

**DEAR BABA MUSTAPHA**



**MUHAMMAD SA'IDU JIMADA**

## **REGARDING PLEADING WITH ALLAH (SWT)**

You have asked me about pleading with Allah, seeing and living what we are all going through, along with your own share of the required patient perseverance. I have decided to pencil down a few highlights that should guide you and a reminder to all of us.

### **THE INEVITABILITY OF PLEADING**

It is worth noting that no reasonable and sensible man or woman can avoid pleading. This is because, despite the numberless provisions or favours of Allah, we remain needful. And this is a basic condition, regardless of whether you believe in Allah or not. For example, we need to eat and drink. We also need the convenience of letting out what is not used. These needs are regular and continue to be so.

It is not different in respect of what we wear. It is not different with where we shelter. The same applies to meeting people and knowing something, for the best among us. The reason is that with time, they wear away or out and require mending or replacement. Indeed because they can be available in variety, the passion for more and more gets built up.

Thus, if you consider the complex nature of the identity of man, with characteristics including physical, emotional, psychological, spiritual, aesthetics, ideology, etc. they all generate grades of needs, wants and fancies that are also constantly changing. A crazy example of the physical is the time and resources women commit to make up to calm their spirit on looking the way they desire. The other extreme is saving oneself from a greatest pain, by committing suicide. This pain may be of ailment or social disgrace.

Even those who out of audacity express that they have no need from anyone are constantly deeply enmeshed in being attended to by others. And when their expectation is delayed, they realize that part of what makes a need critical is the circumstance. Thus, a king can feel imprisoned by temporary separation from having people around him, when placed under house arrest or dethroned. But this is inconsequential to an ordinary citizen. A uniformed personnel will be very

uncomfortable when pressed and has to urinate in an open space. It may not matter to others. And it will matter to the woman more than the man.

It is recorded in Hadith that if a man were to be given a valley of gold, he will ask for another. If obliged he will still desire more. And insight into life after death reveals that, the last person to be allowed into paradise by the Mercy of Allah will initially only plead to be faced away from Fire. When he sees *Jannah* he will plead to be allowed at the gate. Against all previous broken undertakings Not to ask for more, he will plead not to be made the most wretched, and ask to be admitted into *Jannah*. All men therefore plead to meet needs, wants and fancies.

### **BUT NOT ALL MEN UNDERSTAND THIS**

It is not uncommon to think and believe that pleading, asking for or praying for is a religious matter. Indeed, non-religious people do not consider it more than an interpersonal relationship on matters that are strictly inter personal. You can plead for an advice from a friend or ask him to make use of his automobile or pen. But you do not plead for food and drink except you are a beggar or destitute. What you do is work to earn money to buy the food and drink. You do not have to plead to pass an examination. Read well and answer the questions correctly and you will pass.

The dividing line is that two parties are involved. The two recognize each other. One has the need and the other has what is needed and has both the capacity and will to give to the other party.

For the non-religious percept, the possessor is so positioned either by chance, hard work or cheating. The needy party may therefore be equally capable of the same possession or even more. Indeed, where the attribute of cheating is the deciding factor, there may be sanctions in the form of refusing to ask, asking and receiving without appreciating, using the law to compel giving or get punished for resisting.

The end result is GETTING what you need, want or fancy. The underlying condition is that, there is no certainty for every person to get what he needs, wants or fancy as at the time it arises. Indeed, the structure or order of falling in need can be as a result of some wilful deprivation by another party. And the excuses of superior entitlement or insufficiency require further confirmation by third party

intervention. Thus, the environment is defined by some standing imperfections like changing status of sufficiency in the quantity and quality of needs, wants and fancies. In modern history, the summary scarcity of money is one way of seeing it, as a standard medium of exchange. Another imperfection is the uncontrollable swinging balance of spread of the needs, wants and fancies across members as at the time of need.

