبِّكَ لَا يُؤْمِنُونَ كَثِيرٌ يَكِيدُونَ فِيهَا شِجْرًا بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيَسْلَمُوا تَسْلِيمًا
 [An-Nisa' (4:65)]

Allah says:

Verily, by Allah (or By Your Lord) ^{they} do not believe until they come to you (O Muhammad) to get your ruling regarding that which they differ in, and then ^{they} don't find any difficulty in accepting that ruling, what you've ruled and they submit & accept that ruling which you've given.

Meaning if the Prophet has given a ruling, it's obligatory upon us to obey him & to fully accept ~~him~~ ^{his} ruling, it's obligatory & to surrender to that ruling.

7) Ayat showing the obligation of obeying the Prophet
(Sallallahu alayhi wa sallam)
مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

[An-Nisa' (4:50)]

meaning, whoever obeys the Messenger has verily obeyed Allah.

8) Ayat showing the reward for those who obey the Prophet
(Sallallahu alayhi wa sallam)

This is where reward is mentioned & one of the ways that we know something is a commandment is because Allah mentioned a reward for it.

For example, Allah would say "whoever does this will enter in Paradise." that shows you've to do that & that is something which causes a person to enter into Paradise

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ

[An-Nisa' (4:13)]

Whoever obeys Allah and His Messenger then he will be entered into Paradise where rivers flow between until the end of the Ayaah.

9) Ayat showing punishment for those who disobey the Prophet
(Sallallahu alayhi wa Sallam)

Meaning if you don't follow the Messenger & obey him
you gonna be in Hellfire.
And the opposite of understanding is that it is obligatory for you
to obey the Messenger

يَوْمَ نُقَلِّبُ وُجُوهَهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا
الرَّسُولَ

[Al-Ahzab (33:66)]

Meaning that ^{on} that day their faces will be turning in the Hellfire,
and they will say "Woe to us if only we had obeyed
Allah and obeyed the Messenger"

Meaning the reason they were thrown into the Hellfire was
that they didn't obey Allah nor did they obey the
Messenger., Showing that if you don't obey the Messenger
you'll be in the Hellfire. i.e., showing that it is obligatory
to follow the Prophet for the ^{one} who wants to enter
in the Paradise.

10) Ayat showing the obligation of answering the Prophet
when he calls.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ وَ إِلَيْهِ تُحْشَرُونَ

[Al-Anfal (8:24)]

O you who believe! Answer Allah (by obeying Him) and (His) Messenger
when he (Saw) calls you to that which will give you life,
and know that Allah comes in between a person and his

heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall [all] be gathered. (Infal, 24)

- O you who believe! Answer Allah and His Messenger if they call you. ~~By this~~ If this is a normal thing that Prophet says 'Come here' you've to obey, then what about things which are greater than that like the affairs of the Religion.

11) Ayaat referring to the Sunnah as a wisdom and that we should teach both (i.e., Quran and Sunnah)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

[Al-e-Imran (3: 164)]

Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad SAW) from among themselves, reciting unto them His verses (the Quran), and purifying them (from sins by their following Him), and instructing them (in) the Book (the Quran) and Al-Hikmah [the wisdom and the Sunnah of the Prophet SAW (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.

[Al-Imran, 164]

→ So for example, this Ayaah, Allah mentions that "وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ" i.e., the people teach the book & hikmah (ie as many of the ulama have mentioned,

at-hikma means is referring to the Sunnah of the Prophet)
 So they teach the book & they teach the Sunnah, something is only taught if it is to be followed

Lesson 10: Pillars & Obligations in Salah (Fiqh)

For Sujud As-Sahw, it's extremely important that the student knows 2 terminologies & what they contain:

- (1) The Pillars of the Salah, and
- (2) The Obligations of the Salah

Obligations of the Salah (8)

Wajib/Requirement / the part that is obligatory - it is that part which the Muslim must do in the Salah but - if they leave it out accidentally then they can fix it with Sujud As-Sahw.

