

بسم الله الرحمن الرحيم

THE MOST PERFECT NABI

صلى الله عليه وسلم

Nubuwwah comprises of two fundamental components.

1. Perfect '*ilm*' (knowledge)
2. Perfect '*amal*' (actions)

Both are required for bliss in this world and in the Hereafter. Without '*ilm*', man is unable to see the Path. Without '*amal*', he lacks the spiritual strength to tread the Path. Furthermore, the foundation of good actions is good character. Hence, we could say that the fundamentals of *nubuwwah* are perfect knowledge and perfect character.

Added to the above, being the last *Nabi* means that Rasulullah *sallallahu alaihi wasallam* was the most perfect *Nabi*. This is unlike many worldly issues wherein the last person in the queue often receives nothing or very little. With regards to *nubuwwah*, however, the passing of time meant increased perfection. Put differently, being the last *Nabi*, means that Rasulullah *sallallahu alaihi wasallam* was the apex and epitome of all the requisites of *nubuwwah*. In short, if every *Nabi* had to have perfect knowledge and character, Rasulullah *sallallahu alaihi wasallam's* knowledge and character surpassed the knowledge and character of all the previous *ambiyaa*.

An Example

In this regard, we are told that just as Rasulullah *sallallahu alaihi wasallam*'s knowledge exceeds the combined knowledge of the entire *ummah*; his knowledge also exceeds the combined knowledge of all the previous *ambiyaa*. Thus, he *sallallahu alaihi wasallam* said:

ألا إني أوتيتُ علمَ الأولين و الآخرين

Behold, I have received the knowledge of all the former and all the latter peoples.¹

With regards their knowledge, the previous *ambiyaa* may be likened to the different senses; sight, hearing, taste etc. and their respective organs. The eye sees but does not hear. Similarly, the ear hears but does not see. However, the role of the brain in all of this is obvious. With regards knowledge, Rasulullah *sallallahu alaihi wasallam* is comparable to the brain while every other Nabi is akin to one of the senses. Ibrahim (as)'s knowledge differed from Moosa (as)'s knowledge and Moosa (as)'s knowledge was not the same as that of 'Eesa (as). However, Rasulullah *sallallahu alaihi wasallam*'s knowledge encompassed the knowledge of all of them.

Another Example

Among the *ambiyaa*, Nabi Yusuf (as) is famous for expertise in the interpretation of dreams. However, there are a number of *ahaadith* that record Rasulullah *sallallahu alaihi wasallam*'s

1

interpretation of the dreams of some of his *sahaabah* (ra). Furthermore, the books of history record the names of many great '*ulamaa* who had mastered the science of dream interpretation. Foremost among them is the illustrious Taabi'ie, Muhammad bin Sireen (ra). Hence, it is observed that while Nabi Yusuf (as) was endowed with knowledge of dream interpretation, Rasulallah *sallallahu alaihi wasallam* taught the principles of dream interpretation.

Most Perfect Actions and Character

Like Rasulallah *sallallahu alaihi wasallam*'s knowledge, his actions and character also surpassed the actions and character of the previous *ambiyaa*. After referring to a number of *ambiyaa*, Allah Ta'aala commanded Rasulallah *sallallahu alaihi wasallam* saying:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهِمُ اقْتَدِهْ

Those are the ones whom Allah guided, therefore follow their guidance.²

Needless to say, Rasulallah *sallallahu alaihi wasallam* never faltered in implementing a single injunction of Allah. The above injunction is no exception. Hence, we conclude that he *sallallahu alaihi wasallam* was an embodiment of the unique characteristics of all the previous *ambiyaa*.

² Surah Al-An'aam Aayah 90

Example

Good character comprises of three levels.

1. خُلُق حسن

Not to exceed the limit when taking revenge. This was the level of Nabi Moosa (as).

2. خُلُق كريم

To forgive instead of taking revenge. This was the level of Nabi 'Eesa (as)

3. خُلُق عظيم

To repay the transgressor with kindness (a gift or *du'aa* etc.) instead of taking revenge. This is the highest of the three levels and this is the level of Rasulullah *sallallahu alaihi wasallam*. Examples of this particular trait of Rasulullah *sallallahu alaihi wasallam* are many. Have we forgotten how Rasulullah *sallallahu alaihi wasallam* forgave the people of Ta'if and made *du'aa* that they or at least their off-spring would accept Islam? What about the Day of Uhud? He lost his tooth. A link of his helmet penetrated his cheek. He was drenched in blood. Yet, he made *du'aa*:

اللهم اغفر لقومي فإنهم لا يعلمون

*O Allah! Forgive my people because they do not know.*³

These and many other incidents in Rasulullah *sallallahu alaihi wasallam*'s life bare testimony that Rasulullah *sallallahu alaihi wasallam* possessed the most perfect character. Hence, Allah Ta'aala says in the Qur'aan:

³ Saheeh-ul-Bukhaari, Hadith 3477 and Saheeh Muslim, Hadith 105

وإنك لعلی خلق عظیم

*Surely you are the possessor of magnificent character.*⁴

لقد كان لكم في رسول الله أسوة حسنة

*Certainly there is for you an excellent example in the Rasool of Allah.*⁵

Rasulullah *sallallahu alaihi wasallam*'s Legacy

No discussion of this nature is complete without shedding light on Rasulullah *sallallahu alaihi wasallam*'s legacy. Key in this regard are the Sahaabah (ra), the people whom Rasulullah *sallallahu alaihi wasallam* had influenced the most, the people whose hearts Rasulullah *sallallahu alaihi wasallam* had touched the most, the people whose piety and righteousness testify that he *sallallahu alaihi wasallam* was undeniably a Nabi and Rasool from Allah.

Sayyid Sulayman Nadwi (ra) noted that while there were many philosophers in history, examples of how they and their students implemented their philosophies are virtually non-existent. Similarly, although we firmly believe that every Nabi practised on what he preached, examples of how they did so are few – very few in comparison to the examples that highlight how Rasulullah *sallallahu alaihi wasallam* applied his teachings in every sphere of human life. Likewise, there are scores of examples of how peoples' lives were revolutionised through his blessed teachings.

⁴ Surah Al-Qalam, Aayah 4

⁵ Surah Al-Ahzaab, Aayah 21

Consider the example of Umar bin Khattaab (ra). He was on his way to commit the most heinous crime of murder. Worse than that, he was on his way to murder the greatest human being ever; Rasulullah *sallallahu alaihi wasallam*. History is testimony how he became the second greatest human being excluding the *ambiyaa* when he accepted Islam. Accordingly, his actions, character, *taqwa* and contribution to the spread of Islam prove that Rasulullah *sallallahu alaihi wasallam* was definitely a Nabi from Allah. Who else could reform a man like Umar (ra)? To paraphrase, Umar (ra) was a proof of *nubuwwah* and *risaalah* of Rasulullah *sallallahu alaihi wasallam*. Are proofs of *nubuwwah* and *risaalah* not called *mu'jizaat* (miracles)? Hence, Umar (ra) was a *mu'jizah* of Rasulullah *sallallahu alaihi wasallam*. The same could be said about the rest of the Sahaabah (ra). Hence, Moulana Abdush-Shakoor Laknawi (ra) observed that the approximately one hundred and twenty thousand Sahaabah (ra) were actually one hundred and twenty thousand *mu'jizaat* of Rasulullah *sallallahu alaihi wasallam*.⁶

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⁶ The contents of this article were adapted from the *Khutbaat Hakeem-ul-Islam* (V.1 Pg.61-Pg.114)