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Chapter 1: Introduction to Authority of Sunnah

Importance of the Study “Hujjiyatus-Sunnah”

1. Misconception regarding the word “Sunnah”
 - a) Many perceive Sunnah means “it is not obligatory” or “if you do it, it is good”
 - b) Symptom: “Whatever in Qur’aan we should follow and Sunnah is just recommended”
2. ‘Qur’aaniyoon’ claim Sunnah is not required
 - a) They are Minority and they are mostly based out of Subcontinent
 - b) Though most of them don’t follow these Qur’aaniyoon, they get misconception or have taints of these things in their belief
 - c) Solution: Study How sunnah was preserved
3. Doubts raised by Orientalists
 - a) They are not able to openly attack Qur’aan because of dedication of Muslims
 - b) Hadeeth are opening for them to attack as Common Muslim’s knowledge on Hadeeth is limited
4. Understanding role of Sunnah is important part of understanding of this Deen
 - a) It will help in studying Hadeeth more
 - b) It helps getting closer to Allaah and the Prophet

Meaning of the word “Sunnah”

1. Definition:

a) Linguistic:

- i) way, course, rule, way that has been instituted, approved, disapproved, course of acting or conduct whether good or bad
- ii) mode of conduct, mode of Life
- iii) It could be praiseworthy way of Life
- iv) Linguistic usage in Hadeeth: “If someone introduces a new pattern (sunnah), people follow after it” []
- v) Linguistic usage in Qur’aan: “sunnah of Allaah any change”

b) Technical: Usage of Sunnah differs according to the disciplines because of its focus

2. Field of Fiqh:

a) Subject Matter:

- i) Fuqaha are interested in speaking about legal value of action
- ii) They will categorize any action human beings can possibly do as Fard, Mustahab, Mubah, Makrooh, and Haram

b) Category of recommended acts is defined using these terminologies

- i) Mustahab
- ii) Mandoob
- iii) Sunnah

c) Acts which are actually traced back to the Prophet is called as Sunnah by Fuqaha

3. Field of Hadeeth:

a) Subject Matter of Muhadeeth:

- i) They are interested in everything/every narration comes from the Prophet (s)
- ii) All of the reports that have come down from the Prophet (peace and blessings of Allah be upon him) even if related to before the time he was a messenger
- iii) Examples:
 - (a) Prophet (ﷺ) prayed five times a day is Sunnah
 - (b) Statement of Prophet (ﷺ) "Actions are but by intention" [Bukhari]
 - (c) Action of the Prophet (ﷺ) "Prophet lied down after Fajr"

b) Dimensions:

- i) Description of Prophet (ﷺ) is Sunnah
 - ii) Something narrated even before Prophethood is called sunnah
 - iii) Prophet having 4 wives is even called as Sunnah. This makes distinction from usage of Fuqaha
- c) It encompass every definition including Fuqaha's definition

4. Field of Usool al Fiqh (Islaamic Legal Theory):

a) Subject Matter: Methodology and Sources of Islaamic Law

b) Definition: Statements, actions, tacit approval of the Prophet (s)

- i) They consider actions which only has legal authority
- ii) Prophet snored lightly during sleep – it is not considered as authoritative sunnah
- iii) Prophet was silent when some Sahabaahs prayed after fajr

c) Fuqaha's Usage

i) Source is Qur'aan but ruling is Sunnah

- (a) "O you who believe, record when you do business transaction"
- (b) This is recommended act so Fuqaha call this as Sunnah
- (c) It should be noted this is verse of Qur'aan and not the Hadeeth

ii) Source is Sunnah but ruling is obligatory

- (a) Hadeeth on growing beard (Fard)

d) Prophet(ﷺ)'s Usage:

- i) He used it in the sense what sunnah meant lexically – established praiseworthy act
- ii) "Circumcision is sunnati rijal"
- iii) "Sacrifice is sunnah of your father Ibrahim"

5. Field of Aqeedah

a) Subject Matter: Creed of Islaam

b) Usage:

- i) They use Sunnah to describe all of Islaam
 - ii) Includes beliefs and fundamentals of Islaam
 - iii) They used sunnah to say person is free from Bid'ah
- c) "Sunnah" of Imam Ahmad's son is book on Aqeedah

