

# **COURTING WURAOLA**



**MUHAMMAD SA'IDU JIMADA**

COPYRIGHT © SAD-TAYY FOUNDATION 2013

Copyright is hereby granted to any interested body or person for study or non-profit circulation, provided it will be in this form and content of presentation.

First published: May 2013

Published by  
SADAQATU TAYYIBATUN FOUNDATION  
Post Office Box 2630,  
Minna, Nigeria.

[www.sadtayyfoundation.org](http://www.sadtayyfoundation.org)

## **INTRODUCTION**

These letters to Hadiza have been put together in order to mirror what had passed, between us, especially from my own dealings. The letters have been reproduced in the very form they were written and given to her. This sharing is with her consent and we are both pleased with it.

**M.S. Jimada**

NITT

Zaria

**WURAOLA,**

It is sweet to be Wonderful.

It is Pleasant to be a constant count,  
to be counted on.

It is heart-warming to be a friend.

It can get bitter to be failed.

It can be displeasing to be betrayed.

It can be embarrassing to turn into an enemy.

What a reflection?

What an agreement, with the  
creator of the powerful cards?

Truly, there is comfort in receiving.

To be befriended,  
to have a friend.

That is wonderful.

To have one you can count on  
to have numbers.

That gives you a place to rest.

This comfort is really of the mind.

This rest is really of the thoughts.

And as the mind sits in the heart,

So do the thoughts sit in the head.

I praise your discovery.

Thank you for the recognition.

It is admirable  
to be appreciative.

And like this page of relationship,

There is the page of the body,  
the physical,  
the tangible.

How the eyes can see;

The shampooed hair,  
the at times plaited hair.

The set of teeth

behind the tender lips  
Appearing in a smile and laughter,  
Exposed and concealed in anger,  
Covered in tearfulness.

The blond nose  
    constantly oiled  
At times with emotional sweat drops.  
No less is the roving eyes,  
In the shaded sockets  
Guarded by the sensitive cover  
    of attentive ears  
With appearing or not obvious rings.  
All forming the head,  
Resting on a slim neck,  
Bold, when it is naked  
And inviting when it is laced.

Followed by the flowing shoulders,  
Security for the mole fruits  
Shooting out of the valley stem  
On which a flat stomach with  
    a necessarily hiding navel  
Linking by joining  
As an in-between  
    for the engine and the wheels.  
Nor, the stretching hands  
    with the long fingers  
Swinging as a covering net  
    to the reluctant swinger  
Supported by straight  
    responding legs, carefully stepping,  
To rhyme with the entire structure.  
This totality speaks for the  
    ears of the sight  
    which the mind and the head understand.

This self consciousness,  
This self appreciation,  
Short of Pride and Immodesty,

This popular womanhood,  
Is yet another page.

Isn't this true?

Then the sensibility of  
hearing.

Good at listening  
With ears as the means  
to the mind  
Palpitating with what is  
received  
The taste is not likely  
less captivating  
Given the pointy tongue.  
And for the feeling,  
the touch can  
Be as consuming as a  
wild fire.

These pages,  
These parts,  
These facets,  
God-given.

Khadijat,  
Thanks be to Allah  
who has made the rules  
Of sharing, with one another,  
By each and every, both and all,  
Through Him  
For a lasting comfort and pleasure

For truly,  
No man has been created,  
With two hearts in one chest;  
Association of anything with the  
Unity of Allah  
Is Apostasy which is punishable

with death;

We cannot believe in Allah  
Until we model with love after  
His messenger above our parents;

We shall obey our parents, teachers  
And leaders only as long and as far  
As they thread the path of Allah.

Thus, Mama has three places.  
Thus, Baba has one place.  
Thus, HISAB has its throne.  
And you sighted me where  
    I stand.  
Thank you for the recognition.  
Thanks a million for the appreciation  
Wishing you.  
    Happy Constant  
    Remembrance of Allah.

Good day,  
Lady feelings.  
Thanks be to Allah for the discovery.  
As is usual and inevitable, the beginning was what can be seen. What is  
on the surface.  
Recall the birthday card. The description.  
The gift is satisfactory and pleasant.

And the scribbled note on a ruled foolscap paper?  
This linked the surface with a speculation of the effect that will result  
especially from the touch.  
I believe that this will equally be right.

