

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 34

[الاسْتِدْلَالُ عَلَى اثْبَاتِ أَسْمَاءِ اللَّهِ وَصِفَاتِهِ مِنَ السُّنَّةِ]

ثُمَّ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ فَالْسُّنَّةُ تُفَسِّرُ الْقُرْآنَ وَتُبَيِّنُهُ وَتَدُلُّ عَلَيْهِ وَتُعَبِّرُ عَنْهُ.
وَمَا وَصَفَ الرَّسُولُ بِهِ رَبَّهُ عَزَّ وَجَلَّ مِنْ الْأَحَادِيثِ الصَّحِيحَةِ الَّتِي تَلَقَّاهَا أَهْلُ الْمَعْرِفَةِ بِالْقَبُولِ،
وَجَبَّ الْإِيمَانُ بِهَا كَذَلِكَ.

[EVIDENCE FOR AFFIRMING THE NAMES AND ATTRIBUTES OF ALLAH FROM THE SUNNAH]

In addition, (the principles detailed above find expression) in the Sunnah of the Messenger ﷺ. The Sunnah explains the Quran, it clarifies its meanings, it points to it and gives expression to it.

In the same way (as the Quran), it is obligatory to have Imaan in whatever the Messenger ﷺ described his Lord (Mighty and Magnificent) with, in terms of those narrations that are authentic and have been accepted by the people of knowledge.

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In addition, (the principles detailed above find expression) in the Sunnah of the Messenger ﷺ.

- In this part of his treatise the Sheikh commences with the evidences from the *Sunnah* of the Prophet ﷺ which establish Allah's Names and Attributes. Linguistically, the term *sunnah* means path. The Prophet ﷺ said:

«لَتَتَّبِعَنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ»

You will follow the paths (sunnah) of those before you. [Bukhari, Muslim]

- In the *shari'ah*, it is the sayings of the Prophet ﷺ, his actions and his tacit approvals. It is inclusive of the obligatory and recommended acts.
- The *Sunnah* is the second source of legislation in Islam. This is according to its numbering, not in terms of its rank, because its status is that of the Quran if it is authentically established. Therefore, like the Quran, its information must be trusted, and its rulings must be enacted upon.

- When using evidences from the Quran as proof, only one matter is required and that is to ensure it correctly proves the ruling. As for its chain of transmission, then there is no doubt in it, because it is *mutawaatir* (narrated by many narrators in each generation).
- As for using the *Sunnah* as evidence then two matters are required. Firstly, to ensure that it is correctly attributed to the Prophet ﷺ through an authentic chain of narration, and secondly to ensure it correctly proves the ruling. The Prophet ﷺ said:

«أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ»

Behold, I was given the Book, and its like along with it. [Abu Dawud, Tirmidhi - Sahih]

فَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ وَتُبَيِّنُهُ وَتَدُلُّ عَلَيْهِ وَتُعَبِّرُ عَنْهُ.

The Sunnah explains the Quran, it clarifies its meanings, it points to it and gives expression to it.

- (تُفَسِّرُ الْقُرْآنَ) – ‘Explains the Quran.’ That is, the *Sunnah* explains and makes clear the meanings intended by the Quran. For example, Allah says:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

Those who do good will have the best and more. [Yunus: 26]

The Prophet ﷺ explained the meaning of the *ziyaadah* (more) to mean gazing at the Face of Allah. Similarly, Allah says:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّن قُوَّةٍ﴾

And prepare against them whatever you are able of power. [al-Anfaal: 60]

The Prophet ﷺ explained the *quwwah* (power) to mean shooting or throwing.

- (وَتُبَيِّنُهُ) – ‘It clarifies its meaning.’ It clarifies what is general in the Quran and makes it clear. For example, Allah says:

﴿وَأَقِيمُوا الصَّلَاةَ﴾

And establish the prayer. [al-Baqarah: 43]

The order to establish the prayer is general, whereas the *Sunnah* clarifies and explains how it is to be performed. Similarly, Allah says:

﴿وَعَاثُوا الزَّكَاةَ﴾

And give Zakaat. [al-Baqarah: 43]

The order to pay the *zakaat* is also general, whereas the *Sunnah* explains the minimum wealth upon which zakat is due (*nisaab*) and the kinds of wealth upon which it is due.