However all these are more easily seen in respect of items that are separate from the two parties. Like the need for a pair of shoes from another. The affair is more tricky, when an individual is unable to poo and neither a health personnel nor the appropriate drug for relief is available. It is even more disarming when a physician is in the process of handling a patient and he dies or a patient is wickedly administered with what the health officer is sure will kill the patient, and he sprints back to life, from an ailment that has defied numerous attention.

Every and all men WILL want to live WELL without AGING and DYING. But falling ill, aging and dying are inevitable. These ultimate WANTS is what distinguishes a believer from a non-believer. A non-believer has no care and business with what follows after death. What matters and justifies optimal use of the time we remain kicking informs his careless disregard for HOW the needs, wants and fancies are to be met. For example, in marriage those desperate for children can adopt from a pool of children who are known to have been abandoned by their mothers; ask for the support of their male friends or relations for pregnancy; get babies without marriage; ask a female contractor, friend or relation to bear babies for them; take advantage of a sperm bank, etc. In the same vein, postponement of having babies can become a policy achievable by taking drugs, use of devices or surgery. It will be unfair to blame them. Unfortunately we are vulnerable to being influenced. A believer requires *jihad* with himself to distinguish and stay clear of these.

For a believer, every and all creations are of Allah, have been created for some purpose and submit to Him inevitably in their beginning, in their course and in their end. Every and all things therefore belong to Allah with man, granted the graceful honour of some choice and interacting with Him. It is therefore understandable to a believer for Isa (AS) to have appeared to raise the dead and heal the sick. It is not impossible for Isa (AS) to have spoken in the cradle. It is not

abnormal for the womb to have asked for the blessing of Allah in favour of those who are good and kind to their kins. Instructing the fire to be harmless to Ibrahim (AS) was consistent with what is right. The parting for a safe way for Musa (AS) was as normal as his speaking with Him. So, restraining, disgracing or destroying a cheat is therefore not difficult. And it is easy for Him to give resources, knowledge and skills to enable abundant wealth just as He can remove them. It is this Allah (SWT) that a believer CONSCIOUSLY turns to at all times for all matters in all circumstances for permission, grant or aid, for his needs, wants and fancies. The scope of these extends beyond this evidently temporary life to safety from Hell Fire and eternal life in paradise.

The orientation of a believer in approaching and realizing his needs, wants and fancies is therefore that of striving in submission and the contented readiness to accept ANY outcome as the Best for him in any matter, any circumstance and at any time. The wisdom of this lies in the admission that this life is transitional; his livelihood in this life is being monitored and evaluated; his ultimate interest is in the safety and bliss for eternity; and he has recognized the Will of Allah as the only right and dependable course. He is therefore a winner Even if and when he appears to immediately lose. He will as a result constantly strive and seek for winning immediately and after but leaving the outcome to be the will of Allah. This is why in every critical and unclear affair; a believer consults with Allah for guidance. And in the end, he surrenders – if his request, plea, prayer for the need, want or fancy will not connect to his ultimate objective in the hereafter, Allah that is All-Able should substitute it with what is more fitting, because He is the One that is All-Knowing. This orientation fits into the unity of Allah who enables or does whatsoever that Pleases Him, by the wilful submission of a believer for His Mercy.

## **THE CHALLENGES OF A BELIEVER**

The first challenge, condition or requirement for ORDINARY suitability to rightly plead with Allah is Purity. The best reference for this is *salat*. A believer is required to perform ablution before getting into privacy with Allah. But this purity is over and above ordinary cleanliness. Thus, a believer is not expected to be dirty and in addition, purity is required of him. This is why Muhammad (SAW) guided that *salat* has ten parts. A perfect *salat* that is difficult but is to be strived for

requires all of these, for a full reward. This means that for many believers, they may differ in their scores. And Allah knows best, the details.

