

**THE MANNER OF ALLAH'S REVELATION OF HIS REALITY TO HIS  
CREATIONS AND GUIDANCE TO HIS DESERVED TOTAL  
SUBMISSION**



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## **INTRODUCTION**

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

Perfect Peace and Blessings of Allah be upon our best and final model in Guidance, Muhammad (SAW), his household members, his rightly guided companions and all believers who effortfully strive on the same path.

This booklet is intended to sketch out the meaning of Sincere Submission in Islam for a believer, whose livelihood must be tied to his constant connection with Allah (SWT). And that this connection **SERVES** the believers in all-round respects as it is free and equally accessible to all.

It is based on the authentic traditions collected by Imam Bukhari, the teacher of Imam Muslim.

I pray that this exposition will boost the attraction of the reader to building his *Ihsan*.

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## **THE MANNER OF ALLAH'S REVELATION OF HIS REALITY TO HIS CREATIONS AND GUIDANCE TO HIS DESERVED TOTAL SUBMISSION**

It is only logical, sensible and natural for Allah to make Himself known to His creation because they are ignorant even though they are in inevitable need of Him. Without this, they are subject to erring. This can be either in the form of unbelief or disbelief. Indeed there are also those who misbelief. The unbelievers are the primary target of believers who have known Allah. Disbelievers are those who dispute following invitation to the knowledge of the reality of Allah. And the misbelievers are the crooked believers.

There is no doubt that before creation, Allah was a secret. And when he decided to make Himself known, He created creation. And although He created man in His own image, man needs His revelation of Himself to be complete. He therefore chose from among men, Prophets and Messengers whom He inspired for this graceful connection. And He built this up with His Scriptures to support and make a distinction between proper Belief, Misbelief, Disbelief and Unbelief. As a Just Creator, He has freed those in the category of unbelief IF they received no Messenger to guide them and has enjoined others to seek to know Him. This is what makes knowledge a top priority for believers.

Indeed, it is a healthy craving of intelligent man to seek Allah even after the message has reached him because his REALITY rests in his constant connection with Him. That was why Musa (AS) sought to sight Allah who granted him the exceptional privilege of speaking with Him. He educated Musa (AS) that He is ABOVE his sight but will grant him the privilege of looking at His reflection on a rock. The rock failed and Musa (AS) went unconscious. On recovery, he further

submitted to the greatness of Allah. Before him, it was Ibrahim (AS) who sought to know how Allah breathes life into creation. And his interest was to increase his faith. Allah instructed him to get a few birds, cut them into pieces and place them on different spots. He should then call on them to come forward IN THE NAME OF ALLAH. He did so and witnessed their submission. Ezra (AS) was the servant of Allah who wondered how Allah will bring back to life what has died and perished. And he was made to experience it along with his donkey and drink. The young men and their dog that fled and hid away from the influence of unbelief and disbelief became a sign after Allah sustained them for hundreds of years and their return back to a totally changed society.

With Muhammad (SAW), Allah completed His Guidance by laying limits of such wonderings. Miracles that fascinate human senses have become surpassed by knowledge and subtle experience. Man is therefore saved the agony of pursuing what is beyond his total capacity.

And all of mankind and jinn who care now have a reference for reflection, if they choose to be sincere with themselves. But guidance rests with Allah.

Thus, one form of the VEILS from behind which He reached Muhammad (SAW) is a dream.

Narrated Aisha (RA) (mother of the faithful believers): “The commencement of the Devine revelations to Allah’s Messenger (SAW) was in the form of good dreams which came true like bright daylight.”

We will recall the personal report of the Messenger of Allah (SAW) to Aisha (RA) that, he was shown Aisha (RA) by an angel in a dream prior to their marriage. And he submitted that if it is from Allah it will surely come to pass.

But this was not the only form or instance of how Allah revealed Himself or communicated with His Messenger (SAW).

