

**THE FOUNDATION FOR SUBMISSION AND THE IDENTITY
OF MUHAMMAD (SAW) FOR BELIEVERS**



MUHAMMAD SA'IDU JIMADA

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INTRODUCTION

In the name of Allah, the Beneficent, the Merciful.

Perfect peace and blessings be upon Muhammad (SAW), his family, companions and all sincere believers. Amen.

The objective of this work is to refresh the mind of the reader on the recorded evidences on the life and identity of Rasul (SAW), to further affirm our faith and commitment. It is aimed at laying out the foundation upon which believers stand and the stand of Muhammad (SAW) in Islam.

In Islam, reality and reliability are established by the twin factors of the credibility of the source or bearer and the truthfulness of the matter. This is because matters can differ and matters can change. For the purpose of our use, based on what is rational and reasonable, we require to choose and work on only those that are WITNESSED by credible persons. This is why even in common law witnesses are placed on some sort of oath before their submissions are entertained for recording and management.

This work is based on the Hadith collection by Imam Bukhari. The authenticity and reliability of Imam Bukhari can be depended upon given the history of his scholarship and piety. Imam Bukhari has the outstanding credibility of having admitted and collected HADITH that are most authentic. His impeccable personality for reliability has at times been highlighted with his spiritual consultation before his admission of each hadith. This was a believer who was traveling and shared with a fellow traveller that he had some money on him. The fellow then told the captain of the ship that same amount of money had been stolen from him. Passengers were searched and nothing was found. On alighting from the ship, he asked Bukhari what happened to the money. Bukhari said he threw the purse into the river. His reason was that, his false labelling as a thief would have affected his collected Hadith, his genuine love for Rasul (SAW) and the Ummah, for the sake of Allah. This is why scholars agreed that, his collection provide a NEXT point of reference after the Qur'an.

The reading of this work along with my AGAINST EXCUSES and THE BASIS OF ISLAM will hopefully further enrich the mind of the reader and Iman.

May Allah guard our Iman.

Muhammad Sa'idu Jimada

THE RELATIONSHIP BETWEEN ALLAH AND THOSE WHO SUBMIT

Narrated Abu Hurairah (RA): Allah's Messenger (SAW) said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.' "

Comment

Allah has the absolute discretion in deciding whatever that will please Him, without competition or consultation because HIS UNITY EXCLUDES ANYTHING IN ORIGIN. And He decided on Mercy over Anger. Indeed either apply only After creation as there was NO THING and Allah will remain after NOTHING until He fulfils His promise of recreation.

Abu Hurairah (RA) said, The Prophet (SAW) said to me "The pen has dried after writing what you will surely encounter."

Narrated Imran bin Hussain (RA): A man said, "O Allah's Messenger, can the people of Paradise be known (differentiated) from the people of the Fire?" The Prophet replied "Yes." The man said, "Why do people (try to) do (good) deeds?"

The Prophet (SAW) said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do (i.e. everybody will find easy to do such deeds as will lead him to his destined place for which he has been created). A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of the Fire, and verily (the rewards of) the deeds are decided by the last actions (deeds)."

Comment

The creation of man was therefore, with a limited attribute of exercising free will. Allah is irresistible because His creation cannot but operate, live or perform strictly within the limits of what He has, by the law of its creation, allowed. The consequential responsibility of man is to strive to realise his destiny.

Narrated Abu Hurairah (RA): I heard Allah's Messenger (SAW) saying, "Allah divided Mercy into one hundred parts and He kept its ninety nine parts with Him and sent down its one part on the earth. And because of that its one single part, His

creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it”.

Comment

Indeed He has ruled that His Mercy overcomes His Anger. With a part of one hundred reflecting in the livelihood of animals to save and protect the younger ones, the ninety nine reserved for the Believers, in the Hereafter, can only indicate that falling into His Wrath and Anger will apply only to those who choose to be lost. It doubly means that any minimal commitment will get multiple appreciation, admission and reward, except total objection that will have no certainty or will be destroyed.

Rasul (SAW) informed that ultimately Allah reduced it (salat) to five. “When I came to Moses again he said, ‘What have you done?’ I said, ‘Allah has made it five only.’ He repeated the same advice but I said that I surrendered (to Allah’s final order),” but (Allah's Apostle was addressed) Allah said “I have decreed my obligation and have reduced the burden on My slaves, and I shall reward a single deed as if it were ten good deeds.”

Comment

A typical and the best example. This is because in the bridge of connection between a believer and his Lord, salat is the pillar of the purpose of his creation – to serve Him.