In *salat*, the believer is required to have cleaned up. From the time he takes position to perform ablution, in the name of Allah, he should be focused, consistent and orderly minus sluggishness and diversion. What he eats, drink, clothes with, shelters with and the means of getting them are neither illegal nor questionable. He will take position facing the Kaaba, in humility and starting the prayer. The place must be clean and secured by a barrier. He will be engrossed with Allah by the verses, expressions and words he will be expressing. He will achieve calmness in each position before proceeding to another. He will not look about or engage in fiddling with anything. He will not oversight that he is before Allah and an angel is by his right. His seven bones must touch down and the toes facing *qibla* in *sujud*. He will plead and plead along with glorifying Allah in *sujud*, as that is his closest position to Allah. And the posture must allow for opened arms rather than resting on the hands like a dog. He has another opportunity in the position of *tashahud*. Unlike looking at his prostration point when standing, he shall look at his finger in *tashahud*. After the close of *salat*, he shall plead and plead again, following the glorification of Allah. Placing the right hand on the left wrist is a good tradition of the prophets. And using the fingers for *tasbeih*, Rasul (SAW) used only his right hand. The times for obligatory *salat* are defined. The supportive recommended *salat* that are performed either at home or in the mosque are defined. At the rising and the setting of the sun, *salat* is not encouraged. And the last third part of every night is of special advantage because Allah comes close to the first heaven. Similarly, the *Fajr* and *Asr* times are special because the Angels make shifts and only report what they witness. Those in prayers at those times will therefore be reported as in prayer and in prayer by the parties.

Therefore, the believer is required to always be in such a state IN HIS COMPLIANCE TO ALLAH AND HIS MESSENGER IN ALL AFFAIRS OF LIVING. It will be absurd to engage in associating the unity of Allah with any creation. It will be contradictory to be a hypocrite. This covers for being a liar, abuser of trust, not keeping a word or promise or betrayal. It will be out of place to be an adulterer or fornicator. It will be inconsistent to be associated with murder. It will be disorderly to be a thief. Bearing false witness is out of it. This is how the identity and orientation of a believer meet the cleanliness-cum-purity challenge.

This challenge to a believer generates another, which is the essence of the first. This is defined by the clear, firm and deep belief in the unity of Allah and is supported by the trust and dependence of the believer, for Allah to answer his plea, his request, his wish, his prayer or his desire. This is best or possibly developed by knowledge. Allah instructs that we should strive to know Him, to worship Him. And the study of His beautiful Names or attributes is an excellent stepping stone for this knowledge. The believer who knows Him finds it easier to see and understand His reflection in His creations. To teach mankind about Himself, the stories of the Qur'an reveal His attributes and the effect of His relationship with His creations. For example, when Hell Fire complained of its parts eating up each other, Allah gave it the relief of taking breaths. Another example is that He is alive and creates living things. You can see this in a dog, snail or worm. When burning fire approaches them, they exert effort to be away or escape. But because man is dead, he can only produce deadly things. A gigantic machine like an aircraft will remain up to when it gets burnt. Even when a product is built with memory and directional capacity, it can harm its producer, out of some error.

You will appreciate that the expression of need, want or fancy does not have to be audible or pronounced. It can be silent. It can be deliberately structured, like when you ask for guidance on a marriage partner. It may be just a sudden flash, when you are unexpectedly confronted by a threat. It can be in wishful response to experiencing a very good deed being done by another person. It can therefore be deliberate or casual or even induced. The Messenger of Allah (SAW) for instance urged that a believer should wish to be either like a learned scholar in the Qur'an and his *sunnah*, who lives it and teaches the same or a legally wealthy man who is obsessed with goodly charity – for the sake of Allah (SWT). In a circumstance of a wrecking ship or when it is announced in an aircraft that they are under a threat, not all passengers may be able to express their prayers intelligently, but even unbelievers will have a wish.

The quality or level of this attribute that is required of a believer will vary from one person to another. But it is the path of belief. It also has the capacity of being witnessed by others, when it is genuine and grows. This is because it can increase or decrease since it must be maintained or nursed. For example, when Rasul (SAW) narrated the interaction between a wolf and a Shepard, he added that Abu Bakr (RA) and Umar (RA) both believe the story even though they were not

present. And the companions wondered by saying ‘even when they did not witness it, O Messenger of Allah?’ This is why mere physical imitation of the physical actions of such favoured faithfuls is foolhardy. This is why beasts have eaten some faithfuls. Fire and water have equally destroyed similar ignorant fools who assumed that mere expression of faith to God is equivalent to the level of faith that earned other believers the immediate intervention by God. Allah is never with the boastful or arrogant. What is therefore necessary for a believer is his best or utmost, which is not self-destructive. Allah does not place a burden upon believers beyond what they can bear.