Now, for the inside, the life the living, the reality.  
Once you lose your mind, you jump at chewing it.  
You block any entry.  
You must weep to please yourself as right.  
You will not eat because you are angry.  
Even the law of Allah must wait in breaking fast.  
Insulting the wrong will be right.  
Cursing the wrong will be right.  
You are satisfied with a repeat or review of the incidence.  
You are satisfied with a weeping support.  
You suspend trust, confidence and belief.  
You embarrass, scorn, belittle, disgrace for a mother's fault.

Then all of a sudden –  
You are keeping quiet.  
Let's talk  
Not in four days time.

My question is -  
Where is Allah?  
Where is His Messenger?

Is it not only your mind?  
Is it not only your anger?  
Do you not feed and nurse it to your satisfaction?

Shame unto a friend who hopes to interfere!

Shame unto a friend who aspires to check!  
Shame unto a friend who believes to share!

It is nice and sweet to please the heart.  
And this is desirable on every matter at all times.  
For Allah, He does whatever pleases Him.  
For MUHAMMAD what Allah instructs he is pleased with.  
For believers, they follow the steps of Rasul.

For *Alaba*, her mind is her idol.  
She worships it because she listens only to it.  
She cannot stop getting angry.  
All things cannot go right all the times  
She will not listen, understand or follow anybody.  
Once the mind is lost, she will chew it.  
So when the mind is around, it's not a promise.  
The only promise is that it may soon be lost.

For security, let the idol worship be allowed  
At any time and place it is desired.  
That will give maximum pleasure.  
Security plus pleasure will keep the trust.

You can trust me.  
I will trust you.  
You can believe me.  
I will believe you.  
I rely on you.  
Anytime on every matter.  
To please you and for my security.  
To serve me and for your pleasure.

In this way  
We are in control of today  
And the future will not shock us.  
Ours will be interference free.  
By me on you or to you.  
And by you on me or to me.

If by chance yours is mine

If by chance mine is yours  
That will be nice, fine and sweet.  
And as many chances will be nice, fine and sweet.  
Whenever we differ it will be nice, fine and sweet.  
Each one will keep what is pleasant or secure.

This is equality.  
This is freedom.  
This is maturity.

Thanks for this solution to Anger.  
Ours will be to take note, if it is not announced.

**AN UNDERTAKING TO DO ALMOST EVERYTHING TO KEEP HAPPY  
AND SATISFIED**

From a woman to a man.  
From a liker to a liked  
From a lover to a beloved

What seems to be a lucky man?  
What a bearer of high concern?  
But what of the balance after  
    the almost?  
Wouldn't the difference affect  
    the keeps?  
The offer is no doubt far reaching  
But it is not certifiably a  
    a guarantee for the keeps.

And what is expected for the offer?  
It is the balance, then we must  
    need define them.  
For the weight of the balance  
    will reveal the price of almost everything.

If it is appreciation, then each  
    part will need to be presented  
    and the results experienced  
    for satisfaction.  
And whichever fails to  
    produce the promissory results  
    may not deserve hail.  
If it is nothing, then the offer  
    wouldn't have been almost  
    but necessarily EVERYTHING.

For those who offer everything  
    and expecting nothing,  
    that is a reserve and deserve  
    of Allah by believers.

For, it is Allah who created everything, inherits everything and is free from needs, that can give ANYTHING to whomsoever He chooses. He does give everything because His resources are not exhaustible.

His ANYTHING can be everything good between the heavens and on earth from the time of Adam to the blowing of the horn as an award for each of all of those who believe and die in compliance and receive His acceptance.

For those who offer nothing and expect anything, they are bad traders that no one aspires to have in company.

For those who offer as much as they expect, they are rational but not human and cannot be lovers.

For those who offer freely their hands are above those who receive the good. When they give everything they appear to be supreme. But the supremacy ceases with the interference of disappointment. If it does not cease the giver becomes qualified for a fool and wicked to society.

Dear Hadiza, it is fairer to be modest. And modesty is the middle path. And this can be difficult.

It means;

TO GIVE ALL OF EVERYTHING

That Allah and His messenger permit.

TO REFUSE ALL OF EVERYTHING

That Allah and His messenger prohibit.

TO GIVE ALL OF EVERYTHING

That is asked for and is not prohibited  
by Allah and His messenger

TO REFUSE ALL OF EVERYTHING

That is disallowed and is not instructed

by Allah and His messenger

TO GIVE ANYTHING that is asked  
for even if many will be displeased

TO REFUSE ANYTHING  
That is disallowed even if many  
will be displeased.

But Hadizatu, can you give?

Can you give me?

Is it a promise?

Is it a covenant?