Narrated Abu Hurairah (RA): Allah’s Messenger said, “If somebody gives in charity something equal to a date from his honestly earned money – for nothing ascends to Allah except good, then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain.”

Comment

Unlike salat, that is a required bodily commitment, the sharing of whatever a believer has is also rewarded and serves as an investment.

Narrated Al-Mughira (RA): The Prophet (SAW) said, “There is none who likes that people should repent to Him and beg His pardon than Allah. And for this reason He sent the warners and the givers of good news. And there is none who likes to be praised more than Allah does and for this reason, Allah promised to grant Paradise (to the doers of good).”

The Prophet (SAW) said, “O Mu’adh! Do you know what Allah’s Right upon His slaves is?” I said, “Allah and His Apostle know best.” The Prophet (SAW) said, “To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?” I replied, “Allah and His Apostle know best.” The Prophet (SAW) said, “Not to punish them (if they do so).”

Comment

The relationship is therefore understandable. Worship is due to Allah alone. And why will He not reward beyond service? But whoever betrays himself, by refusing or failing to worship, he will be fully entitled to being ignored for mercy, entitled to deserving punishment, not more than his denying Allah, His right.

THE EQUAL STANDING OF BELIEVERS

Narrated Abu Sa’id Al-Khudri (RA): Allah’s Messenger (SAW) said, “If a person embraces Islam sincerely, then Allah shall forgive all his past sins and after that, starts the settlement of accounts. The reward of his good deeds will be ten times to seven hundred times for each good deed and an evil deed will be recorded as it is, unless Allah forgives it.”

Narrated Abu Hurairah (RA): Allah’s Messenger (SAW) said, “If anyone of you improves (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is.”

Comment

All men are equal before Allah in the opportunity to serve Him. All men are born to worship Allah. But some parents redirect the children. When the child decides to return to his purpose, the platform is not different from the child who is not diverted.

THE FUNDAMENTAL REQUIREMENTS OF EVERY BELIEVER

Narrated Abu Hurairah (RA): The Prophet (SAW) said, “Whoever believes in Allah and His Messenger, offers As-Salat and observes fasts of the month of Ramadan, it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah’s cause or stays in the land he was born.”

Comment

The fundamental impositions on anyone who desires to strive for the abundant mercies is First, to Believe in Allah, his originator and absolute decider of all affairs and Believe in His Messenger who serves as the blessed and certified way to Him. This belief is the foundation of accepting to have come from Allah and returning to Allah ultimately. The second is Salat along the Fasting of the entire month of Ramadan that are bodily exertions. One only needs to be alive, sane and healthy to qualify.

Narrated Ibn Umar (RA): Allah’s Messenger (SAW) said, “Islam is based on (the following) five (principles):

1. To testify that there is no deity (owing the right to be worshipped) but Allah and that Muhammad (SAW) is His Messenger.
2. To offer the (compulsory congressional) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity).
4. To perform Hajj (i.e. pilgrimage to Mecca).
5. To observe fast during the month of Ramadan.

Comment

The complete template for submission includes SHARING, for compulsory socialization with fellow humans – believers and others. This makes a believer who is blessed, not a risk, but a favour to humanity. And there is the ultimate visit of the House of Allah, the universal point of sharing in the unity of the Ummah and witnessing the signs of Allah’s revelations and unity.

Narrated Abu Hurairah (RA): Allah’s Messenger (SAW) said, “Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah’s rewards, then all his past sins will be forgiven.”

Comment

The orientation for belief and deeds in Islam is to focus on Allah. Allah is the real goal. This connection with Allah is the required standard for the reward and mercy of Allah. The ultimate Paradise to be lived in forever, in peace and comfort.

Narrated Abu Dhar (RA): I said, “O Allah’s Messenger (SAW)! Which mosque was built first?” He replied, “Al-Masjid-ul-Haram.” I asked, “Which (was built) next?” He replied, “Al-Masjid-ul-Aqsa (i.e. in Jerusalem).” I asked, “What was the period between them?” He replied, “Forty (years)”. He then added “Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you.”

Comment

This is the foundation for regular and constant turning and returning to Allah by seeking for forgiveness, repenting and praising Allah (SWT). Men who live in space, have the entire space of the world granted, for worshipping. Movement is therefore not restricted for reason of worship. Residents, travellers and emigrants are not restricted.