This is the level for competition between believers. It is this foundation that directs the level of Allah’s fear and love by a believer in his livelihood. The Messenger of Allah (SAW) said the best or most honourable among believers is the most Allah-fearing. And it is the top class members in and of this affair of faith that will be granted excuse from QUESTIONING on the Day of Judgement. They will enjoy the shade of Allah when most of mankind will be under scorching heat and rising sweat covering each person according to his failures.

The level of a believer’s satisfaction of this challenge connects directly to the challenge of being contented with whatever Allah eventually enables or permits or grants or otherwise. And whoever is this blessed, how can see any ill in anybody or be a threat to the peace and security of any creature – except for the sake of Allah and His Messenger (SAW). The justification for this is that, a slave does not dictate to his master on his needs. Allah (SWT) has admitted a believer into His favour, to enable for him whatever is best for him in this world and in the hereafter. And because whatever he commits rightly or falls into is good for the believer. If he is caught up in a plague and remains in fear of Allah and dies, he is raised in the status of piety. If he suffers pains and misfortune or loss in the course of his worship, he accumulates rewards. He is never a loser. Thus, his plea may be granted fully, less or more, to protect his faith. It may be postponed for greater benefit. It may appear denied whereas it will be to avert catastrophe for him or reserved for his use on the Day of Judgement when he will need it most. So, if a believer will benefit from the knowledge and direction of Allah who created him ONLY TO SERVE HIM, what else does he need?



Dear Baban Baiwa. Above definition is the positive disposition of a believer, which negates association of Allah with anything whatsoever. The least knowledgeable and faithful will be found distant from physical idol worship. And whoever drops to this level has committed apostasy which carries the sanction of execution as expiation for correction. The unity of Allah is thus protected. This again explains the distinctive character of those who are highly believing against those who are Less. Allah (SWT) has thus promised those who do not practice *ruqya* the same favour of shield from questioning. Logically, it means that believers may be committing this or coming close to this most grievous offense in subtle manners. One common example is the belief in getting cured from an ailment from a certified medication. There are extremely few people who will not get this inclined. And the development of medicine along with the pragmatic benefits only develops this belief in spite of rare interjection with the phrase ‘medication cures but God heals.’

This challenge is therefore linked to resisting by discrimination, between the things or activities that are pragmatic, which is admissible and which is not. This is confronted by a believer when it comes to HOW to plead.

## **THE STRUCTURE FOR PLEADING**

The place for pleading with Allah is ordinarily any place or space. This is because, for the *Ummah* of Rasul the entire world is approved for praying. Therefore wherever the time of prayer finds a believer he is free to pray. He is free to consult with Allah for glorification and make his pleas. This is because every *salat* is an opportunity to consult with Allah and make pleas. If not pleas, what else will usefully connect a believer to his Creator, other than His glorification? But beyond this, which is the best organized state, NOTHING prohibits a believer from pleading with Allah when he faces a threat like Ibrahim (AS). He expressed submission to Allah because Allah best knows his condition. This peak expression of faith attracted the response to Allah by instructing the fire to be harmless to Ibrahim (AS). Almost all other believers will specify their desire. The same applied to the three youngsters that accidentally got trapped in a cave. They did not require performing ablution. It was after leading the conduct of a Friday congregational prayer that a believer asked the Messenger of Allah to plead for rain. Moses got stuck on the way to escape from Pharaoh and pleaded for

rescue. Allah parted the sea for his thoroughfare along with his people. Indeed, even though it is prohibited to perform *salat* in an environment or place with pictures, if a believer is caught up in such a place and needs to escape, it is appropriate to call on Allah. Allah is All-Surrounding. You will appreciate that this is not a difficulty at all.