Obligations of the Salah are:

(1) All of the Takbeerat except for the first one -

So for example, you going down for Ruku just say 'Allahu Akbar', when going down for Sujud (saying Allahu Akbar), when getting up from Sujud (" " "), when going down for 2nd Sujud (" " "), when getting up from 2nd Sujud (" " "), sitting position to standing up, all of these 'Allah Akbar's are wajib.

Pillars of the Salah (14)

(Arkaan)
Pillar :- A pillar is that which the Salah stands upon, whereby if a person doesn't perform it then their Salah is invalid until they perform it and Sujud As-Sahw alone doesn't rectify it.

Pillars of Salah are :-

(1) Al-Qiyaam (Standing up) -

If a person is able to stand up & they don't stand up then their Salah is invalid, therefore they must stand up.

(2) Takbeerat ul Ihram (Saying 'Allahu Akbar') -

^{where} 1. If you say 'SubhanAllah' or 'Alhamdulillah' then your Salah hasn't started yet. So 'Allahu Akbar' is a pillar.

(3) Qira'at al-Faatihah (Reading the Faatihah) -

So, if you don't read the Faatihah then your Salah is invalid.

(2) Saying 'Sami'allahu liman hamida'
when you're bowing for Ruku & you're getting up from the bowing position you say 'Sami'allahu liman hamida'.

(3) Saying 'Rabbana wadlakal hamd'
when you're standing.

(4) Saying 'Subhana Rabbiyal adham'
when you're in Ruku.

(5) Saying 'Subhana Rabbiyal Ala'
when you're in Sujood.

(6) Saying 'Rabbigh fir lee' - Between
the two prostrations.

(7) The Tashahud -

For example, for Dhukr there are 2 Tashahuds, the first one is wajib & the second one is a pillar.

(8) You sit for that Tashahud -

So you can't say it while you're half way up, you've to say it while you're sitting down.

That Rakah is invalid.

(4) A-Ruku (Bowing down)

(5) Getting up from Ruku

(6) Performing Sujood on 7 limbs:

(i) the 2 hands (2)

(ii) knees (2)

(iii) feet (2)

(iv) face & nose (as one) (1)

(7) Rising from Prostration

(8) Sitting between the two Sujood.

(9) Tranquility - meaning, that you're not rushing your Salah.

(10) The last Tashahud

(11) Sitting down for that last Tashahud - So, you can't say Tashahud while you're in Sujood, nor can you say while you're in half way up. You've to say it while sitting down.

(12) Sending peace & salutations upon the Messenger -

There is a difference of opinion among the scholars.

(13) Doing it in order - meaning you stand, you say 'Allahu Akbar', then you read the Faatihah, then you go down for Ruku, then you get up from Ruku,

you go down for Sujud.
So you can't say 'Allahu Akbar' while
you're lying down or sitting down
if you've got the ability to stand.

(14) At-Tasleem (Saying 'Assalamu alaykum
wa rahmatullah') - The first
Tasleem is the pillar not the
two.

- When you're performing Sujud, As-Sahw, for the pillars, it's
not enough that you perform Sujud As-Sahw only, you must
make up the actual pillar.

For example: - Sujud is a pillar.
Say in your first rakah (for Fajr, say), you only prayed one
Sujud, if you leave ^{or} that first Sujud (obviously not
intentionally because if you leave it intentionally then Salah is invalid)
unintentionally, you forget to pray the 2nd Tashahud you get up
at the end of the Salah, can you say I'm only gonna
pray Sujud As-Sahw and that's gonna be enough?
No! You must make up that Sujud.

For wajib, for example: When you went down for Sujud
you made dua but you forget to say Subhana Rabbiyal Ala
the fact that you forget to say Subhana Rabbiyal Ala now,
you carry on with your Salah, you don't need to go back to
that position & say Subhana Rabbiyal Ala, so carry on with
your Salah as if nothing happened & then at the end of the
Salah, you perform Sujud As-Sahw and that makes up &
compensate that mistake that you made by forgetting to say
'Subhana Rabbiyal Ala'