

## THREE REQUISITES

One of the specialities of Rasulullah *sallallahu alaihi wasallam* is that there are individuals in his *ummah* whose colossal efforts for *deen* resemble the efforts of the *ambiyaa*. Hence, they have so many followers that on the Day of Qiyaamah their followers will appear like independent *ummahs*. Consequently, such individuals will seem like *ambiyaa*. However, they are not *ambiyaa* and they will not be resurrected as *ambiyaa*. Nonetheless, they will be resurrected in the company of the *ambiyaa*. These individuals are some of the greatest sons of Islam and are commonly referred to as '*ulamaa* and *a-immah*. Foremost among them are the four *a-immah* of *fiqh*. Over the centuries, millions of people the world over have worshipped Allah and continue doing so according to the *fiqh* of Imaam Abu Haneefah (ra). Do these scores of followers of Imaam Abu Haneefah (ra) not resemble a single *ummah*? The same could be said about the followers of the other *a-immah*. The truth, however, is that they are not independent *ummahs*. They are all followers of Rasulullah *sallallahu alaihi wasallam* who due to various reasons chose different routes to reach Allah and the *sunnah* of Rasulullah *sallallahu alaihi wasallam*. The aim of this article is not to identify all such '*ulamaa* but to rather identify how they attained such success in their *deeni* pursuits.

## The Weighty Speech

A person approached the venerable Imaam Maalik (ra) saying that he needed assistance regarding a minor *mas-alah*. The Imaam reprimanded the man asking him whether any *shar'i mas-alah* could be described as minor whereas Allah Ta'aala described the Qur'aan as 'a weighty speech' (and every *shar'i mas-alah* is connected to the Qur'aan). Imaam Maalik (ra) was referring to the *aayah*:

إنا سنلقي عليك قولاً ثقيلاً

Surely we are going to confer on you a weighty speech.<sup>1</sup>

How weighty is the Qur'aan? Allah Ta'aala answers this question for us in Surah Al-Hashr. The answer is simply that: it is weighty enough to crush a mountain.

لو أنزلنا هذا القرآن على جبل لرأيته خاشعاً متصدعاً من خشية الله

If we revealed this Qu'aan to a mountain,  
you would have seen it trembling and crushed due to fear of  
Allah.<sup>2</sup>

'Aa-isha (ra), the wife of Rasulullah *sallallahu alaihi wasallam* narrated that due to the weight of *wahi* (revelation), she would observe beads of perspiration rolling down his forehead on a bitterly cold night in the winter.<sup>3</sup> On one occasion, Rasulullah *sallallahu alaihi wasallam* was resting his head on Zaid bin Thaabit (ra)'s thigh when *wahi* began transcending upon him.

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<sup>1</sup>Surah Muzzammil, Aayah 5

<sup>2</sup> Surah Hashr, Aayah 21

<sup>3</sup> Saheeh-ul-Bukhaari Hadith 2

Zaid (ra) narrated later that due to the weight of the wahi transcending on Rasulullah *sallallahu alaihi wasallam*, he feared that his thigh would be crushed.<sup>4</sup>

Due to the weight of *wahi* and the consequent difficulty experienced by Rasulullah *sallallahu alaihi wasallam* while it transcended on him, he required a phenomenal level of resolve and determination. Such resolve and determination is called '*azm*. Besides, the nature of *nubuwwah* and *da'wah* to the oneness of Allah meant that Rasulullah *sallallahu alaihi wasallam* would experience opposition like all other *ambiyaa*. In fact, Rasulullah *sallallahu alaihi wasallam* said:

*I was frightened for the sake of Allah more than anyone else.  
I was harmed for the sake of Allah more than anyone else.*<sup>5</sup>

The opposition experienced by Rasulullah *sallallahu alaihi wasallam* and all his other responsibilities also required an abundance of '*azm*. For six months before receiving the first *wahi*, Rasulullah *sallallahu alaihi wasallam* was divinely inspired to seclude himself for lengthy periods in the Cave of Hira'a. The aim behind this seclusion was to enhance his '*azm* so that he would be strong enough to receive *wahi* and endure the associated responsibilities of *nubuwwah*.

