

**THE STANDARD EXAMPLE OF MUHAMMAD (SAW) THE
MESSENGER OF ALLAH (SWT)**



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INTRODUCTION

In the Name of Allah (SWT), the Compassionate, the Merciful.

Praise be to Allah (SWT) Who revealed His complete and final guidance along with the best and final model for those who submit.

Perfect Peace and Blessings be upon Muhammad (SAW) for conveying the complete message, with nothing outstanding.

This leaflet attempts to provide an understanding of the Messenger of Allah (SAW) as the leader in the message and guidance that he symbolized.

It is a parallel glimpse from the Hadith of Rasul (SAW), as O BELIEVER! KNOW YOU LORD attempts to visit the attributes of Allah (SWT) through the Qur'an.

May Allah (SWT) make the right following believers those who outweigh and leaders of the Ummah.

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THE STANDARD EXAMPLE OF MUHAMMAD (SAW) THE MESSENGER OF ALLAH (SWT)

The religion of Islam which is submission to Allah (SWT) takes off from salat, after declaration of faith with the mouth. It is the beginning, the most critical and continues to be uppermost in the life of a believer because, it is the best means of connecting with Allah (SWT). And in salat, the position of prostration is the closest. This is why Muhammad (SAW) encourages believers to plea and plea for their legal needs, wants and fancies to Allah (SWT) at all times and in all circumstances . When they do so in a state of cleanliness, it is better. When they do so in salat, it is best. When they do so in prostration, it is closest. And Allah (SWT) accepts all.

And the engagement in salat is FREELY AVAILABLE TO EVERY AND ALL BELIEVERS every second of every twenty four hours of every day without restrictions. All that is required is that one is alive and sane. Moreover, no intermediary is required for the interaction and efficacy of the relationship between a believer and Allah (SWT). Over and above these, the message of Muhammad (SAW) is to all of mankind and jinn. And the entire length and breadth of the earth is approved for believers to worship. Thus, we neither have any excuse nor inhibitions against worship.

In consequence, believers enjoy a two-fold blessed foundation that double as guidance, for all the success required in this life and in the hereafter. The first part is that Allah (SWT) does not ask or require us to feed Him, give Him money or kill ourselves for Him. Even when He instructs us to give charity or make sacrifice, they do not reach Him for benefit but are for our own benefits. The second is that, His Messenger and our best model STOOD on Salat as the highest platform for our

connection with Allah (SWT). All the miracles that are often narrated are not magical because the source from which they were caused is the real owner and controller of all affairs.

And, WHAT IS THE ONLY FACILITY FOR THIS SUBMISSION, THIS RELATIONSHIP? It is the use of WORDS.

Narrated Abu Huraira (RA): Allah's Apostle (SAW) used to keep silent between the Takbir and the recitation of the Qur'an and that interval of silence used to be a short one. I said to the Prophet (SAW), "May my parents be sacrificed for you! What do you say in the pause between takbir and recitation?" The Prophet (SAW) said, "I say, 'O Allah! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.'"

This submission points at the guidance that a believer is required to be constantly within permissible degrees of thoughts and actions. Everything about the believer matters in his submission to Allah (SWT) because Allah is clean and does not deserve impurities. This can arise by or when, where and how a believer breaks the standard rules. It is therefore a sin not only to eat pork but to commit suicide. Both are illegal for contemplating or action. This is asking for forgiveness by the sincere slave. And if the Messenger of Allah (SAW) will be so humble as to be so inadequate and plea for cleansing, what will be deserving of followers?

But, it is not only in the pre-opening of the prayer that the Messenger submits.

Narrated Aisha (RA): The Prophet (SAW) used to say in his bowing and prostrations, “Exalted (from unbecoming attributes) are You O Allah our Lord, and by Your praise (do I exalt You) O Allah! Forgive me.”

This is what Allah (SWT) asks of believers, to submit and ask for forgiveness. And He will endow them with His Blessings. He is forgiving and compassionate. Then we shall have rains, riches and multiply ourselves with comfort.

Narrated Aisha (RA): Allah’s Apostle (SAW) used to invoke Allah in prayer saying, “O Allah I seek refuge with You from the punishment of the grave, from the afflictions of the imposter – Messiah and from the afflictions of life and death. O Allah I seek refuge with You from my sins and from debt.”

Salat and interaction with Allah (SWT) is an opportunity for the believer to reaffirm his faith. In the example above, belief in the safety or punishment in the grave is reaffirmed. The risks and misfortune of sharing the same history with the imposter – Messier is admitted. And the trials of this life, to test the faith of believers, are part of faith.