Is it a pillar of your faith?

And in disregard of everything and everybody except MODEST GIVING?

Hadizat, those who give by these

reasons of modest giving have nothing  
to fear.

Khadijat, those who give by these

senses of modesty  
have nothing to lose.

And those who are free or freed from fear and loss are the successful.

These are FEW in the early generation and are FEW in the latter  
generation.

Daughter of Asma'u, the beautiful one.

Can you and will you be able to give irrespective and regardless of where,  
when and in whatever condition or circumstance?

Can you and will you be able to give without ANY excuse?

Can you and will you be able to give ANYTHING?

Can and will you give to me without any question?

Can and will you give to me without being unhappy and displeased?

Will my happiness and pleasure ALWAYS be your satisfaction?

Will it be ALRIGHT once I AM the one; once I AM involved; once I am in the PICTURE?

Will it ALWAYS be so, in my presence, in my death, before any and every creation, before the creator?

Such declaration, such commitment, such focus is BELIEF.

Those who believe do not reserve anything. They don't take some and leave some, of the prophets or the books or the pillars.

They believe in ANYTHING in ALL THE THINGS that make up the EVERYTHING.

And those who reduce some things are DISBELIEVERS.

Those who add some things are MISBELIEVERS.

Those who claim but do not are HYPOCRITES.

Those who are totally different are UNBELIEVERS.

Thus, the price of changing is death.

And hypocrites are promised the bottom of *Jahannama*.

*Ajike*, it is easier said than done.

Do not say what you do not know and do not say what you do not.

Can you and will you RISK any consequence of Disbelief, misbelieve, hypocrisy or unbelief?

Believe me, the difference is finer with Allah than with men.

Recall that Allah made Muhammad (S.A.W) an orphan long before the revelation.

I will be eager to hear and know you, if you can be this GIVING.

AND WHAT IS GOING TO BE THE SIGN? WHAT WILL BE THE PROOF?

Management of the past that is living with the present.

For example, for the Yorubas togetherness is for multiplication. They use Allah and His messengers as in support. Some can even win the goal by pulling down the post. They drop or have a baby before the contract.

Recall good Amina's response to your story. When you said someone may not have craze for babies and she said, he might be lucky to find one.

And remember the confessed knowledge from the Gift who suggested that it may be difficult because a woman feels fulfilled by motherhood.

Ambitious Hadizat, can you bear the weight of Tradition, Religion, Relations, the Gift?

What if parents join in?

What about comparison? Will you see, be told, be reminded that you live with different rules and still be Happy and satisfied with yourself as another is made Happy and satisfied?

Believe me, it is reasonable but may not immediately appear to be sensible.

Consider family planning or spacing. Consider that the messenger was an orphan. Consider that he didn't have any male surviving son. Consider that Jesus had no wife. Recall that Maryam had Jesus without a husband.

Khadijatu, the rope is tight! Are you sure and ready to walk it?

I don't believe in adventures. I will try does not work.

SO, WHAT GUARANTEE(S)?

It may not be worth it?

THINK OVER IT A MILLION TIMES!

WILL YOU BE GIVING???

If you ask me, if I wish or will accept the same for my good daughter or sister, I will confess to you that I can't answer for now because I need to know where she will be joining the bus – at Okene junction, at Lokoja, at Abuja or at Kaduna. Then I will present to her just what I am now alerting you. It will be a solely personal choice, risk and commitment.

If you were less mature this will not arise.

If I am younger or a bachelor this will not arise. If we were not adults set to design our own lives this will not arise. If I am not in particular the one, this will not arise.

If you haven't made your particular impressions on me, this will not arise.

Khadijatu, if I am not plain, straight, sincere and considerate, this will not arise.

It is true that Aisha did not have anybody. And that is not because Allah did not like her. She was a beloved of the messenger. He died while on her laps.

Allah, simply didn't will it. He did for Khadijat in her advanced age. He did for Abraham and his wife when they were both over ninety years.

So, if you were not considered to have the potential to have any, it wouldn't have arisen.

Hadiza, only those who have can truly give.

So, a woman who is barren will not be able to give. So why not allow the will of Allah to come to pass?

Can our arrangement stop the will of Allah? Can we compete with Him?

Oh Hadiza, has Allah not by predestination willed some of us for Aljannah and some others for Jahanamah, from among Muslims? Didn't the messenger instruct that we should struggle to meet our fate? Otherwise, why do we need to worship? Don't think as if medicine can protect us against death.