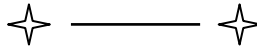
6. Keep these definitions separate and distinct
7. This book is dealing with definition of Usooloon (Legal theorists) and that's why it is called "Authority and Importance of Sunnah"

Distinction between Hadeeth and Sunnah

1. Some people use Hadeeth and sunnah interchangeably. As long as they are clear about the definition, it is fine
2. When we say Sunnah we mean the reality:
 - a) what Prophet (ﷺ) actually said
 - b) actually did
 - c) actually approved
3. Hadeeth is
 - a) Information about Sunnah of Prophet(ﷺ)
 - b) Reports of reality (Sunnah)
4. Some Hadeeth are rejected
5. Sunnah cannot be rejected as there is no weak sunnah or rejected sunnah

Parts of the Hadeeth

1. Isnaad: Chain of Narrators
2. Matn: Text of the hadeeth
3. We capture Sunnah through Hadeeth of Prophet (ﷺ)



Chapter 2: Proofs establishing the authority and importance of Sunnah

Person becomes a Muslim by stating Shahadha – 2nd part of it has definite Implication

1. Allaah chose Prophet (ﷺ) to convey His message
2. Allaah's testimony about the Prophet (ﷺ) which shows his virtuous character
3. He is messenger for all of mankind until day of judgement. His example, way of life is for all of the mankind irrespective of where you live

What Qur'aan says about Sunnah?

1. More than 50 verses on authority of Sunnah (Appendix pp.257)
2. **Obeying Prophet = Obeying Allaah (4:80)**
 - a) If one wants to obey Allaah, they have to obey the Prophet (ﷺ)
 - b) Obedience to the Prophet (peace and blessings of Allah be upon him) is tantamount to obedience to Allah
3. **4:59 – Obedience to the Prophet (ﷺ) is absolute**
 - a) Obedience to “those in authority among you” is conditional upon what they order being consistent with what Allah and His Prophet have commanded
 - b) Litmus Test:
 - i) If you believe in Allaah and Akhirah, you will obey the messenger
 - ii) Allaah is connecting with real core issues of Eeman
 - c) There is no conjunction between *ilalahi* and *warsoolihi* → this implies message is one from Allaah and his messenger
 - d) No place in Qur'aan where Allaah will say “Obey Allaah” alone without mentioning “Obey the Messenger”
4. **4:65 → Tying Eemaan to Sunnah**
 - a) Swearing of Allaah to show importance and he is swearing by himself which is very rare
 - b) Negation of Eemaan for not obeying the Sunnah
 - c) There shouldn't be any grudge against Prophet's decision (Sunnah)
5. 33:36 → Prophet's decision is decision of Allaah and His messenger
6. 24:51 → Submission to Prophet's Sunnah
 - a) Only thing believer will say is “We hear and we obey”
7. 3:31 → Sunnah is the way to gain Allaah's Love
8. 3:164 → Hikmah is Sunnah
 - a) Hikmah here is part of revelation from Allaah
 - b) Two types of revelation upon Prophet: Kitaab and Hikmah
 - c) This word hikmah is not used for Qur'aan
 - d) Imam Shafi'ee: “All the learned people agree that Hikmah here is sunnah of Prophet”

- e) What is the only thing Prophet taught other than the book of Allaah is sunnah
- 9. 49:1,2 → Etiquette towards Prophet
- 10. 53:3,4 → Prophet speaks from Inspiration
 - a) Many of the Muffasir say “this verse simply means the Qur’aan”
 - b) So there is little difficulty using the verse to establish status of Sunnah
 - c) Seeing list of verses from Qur’aan, we do not require this disputed verse here
 - d) Qur’aaniyoon are fooling themselves by saying they follow all the ayah of the Qur’aan. What will you do with that bunch of verses?

Verses used by people to disprove Qur’aan

- 1. Arguments: Everything is available in the Qur’aan
 - a) 6:38 → “We have not omitted anything from the book”
 - b) 16:89 → “book explaining all things”
- 2. Response:
 - a) Al kitaab here is book of decrees (lahul Mahfudh)
 - b) Even if we accept it is Qur’aan, how is everything captured in the Qur’aan?
 - i) How to perform the Salah?
 - ii) Qur’aan is complete in a sense it gives pointer to Sunnah
 - c) There are many verses contradicts them (refer Appendix)

What Sunnah says about Sunnah?

- 1. Prophet’s warning about Rejecters of Sunnah
 - a) Musnad Ahmad, Tirmithi narrated that Prophet (ﷺ) said: *“Verily I have been given the Qur’aan and something similar to it along with it. But soon there will be a time when a man will be reclining on his couch with a full stomach, and he will say, ‘You should adhere to this Qur’aan: what you find that it says is permissible, take it as permissible, and what you find it says is forbidden, take it as forbidden.’ But indeed, whatever the Messenger of Allaah forbids is like what Allaah forbids [It was classed as hasan by al-Albaani in al-Silsilah al-Saheehah (2870)]*
 - b) “Between us and between you is the book of Allaah...”
 - c) Symptoms:
 - i) “Don’t give me hadeeth, show me in the Qur’aan”
 - ii) “Why to follow thing left by man who died 1400 years back?”
- 2. Sunnah is Hikmah
 - a) *“Verily I have received Alkitaab and something similar to it with it” [Abu Dawood]*
- 3. Revelation alongside the Qur’aan
 - a) Taking Jerusalem as Qiblah is inspiration and we find no evidence in Qur’aan.
 - b) Qiblah Jerusalem was not mentioned in Qur’aan but indications was made during change of Qiblah
- 4. Sunnah is source of unity
 - a) “I left behind two things...”

5. Direct Pass to Jannah
 - a) "Everyone will enter jannah except one who refuses. Whoever obeys me he will enter jannah and who disobey me is the one who refuses"
6. Invitation to Jannah:
 - a) Hadeeth in which Angels explaining the parable
7. "Nothing will take you closer to paradise except sunnah"

Views of different Scholars regarding the Sunnah

1. Companions of the Prophet (ﷺ)

a) They had a better understanding because:

- i) Qur'aan is revealed on them and they know the incidents related to the verses
- ii) In their Language
- iii) In their Customs
- iv) They were under the guidance of Prophet (ﷺ) - Very unique and no one have this special characteristics
- v) Best of all generations: "Best of you is my generation, those come after them and those come after them"

b) Sahaabah's Attitude during the time of Prophet (ﷺ):

- i) Complete Obedience and complete emulation
- ii) Prophet (ﷺ) taken off the gold ring and all of them removed it
- iii) Prophet (ﷺ) removed sandals in Salah and all of them removed it
- iv) Is this attitude of them is correct? It is proper behavior as Prophet (ﷺ) approved

c) Sahaabah's Attitude after the time of Prophet (ﷺ):

- i) Abu Bakr (رضي الله عنه) "I have not left anything Prophet (ﷺ) left..."
- ii) Umar ibn al Khattab (رضي الله عنه): As soon as heard that Prophet (ﷺ) did, he changed his view
- iii) Ibn Masood (رضي الله عنه)
- iv) "May stone fall upon you..."
- d) Sunnah is not an afterthought rather history shows it is from the beginning an authority

2. View of the four Imams

a) Imam Abu Haneefa:

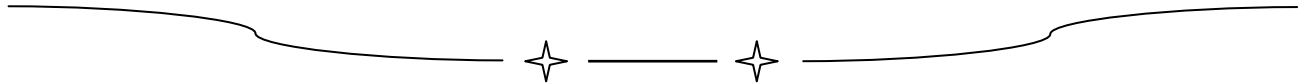
- i) "If something comes from Prophet (ﷺ), then it is head. If report comes from companion, we choose"
- ii) "Leave my statement for the book of Allaah"
- iii) "If hadeeth is authentic, then it is my Math-hab"