Connectedly, the time of pleading to Allah is similarly all encompassing, including the two times *salat* are discouraged to be performed. You will specifically note that the respect for certain special times like before Fajr *salat*, Subhi *salat* time, the time of Salatul Duha, Asr *salat* time does not make other times inadmissible for pleading with Allah. If you like, the time of performing *sujud*, *ruku'u* or while standing in *salat* are not disregarded, just like during *khutbah* in a congressional prayer like Friday or Eid. This status informs the encouragement to be in a state of purity by a believer most of the time or as much as possible. This is supported by the tradition that if or when a believer gets into the state of *junub* in the night it is recommended that he cleans up and perform ablution before returning to bed. When Maryam (AS) met Angel Jibril and asked for the protection of Allah, she was not in prayer.

However, when it comes to HOW a believer is to plead with Allah (SWT), a few things must be appreciated. The package for pleading has a best standard. But there are others that do not require being categorized as better or just good. This is because pleading in itself is not the objective of a believer but the benefit of the plea. This best standard is the combination of all the best in the structure highlighted above. For example, being highly faithful, in a state of purity, in a congressional prayer of Subhi, in the House of Allah and on Friday. This is one phase in the definition of the how.

Another phase in the definition of the how, is by the structure or content of the plea. And this will cover the best defined above. One guide is what Allah (SWT) has provided. By the opening chapter of the Qur'an that is made a compulsory recitation for every raka'at in *salat*, the believer can deduce and learn that Glorification of Allah and Pleading to be with those Approved by Allah as against those who have earned His anger or have gone astray, IS THE ESSENTIAL PURPOSE OF HIS CREATION AND WHAT HE SHOULD BE PERMANENTLY COMMITTED TO. The implication is that this summary tablet

that is granted to only Rasul (SAW) can be the content of the plea by a believer anytime, anywhere and for every and all needs, wants and fancies. The Messenger of Allah (SAW) reported that it is the greatest chapter. And Rasul has been reported to have always preceded his pleas with the praises of Allah.

In this phase, like a *salat* is incomplete without asking for perfect Peace and Blessings upon Muhammad (SAW), a believer can adopt glorification of Allah (SWT) along with asking for Peace and Blessings upon His Messenger, to encapsulate his plea. The Messenger of Allah (SAW) had specifically instructed a believer who prayed in his presence and expressed a lot of pleas after. Rasul asked him to return and further ask for perfect Peace and Blessings for him. That will enhance the conveyance of his pleas by the Angels and the mercy of quick response by Allah. The members of Tijjaniya Order have a unique tradition of combining the greatest chapter and *salatun Nabiyyi* in encapsulating pleas for themselves and for others. It is part of Iman to love Muhammad (SAW) more than oneself, one's parents and the entire mankind. This was attested through the submission of Umar I (RA). When he told the Messenger of Allah (SAW) that he loves him less than only himself, it was not satisfactory. Then he improved on it, to be as he loves himself. That was insufficient. Then he submitted to love Rasul more than himself and all others and the Messenger of Allah (SAW) certified his belief to be complete. And because it is in grades, when the companions made contributions for Jihad, it reflected. Umar I volunteered half of his possessions. Abu Bakr (RA) volunteered everything he had. When Rasul enquired over what he left for his family, he said "Allah and His Messenger."

This permits that a believer can adopt any form of plea taught by Allah through the Qur'an. A star example is in the distinction between the pleas of believers against that of unbelievers. The unbelievers' plea is that they are granted the good in this world. And the believers are taught to ask for what is good in this world, that which is good in the hereafter and safety from the Hell Fire. This was one of the most regular pleas of Muhammad (SAW). Believers also have for adoption the goodly prayers from believers of past generations before Muhammad (SAW). And because the Qur'an is the word of Allah, any portion and the entire Qur'an is Remembrance. This is why believers are encouraged to learn the meanings and recite it constantly. It simplifies living it and teaching it. This is the principle that informs and justifies the brightest activities in the month of Ramadan.