Narrated Jabir ibn Abdullah Al-Ansari (RA): Talking about the period of pause in revelations reporting the speech of the Prophet, “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of *Hira* sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, ‘Wrap me (in blankets).’ And then Allah revealed the following holy verses (of Qur’an): O ye (i.e. Muhammad)! Wrapped up in garments!”

The reference here to the earlier meeting connects to when he was asked and pressed to Read. And he replied he couldn’t read, until he repeated after the angel. The encounter was necessarily new and unusual. But that is the way and greatness of Allah. A step towards making the UNLETTERED to convey His Final and Complete Message to the worlds of mankind and jinn.

Beyond having a dream that eventually unfolds EXACTLY in reality and encountering an angel, our Messenger also connected with the reality of Allah in real life situation without seeing any angel.

Narrated Jabir ibn Abdullah (RA): I proceeded in the company of Allah’s Apostle (SAW) towards Najd to participate in a *Ghazwa* (Holy battle). When Allah’s Apostle (SAW) returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah’s Apostle (SAW) and the people dismounted and dispersed to rest in the shade of the trees. Allah’s Apostle (SAW) rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah’s Apostle (SAW) calling us. (We woke up) to see a

Bedouin with him. The Prophet said, “This Bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, “Who will save you from me?” I said thrice, “Allah.” The Prophet (SAW) did not punish him but he sat down.

Angel Jibril (AS) actually hit the Bedouin on the hand and let fall the sword which was picked up by Allah’s Apostle (SAW). Allah’s Apostle (SAW) forgave the Bedouin although he could have killed him on the spot if he had wished.

The Will of Allah does not get revealed just through a message or an incident involving the Prophet (SAW) directly. The reported experience of Aisha (RA) was an example.

Narrated Aisha (RA) (the wife of the Prophet): “We set out with Allah’s Apostle (SAW) on one of his journeys till we reached Al-Baida or Dhatul-Jaish, a necklace of mine was broken (and lost). Allah’s Apostle (SAW) stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu Bakr As-Siddiq and said, “Don’t you see what Aisha has done? She has made Allah’s Apostle (SAW) and the people stay where there is no water and they have no water with them.” Abu Bakr came while Allah’s Apostle (SAW) was sleeping with his head on my thigh. He said to me “You have detained Allah’s Messenger (SAW) and the people where there is no water and they have no water with them.”

So he admonished me and said what Allah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allah’s Apostle (SAW) on my thigh. Allah’s Apostle (SAW) got up when dawn broke and there was no water. So Allah revealed the Devine verses of

Tayammum. So they all performed tayammum. Usaid bin Hudair (RA) said, “O the family of Abu Bakr! This is not the first blessing of yours.” Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.”

In this circumstance the loss and searching for the necklace was the causative veil for the law of convenience in cleansing by believers, when water is not available, to be revealed. What a veil upon veil?

But Allah (SWT) does not do this only within the family of His beloved Messenger (SAW). The personal admission of Umar (RA) of his realization is a typical example.

Narrated Umar ibn Al-Khattab (RA): My Lord agreed with me in three things:

1. I said, “O Allah’s Messenger, I wish we took the station of Abraham (AS) as our praying place (for some of our prayers).” So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer i.e. two raka’ats performed after the Tawaf of Ka’aba (Qur’an 2:125).
2. And as regards the (verse of) veiling of the women, I said, “O Allah’s Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.” So the verse of the veiling of the women was revealed.
3. Once the wives of the Prophet made a united front against the Prophet and I said to them, “It may be if he (the Prophet) divorced you (all) that his Lord (Allah) will give him instead of you wives better than you.” So this verse (the same as I had said) was revealed (Qur'an 66:5).



Allah did not restrict his connection only to the leaders.

Narrated Anas ibn Malik (RA): Two of the companions of the Prophet (SAW) departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their (respective) houses.

Certainly, this gives the stratification of society then, not only free men had connection with Allah (SAW).