*Alaba*, you have risen to the peak, which is why you have turned or switched one on. Your spirit truly has the capacity on its own to rise, to meet up.

There was such a one who didn't speak or write it but acted it. And I believe the person didn't plan it as a method. It was wholistic. Believe me, I was intoxicated by it.

Allah did not will us together. At a point she gave up.

Then came one who expressed it on about, three occasions. I was impressed but I didn't believe it.

This person had trappings that in my view were impossible to break through. And I am a very considerate person. I don't press on what is beyond a friend. I read beyond what the friend says.

Khadijatu, I believe yours.

My problem is that, it is innocent. The implications didn't immediately appear to you.

Dear evening, consider an unbeliever giving a sword to a Jihadist. What do you think, what are you sure, will save the life of the *kafir*?

Hadiza, maybe I should add – on a battle field, at the time of *Badr*.

But, you know, it will be different, today between a *mu'min* and a *kafir* in Nigeria.

We have discussed enough. Let me not give you any particular idea.

## **THE CROSS- ROAD**

1. What has/have brought us together
  - Goodly nature
  - Goodly belief
  - Goodly expectation
  - This triple faith
  - Historical chance
2. What we have discovered.
  - We can be friends if we care and try.
3. What I didn't try and what you didn't do.
  - For me, to break what I found.
  - For you, to betray what you had.
4. What we have found ourselves doing.
  - Curious in each other
  - Falling for each other
  - Interested in each other
  - Looking for each other
5. The ensuring logic and sense of not letting it go – as we know some of and have experienced it
6. Your needs – build your own world – yourself, your parents, your relations, your tradition, your people
7. My needs - freedom by ruling the world
  - I have created – my family, my job, my religion and humanity.
8. What way to both?
  - I suggest the surgeon.
  - You are for the midwife.
9. What I am sure of – friendship
  - For you, for your mum, for your family.
10. What I wouldn't mind – total possession or companionship.
  - Did you impress this on her?
  - Did she decide for you a solution?
  - Did you resolve the problem?
  - Are the two agreeable?
  - Does the agreement fall in line with mine?
  - So what question do I expect?
  - So what message do I expect?

So what response am I expected to give?  
What is so difficult about supporting me?  
What is impossible about an understanding between us?  
Why must we involve a third party?  
Why wouldn't we draw our own agenda?  
Those who think hardly BELIEVE IN.

Tai solarin used to say: leap before you look.

Remember the Bus analogy?

*Haba!*

Come on – YES – TO THE Surgeon

This is one of THREE LITIMUSES

**GOODLY FRIDAY, 27<sup>TH</sup> OF RAMADAN ON 21<sup>ST</sup> NOVEMBER, 2003**

Hello Hadiza,  
After my goodly late sister,  
With whom I am always right,  
And for whom I had accepted anything,  
And for whose sake I go a mile further.

Welcome Hadiza,  
For your goodly modest creation.  
For your humble background  
For your struggle with circumstantial  
Trappings

Lucky Hadiza,  
For a hardworking, trusting, plain,  
faithful and supportive mother.  
For a listening and abiding sister  
who is a model daughter and  
a blessed wife

Searching Hadiza,  
From Zaria to Kano,  
From Kano back to Zaria  
From answers to failures,  
From hopelessness to certitude  
From innocence to knowledge,  
From expertise to Wisdom.

Fearful Hadiza,  
Of the beginning, that is not your making  
Of the source, that is not pre-determinable  
Of the colours of identity that are  
of no consequence  
Of the past, that includes a  
personal logical contribution

Skeptical Hadiza,  
Of the present, that is constantly  
vulnerable to question  
even without an asking.  
Of a smooth admission into a desired  
future because of the threats  
by her fears.

Believing Hadiza,  
In the belief in Allah of your mother.  
In the belief in Allah and asking of Him.  
In the belief in Allah and waiting for Him.  
In the belief in Allah and listening to Him.  
In the belief in Allah and hoping in Him.

Innocent Hadiza,  
Who believes that Believing is enough.  
Who believes that Believing and  
efforts give guarantee.  
Who enjoys and feels satisfied as  
the fruit of true belief.  
Who is now sure that true belief  
is what has made the difference.  
Who hopes that Allah keeps her  
in this understandable experience.  
Who hopes that Allah will raise her  
in this understandable experience.