Narrated Warrad (the clerk of Al-Mughira ibn Shu’ba): Once Al-Mughira dictated to me in a letter addressed to Mu’awiya that the Prophet (SAW) used to say after every compulsory prayer, “There is no deity but Allah, Alone, no partner to Him. His is the Kingdom and all Praise, and Omnipotent is He. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no struggler’s effort can benefit against You.”

This reveals that praising Allah by definition of His attributes is part of submission and should be the commitment of a believer. In another tradition a believer who has memorized and acts according to the dictates of the ninety nine attributes of

Allah (SWT) has been promised paradise. This consistency is a necessary one because the attributes of Allah (SWT) are the BEST. And Allah loves what is good, how more of what is better, compared to the things that are best?

While this orientation is required, like in the example and leadership of the Messenger of Allah (SAW) to apply in compulsory contacts with Allah (SWT), it is not different, in recommended prayers.

Narrated Ibn Abbas (RA): When the Prophet (SAW) got up at night to offer the Tahajjud prayer, he used to say (after much praising of Allah (SWT)), “(O Allah) Please forgive me my previous and future sins, and whatever I concealed or revealed and You are the One who make (some people) forward and (some people) backward. There is none to be worshipped but You.”

Thus, whether in obligatory or non-obligatory prayer, what Allah (SWT) deserves, has asked for and are required of a believer for his own benefits include asking for FORGIVENESS, reaffirming his Iman, Praising or Glorification of Allah (SWT) and making WHATEVER personal requests, for his good, within permissible degrees. Then, what else does a believer need, want or will fancy, that this gracious window will not admit?

But the life or livelihood of a believer, in his connection with Allah must not be restricted to the times of praying. Does not the believer really NEED Allah all the time? The prayer is not a resort for escape. It is only the best opportunity.

Narrated Anas ibn Malik (RA): Whenever the Prophet (SAW) went to the lavatory, he used to say, “O Allah! I seek refuge with You from the bad and evil things.”

Are filthy surroundings not the habitat of evil jinns? Is filthy environment not the domain of disease bearing creatures? Are they not the creations of Allah (SWT) or can they harm a believer protected by Allah (SWT)?

Narrated Hudhaifa (RA): When the Prophet (SAW) went to bed, he would say, “With Your name I die and live” and when he got up he would say, “All thanks and praises to Allah who has given us life after causing us to die (i.e. sleep) and unto Him is the resurrection.”

Narrated Aisha (RA): Whenever Allah’s Apostle (SAW) went to bed, he used to blow on his hands while reciting the *Mu’auwidhat* (i.e. Suratul Falaq and Suratun Nas) and then pass his hands (rub) over his body.

The clear additional teaching here is that the protection of a believer is best in the hands of Allah (SWT) – after our best efforts. A believer will find a safe place to lie down and then submit to Allah with utmost faith. He will not pray for safety and protection and then proceed to lie down inside a furnace or go into the den of a beast. That is not Islam.

NORMALLY AND ON REGULAR BASIS

A believer is required to necessarily consult privately with Allah (SWT) at five different times every day. For the person who sticks to this genuinely and strictly, he has the hope of honour and success with Allah (SWT) at the end of the day, by His Mercy. Thus, believers who choose, can commit more time and opportunities. And at the end, the majority of men spend most of their time in activities outside salat times. What did the Messenger of Allah do as a guide to believers?

Narrated Abu Musa Al-Ash'ari (RA): The Prophet (SAW) used to invoke Allah saying, "O Allah! Forgive my mistakes and (acts done due to) my ignorance and my exceeding the limits (boundaries) of righteousness in my deeds, and forgive whatever You know better than I. O Allah! Forgive the wrong I have done jokingly or seriously and forgive my accidental and intentional errors, all that is present in me."

Narrated Anas ibn Malik (RA): The Prophet (SAW) used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment of the grave."

Narrated Ibn Abbas (RA): The Prophet (SAW) used to say at the time of difficulty, "None has the right to be worshipped but Allah, the Knower, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah the Lord of the Heavens and the Lord of the Earth and Lord of the Honourable Throne."

Narrated Anas (RA): The most frequent invocation of the Prophet (SAW) was, "O Allah! Give us in the world that which is good and in the hereafter that which is good, and save us from the torment of the fire."

Therefore, there is no essential difference in the orientation, focus and commitment of a believer in his connection to Allah (SWT), between when he is in a state of canonical worship and when he is out. It is Allah, Allah, Allah. He is asking for forgiveness. He is praising Allah (SWT) as much as He deserves. He is asking for all that are legal. He is asking for protection against everything and everyone that are evil. A conscious believer is so by recognizing and holding firmly unto Allah

(SWT) because it is both inevitable and rewarding, for his safety and prosperity. This is the believer in a state of peace or crisis, in comfort or difficulty.