'*Azm* is an offshoot of '*aql* (understanding). Shah Abdul Azeez Dehlawi (ra) noted that even before the first *wahi*, Rasulullah

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<sup>4</sup> Tafseer Ibn Katheer V.4 Pg.459

<sup>5</sup> Sunan Tirmidh (Hadith 2472)

*sallallahu alaihi wasallam*'s 'aql exceeded the combined 'aql of the entire *ummah* put together. Naturally, *wahi* increased his 'aql (and 'azm). Hence, he was a mountain of determination and steadfastness. Nobody could deter him. Do you remember what he told his uncle Abu Taalib? "By Allah! Even if the sun is placed in my right hand and the moon in my left hand, I will not forsake this mission."<sup>6</sup> The Disbelievers tried to bribe him with women and money. They boycotted him and the rest of his clan. They threw thorns in his path. They stoned him and released their dogs after him. Battles were fought against him and his followers. A Jewess tried to poison him. Yet he never gave up. Considering the previously quoted *ayah* of Surah Al-Hashr, he was actually firmer than the mountains.

Consolidation of 'azm was one of the reasons why Rasulullah *sallallahu alaihi wasallam* was shown Jannah and Jahannam on the journey of *Mi'raaj*. Having seen Jannah and Jahannam, would he not have more resolve and conviction in his *da'wah*? Anyway, the purpose behind this entire discussion is that 'azm was a prominent feature in the life of Rasulullah *sallallahu alaihi wasallam*. It featured in the lives of all the *ambiyaa* and it is a fundamental requirement for anyone who wishes to engage in the work of the *ambiyaa*.

### Closeness to Allah

The next requirement is closeness to Allah. 'Azm in the course of inviting people to Allah results in such closeness to Allah

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<sup>6</sup> Hayaat-us-Sahaabah V.1 Pg.58 (on the authority of Baihaqi)

that disobeying Him becomes unbearable. Due to such closeness, even actions that are *makrooh* (reprehensible) but not *haraam* are avoided at all costs. Moreover, the servant now exerts himself in worshipping Allah. Such closeness does not allow him to suffice with the *faraa-id* only. Even the *nawaafil* cause him untold pleasure because they too increase one's closeness to Allah.

At this juncture Moulana Abraar Ahmad (ra) refers to the fact that although suicide is *haraam*, during the period of *fatrat-al-wahi* (suspension of *wahi*), Rasulullah *sallallahu alaihi wasallam* would sometimes contemplate throwing himself from the top of the mountain. However, whenever he experienced such thoughts, Jibreel (as) would appear in front of him and remind him that he is undoubtedly a Nabi and Rasool. The question is that if suicide is *haraam*, why would it even cross the mind of Rasulullah *sallallahu alaihi wasallam*? The answer is that the purpose of suicide is to escape worldly predicament, whereas Rasulullah *sallallahu alaihi wasallam*'s predicament was not worldly. It was fear with regards the reason for discontinuation of *wahi*. It was fear that *perhaps Allah is angry with me*. This was in fact the result of closeness to Allah. He *sallallahu alaihi wasallam* enjoyed such closeness to Allah that mere suspension of *wahi* was unbearable and resulted in so much of anxiety.

### *Hidaayah*

The third requirement for those who wish to engage in the work of the *ambiyaa* is *hidaayah* (guidance). There are two levels in this regard.

1. To accept and implement the guidance of Allah in one's own life.
2. To share this guidance with others.

The books of *hadith* and *seerah* are replete with examples of both spheres of *hidaayah* in the life of Rasulullah *sallallahu alaihi wasallam*; how he exerted himself in worshipping Allah and how he exerted himself in inviting to Allah. Remember how his *'azm* did not deter him from his mission?

### The Sahaabah (ra)

Ardent lovers of Allah and His Rasool *sallallahu alaihi wasallam*, the Sahaabah (ra) meticulously adhered to the *sharee'ah* and *sunnah*. Thus, they too zealously strove in inviting to Allah. The speed with which they spread Islam in Persia, Asia Minor and Africa is miraculous. Hence, Moulana Abdush-Shakoor (ra) concluded that the Sahaabah (ra) were actually proofs of *nubuwwah*. Each one of them was a mirror reflecting the perfection of Rasulullah *sallallahu alaihi wasallam*.

### Conclusion

Comparing *nubuwwah* to a building, Qari Muhammad Tayyib (ra) explained that the above three attributes are its foundations. Furthermore, a study of the lives of the great *'ulamaa* whom we referred to in the beginning of this article reveals that all of them possessed these qualities. Hence,

anybody wishing to emulate them should also inculcate these three qualities.<sup>7</sup>

و آخر دعوانا أن الحمد لله رب العالمين

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<sup>7</sup> This article was adapted from a lecture of Moulana Abraar Ahmad (ra) in the *Faiz-e-Abraar* (V.9 Pg.137-191) and a lecture of Qari Tayyib (ra) in the *Khutbaat 'Ulamaa-e-Deoband* (V.1).