



MADINAH
COLLEGE

السنة

AUTHORITY OF THE SUNNAH

WITH USTADH MUHAMMAD HUZAIFAH

(حفظه الله)

Student Name

Authority of The Sunnah

Muhammad Huzaifah

Topics to be covered:

- Definition of Hadeeth and Sunnah
- The relationship between the Quran and Sunnah
- Authority of the Sunnah

Definition of Hadeeth, Sunnah & Seerah

Hadeeth Linguistically: Something new, the opposite of old.

Hadeeth Technically:

Sunnah Linguistically: a path or methodology

Is there a difference between Hadeeth, Sunnah and Seerah?

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

The four uses of the term “hadith” according to scholars of different sciences:

Scholars of Hadith (Muhadithoon)	
Scholars of Fiqh (Fuqaha)	
Scholars of Usool (Usooliyoon)	
Scholars of Aqidah	

***Note:** During this Dawrah, we will use *Hadeeth* and *Sunnah* as synonyms

The relationship between the Quran and Sunnah

What is the purpose of the Sunnah if we already have the Quran?

1)

2)

3)

Authority of the Sunnah

From the Quran:

Imam Ahmad: “I looked into the Mushaf and I found in it the command to follow the Prophet ﷺ **thirty-three** times” (Al-Ibaanah of Ibn Battah, 260/1)

Shaykhul Islam Ibn Taymiyyah: “Allah has enjoyed the command of following the Prophet ﷺ upon all of mankind close to **forty** times in the Quran.” (Majmoo’ Al-Fataawaa 19/261)

11 types of Ayaat that show the authority of the Sunnah

1) Ayaat showing that believing in the Prophet ﷺ is from Imaan.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنُ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرُ لَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad SAW), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful (Suran Nur, 62)

2) Ayaat showing what the prophet ﷺ says is revelation

3) Ayaat showing that the Sunnah explains the Quran

4) Ayaat showing the prophet ﷺ is a role model; we have to follow

5) Ayaat commanding to go back to the prophet ﷺ when we differ

Surah An-Nisa: (4:59):

6) Ayaat showing the obligation of ruling based upon what the Prophet ﷺ came with

Surah An-Nisa: (4:65):

7) Ayaat showing the obligation of obeying the prophet ﷺ

8) Ayaat showing reward for those who obey the Prophet ﷺ

9) Ayaat showing punishment for those who disobey the Prophet ﷺ

10) Ayaat showing the obligation of answering the Prophet ﷺ when he calls

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَعَلِّمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ نُحْشَرُونَ

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 (Anfal, 24)

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 مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ
قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

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)

From the Sunnah:

1. Hadeeth showing the command of obeying the Prophet ﷺ and clinging on to his Sunnah

2. Hadeeth showing that what the Prophet ﷺ came with is the truth and revelation

أَلَا إِنِّي أُوتِيْتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبَعَانُ عَلَى أَرِيكْتِهِ يَقُولُ عَلَيَّكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحْلُوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ أَلَا لَا يَحِلُّ لَكُمْ لَحْمُ الْحِمَارِ الْأَهْلِيِّ وَلَا كُلُّ ذِي نَابٍ مِنَ السَّبْعِ وَلَا لَقَطَةٌ مُعَاهِدٍ إِلَّا أَنْ يَسْتَعْنِيَ عَنْهَا صَاحِبُهَا وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يُعَقِّبَهُمْ بِمِثْلِ قِرَاهُ "

The Prophet (ﷺ) said: Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment. (Abu Dawood 4604)

3. Hadeeth showing the virtues of holding onto the Sunnah

4. Hadeeth showing that the Sunnah is a means of goodness

5. Hadeeth warning from disobeying and rejecting the sunnah/commands of the Prophet ﷺ

From Ijmaa' (consensus of the scholars):

Ibn Taymiyyah: "Know that there is not one from the Imams (from ahlus Sunnah) who believe that it is permissible to go against anything from the prophets ﷺ Sunnah whether small or big because they all agreed a certain consensus upon the obligation of following the prophet ﷺ and that every person's statements can be taken or left except for the prophets" – (Majmoo' Fatawa)

Imam Abu Haneefah:

Imam Malik:

Imam As-Shafi'ee:

Imam Ahmad:

