



DAY 11

RAMAḌĀN 2024



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

There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day, and remembers Allah profusely [33:21]

ANSWER:

Uswatun Hasanah / A good model

COMMENTARY

[There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day, and remembers Allah profusely] In the context of the battle of Ahzāb, this verse is initially meant to remind the hypocrites that they should have followed the example of the Holy Prophet ﷺ who stood firm in the battle, but according to the unique style of the Holy Qur'ān, the direction is given in generic terms to lay down a universal rule that the Muslims should follow the examples set by the Holy Prophet ﷺ in all matters of life.

[In the same connection], there comes a strong assertion of the need to obey and follow the Holy Prophet ﷺ almost in the form of a legal rule of conduct: **(There is indeed a good model for you in the Messenger of Allah - 21)**. From here it stands proved that all sayings and doings of the Holy Prophet ﷺ have to be followed. But, the Sharī'ah authorities have explained the rule about the different degrees of following required from a Muslim. The rule is that any act or omission of the Holy Prophet ﷺ proved to have been done as an obligation would have to be obeyed and followed as wājib (obligatory, necessary). And any act or omission on his part that is proved to have been done as a preferable conduct (istihbāb) and not as an obligatory one, should be followed by us too as a commendable (mustahab) conduct and not as a necessary obligation. This, in other words, means that its contravention will not be declared to be a sin. (For a detailed discussion, see al-Jassās in *Ahkām ul-Qur'ān*)

The final line of the riddle refers to an example of a command and excellent character that we ought to follow given in the Qur'ān: **Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them: uff (a word or expression of anger or contempt) and do not scold them, and address them with respectful words (17:23)**

And Allāh Ta'ālā knows best.