Narrated Abdullah bin Amr (RA): Allah’s Messenger said to me, “The most beloved fasting to Allah was the fast of Dawud (AS) who used to observe fast on alternate days. And the most beloved salat to Allah was the salat of Dawud (AS) who used to sleep for the (first) half of the night and offer salat for one-third of it and (again) sleep for a sixth of it.”

Comment

What else can be better than this for those who believe? This is knowledge of the standard for worship conveyed and taught by a Warner and Giver of Glad tidings, to be educated on grades of worship? Dawud (AS) was a practical example.

THE SCALE OF MERCIES FOR BELIEVERS

Narrated Umar bin Al-Khattab (RA): I heard Allah’s Messenger saying, “The reward of deeds depends upon the intentions and every person will get the reward

according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated.”

Comment

The grand mercy of Allah to a believer stems from the foundation or root of all conscious actions. Unconscious activities are therefore not to be accounted for. And a believer is required to live consciously, not absent minded. This state of full living is what builds up to AWARENESS. Thus, actions that are really the end result of intentions are the foundation for the evaluation of a believer’s actions.

Narrated Abu Hurairah (RA): Allah’s Messenger said, “Allah says, ‘If My slave intends to do a bad deed then (O Angels) do not write it unless he does it, then write it as it is. But if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds, up to seven hundred times.’”

Comment

This means that for a complete right livelihood of a believer, intentions must connect to actions. And because a believer needs to be good, because Allah is good, the intention of initiating an action must be good and if it is evil, withdrawing MUST be for goodness, the sake of Allah, which qualifies it for action.

Narrated Abu Hurairah (RA): The Prophet (SAW) said, “Allah forgives my followers those (evil deeds) their souls may whisper or suggest to them as long as they do not act (on it) or speak.”

Comment

How weighty will it be, if by wilful inclination of man to do evil or the whisper of Satan, a believer is to be held accountable for all? Praise be to Allah for this mercy and blessed be the believer that appreciates and thanks Allah for this.

MERCIFUL AVAILABLE MEANS FOR PIETY

Narrated Humran, the freed slave of Uthman bin Affan (RA): I saw Uthman bin Affan asking (for a tumbler of water), he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) fore-arms up to the elbows thrice, then passed his (wet) hands over his head, and then washed each foot thrice. After that Uthman said: “I saw the Prophet (SAW) performing ablution like this of mine, and he (SAW) said, ‘If anyone performs ablution like that of mine and offers two raka’at prayer during which he does not think of anything else, then his past sins will be forgiven.’ ”

Comment

Allah is pure and has prescribed cleanliness and purity before approaching Him.

Narrated Abu Hurairah (RA): Allah’s Messenger (SAW) said, “When the Imam, during salat says, ‘Allah hears him who praises Him’ say: ‘O Allah! Our Lord! All the praises and thanks are for you,’ for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven.”

Narrated Abu Hurairah (RA): The Prophet (SAW) said, “When the Imam says ‘Amin,’ then you should all say ‘Amin,’ for the Angels say ‘Amin’ at that time, and he whose ‘Amin’ coincides with the ‘Amin’ of the Angels, all his past will be forgiven.”

Comment

What special mercy? Allah has allowed that a believer in a state of purity, before Him, has the prospect of getting His forgiveness, when His praise coincides with the praise by Angels that he does not see. One can therefore not possibly know of his state with Allah, merely on account of his practices. And this ignorance is what is very positive for him.

Narrated Abu Hurairah (RA): The Messenger of Allah (SAW) said, “As long as anyone of you is waiting for salat, he is considered to be offering salat actually, and the Angels say, ‘O Allah! Be Merciful to him and forgive him’ (and go on

saying so) unless he leaves his place of offering salat or passes wind (i.e. breaks his ablution).”

Comment

The waiting to connect with Allah in a state of purity is highly beneficial to a believer. Even without glorification of Allah, while waiting, the Angels continue to plead favourably on one’s behalf. And what if the believer glorifies Allah while waiting? That will be benefit on benefit.

Narrated Abu Hurairah (RA): Allah’s Messenger said, “Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says, ‘Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?’ ”

Comment

Beyond every time of all times, that a believer can beseech Allah for his needs, the last third part of every night before dawn, is revealed as very favourable for glorifying and pleading with Allah.

THE MUCH STRIVE THAT IS REQUIRED OF A BELIEVER

Narrated Abu Hurairah (RA): The Prophet (SAW) said, “Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the salat in the mornings, afternoons and during the last hours of the nights.”