Dear Hadiza,  
But Allah's love is tested only with  
tempering with your joy.  
Allah's promise of paradise is for  
those whose mettle has  
been tested.  
The permanent bliss is only a logical  
reward for broken fulfillment.  
Only those with Allah grant Him  
the leverage of freedom  
with their fate.  
Those who insist on their fate

to be as they please  
seek to assume the status of  
Allah.  
To be in His image is not to be Him  
or like Him.  
Thus, for those who choose the  
path of insistence, He  
imposes His pleasure.  
For those who restrain and permit  
Him His pleasure as their  
Pleasure, He is pleased with.  
So, He rewards those who remain  
with Him in their disappointment(s)  
pleasantly and gallantly.

Sweet Hadiza,  
Without the frown,  
Without the anger,  
Without the fury,  
Without the brashness,  
Without any regret,  
Of self,  
For the self,  
For Allah's sake will be beautiful,  
In Muhammad's (S.A.W) way will be right.

Beloved Hadiza,  
Lovely Hadiza,  
Loving Hadiza,  
Truly, Allah cares.  
And I care in Allah's image.  
Will you mind, my care?  
Will you care, in your belief?  
So that, I will always choose  
What to mind in my  
CARING,  
And you will be pleased with it  
And I will be pleased with it  
And we shall be pleased with it  
And Allah shall be pleased with us?

Hadiza Asma'u  
Welcome to my birthday,  
Happy fast breaking  
Welcome from Kafanchan,  
It's a GOODLY FRIDAY.

Khadijatu,  
*Ulu-ulu,*  
*Barka da dawowa.*

My personal regards to Mama.

When Amina rang that she will be coming, my heart jumped. I can't refuse her and it is not wrong.

But, I may run crazy because of the increasing effect of my missing you. You make me feel you like a drug running through my blood. It intoxicates, makes me lose my balance but with pleasure. And like an addict, when the drug is suspended while it is in need, it translates to approaching death. I hope I can reduce it, get some cure, to be a normal person. I pray that you will help me, to cut down on the feeling. This may help both of us.

Allah in His infinite mercy has solved the problem temporarily and pleasantly. She said she will be coming on the coming Thursday to stay through the weekend. And that, that will allow us to have the Sallah spent together. This is because she is sure that even though you don't come to Zaria every weekend, you will come for the Sallah. And after Sallah, she will come and expects me to equally give her as much considerate attention. I asked her if I should let you know, she said she has no objection. That, it is reasonable and that she saw in your eyes the preference that she hadn't come the other time. I almost thanked her, but Allah helped me, I didn't.

But Khadijatu,  
Will you be mine? Accept to give all of yourself to me, for me, freely, without reservation? Like Mama desires you for me, without any expectation in return other than the fear of Allah and to genuinely love

and care for you, will you decide for yourself that I will be the one to question you and you will never question me? That, you will not give me cause to often question you. And when I rarely question you, you will answer me? Will you forget, abandon everything and everybody FOR ME alone? Will I always be CORRECT? In good or better, bad or worse circumstances?

Can you bear with believing in me? If I take you to Allah fine, if not, then you will turn back?

You are welcome!

I hope you wouldn't be coming for cooking. And I hope the tailor will be able to make it. Then, you will spare me wearing it now but later. Don't feel bad! I wouldn't mind using the Kaftan again or an English suite for the Sallah. This will make it one, one. Or, why do you think I have chosen this type of gift for you? For the hopeful future.

The Abeokuta gift joined to this, the perfume and the use of henna with a plaited hair-do will reveal the creature and intimidating sexuality in your person.

**AND WHICH OF THE FAVOURS OF ALLAH  
SHALL WE TWO DENY?**

Were you not a seller?  
Was I not a buyer?  
And Allah provided Hajiya as the market?  
So, You got money for Hajiya,  
I drank to my fill.  
And Hajiya ever remains pleased with the history.  
And Hajiya continued to commend, recommend  
And protect you.  
Shall we therefore not be grateful to Allah?

Did I not get a notice of  
Your protector?  
Did you not hear of my own  
Notice of you?  
Did you not get a faint idea?  
And I kept distant respectfully.  
And your protector reciprocated with respect.  
In this way, He established our honour.

Then, with Time,  
Allah sent you to school.  
My project was over and  
He sent me in search of sponsors.  
Then, you went back to school  
And I went to work.  
In between, Allah covered you.  
In between, Allah covered me.  
In this way, the seed nourished into a plant.

Then the schooling was over,  
My search and follow ups for sponsors  
was over.  
Allah blocked your jobbing,  
And I failed to get any sponsor.  
And we returned, but with caution.  
I was with respect.  
I never investigated, as there was no motive.