SPECIFIC EXAMPLES OF GUIDANCE TO BELIEVERS

Narrated Abu Bakr As-Siddiq (RA): I asked Allah's Apostle (SAW) to teach me an invocation so that I may invoke Allah (SWT) with it in my prayer. He told me to say, "O Allah! I have done great injustice to myself and none except You forgives sins, so bestow on me a forgiveness from You and have Mercy on me. You are the Forgiver, the Merciful!"

May the blessings of Allah (SWT) be rained on Abu Bakr (RA). This is getting the best plea from the best model for every best opportunity between a believer and his Creator. Asking for forgiveness is not only a critical foundation in the livelihood of a believer, but keying it in the best opportunity of interacting with He that is Able and Gives without exhaustion.

Narrated Ali (RA): Following the request by Fatima (RA) for a slave to assist her, the Prophet (SAW) called upon them and said, "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say, 'Allahu Akbar' thirty-four times and 'Subhana Lah' thirty-three times, 'Al-hamdu liLah' thirty-three times, for that is better for you than a servant."

This is the guidance to his daughter and cousin who doubles as his in-law and a close companion that is one of those rightly guarded. The principle here is that all things belong to Allah (SWT). So, let believers ask of the owner of all things and submit that whatever He decides is superior to immediate personal choices or preferences.

This principle is the consistent basis and value of the advice he gave to a group of believers who called upon him for clarification, assurance and guidance.

Narrated Abu Huraira (RA): Some poor people came to the Prophet (SAW) and said, “The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj and Umrah; fight and struggle in Allah’s cause and give charity.” The Prophet (SAW) said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same? Say, ‘Subhana Lah’, ‘Al-hamdu liLah’ and ‘Allahu Akbar’ thirty three times each after every (compulsory) prayer.”

We can deduce from the advices that, all believers are equal before Allah (SWT) and the difference rests with our closeness and sticking to Him.

Narrated Ubada ibn As-Samit (RA): The Prophet (SAW) said, “Whoever gets up at night and says, ‘None has the right to be worshipped but Allah, He is the only One and has no partners, For Him is the Kingdom and all the praises are due for Him, He is Omnipotent. All the praises are for Allah, All the glories are for Allah, And none has the right to be worshipped but Allah and Allah is Great and there is neither Might nor Power except with Allah’ and then says, ‘O Allah! Forgive me!’ or invokes (Allah), he will be responded to and if he performs ablution and prays, his prayer will be accepted.”

Here is a simple formula for prayer acceptance, over and above forgiveness. Forgiveness is cleanliness. Declaration is like registration. Cleanliness is the ticket for admission. So, the believer has everything and all things at his disposal on

these two terms. The final condition is the CHOICE of Allah (SWT) to oblige the believer in whatever details. And this is also not unfavourable because Allah always decides on the ultimate best for the believers.

Narrated Shaddad ibn Aus (RA): The Prophet (SAW) said, “The most superior way of asking for forgiveness from Allah is, ‘O Allah you are my Lord! None has the right to be worshipped but You, You created me and I am Your slave and I am faithful to my covenant and my promise (to You) as much as I can; I seek refuge with You from all the evil I have done, I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins, So I implore You to forgive my sins for nobody can forgive sins except You.’ The Prophet (SAW) added, “If somebody recites it during the day with firm faith in it and dies on the same day before evening, he will be among the people of Paradise; and if somebody recites it at night with firm faith in it and dies before the morning, he will be among the people of Paradise.”

But how many of us as parents, children or students and leaders make this simple commitment part of our daily lives? Is it that we do not know? Is it that we do not believe? Is it that we are careless? Is it that we have something better? Whichever of these or a combination of them IS WRONG AND UNSATISFACTORY. Then how can we be bright with the light of Allah (SWT) when our preferred light is that of Rechargeable lamps or Power Holding Company?

TO PLEASE THE CRAVING INCLINATION OF A BELIEVER

As we submit and serve Allah, we are often unmindful that on all counts, we are the beneficiaries because it is Allah (SWT) meeting our Needs, Wants and Fancies, again and again, over and over because He is the free provider without limits. We

therefore still want grades of benefits. And the Messenger of Allah (SAW) has encouraged us to ask for the highest grade of Paradise. Allah (SWT) who is Just has offered us the ladder or track for racing according to our ability WITHOUT LOSING TO ANY OTHER PERSON.