Comment

Religion therefore consists of the totality of livelihood – work, rest, ceremony, studies, family affairs, politics, business, relationships with others, etc. But the middle course is recommended for all and those who can desire can stretch a little above – but not to exhaust themselves. And salat is to rejuvenate. Thus the physical or mundane and spiritual are connected.

Narrated Aisha (RA): Once the Prophet (SAW) came while a woman was sitting with me. He said, “Who is she?” I replied, “She is so and so,” and told him about her (excessive) prayers. He said disapprovingly, “Do (good) deeds which are within your capacity (without being overtaxed) as Allah (SWT) does not get tired (of giving rewards) but (surely) you will get tired and Ad-Din (good, righteous deed – act of worship) loved most by Allah is that which is done regularly.”

Comment

Doing our best according to our convenient ability is the best standard, which can vary from one person to another. The best cannot be the same for everyone. But the outstanding best is the consistent one with one’s convenient ability.

Narrated Abu Hurairah (RA): The Messenger of Allah (SAW) said, “Allah (SWT) says: I am just as My slave thinks I am (i.e. I am able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.”

Comment

Every effort full believer will find Allah according to his effort. And who can exceed his destined limit? Exertion is the sweetness of discovering one’s limit, one’s destiny.

THE LINE OF MERCIES AWAITING BELIEVERS ON RESURRECTION

Narrated Safwan (RA): A man asked Ibn Umar, “What did you hear Allah’s Messenger saying regarding secret talk between Allah and His believing worshiper on the Day of Judgement?” He said: The Prophet (SAW) said, “One of you will come close to his Lord till He will shelter him in His screen and say, “Did you commit such and such sin?” He will say, “Yes.” Then Allah will say, “Did you commit such and such sin?” He will say, “Yes.” So Allah will make him confess (all his sins) and He will say, “I screened them (your sins) for you in the world, and today I forgive them for you.”

Comment

Exceptional favour reserved for believers, as Allah pleases, after death and return to life, where and when religion is not required But accountability is required.

Narrated Anas (RA): The Prophet (SAW) said, “Whoever said, None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said, None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom (or a small ant) will be taken out of Hell.”

Comment

The absolute mercy of Allah admits the least level of Iman for the EVENTUAL safety of a believer. This is consistent with the acknowledgment of the Unity of Allah as the bedrock for submission to Allah. It is the foundation that generates counting of rewards or sins.

Narrated Abu Sa’id Al-Khudri (RA): We, the companions of the Prophet (SAW) said, “O Allah’s Messenger! What is the bridge?” He said, “It is a slippery (bridge) in which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightening, or as a strong wind, or fast horses or she camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge).”

Comment

Allah (SWT) is All-Knowing, Just and Firm. The crossing of the bridge sieves the free (in degrees) from the captives that will experience a taste of His anger before later admission to safety and mercy.

Narrated Abu Sa’id Al-Khudri (RA): The Prophet (SAW) added, “Then the Prophets, Angels and Believers will intercede, and (last of all) the Almighty

(Allah) will say, ‘Now remains My intercession.’ He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life.”

Comment

The believers in trouble will be forgotten or abandoned according to the weight of their evil deeds that took them to Hell Fire.

Narrated Anas (RA): The Messenger of Allah (SAW) said, “The people will be thrown into Hell (Fire) and it will keep saying, ‘Is there any more?’ till the Lord of the worlds puts His Foot over it, whereupon its different sides will come close to each other, and it will say, ‘Enough! Enough!! By Your Honour and Power and Generosity!’ Paradise will remain spacious enough to accommodate more people until Allah will create some more people and let them dwell in the superfluous space of Paradise.”

Comment

The damned and Hell Fire will both be equally and fully served by its content of those who will reside in it forever.

Narrated Abu Sa’id Al-Khudri (RA): The Messenger of Allah (SAW) said, “Allah will say to the people of Paradise, “O the people of Paradise!” They will say, "*Labbaik*, O our Lord and *Sa’daik*, and the good is in Your Hands!” Allah will say, “Are you pleased and satisfied?” They will say, “Why shouldn’t we be pleased and satisfied, O our Lord as You have given us what You have not given to any of Your created beings?” He will say, “Shall I not give you something better than that?” They will say, “O our Lord! What else could be better than that?” He will say, “I bestow My Pleasure on you and will never be angry with you after that.”

Comment

This completion of the Mercy of Allah on believers has nothing better. To be granted eternal life in comfort with the PLEASURE of Allah.