Another resource for pleas is the pleas made by the Messenger of Allah, Muhammad (SAW) during his lifetime. Because he lived our life in this world, he encountered NEEDS and sought for the support of Allah (SWT) to establish the best example for us. The pleas were mostly made through prayers, for; this is what makes him outstanding. These were at home, in the mosque, on visitation, on a journey, etc. And both in the Qur'an and his personal life, Allah did couch some pleas for him. You will appreciate from my ZIKR booklet for instance that, there is virtually nothing a believer will Need, Want or Fancy that has not been catered for. Not a single glorification or plea in the booklet is my framing. They come from across the entire Qur'an and a few from Hadith. Imran gave it the opening title. And when a brother of yours asked me how he should use it and of what benefits it will be for him, I advised him to begin with the ninety-nine names of Allah preceding his recitation of the booklet. And Allah willing, if he sticks to it, Allah will admit him to closeness to Him.

But these do not exhaust the resources. Believers are FREE to structure their own pleas, CONSISTENT with what Allah and His Messenger permit. And this freedom is most appreciated or handy with non-Arabic speaking faithfuls. This is because worship is expected to be a living affair and not robotic. The rich histories of the Companions of Rasul, the Imams and Sheiks of the Sunnah are more than rich with numerous and variety of formats or formulas.

And there can be appreciated, learnt or deduced, a revealing beautiful structure from all of these that helps any believer. The structure captures the inevitable Need of the believer as the foundation, by asking for the FORGIVENESS of Allah. This is because, no matter the effort to be clean and pure enough for the attention of Allah, only His forgiveness will qualify him, over and above his utmost efforts. The Messenger of Allah (SAW) pointed to the importance of this through the value or benefit of proper ablution and performing a day's five obligatory *salat*. It is akin to bathing in a stream five times. As he will be clean, he will be cleansed of sins. Over and above this, he personally asks for Allah's forgiveness between seventy and a hundred times daily. Imam Ghazzali has composed a heart melting *Istigfar*. It also captures the glorification of Allah (SWT). And the greatest format is that THERE IS NO DEITY (entitled and deserving to be worshipped) EXCEPT ALLAH. Sheikh Usumanu ibn Fordio adopted an inviting format with this. Then of course, asking for Perfect Peace and Blessings for Muhammad (SAW). The

work Dala'ilul Khairat is still an outstanding attempt on the expression of love for the Rasul. Imam Shafi'i, Sheikh AbdulQadir and Sheikh Ahmad are examples of believers who have personally composed such pleas for perfect Peace and Blessings for Muhammad (SAW).

## **THE COMMON WEAKNESSES OF MEN**

Dear Mustapha. It is not abnormal for a believer to make a plea and prefer to have it obliged the way expressed. This will be like switching on the bulb and getting light or starting an engine and the motor turning.

Another normalcy with man is to prefer that the plea is obliged at the time he asks Allah for it. Thus, if a sick person pleads for health or recovery, he will prefer it in a twinkling of an eye.

None of these is impossible for Allah. But a believer cannot be a slave and stand in relationship with his Lord as a dictator. Then, the Mastership is inconsequential. Therefore, the FREEDOM rests with Allah (SWT) over, WHAT to oblige, HOW to oblige the plea and WHEN. The comfort of the believer should be in the historical testimonies of what He has done with believers and unbelievers in the past. And we can learn from the best history of Muhammad (SAW). Rasul had persisted in asking Allah to send famine to the stubborn enemies of Islam like he did at the time of Yusuf. He stopped when Allah revealed that the decision is His. Rasul was only to convey His message. Guidance or Destruction was not the business of Rasul. But when he pleaded for rain on a Friday it rained heavily and continued to do so to the following Friday when he pleaded again that Allah should make it around Medina and not in the town. It diverted immediately.