Narrated Aisha (RA): There was a black slave girl belonging to an Arab tribe and they manumitted her but she remained with them. The slave girl said “Once one of their girls (of the tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts.” The slave girl further said, “By Allah! While I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them: “This is what you accused me of and I was innocent and now this is it.” Aisha (RA) added: That slave girl came to Allah’s Messenger (SAW) and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she will recite the following: “The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers’ town.” Aisha (RA) added: Once I asked her, “What is the matter with you? Whenever you sit with me, you always recite these poetic verses?” On that she told me the whole story.

And that is not all about whatsoever Allah Wills by His Power. It is Allah who comes between His creations and their affairs as He wishes, from behind a veil or by a veil.

Narrated Abu Sa'id Al-Khudri (RA): Allah's Messenger said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say 'Present me (hurriedly)' and if it was not righteous, it will say 'Woe unto it (me)! Where are they taking it (me)?' Its voice is heard by everything except man and if he heard it, he will fall unconscious."

All of these go to indicate that Allah (SWT) is always with us, aware of our state and intervene as He pleases. His reality is therefore not the preserve of anyone. Allah (SWT) is NOT like an idol that can be reached.

## **HIS DESERVING OF TOTAL SUBMISSION**

Accordingly, for believers, when connected with Allah it need be in purity of submission by non-comparison to anyone and anything. And a case in the life of man is when he chooses to make an absolute submission of a fact. We have the guidance from the Messenger of Allah (SAW).

Narrated Ibn Umar (RA): The Prophet (SAW) said, "Do not swear by your fathers and whoever wants to swear should swear by Allah (SWT)."

The implication of this is that Allah (SWT), the final authority who is All-Knowing is called upon as the witness of the believer. And who in his right senses will call upon his Lord to what is doubtful or false? Only a fool will endanger such a thing because of the consequences as Allah is Just. And because absolute truth is the foundation for righteous proceeding, when a couple disagree over the legality

of their prospective child, the marriage becomes null and void IF BOTH SWEAR BY ALLAH AND CURSE SELF SHOULD THE SUBMISSION BE FALSE.

In consequence, the best setting for this guidance relates to whenever a believer will connect with Allah (SWT) directly in salat. And a good sample breakdown has been provided in the tradition of the Messenger (SAW).

Narrated Abu Huraira (RA): The Prophet (SAW) said, “When you hear the *Iqama*, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed.”

By implication, a believer needs to arrive in full composure. Thus, he should proceed to prayer before the prayer is announced to be ready to start. This is the respect that Allah (SWT) deserves from His slave. This is utmost civility.

This is followed by when a believer is in the state of prayer.

Narrated Anas ibn Malik (RA): The Prophet (SAW) said, “Whenever anyone of you stands for prayer, he is speaking in private to his Lord or the Lord is between him and his Qibla. So, none of you should spit in the direction of the Qibla.”

Narrated Abu Huraira (RA): The Prophet (SAW) said, “If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allah (SWT) and he should not spit on his right as there is an angel.”

Beyond the commitment of a believer physically when before his creator, his thoughts should as much as possible not roam. And the Prophet (SAW) himself pointed at this in practice.

Narrated Aisha (RA): The Prophet (SAW) prayed in a *khamisa* (a square garment) having marks. During the prayer he looked at its marks. So when he finished the prayer he said, “Take this *khamisa* of mine to Abu Jahm and get me his *inbijaniya* (a woollen garment without marks) as it (the *khamisa*) has diverted my attention from the prayer.”

Narrated Uqba (RA): I offered the Asr prayer behind the Prophet (SAW) at Madina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet (SAW) came back and found the people surprised at his haste and said to them, “I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allah’s worship, so I have ordered it to be distributed (in charity).”

And this example is further followed by caution guidance.

Narrated Abu Huraira (RA): The Prophet (SAW) said, “Isn’t he who raises his head before the Imam afraid that Allah (SWT) may transform his head into that of a donkey or his figure (face) into that of a donkey?”

Narrated Anas ibn Malik (RA): The Prophet (SAW) said, “What is wrong with those people who look towards the sky during the prayer? They should stop otherwise their eyesight would be taken away.”

