



Discussion One: “The Lofty Status of the Sunnah”

[The Linguistic Definition of the Word Sunnah]

Shaykh Muhammad Ibn Adam penned¹ the following points:

1. The linguistic meaning of ‘Sunnah’ is a ‘treaded path’.
2. In the language of linguist and *hadeeth* experts (i.e. *muhadditheen*), the word *Sunnah* could mean *wajib* (i.e. obligatory). It may also carry other meanings.
3. In the language of jurists, *Sunnah* means something that is not obligatory.
4. Some experts of the rules that structure Islamic law (i.e. *al-usooliyyeen*) use the word *Sunnah* to mean *wajib* (i.e. obligatory), *mandoob* (i.e. recommended), and *mubaah* (i.e. permissible).
5. The word *Sunnah* may also be used as an opposite for the word *bid’ah* (i.e. innovation). For example: ‘So-and-So is from The Adherents of the *Sunnah*’ (i.e. *Ahlu-Sunnah*).

[The Legislative Meaning for the Word Sunnah]

Shaykh Muhammad Ibn Adam, may Allah protect him, penned²:

The specific meaning of the word *Sunnah* is ‘that which comes from the Prophet (may Allah exalt his mention and grant him safety), which is not *Quran*. This includes statements, actions, abandonments, silent approvals ..., and alluding’.

¹ Summarized from “*Rules that Structure Islamic Law, According to The Adherents of the Sunnah*” by Muhammad Ibn Adam, vol. 1, pp. 373 - 374.

² Summarized from “*Rules that Structure Islamic Law, According to The Adherents of the Sunnah*” by Muhammad Ibn Adam, vol. 1, pp. 374 - 375.

[An Example for Each: #1: a Statement, #2: an Action, and #3: an Approval]

* Example #1 (a Statement):

The Messenger of Allah, may Allah exalt his mention and grant him safety, **said:**
Indeed actions are judged by intentions ...

[al-Bukhaaree and Muslim]

* Example #2 (an Action):

The Messenger of Allah, may Allah exalt his mention and grant him safety, **prayed inside the Ka’bah.**

[al-Bukharee and Muslim]

* Example #3 (a Silent Approval):

The Messenger of Allah, may Allah exalt his mention and grant him safety, **approved of lizard meat** that was on the table.

[Muslim]

[Further Examples of the Sunnah: #4: Abandonments, #5: Gestures]

* Example #4 (Abandonments):

The Messenger of Allah, may Allah exalt his mention and grant him safety, prayed the ‘Eid prayer, **without** the *athaan* nor the *iqaamah*.

[Abu Dawood, Authenticated by al-Albaanee.]

* Example #5 (Gestures):

The Messenger of Allah, may Allah exalt his mention and grant him safety, **gestured** to Abu Bakr, may Allah be pleased with him, to lead the prayer.

[al-Bukharee and Muslim]

Discussion Two: “Hadeeth Based Jurisprudence”

Topic #1: Intentions, Actions, and Rewards

[1/1]: Umar Ibn al-Khattaab, may Allah be pleased with him, reported: I heard the Messenger of Allah, may Allah exalt his mention and grant him safety, say:

Actions are judged according to intentions, and everyone’s reward is based on intent. Whoever migrated for Allah and His Messenger, then the migration was for Allah and His Messenger. While whoever migrated to achieve a worldly gain, or, for a woman’s hand in marriage, then the only reward for migration is the reason for which it was performed.

[al-Bukhaaree, #1 and Muslim, #1907]

Benefits³:

1. The validity of an action is dependent on a sound intention.
2. The word “intention” in scholarly dialogue carries two meanings.
 - **One:** To differentiate customary acts from acts of worship, or, to differentiate acts of worship, one from another.
 - **Two:** To distinguish for whom is the act being performed? Is it being done for Allah, or is it being done for other than Him?
3. The place for the intention is the heart. Pronouncing it audibly is innovation.

Topic #2: How to Perform *Wudhoo* and Attain Forgiveness

[2/8]: Humraan, the freed slave of Uthmaan Ibn Affaan, may Allah be pleased with him, reported that he saw the following:

Uthmaan summoned for some water to make *wudhoo*. He began by pouring water, from the container, on to his hands, washing them three times. Then, he submersed his right hand in the container, [scooping water], so that he could rinse his mouth, inhale water into his nose, and then expel it. Then, he washed his face three times. Then, he washed his hands up to, and including, the elbows. Then he wiped his head [once]. Then, he washed each foot three times.

³ See Explanation of “*Umdatul-Ahkaam*” by Ahmad an-Najmee, vol. 1/pp. 12-13.

After that, he (i.e. Uthmaan) said:

I saw the Prophet, may Allah exalt his mention and grant him safety, make *wudhoo* as I have shown you.

He (i.e. Uthmaan) added, that the Messenger of Allah, may Allah exalt his mention and grant him a safety, said:

Whoever performs *wudhoo* the way I have shown you, then prays two units of prayer, preventing his mind from wondering, Allah will forgive his previous sins.

[al-Bukhaaree, #164 and Muslim #226]

Benefits⁴:

1. It is *Sunnah* to teach by way of demonstration.
2. It is *recommended* to wash one’s hands, outside of the container, before starting *wudhoo*.
3. It is *recommended* to scoop water with the right hand, because it is purer, and it touches purities.
4. It is *recommended* to wash the limbs three times. Increasing to more than three is impermissible.
5. Rinsing the mouth and cleansing the nose is done with a singular handful of water, three times.
6. The elbow is to be included when washing the hands and forearms.
7. The way to wipe the head is to start from the front, then go to the back, then return to the front.
8. Wiping the head is only done once.
9. The limbs of *wudhoo* must be washed in order.
10. The sins mentioned in this *Hadeeth* are the minor sins. Major sins require a sound repentance.

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⁴ See Explanation of “*Umdatul-Ahkaam*” by Ahmad an-Najmee, vol. 1/pp. 27-30.