b) Imam Malik

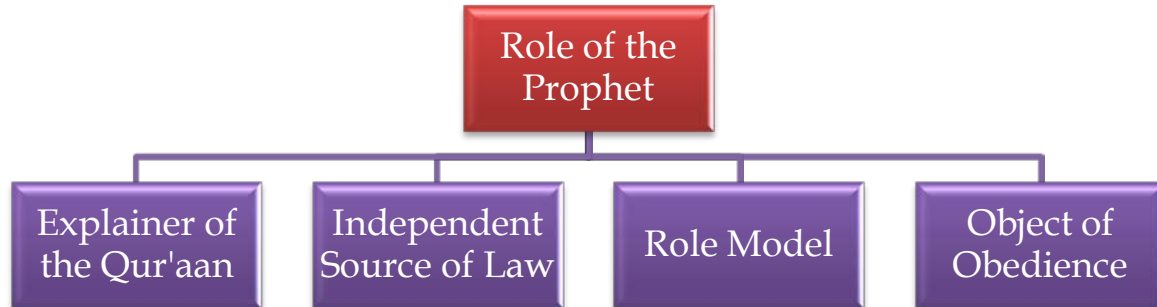
- i) Imam Malik replied to question by giving hadeeth, and then the man asked what your opinion is. Then Imam Malik replied by quoting verse from Qur'aan
- ii) I am a human being. I may be correct and may be incorrect...

c) Imam Shafi'ee

- i) Take the sunnah and leave...
- ii) "If hadeeth is authentic, then it is my Math-hab"
- iii) Incident of how Imam Shafi'ee made opinion regarding touching women
 - (a) Imam Nawawi from Shafi'ee School said this hadeeth is authentic, so mathhab is it doesn't break the wudoo
- iv) "Do you see me leaving from church or wearing belt of non Muslims?" What kind of Muslim if I don't follow sunnah
- d) Imam Ahmad**
 - i) Know from whom they took
- e) Conclusions:**
 - i) None of these scholars explicitly and deliberately wanted to go against Hadeeth of Prophet (ﷺ) [Refer "Removal of blame" by Ibn Taymeah]
 - ii) Scholars made incorrect decisions
 - (a) because hadeeth did not reach them
 - (b) Hadeeth reaches the Scholar but the way it reaches them is not in a good way (eg. Isnad, abrogation)
 - iii) Taqleedh is necessity of life but emphasis is on the sunnah
 - iv) Scholars are not authority by themselves



Chapter 3: Roles of the Prophet Muhammad (ﷺ)



Prophet (ﷺ) as Explainer of the Qur'aan

1. Prophet (ﷺ) demonstrated practical implementation of Qur'aan in his Life
 - a) Aisha said "The Character of the messenger of Allaah was the Qur'aan" [Bukhari]
2. Reference to Sunnah is paramount in seeking explanation of Qur'aan
 - a) Umar ibn al Khattab said "A people will come who will argue with you based on the ambiguous verses of the Qur'aan. Restrict them by the sunnah for the people of the sunnah are the most knowledgeable of the book of Allaah"
3. Ultimate goal of every Muslim
 - a) Understand Qur'aan according to the intent of the speaker, Allaah
 - b) After that we internalize and apply in our lives
4. Role of the Prophet with regards to Qur'aan
 - a) Convey the wording of the Qur'aan
 - b) Teaching it
 - c) Explaining/Interpreting it
 - d) Implementing it
5. He is teaching us the Book (62:2)
 - a) It is not that he is giving us the wording of the book
 - b) Teaching is more the conveying the word (16:44)
 - c) Explaining finer details of the Qur'aan
 - d) How Prophet (ﷺ) knows the meaning of the book?
 - i) If Allaah doesn't tell meaning, it would be injustice. So He given another revelation which is Sunnah (75:17)
 - ii) If such a role was not necessary, the Qur'aan could have been revealed unto a mountain with no need for a messenger to accompany it
 - e) Explanation of Qur'aan by the Prophet (ﷺ) is not his own Ijtihad
 - f) Great blessing of Allaah (ﷻ) that He given us the book and meaning of the book