Narrated Abu Huraira (RA): Allah's Apostle (SAW) said, "Whoever says, 'None has the right to be worshipped but Allah (Alone) who has no partner; to Him belongs the Kingdom (of the universe) and for Him are all the praises and He has the Power to do everything (Omnipotent)' one hundred times, will get the same rewards as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

And only the lips and tongue of a believer are the instruments to be engaged. How blessed is the spirit and faith of a believer? Only Allah (SWT) can grant such honour and status freely to ACCESS all the benefits that creations can offer.

Narrated Abu Huraira (RA): Allah's Apostle (SAW) said, "Whoever says, 'I deem Allah free of any resemblance to anything whatsoever, in any respect and I celebrate His praises' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of a sea."

And this tablet can be expressed as many times as a believer is able. It also has no time restrictions. But how many of us are cultured with this practice?

Narrated Abu Huraira (RA): The Prophet (SAW) said, "There are two expressions which are easy for the tongue to say, but they are very heavy in the balance and are

very dear to The Beneficent (Allah) and they are: ‘I deem Allah free of any resemblance to anything whatsoever in any respect, and I celebrate His praises’”

These are openings for freedom from down weighing sins, closeness to Allah (SWT) and rising on the ladder of real honour and success that lasts.

THE RESPONSIBLE PRICE FOR A BELIEVER’S SUCCESS

Allah (SWT) has enjoined believers to ask for peace and blessings, like Himself and the Angels, for Muhammad (SAW). This is one indicator of the love of the Messenger of Allah (SAW), which makes faith complete. This third essential leg of required constant practice adds up to the Praises or Glorification of Allah (SWT) on the foundation of asking for forgiveness. A believer would therefore not be striving to complete and sustain his faith without regular and consistent practice and commitment to these three essentials. And the Prophet (SAW) has given guidance on this.

Narrated Jabir ibn Abdullah (RA): Allah’s Apostle (SAW) said, “Whoever after listening to the Adhan says, ‘O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and highest place in Paradise that You promised him (of),’ then my intercession for him will be allowed on the Day of Resurrection.”

Narrated Abdur-Rahman ibn Abi Baila (RA): Ka’ab ibn Ujra met me and said, “Shall I give you a present? Once the Prophet (SAW) came to us and we said, ‘O Allah’s Apostle! We know how to greet you, but how to send ‘*salat*’ upon you?’ He said, “O Allah! Send Your *salat* (Grace and Honour) on Muhammad and on Muhammad’s family as You sent your *salat* (Grace and Honour) on Ibrahim’s

family. O Allah! Send Your blessings on Muhammad and on Muhammad's family as You sent Your blessings on Ibrahim's family. You are indeed worthy of all praise, full of glory."

Narrated Abu Sa'id Al-Khudri (RA): We said, "O Allah's Apostle (SAW), this is (i.e. we know) the greeting to you, will you tell us how to send *salat* on you? "He said, 'O Allah! Send Your *salat* (Grace and Honour) on Muhammad, Your slave and Your Apostle, as You sent Your *salat* (Grace and Honour) on Ibrahim and send Your blessings on Muhammad and his family as You sent Your blessings on Ibrahim and Ibrahim's family."

Narrated Abu Humaid As-Saidi (RA): The people said, "O Allah's Apostle! How may we send *salat* on you?" He said, "Say, 'O Allah! Send Your *salat* on Muhammad and his wives and his offspring as You sent Your *salat* on the family of Ibrahim; and also send Your blessings on Muhammad and his wives and his offspring as You sent Your blessings on the family of Ibrahim. You are the One who deserves praises and glorification."

THE ABUNDANT SOURCE AND REFERENCE EXAMPLE

The Qur'an, the word and message of Allah (SWT) is the FIRST reference and the FINAL reference explained by itself and the Sunnah. The praises and glorification of Allah that are best by Himself are in Qur'an.

Narrated Abu Sa'id Al-Khudri (RA): A man heard another man reciting (in the prayers), "Say (O Muhammad): He is Allah, the One ... (Q 112)" and he recited it repeatedly. When it was morning, he went to the Prophet and informed him about that as if he considered that recitation of that surah by itself was not enough.

Allah's Apostle (SAW) said, "By Him in Whose Hand my life is, it is equal to one-third of the Qur'an."

Believers therefore have the Qur'an for Knowing Allah (SWT) and serving Him. This easy and safe provision saves us from making efforts that can be outside what is right, except for those who are given of knowledge and guidance.

Indeed, whoever holds firmly and restrictively to the basics of the Qur'an and Sunnah is hopeful to be on the straight path that is the middle path to success.