Narrated Aisha (RA): I asked Allah’s Apostle (SAW) about looking hither and thither in prayer. He replied, “It is a way of stealing by which Satan takes away (a portion) from the prayer of a person.”

This is understandable because prayer has ten portions and believers may end up with passing only as far as their attentiveness.

While all of these instances apply in individual and congregational prayers, there is another aspect that applies specifically to congregational prayer.

Narrated Abu Juhaim (RA): Allah's Apostle (SAW) said, "If the person who passes in front of another person in prayer knows the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him."

In another hadith, the praying person is encouraged to obstruct the negligent person.

This definition of *ihsan* in the context of the salat is the best opportunity for developing a believer's conscious submission to Allah (SWT). It is the stepping stone for applying it to other aspects of ordinary life.

For example, because all actions are backed by expressed or unexpressed intentions – the basis for reward, a believer precedes his actions of positive activities IN THE NAME OF ALLAH. Therefore, if he knows Allah the activity to follow will logically flow to be to the best of his physical and mental abilities and with utmost sincerity. The outcome will then include a space for the support of Allah (SWT) and will be optimal. If in relation to another person, it will be safe. And for self it will be harmless because the platform will be permissible. It cannot be a thing or include what Allah (SWT) has prohibited. It must either be enjoined or encouraged. In consequence, this spirit and orientation is what distinguishes a believer.

As a result, in Islam there is no zone of God or Religion in isolation of the zone of man. Islam is not just praying after declaration of submission, fasting, giving of charity and performing pilgrimage. *Ihsan* is required to be the vehicle of all the others. This is why they attract rewards only if they are performed FOR THE SAKE OF ALLAH (SWT). And logically, those who excel in these either with their knowledge, public authority or wealth FOR THEMSELVES OR OTHERS TO ADMIRE, will be ahead to be judged and hosted by Hellfire on the Day of Accounting.

It is therefore valueless of the belief in Allah (SWT) where, when and if the connection between a believer and his creator does not positively influence his sayings and actions, outside the canonical prayers. This principle and logic is what will deteriorate as in our generation, where, in the Ummah, honest people are difficult to come by. On the contrary, in the first generation, once you find and meet a believer, you are completely safe from any harm. This is why if a believer is an evil doer, especially of major sins, his prayer, his connection with his Lord has not benefited him.

For optimal results, the believer is enjoined to remember Allah (SWT) constantly even after or outside prayer. This is where glorification of Allah connects with our inevitable and never ending needs, wants and fancies, which we can plead for from our Lord. This is the basis of likening a believer who constantly remembers Allah to a living person while the one who does not is likened to a dead person because light is the opposite of darkness. Only believers who optimize their connection with Allah (SWT) within and outside canonical prayers stand the chance of having a taste of the sweetness of Iman.

And this orientation is Not possible without knowledge. Here lies the danger for the Ummah, where its leaders who are believers have no knowledge, talkless of the required basic discipline of *ihsan* in their lives. And the key sign of the approach of the end is the disappearing of knowledge through the death of the learned, the scholars, the successors of the Prophet (SAW). This is Not people with certificates or awards BUT those who Believe, are Knowledgeable and live by it TO THE BENEFIT OF HUMANITY. This is why the learned believer's sleep is superior to the worship of the ignorant. The former will either be able to avoid wrongs and mistakes in his worship or has a great chance of correcting it as soon as he discovers it or his attention is drawn to it – if Allah wills. However, on the part of the ignorant, prospect of self-correction, earliest correction is less probable. Indeed he may even resist correction because of sticking to ignorance.

And the greatest misfortune that can befall or envelope a believer, is to be granted long life and continue to be distant from the essence of Iman by characteristics like sponsoring gangsterism, murder, hypocrisy, even asking that Allah (SWT) punishes fellow humans, causing confusion in the society, giving contradictory guidance, opposing what is right, sticking to what is wrong, hesitating to help or to be committed to doing right etc. or direct participation IN ORDER TO SAVE THEMSELVES FROM WORLDLY EMBARRASSMENT OR DISGRACE. Such inordinate misguidance at the age of fifty and above is a viral infection in the Ummah. Their return to Allah (SWT) is describable as a relief to the wellbeing of the Ummah.