HIGHLIGHTS OF THE MERCY OF ALLAH TO BENEFIT BELIEVERS

Narrated Abu Hurairah (RA): The Prophet (SAW) said, “Allah said, ‘I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor ear has ever heard nor a human heart can ever think of.’ ”

Narrated Al-Bara bin Azibar (RA): A piece of silken cloth was given to the Prophet (SAW) as a present and the people handed it over amongst themselves and were astonished at its beauty and softness. Allah’s Messenger said, “Are you astonished at it?” They said, “Yes, O Allah's Messenger!” He said, “By Him in Whose Hand my soul is, the handkerchiefs of Sa'ad in Paradise are better than it.”

Narrated Sahl bin Sa'ad (RA): Allah’s Messenger (SAW) said, “A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it.”

Narrated Abdullah bin Qais (RA): The Messenger of Allah (SAW) said, “A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by the others.”

Narrated Anas bin Malik (RA): The Prophet (SAW) said, “There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years; he will not be able to cross it.”

Narrated Abu Sa'id Al-Khudri (RA): The Messenger of Allah (SAW) said, “The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards).”

THE INEVITABLE CONCLUSION TAUGHT BY RASUL (SAW)

Narrated Abu Hurairah (RA): Allah’s Messenger (SAW) was asked, “Who is the most honourable amongst the people?” He replied, “The most Allah fearing.”

The Prophet (SAW) said, “However, the truly bankrupt is the one who will be a bankrupt on the Day of Resurrection.”

THE IDENTITY OF MUHAMMAD (SAW) FOR BELIEVERS

ON HIS RELATIONSHIP WITH REVELATIONS

Narrated Aisha (RA): The commencement of the Divine Inspiration to Allah's Messenger was in the form of good dreams which came true like bright day light.

Comment

Rasul (SAW) was neither blind nor blurred in whatever he saw while in sleep. It was as true and real, as what he experienced while awake. Allah protected him against being misled.

Narrated Aisha (RA): Allah's Messenger (SAW) said (to me), "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself, 'If it is from Allah, then it will surely be.' "

Comment

The affirmation of a believer's dream is in quality or certitude/reliability one-fortieth of that of Rasul. In other words the certainty or correctness of what a true believer dreams and becomes true is in grade, far below the status of what Rasul experienced.

Narrated Aisha (RA): Al-Harith bin Hisham asked Allah's Messenger (SAW) "O Allah's Messenger! How is the Divine Inspiration revealed to you?" Allah's Messenger replied, "Sometimes it is (revealed) like the ringing of a bell. This form of inspiration is the hardest of all. And then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp what he says." Aisha added: Verily, I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the inspiration was over).

Comment

His experience was not secretive but was both new to him and shared with those who cared.

In the cave of Hira. The Angel came to him and asked him to read. The Prophet (SAW) replied, “I do not know how to read.” The Prophet added: Thereupon he caught me for the third time and pressed me and then released me and said, “Read in the name of your Lord, who has created (all that exists), has created man from a clot”.

Comment

This is his personal admission to the fact that he was not literate or skilled in reading and writing. He was a clean slate.

Narrated Malik bin Sasaa (RA): The Messenger (SAW) said, “While I was at the House in a state midway between sleep and wakefulness (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of my abdomen. And then my abdomen was washed with zam zam water and (my heart was) filled with wisdom and belief. Al-Buraq was brought to me and I set out with Gabriel. When we reached the first heaven, then I met Adam and greeted him. Then we ascended to the second heaven. Then I met Jesus and Yahya (John). Then we ascended to the third heaven. There I met Joseph. Then we ascended to the fourth heaven. There I met Idris. Then we ascended to the fifth heaven. I met and greeted Aaron. We ascended to the sixth heaven. There I met and greeted Moses. We ascended to the seventh heaven. I met and greeted Abraham. I was shown Al-Bait-al Ma'mur, Sid-ratul-Muntaha.

Comment

This was his higher and utmost experience in his connection with the spiritual truth.

Narrated Abu Hurairah (RA): The Messenger of Allah (SAW) further said, “(That night) I was given two cups: one full of milk and the other full of wine. I was asked to take either of them which I liked and I took the milk and drank it. On that it was said to me, ‘You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray’ ”.

Comment

This is the favourable guidance of Allah to Rasul and the consequential benefit of his Ummah.