In this way, Allah made our meeting again.

Then, we became acquainted  
Then, we became confidants.  
You shared with me, what I didn't  
Know and those things I didn't ask.  
And my own sharing was comforting.  
Then, the weather changed.  
You caught cold.  
I gave you a blanket.  
You insisted it was malaria.  
I reluctantly advised you to go for medication.  
You did.  
And I nursed you after the drug.  
In this way, Allah Made Us discover ourselves.

Now, we wanted to take control.  
We go to the court of Asma'u.  
And she adjourned hearing with pleasure.  
Then Allah joined two things that  
defined the gaps.  
He opened up Serve-trust at one end,  
He re-assured paradise on earth at the other end.  
We became intoxicated.  
We tried to take full control.

We fixed, re-fixed time and we failed.  
In this way, He turned us back to Him.

Then we asked for forgiveness.  
We pray to Him ardently.  
Through a veil, we get signals,  
And we try to understand the signs.  
Now, we are at our cross-road.  
His gift of free will is obvious.  
We can choose to deny Him and  
Try to force things to go our own  
Way.

And we remember that, we didn't

Arrive here purely by our efforts.  
We can submit ourselves to Him fully.  
But we are afraid of this choosing  
For us, what will displease us.  
And we are sure that only what He  
Pleases comes to pass. .  
In this way, He has revealed His favours to us.

And which of the favours of Allah  
Shall we two deny?  
Now that the ball is in our court.  
Now that He has brought us to know Him.  
Now that we have discovered His favours.  
Now that we enjoy or have enjoyed  
What He had allowed for us.

We have the option to deny Him?  
And if we deny Him,  
What harm do we do Him?  
What benefit can we attain?  
When we appear to, we may make  
Temporary benefits.

But, shall we be contented with this?  
And if we leave matters to Him?  
What benefit do we do Him?  
What harm can we suffer?  
When we appear to, we may face  
Temporary disappointment.  
But, shall we get destroyed by this?  
In this way, Allah has made us come  
Face to face with the requirements  
Of *Qadar* in *Iman*.  
Which of the favours of Allah shall we  
Two now deny?  
Shall we not then turn fully to Allah  
Saying:  
Grant unto us all favours that please you.  
Do not place on us a burden beyond us.  
Make us pleased with your pleasure. Amen

Khadijatu,  
*Assalamu alaikum.*

I pray that you arrived safely and that your health is sound.

It's unfortunate, the way things happened.

Your message came late, at past 1300hrs.

If it had come earlier, there is no likely chance that I would have made it.

This is because, I had problem with my stomach since Saturday. You might have noticed that I went to the toilet thrice. On Sunday it worsened and I even threw up twice.

I even had to change my dress. I pray to overcome it.

My spirit was worsened because I believed that there was a problem you were keeping. After we spoke, you made me to believe that, there was no problem. By the time your note got to me, I returned to square one.

With your hand, you wrote to me "I am sick and tired of everything". And I am included in everything. So when I told you that I had worried just in case Halima had not received you well, you denied it.

When we discussed that we should be patient with Allah for the month of March hopping for His mercy, you said you agreed. What then should I understand with your statement? That, I am happy? You wrote with your hand that "I would have loved to stay back at Kafanchan, but I know you would be thinking otherwise". Was it not you that decided that I should come on Saturday? Didn't I agree with you? Don't you know that it is not my preference? Is that not a signal? Do you expect that Mama will not read between the lines? Is it not true that we are not doing it out of leisure but as a run-away solution? Or, does it mean that you really have decided to stay back at Kafanchan and simply want to see the way I will react? Am I not to understand that when and if you come on Saturday, it is out of sympathy or consideration for me? So, you are just managing with me. Recall that from the beginning, when I suggested that you could come to Zaria once or twice in a month you genuinely responded that, it

is not possible. You asked me: “what will I be doing there?” Now, is it not possible that there is something to do?

Then the note changed, you pray not to fall sick for missing my company. Is this sweet enough to erase the tiredness with me and staying back at Kafanchan? Which one am I to believe?

Then you wish you are my first and last. You are touched about the children and felt great and jealous. Your mind works as if you have never met me before. Or is it that you don’t believe me or don’t believe in me? But, that is how Allah wants it. If you really believe so, why is it a problem and you are seriously disturbed and worried as if something is missing somewhere?

Khadijat, I am a fairly reasonable person, if there is something, why don’t you just tell me. I can swear to you that if your faith, confidence and care were half or even one-quarter of what Mama has for me, this will not be the case.