6. Prophet (ﷺ) explained ambiguous wordings in the Qur'aan which requires explanation
- a) The word "Kaleemah", in the language of Prophet (ﷺ) actually meant "complete sentence" but nowadays it has been used for "word"
 - b) Sahaabah's advantages:
 - i) Qur'aan was revealed upon them
 - ii) In their language
 - iii) In their custom
 - iv) Still, they are not able to understand certain verses in Qur'aan without the Prophet (ﷺ)
 - c) Language alone is not sufficient to understand Qur'aan
 - d) **Example 1: 6:82 → what's the word "Thulm" means?**
 - i) "Thulm" here means Shirk and not oppression (31:13)
 - ii) We cannot restrict Allaah's intentions without proof.
 - iii) Here Prophet (ﷺ) is explaining the intent
 - e) **Example 2: 4:101 → Shortening of prayer while travelling**
 - i) Condition in verse is "If you fear you may be attacked"
 - ii) Prophet (ﷺ) explained Condition here is not an actual condition. Strict literal meaning is not what is intended
 - iii) Words of the verse did not imply a condition action but they were simply alluding to a common occurrence at the time of the revelation of the verse
 - f) **Example 3: 2:187 → Time for Suhoor**
 - i) Adi ibn Hatim keeping white thread under black thread
 - ii) Prophet (ﷺ) explained "your pillow must be very big." He explained verse intended was sky and white streak of dawn
 - iii) This verse demonstrates:
 - (a) Knowledge of language is not sufficient
 - (b) Knowledge of other verses of Qur'aan are also not sufficient
 - iv) One must look to the deeds and statements of the messenger of Allaah and how he applied the Qur'aan to correctly understand the Qur'aan
7. Prophet (ﷺ) corrected the misunderstanding of his companions or of others
- a) Word "Ukhta Haroon"
 - i) Mugheera ibn Shubah was asked by Christians of Najraan about 19:28 and they stated Maryam(ﷺ) is not sister of Prophet Harun
 - ii) Prophet (ﷺ) explained "They used to call themselves by names of their Prophet and pious people before them"
 - b) Whoever has his deeds reckoned in detail shall be destroyed
 - i) Hadeeth of Aisha [Bukhari]

8. Prophet (ﷺ) qualified the unrestricted and particularized the General

- a) Exceptions/Particularization are only known through revelation. If not, one needs very strong evidence. Revelation reached us through Prophet (ﷺ) through Sunnah
- b) Prophet showed sometimes a general term did not necessarily refer to all of its members
- c) **5: 38 → Punishment of theft- cut his hand off**
 - i) The words “thief” and “hand” are unrestricted terms
 - ii) “Thief” is general in Qur’aan
 - (a) It means everyone in the category of thief should be cut off
 - (b) It includes even the one who steals the candy
 - iii) Yadd means whole arm upto the armpit
 - (a) Particularization (Khaas) by Sunnah
 - (b) Muslim → “Whoever steals more than thing worth 4 dinars”
 - (c) Prophet explained “*The hand is to be cut a quarter of deenar or more*” [Bukhari]
- d) **2:173 → Blood is Haram**
 - i) Verse implies usage of blood in general connotation
 - ii) Sunnah explains exceptions like fish, locusts and liver, spleen

9. Prophet (ﷺ) clarified which verses of the Qur’aan are abrogated

- a) Punishment of illegal intercourse (4:15)
- b) Abrogated by 24:2
- c) Prophet (ﷺ) explained “*Take it from me, Allaah has made for them a way. If it is a married person and a married person or a virgin and a virgin: the married one will be flogged 100 times and then stoned. The virgin will be flogged 100 times and then banished for one year* (Muslim)

10. Prophet (ﷺ) implemented the non detailed commands of the Qur’aan, giving them their needed details

- a) How to offer Salah, Zakah, fasting, Hajj, marriage, divorce, jihad and so on

11. Prophet (ﷺ) made statements whose meanings were similar to verses in the Qur’aan which emphasized and further clarified point of the Qur’aan

- a) “Little is the comfort of this life as compared the hereafter” (9:38)
- b) Prophet’s explanation “*By Allaah, this world with respect to the hereafter is not but like one of you taking this finger – and Yahya [the narrator] pointed to his index finger – and putting it into the ocean and seeing what comes out with it*” [Muslim]
- c) Explanation of 41:20 by the Prophet (ﷺ) [Muslim]

12. Supplied details of incidents that the Qur’aan did not mention

- a) It is impossible to understand/implement Qur’aan even in general sense without referring to the Prophet (ﷺ)
- b) There is direct command to offer Salah throughout the Qur’aan
 - i) Where are the details of the Salah in Qur’aan?