- (وَتَدُلُّ عَلَيْهِ) – ‘It points to it.’ This is a general term which includes *tafseer* (explanation), *tabyeen* (clarification) and *ta’beer* (expression).
- (وَتُعَبِّرُ عَنْهُ) – ‘And gives expression to it.’ It relates new meanings and new rulings not contained in the Quran. For example, the upcoming *hadith* which mentions that Allah descends to the lowest heaven when the last third of the night remains. This is not contained in the Quran.

وَمَا وَصَفَ الرَّسُولُ بِهِ رَبُّهُ عَزَّ وَجَلَّ مِنَ الْأَحَادِيثِ الصِّحَاحِ الَّتِي تَلَقَّهَا أَهْلُ الْمَعْرِفَةِ بِالْقَبُولِ،
وَجَبَ الْإِيمَانُ بِهَا كَذَلِكَ.

In the same way (as the Quran), it is obligatory to have Imaan in whatever the Messenger ﷺ described his Lord (Mighty and Magnificent) with, in terms of those narrations that are authentic and have been accepted by the people of knowledge.

- (وَمَا وَصَفَ الرَّسُولُ بِهِ رَبِّهِ) – ‘Whatever the Messenger described his Lord with.’ Meaning, whatever the Prophet ﷺ mentioned from the Attributes of Allah. Similarly, what he named his Lord with, because there are some names of Allah that are mentioned in the *Sunnah* which are not mentioned in the Quran. For example, His Names *al-Shaafi* (the Healer) and *al-Rabb* (the Lord). The Prophet ﷺ said:

«وَأَشْفِ أَنْتَ الشَّافِي»

And heal, you are al-Shaafi. [Bukhari, Muslim]

«فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ»

As for the bowing, glorify al-Rabb. [Muslim]

His Name *al-Rabb* (the Lord) is never mentioned in the Quran independently without being attributed to one of His creations.

- (مِنَ الْأَحَادِيثِ الصَّحِيحِ) – ‘In terms of those narrations that are authentic.’ Meaning, the narrations of the Prophet ﷺ which are *sahih* (authentic). The scholars of *hadith* have defined five conditions that a *hadith* must meet before it can be classified as *sahih*.

1. (عَدَالَةُ الرُّوَاةِ) – Devoutness and righteousness of the narrators.
2. (صَبْطُ الرُّوَاةِ) – The ability of the narrators to perfectly preserve their narrations.
3. (إِتِّصَالُ السَّنَدِ) – The chain of narrations is linked.
4. (السَّلَامَةُ مِنَ الْعَلَّةِ) – It is free from any hidden defects.
5. (السَّلَامَةُ مِنَ الشُّذُوذِ) – It is free from any irregularities.

This includes the narrations which are classified as *hassan* (sound). They differ from the *sahih* narration in the second condition only. Their narrators are slightly lesser in their ability to perfectly preserve their narrations.

- (الَّتِي تَلَقَّاهَا أَهْلُ الْمَعْرِفَةِ بِالْقَبُولِ) (HS) – ‘And have been accepted by the people of knowledge.’ This is specifically referring to the scholars of the science of *hadith* (*muhadithoon*), as they are experts in classifying the authentic and non-authentic narrations. No consideration is given for other than them.
- (وَجَبَ الْإِيمَانُ بِهَا كَذَلِكَ) – ‘In the same way, it is obligatory to have Imaan in it.’ Meaning, just as it is obligatory to believe in what Allah has described Himself with in the Quran, then it is also obligatory to believe in what the Prophet ﷺ described his Lord with in the authentic *sunnah* without *tahreef* (distorting), *ta'teel* (denying), *takyeef* (asking how) and *tamtheel* (likening). Allah says in this regard:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ﴾

And Allah has sent down to you the Book and the Wisdom. [al-Nisaa: 113]

The Book is the Quran, and the Wisdom is the *Sunnah*.

Review questions

1. What is the linguistic and *shar'i* definition of the *Sunnah*?
2. When using evidence from the *Sunnah*, what two matters are required? How is this different from the Quran?
3. The *Sunnah* gives *tafseer*, *tabyeen* and *ta'beer* of the Quran. Explain what these three terms mean, preferably with examples.

4. Briefly recount the five conditions a *hadith* must meet before it can be classified as *sahih*.
5. '*In the same way, it is obligatory to have Imaan in it.*' Briefly explain this statement of the Sheikh.