Khadijat, if you just believe and trust in Allah, the way Mama and myself do, you will not worry about whatever Allah wills for both of us.

Are you in doubt of my care for you?

I will sincerely want to know and soonest too.

IF YOU WILL LISTEN TO ME:

I am not in doubt of Mama’s personal and spiritual love for me for your sake and for you for my sake. If you don’t know, she prays ardently to see us together. If she had the power and if I had, we would have made it come to pass long ago. But, it is only you who knows that you and me in particular have the power and have refused to act. I don’t blame you. But the price is your distress. There cannot be two Gods. Allah is nobody’s partner. There is no option to allowing Allah or not allowing Him. If you allow Him, then you are out. If you take control, then He is out. The difference is that I and Mama believe that we don’t have any power and we don’t want to pretend or fool ourselves. We submit to Allah.

For me, I care for you for Allah's sake. If you do the same for me, it will be bliss as allowed by Allah and safe. If not, believe me, I don't understand.

Khadijat,

*Assalam alaikum.*

Welcome for the weekend.

I hope you got my immediate response through your bank.

This note is to record my personal appreciation for your countless selflessness towards me.

I am grateful for your accepting my children.

You have specifically written to Imran.

You have sent gifts to them.

And one has specifically asked for your portrait.

We are all appreciative.

I thank you for your personal kindness to my family.

You have severally helped me and either of my spouses in house work.

These have covered but not limited to cooking of food, preparation of drinks, mopping of the floor, sweeping, cleaning of plates, pots, stove, conveniences, washing of stockings, towel e.t.c.

We are sincerely grateful for the various food stuff in their raw and cooked forms.

I cannot deny the selfless support in nursing me when I fell ill.

And your selfless weekly endeavour is most appreciated.

You have also not failed to clothe me in Kaftans, in Babban Riga and in several and a variety of night wears. And my wrist has not been left out.

Most important, I have shared with you, your secrets.

These chain of selflessness.

I agree.

I accept.

I appreciate.

Please accept my personal gratitude.

Praise be to Allah,

Who has made me know that I have been benefiting from your selflessness, for if I had not known, I would not have expressed this appreciation.

Those who are selfless are not the same with those who are in making sacrifices.

Those who make sacrifice are those who trade. They allow or deny themselves somethings in order that in exchange they will benefit somethings. Thus, believers go to war to attain martyrdom. A woman stops to work and gets some allowance from her husband. And selflessness is not like a gift. A gift covers parting with what one needs or wants, what one does not need and as an exchange.

It can therefore be charity or *zakkat*, the difference being in the motivating intention.

The selfless covers all of these but is distinctively with pleasure and without expecting or wanting anything in return. It involves giving TOTALLY. The Qur'an makes a distinction between those who give to those who do not ask even when they are in need and those who give and publicize it, make a show of it e.t.c.

Believe me, I accept them and you as selfless.

But those who give FREELY means that they have been taken advantage of. And those who are SELFLESS means that the other party has taken SELFISH.

I therefore plead for forgiveness and pray that I will be forgiven.

I have now discovered that I just appear to be appreciative, while I am not. Henceforth, I will make effort to keep your SELF because of the cost of LESSNESS.

Khadijat,  
You are most welcome.  
Enclosed is for Mama.  
I pray that she will enjoy them.

I believe that last week  
You must have forgotten.  
Some oversight, you know.  
But two mistakes don't make a right.  
I hope you were able to manage.  
Well, on my part,  
Halima helped me out.  
It is only fair and responsible to  
let you know.  
I believe that it was not unimportant  
To you, after enquiring if I left any note.  
I believe, you forgot, to explain why  
You considered ringing on the Friday night  
But didn't. And you did not ring on  
Saturday morning. And you did not raise  
the matter on arrival to confirm if I am secure.  
Better still, you forgot the withdrawal  
Forms at kafanchan.  
I believed and still prefer to believe this.

I do not want to rate the care with  
That of handling the request for your  
Photograph by Fati. That will amount  
To carelessness.  
I believe and still prefer to believe forgetfulness.

If it is because, I asked for it,  
Then, I will have to take caution or  
Better ignore the others that I have  
Asked for, look forward to and have  
Been promised. It will make us better  
Understood friends and partners.

It is different, when you volunteer.  
It is sweetest.

When you chose to look for my house.  
When you chose to call on me.  
When you chose to identify with me.  
WHEN I DIDN'T ASK FOR THEM.  
Believe me, I appreciate and I am  
Most grateful.