- (a) Timings, ruqoo are referred to in Qur'aan
- (b) There is no description of how to pray elsewhere in the Qur'aan
- (c) This is a clear indication both Qur'aan and Sunnah should go hand in hand
- c) Where are the details of the pillars of Islaam like Saum, Hajj, Zakah and so on?
- d) Details about what happens on the day of judgement, the hell fire
- e) Story of Khidr and Moses (Surah kahf 18:60-82)
- f) Story of people of ditch in Surah Burooj
- g) Surah Fatiha 1:7 refers to Jews and Christians

13. One cannot understand Qur'aan completely without having Seerah

- a) Zaid and divorce of his wife (Ahzab 33-37)
 - i) Qur'aan doesn't clarify who Zaid was? How his life was? What actually happened?
- b) Battle of Ahzab
- c) Battle of Hunain
- d) If the reports are rejected, the Qur'aan itself will remain unclear and incomplete

14. Dimensions of explanation (Summary)

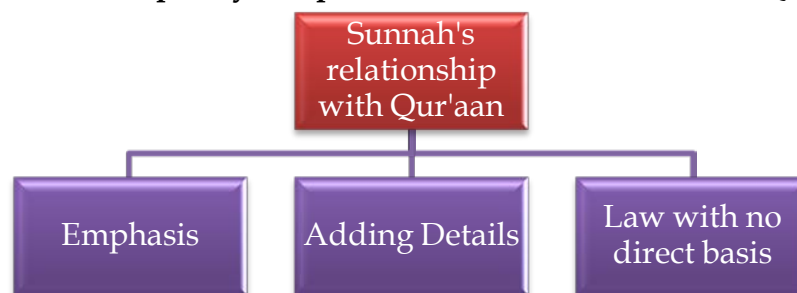
- a) Explaining general and specific ordinances, specifying or restricting many of the general and unrestricted commands of the Qur'aan
- b) Explaining details and applications of the Qur'aanic commandments or prohibitions
- c) Exact meaning for phrases which are ambiguous
- d) Correcting misconceptions
- e) Additional ordinances and regulations that are not found in Qur'aan
- f) Clarifying nasikh wa mansookh
- g) Emphasizing the meaning of numerous verses
- h) Providing further details of incidents mentioned in the Qur'aan

15. Principles of Tafseer

- a) After Prophet (ﷺ) explained some verse, no one explain it other way in contradiction to his explanation
- b) No inconsistency between path of Qur'aan and the path the Prophet (ﷺ) – 23:73
 - i) Popular tarjma like Abdullaah Yusuf Ali, Muhammad Asad never refers to explanation of Sunnah
- c) Sources:
 - i) Qur'aan itself
 - ii) Explanation of the Prophet (ﷺ)
 - (a) The above two are definitive sources of explanation and cannot be contradicted by personal explanation/Ijtihad
 - iii) Athar
 - iv) Lugha

Prophet (ﷺ) as Independent source of Law

1. What Prophet (ﷺ) decreed is part of Sharee'ah
 - a) "He makes things permissible" (7:157)
 - b) "Soon it will be that man will recline on his couch..." [Baihaqi, Ahmad]
 - c) Imran ibn Hussain mentioned the intercession of the Prophet and person said to him, "O Abu Najeed, you relate hadeeth (concerning topics) not found in the Qur'aan." Imran became angered and told that person, "Have you read the Qur'aan?" The man answered "yes" Imran told him "Did you find therein that night prayer is four units and sunset prayer is three and the morning prayer is two and the noon prayer is four and the afternoon prayer is four?" Imran told him further "From whom do you take these ordinances? Do you not take them from messenger of Allaah" [Baihaqi]
2. Prophet (ﷺ) is human being but given specific knowledge and functions
3. **Allaah's sanctioning of the Prophet's legislation**
 - a) Prophet (ﷺ) prohibited the flesh of domestic donkeys
 - b) Prophet (ﷺ) legislated **funeral prayer**
 - i) Funeral prayer is not originally legislated in the Qur'aan
 - ii) Allaah mentions that don't do for Munafiqoon (9:84)
 - c) Prophet (ﷺ) legislated Adhan
 - d) Jum'ah is sign of Islaam
 - i) Who established this? It comes from Sunnah
 - ii) After establishment, Allaah referred to it in Qur'aan
 - iii) "Don't attack a nation where jumah is established.."
 - iv) There is difference of opinion concerning this example in terms of asbab an nuzool
 - e) Nowhere in Qur'aan one can find censure of Prophet (ﷺ) for legislating these
4. **Law of sunnah completely independent and with no basis in the Qur'aan**