## **AMONG THE FREE OPPORTUNITIES FOR BUILDING *IHSAN***

For everything, there is a foundation, and the foundation for this, is the declaration of faith. Those not born to believing families or parents are therefore welcome without loss.

Narrated Hakim ibn Hizam (RA): I said to Allah's Apostle (SAW), "Before embracing Islam I used to do good deeds like giving in charity, slave manumitting and keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The Prophet (SAW) replied, "You become a Muslim with all those good deeds (without losing their rewards)."

It is worth adding that such a convert does not also bear the burden of his previous negative deeds, as they are forgiven by Allah (SWT).

Narrated Hudhaifa (RA): The Prophet (SAW) said, "The afflictions caused for a man by his wife, money, children and neighbours are expiated by his prayers, fasting, charity and enjoining (what is good) and forbidding (what is evil)."

It is also worth adding here that, whatever pain (not self-inflicted) a believer is exposed to that falls within his legal worship activities expiate his sins. This can be an ailment.

Narrated Abu Mas'ud (RA): The Prophet (SAW) said, "If a man spends on his family (with the intention of having a reward from Allah (SWT) sincerely for Allah's sake then it is a (kind of) arms – giving in reward for him."

Narrated Sa'ad ibn Abi Waqqas (RA): Allah's Apostle (SAW) said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth."



Kindness in immediate family relationships is therefore both part of worship and investments with Allah (SWT) for oneself. And the rewards can be given in the form of convenience against obstacles or preserved for safety from Fire.

Narrated Abu Huraira (RA): Allah's Apostle (SAW) said, "If anyone of you improve (follows strictly) his Islamic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

This is the immeasurable generous standard of Allah (SWT) for consistent believers. And this covers all daily ordinary activities like the example of putting a morsel of food in the mouth of a legal partner. For men in physical form who are vulnerable to measuring things easier in their like form, beyond quantity an example of quantity in a particular case is refreshing.

Narrated Abu Huraira (RA): Allah's Apostle (SAW) said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qirats*. Each *Qirat* is like the size of the (Mountain) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one *Qirat* only."

Thus, even the last respect we pay to our fellow believers who return to Allah is a source of rewards for the living who care.

Narrated Abu Humran (freed slave of Uthman ibn Affan) (RA): I saw Uthman ibn Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured the water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his

nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that Uthman said, “I saw the Prophet (SAW) performing ablution like this of mine, and he said, ‘If anyone performs ablution like that of mine and offers a two raka’at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.’”

No doubt cleanliness/purity is the basis and path to godliness because Allah is Pure. And this opportunity is severally open in a day. Here lies the preference of repeating ablution for every prayer even if it has not voided, since the previous ablution. This is the benefit of ablution as distinct from the prayer.

Narrated Salman Al-Farsi (RA): The Prophet (SAW) said, “Whoever takes a bath on Friday, purifies himself as much as he can then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu’a prayer) and does not separate two persons sitting together (in the mosque), then he prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the khutbah, his sins in-between the present and last Friday would be forgiven.”

This is the opportunity in the preparation for the weekly congregational prayer and there are fifty two openings in a calendar year for every believer.

Narrated Abu Huraira (RA): Allah’s Apostle (SAW) said, “Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the first hour i.e. early) it is as if he has sacrificed a camel (in Allah’s cause); whoever goes in the second hour, it is as if he has sacrificed a cow; whoever goes in the third

hour, then it is as if he had sacrificed a horned ram; if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the khutbah) the angels (close the registers) and present themselves to listen to the khutbah.”

Thus, there are enormous differential benefits between the attendance sequences of believers in responding to the call on Friday, to connect with Allah (SWT).

Narrated Abu Huraira (RA): The Prophet (SAW) said, “Say ‘*Amin*’ when the Imam says it and if the *Amin* of anyone of you coincides with that of the angels then all his past sins will be forgiven.”