Narrated Jabir bin Abdullah (RA) while talking about the period of pause in revelation, reporting the speech of the Prophet (SAW): “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw same angel who had visited me at the cave of Hira, sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, ‘wrap me (in blankets)’ And then Allah revealed – ‘O you (i.e. Muhammad)! Wrapped up in garments! Arise and warn (the people against Allah's Punishment) ... up to ... ‘and desert the idols.’ After this the revelation started coming strongly, frequently and regularly.”

Comment

The invitation and flow of his connection was therefore not his but that of Allah, as He pleases.

Narrated Urwa (RA): I heard Bashir bin Abi Mas’ud narrating from Ibn Mas’ud who heard Allah’s Messenger saying: “Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers.”

Comment

This means that the Teaching along with the Practice were fully guided. Neither the knowledge or instructions nor compliance, was the making of Rasul.

ON HIS REALISATION AND FOLLOW UP ACTION

Narrated Mu’awiya (RA): I heard Allah’s Messenger (SAW) saying, “If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah.”

Comment

Allah is responsible for granting him the favour of knowledge and guidance. And for Allah, the one that matters is religious knowledge. This is why it is, what is necessary for each and every believer. The knowledge of religion for practice by a believer does not relieve any other believer of the same.

Narrated Anas (RA): Whenever the Messenger of Allah spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him.

Comment

To learn, the teaching must not be a flash. Repetition is most commendable. The Qur'an repeats verses, stories and instructions to enable easy learning.

ON HIS SUBMISSION AND COMPLIANCE

Narrated Al-Mughira (RA): The Messenger of Allah (SAW) used to pray so much that his feet used to become swollen. And when he was asked as to why he prays so much, he would say, "Shall I not be a thankful slave (to Allah)?"

Comment

This is a true model of a slave to his Master in submission. And Rasul is one favoured with forgiveness for what he had committed and may commit for the time he lived.

Narrated Jabir bin Abdullah (RA): I fell ill. Allah's Messenger (SAW) and Abu Bakr came to visit me on foot. I was unconscious. Allah's Apostle performed ablution and poured the remaining water of his ablution over me, whereupon I became conscious and said 'O Allah's Messenger! How should I spend my wealth? Or how should I deal with my wealth?' But the Messenger of Allah did not give me any reply till the verse of the laws of inheritance was revealed.

Comment

The religion of Islam therefore covers required submission and compliance in both spiritual and material, physical or mundane spheres.

Narrated Abu Hurairah (RA): The Messenger of Allah (SAW) said, “If I had gold equal to the mountain of Uhud, I will love that, before three days had passed, not a single Dinar thereof remained with me if I found somebody to accept it, excluding some amount that I would keep for the payment of my debts.”

Narrated Abu Hurairah (RA): The family of Muhammad (SAW) did not eat their fill for three successive days till he died.

Narrated Aisha (RA): The family of Muhammad (SAW) did not eat two meals in one day, but one of the two was dates.

Narrated Aisha (RA): A complete month would pass by during which we would not make fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat.

Comment

As for possessions, this is the definition of his heart’s wish. But he never accumulated them. He never found it attractive, as he was a traveller in the world, to return to Allah.

Narrated Jabir bin Abdullah (RA): The Messenger of Allah (SAW) said “Enjoining all that is good is a sadaqa.”

Narrated Abu Musa (RA): They said, “If he does not do it (enjoining what is good)?” He said, “Then he should refrain from doing evil, for that will be considered for him as a sadaqa.”

Narrated Abu Hurairah (RA): The Messenger of Allah (SAW) said “A good, pleasant or friendly word is a sadaqa.”

Comment

This means that, in the absence of possessing material wealth that is best used by giving it out in charity, the position of the poor is not less favourable, because a believer can rise in status through non material commission or omission.

Narrated Al-A’rai (RA): Abu Hurairah said, Allah’s Messenger said, “By Him in Whose Hand my life is, I would love to fight in Allah’s cause and then get martyred and then resurrected (come to life) and then get martyred and then

resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life).”

Comment

His readiness to serve Allah with his life was no less. To expire and expire again and again, for Allah.

ON ALL THAT HE REQUIRES FROM BELIEVERS

Narrated Abu Humaid As-Saidi (RA): The people said, “O Allah’s Messenger! How may we send salat on you?” He said, "Say: Allah! Send Your salat on Muhammad and his wives and his offspring as you sent Your salat on the family of Ibrahim; and send Your blessings on Muhammad and his wives and his offspring as You sent Your blessings on the family of Ibrahim. You are indeed the one who deserves praise and glorification.”

Comment

Rasul (SAW) loves for himself the clear example of what his father (in faith) benefited – the Peace and Blessings of Allah.