- a) Examples for third category
 - i) Banishing virgin fornicator for one year
 - ii) Kaffarah for having intercourse during day time in Ramadan
 - iii) Gold and Silk haram for men
- b) Ash Shaatibee mentions "every Sunnah has some basis in Qur'aan"
 - i) Other Scholars hold a view that it is not always
 - ii) Difference here is nothing but an issue of semantics

- iii) None of them ever claimed that one only follows a sunnah if he is able to research and discover some source for it in the Qur'aan
- iv) If there were no such Sunnah that are not somehow derived from the verses of the Qur'aan, the idea of obeying the Prophet (ﷺ) would be a moot. In other words, in reality, one would actually be obeying the Qur'aan only and not the Prophet (ﷺ)

Prophet (ﷺ) as Role Model

1. Qur'aan 33:21
2. Way to follow is the way of Prophet (ﷺ)
3. Mercy from Allaah (ﷻ):
 - a) Sending a message and it is implemented by human being, Prophet (ﷺ) shows that this deen is practical and capable for every humans
4. Best Example:
 - a) Contains minutest details
 - b) No role models in the world have these many details to offer to their followers
 - c) Hadeeth of three men who went extremes in worship [Bukhari]
 - d) Judaism don't have details of how Musa (ﷺ) behaved as father, statesman and so on
 - e) Bible contains saying of Jesus (ﷺ) like "Love your Enemy" "Be good" are just abstract and one can apply however they want.
 - i) Modern day Christians says "Homosexuality/Extra marital sex is good and have no problems with the religion
 - f) We don't have to be lost in any situations and this is greatest blessing to humankind
 - g) Naturalism, humanism, and liberalism are essentially non-religious attitudes, not because they deny any moral values of life but just because they discount the specific forms of virtue as enjoined by religion
5. Prophet (ﷺ) is role model for all the people after his time
 - a) Core Behaviors of humans have not changed
 - b) People still role models who are closer to them
 - i) People who understood Qur'aan and sunnah can be role models and they are secondary role models anyway
 - ii) Ultimate role model is in Sunnah
6. Guidance (26:52)
 - a) Two kind of guidance
 - i) Only Allaah gives - opening of the heart to truth
 - ii) Guidance of showing the right path to follow
 - b) Prophet by his behavior, speech and example is establishing for believers a "guide to the straight path"
 - c) "Verily, you are from among the messengers upon a straight path" Qur'aan 36:3-4

7. Prophet (ﷺ) way of life is sanctioned by Allaah(ﷻ):
 - a) In general, all his actions and sayings are role model for us
 - i) Things that are specific are not applicable for us obviously like fasting of wisal and so on
 - b) Prophet (ﷺ) set middle way between extremism and negligence for us
 - i) Hadeeth of three man meeting wife of Prophet (ﷺ)
 - c) No one knows Allaah better than Prophet (ﷺ)
 - i) “What happens to people who don’t do what they are able to do”
 - ii) Prophet (ﷺ) is having two things:
 - (a) Knowledge
 - (b) Fear of Allaah
 - iii) People who drink Alcohol have knowledge that it will harm them yet lack of fear of Allaah is allowing them to commit sins

Prophet (ﷺ) as object of Obedience

1. Qur’aan 4:64
2. Obeying the Prophet is part of Allaah’s test
3. Fitna/Ibtillah is Allaah’s Sunnah (67:2 | 29:3,4)
 - a) These are blessings from Allaah in the sense for us to demonstrate our devotion/love for Allaah
 - b) Among the trials, He send messengers and they are given a commandment and we have to obey them
 - c) We always think trials as Hardship but it does include above
 - d) Now this trial becomes tough for many people these days.
4. Danger of disobeying Prophet’s guidance
 - a) 3:32 → If you turn away, Allaah does not love the disbelievers
 - i) Two Camps:
 - (a) Those who obey Allaah and His messenger (Believers)
 - (b) Disbelievers
5. Our obedience to Prophet is to obey Allaah (4:80)