## **THE STRONG LEANINGS FOR A BELIEVER**

The first is the unfailing promise of Allah to believers who remain in strict compliance to what Allah (SWT) and His Messenger, Muhammad (SAW) have given to believers as GUIDANCE. This was emphasized at the last sermon of Rasul during his last pilgrimage. After asking and getting the affirmative response that he had conveyed the message completely, he instructed that believers stick to the Qur'an and his Sunnah, for GUIDANCE, to remain on the right path. Whoever sticks to Allah will find Him as he thinks and craves for Him. If a believer

remembers Him in his heart Allah will do the same of the believer in His heart. If he mentions Him in a goodly group He will mention him in a more honourable group (of angels). If he walks towards Him, He will run towards him. And this promise holds till the Day of Judgement.

Because the believer will always REALLY be a winner at the end of the day, he must necessarily stick to pleading CONTINUOUSLY. It is not forbidden to ask ONCE and forget about it. The measure should be the regularity of such need and the value. Thus, it is forbidden for a believer to take his life out of desperation or frustration. Whoever does so will surely be sanctioned with the same means of death. Muhammad (SAW) warned against this because if the person is a good person, he would have cut short his good deeds; and if he is an evil person, he would have lost the opportunity to reform for his good. In ordinary theory of learning, a habit is developed out of repetition of a given behaviour. And Rasul was reported to indicate that Truthfulness leads to righteousness and wickedness or evil doing leads to being registered as a liar before Allah – a qualification for the Fire. A believer should therefore stick and not give up. If one gives up or abandons pleading because he has not gotten his expected outcome, he will be the loser. Allah is not the one in need and cannot be compelled. There is no doubt that the trial one may face may take a believer to the brink of hopelessness before he realizes his plea. But believers are tried according to their faith and the most tried among men are the prophets. Muhammad (SAW) used to bear the fever of two persons. Isa (AS) was like in the most trying state of the obedient son of Ibrahim (AS). The former was taken up to the heavens by Allah and the latter was ransomed with a ram by Allah. The beginning and end fact is that Allah (SWT) will not abandon the believer. The martyrs of Badr were not killed. They were with Allah, in high station while the survivors gained the booties.

And the believer must best, not waste his lifetime pleading for either of two things. The most foolish will be to be pleading for harming another person even as revenge. The justification for this is that, without any plea, Allah is aware and will make the initial harm or wrong on the believer to benefit him. It can erase the sins of the believer or exchange the sins with the rewards of the offender. It is also often not very easy to return equal harm or wrong. In most cases, the inclination is to inflict worse effect. This suggests that pleading is best, ALWAYS FOR GOOD.

Dear Baban Halima. When pleading for good, give priority and prominence to the things that are permanent over temporary things. It is therefore for instance more intelligent to ask for perfect Peace and Blessings for Rasul one thousand times and plea for a palace in paradise; recite *Subhana Lahil Azim* one hundred times for Palm trees in the palace; and *La haula wa la quwata illa bi Lahi* one hundred times for treasure in the palace. These can be achieved every day in an hour. If a believer is to commit his time for what is similar in this world, it will cost fortunes to settle on a befitting palace, years to have the palm trees grow to maturity and more fortune to stock it with treasures. How long will it take to have the money to do this? For how long will one be able to live in it? Moreover, it will require continuous security and renovation and updating of the facilities with more current ones. Within the same time the intelligent option would have gathered how many permanent palaces with ever fresh Palm trees and unsurpassable treasures? If Allah were to give a believer a space like the earth and a palace will be of the size of a local government area, is the madness of the worldly man not pitiable? If each of them were to live a hundred years what will they each benefit after the earth is flattened and folded up? But the least beneficiary of *Jannah* will have More than these and its tenfold. Dear Mustapha, this lifetime should be used for investment in what we will live with FOR ETERNITY. Can't you imagine that if this earth were to belong one person and it is scantily dotted with provisions resulting from his low investments, he is poor? That will be the difference between the *Jannah* of some believers and some others. Rasul warned that the really bankrupt is the one who is bankrupt on the Day of Judgement.

May Allah (SWT) continue to keep us on His Path. Amen.

Muhammad Saidu Jimada.