I am sure you know I genuinely care.  
And there are very few men or woman  
On earth who know and care to care  
The way and when and to whom I do.

If it is because, I asked, I will not ask  
Again. I will not expect again. I now know that I don't have to.  
Things don't  
Have to be the way I want or expect.  
I cannot be always right with all persons.

My only problem is what if  
Halima was not available.  
I don't ask, I didn't expect.  
She, played your role.

I went to see the manager  
For an overdraft. This is because  
I had taken one with my bankers  
(Union) already. I was waiting.  
Halima called and asked.  
I told her. She told me, the  
Account I operate is only for  
Transfer, I will not get it.  
I tried. It failed. And on my way out, she sent me an  
Envelope with an amount of  
Money she envisaged I may  
Need, which she could afford.  
I returned the money to her and  
She got fearful.  
I could have taken money from  
My office. I didn't.  
And you know - I don't believe NEED

Can justify JUST ANYTHING.

This was a test. I thank Allah.  
I remember the history line of Nuhu.  
How it started.  
In good Faith.  
I condemned it. Now I am condemnable?  
Mine is by need after a failure,  
The other was  
By being a good Samaritan.

If we were not intimate, I wouldn't  
Have felt this way. It wouldn't have  
Meant this much. But because I enjoy  
And believe in our intimacy, we can adjust the rules: NEVER ASK, to  
avoid DISAPPOINTMENT completely. NEVER EXPECT, to avoid  
BETRAYAL completely. NEVER HOPE to avoid DISGRACE completely. We  
shall MAKE DO with whatever is AVAILABLE, that we can AFFORD. And  
we will do this keeping to the rules of HONOUR strictly. If we can't,  
where we can't, when we can't WE CLOSE the CHAPTER.

I just remembered our chat with Tijjani on a working class lady getting  
married. I can now understand better, the REALITIES. I can now  
PREDICT a few things.

With Love.

**SHALL WE NOT HOLD UNTO OUR TWO SELVES TO BE HOLDING  
UNTO ALLAH?**

We heard of Him from  
Our parents and followed to  
Believe in Him.

We are always surrounded by  
Needs, wants and fancies.  
We did not follow any of these  
Like we believe in Allah  
Even though the majority of  
Mankind do that as RIGHT.

Like a few from among mankind  
We carelessly seem to direct  
Our determination to satisfying  
Our NEEDS, WANTS AND FANCIES  
by hanging them on the Allah  
That we BELIEVE IN.

We have witnessed many of  
Those who believe in  
Allah with care to be meeting  
Their NEEDS, WANTS and FANCIES.  
Of particular interest is that  
Many have come to pass US  
And see us as remaining  
behind.

We have in consequence  
Been severally seen and called fools.  
We have at times seen  
Ourselves as such and even  
Made determined efforts to care.  
But we have either found  
Ourselves late or lacking in  
The required resources or the  
Heart to care in its ways.

And, with the help of Allah,  
We did not abandon our  
Belief and the TRUST that  
We shall not fail since  
Allah is all- Aware all –  
ABLE and is ALWAYS WITH

those who put ALL THEIR  
TRUST IN HIM.

And His bringing US together  
Into one another's life revealed  
The situation more and sharper.  
And the challenge of a  
Solution staggers stronger.  
And this has been for years.

Then now, from among US,  
This month, this coming week,  
By the ABILITY of Allah we shall  
Gracefully become the model.  
We shall have more more and  
Far more than all and whatever  
OUR NEEDS WANTS and FANCIES.  
We shall meet those of many  
Many, many of mankind.

He has given us the keys  
To His *Jannat* in this life.  
This taste is empty only of  
what hell fire is, that no one  
pray to know it - less experience.

Shall we then not HOLD  
FIRMLY UNTO the TERMS of  
ALLAH as ONE? Shall we  
Welcome, recognize or admit  
ANYBODY or ANYTHING that  
Will shake our BELIEF or  
The PLEASURE of ALLAH who has  
Revealed to us His knowledge  
And Ability?

Then, you must rightly  
Swear, promise and  
Commit yourself to following  
Me who has been the Guide  
To this revelations of  
Allah. And I swear, promise  
And will commit myself  
To remaining on course in  
Fairness and compassion.

May we see with Allah  
As Allah is with us.

And the GOD is with us  
In this WORLD, we shall have  
The GOOD in the hereafter  
And be saved from the fire.

We. Me. You. She, She  
And She.