This is the window of attentive following of the Imam, for more purity and in consequence, closeness to Allah (SWT).

Narrated Abu Musa (RA): The Prophet (SAW) said, “The people who get tremendous rewards for the prayer are those who are farthest away (from the mosque) and then those who are next farthest away and so on. Similarly one who waits to pray with the Imam has greater reward than the one who prays and goes to bed.”

One cannot just appreciate but can now imagine the loss a believer would have incurred if and when he misses the Friday congregational prayer completely or attends it with negligence.

Narrated Abu Huraira (RA): I heard Allah’s Apostle (SAW) saying, “If there was a river at the door of anyone of you and he took bath in it five times a day, would you notice any dirt on him?” They said, “Not a trace of dirt will be left.” The

Prophet (SAW) added, “That is the example of the five prayers with which Allah (SWT) blots out (annuls) evil deeds.”

Then what other access, opportunity or freedom does a believer need more, to connect with Allah (SWT)?

Narrated Abu Huraira (RA): Allah’s Apostle (SAW) said, “Whoever establishes the prayers on the night of *Qadar* out of sincere faith and hoping to attain Allah’s rewards (not to show off), then all his past sins will be forgiven.”

Narrated Abu Huraira (RA): Allah’s Apostle (SAW) said, “Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah’s rewards (not for showing off), all his past sins will be forgiven.”

The month of Ramadan is therefore a clear special opportunity for believers as a whole in addition to the weekly special openings every Friday.

Narrated Abu Huraira (RA): The Prophet (SAW) said, “A person who gives in charity something secretly that his left hand does not know what his right hand has given, he will be under the shade of Allah’s Throne on the Day of Resurrection.”

This has been defined in a wide range of scope, the essential difference being the charity given that is not followed by its publicity. And the highest grade of this is the Timely charity given to a genuinely Needy person who has Not Asked for support.

Narrated Abu Huraira (RA): Allah’s Apostle (SAW) said, “If one gives in charity what equals one date fruit from the honestly earned money, Allah (SWT) takes it in His right hand and then enlarges its reward (for that person who has given it) as

anyone of you brings up his baby horse, so much as it becomes as big as a mountain.”

The best offers to Allah or for the sake of Allah can become LIVING with Allah (SWT).

Narrated Ibn Abbas (RA): The Prophet (SAW) said, “No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja).” Then some companions of the Prophet said, “Not even Jihad?” He replied, “Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah’s sake) and does not return with any of those things.”

The first week of the month of Hajj is another bonus opening for the believers.

Narrated Abu Huraira (RA): The Prophet (SAW) said, “Whoever performs Hajj for Allah’s pleasure and does not have sexual relations with his wife and does not do evil or sins, then he will return (after Hajj free from all sins) as if he were born anew.”

Therefore, for every believer, the opportunities are freely available through the five pillars within the life activities of our history, to optimally access and get the real positive benefits of our way of life, by forgiveness for our errors and rewards for our conscious commitment to our connection with Allah (SWT). Our differences in status like being a Declarant, a Believer, a Sincere believer etc. is related to our *Ihsan* in our practical obedience or submission to Allah (SWT).

The prosperity or otherwise of the Ummah is therefore hinged upon our submission as citizens or leaders. This is the bedrock upon which HISTORY must be rested on by believers. Efforts are Not Enough because Allah (SWT) is ALL-

SURROUNDING to respond to believers against unbelievers. It will for that reason be foolhardy of a believer to HOLD THAT HIS BEST HAS BEEN ATTAINED WITH SINS OR CARELESS CONNECTION WITH ALLAH (SWT). The connection is certainly the sure path for breaking the jinx of the challenges that will always confront the Ummah.

This is the life-wire of Islamic belief, Submission and Culture as revealed and exemplified by our best model Muhammad (SAW). This is the setting of the tracks for racing in this world for the good in this life, the good in the hereafter and safety from the Fire. Then which of the favours of Allah (SWT) shall mankind and jinn deny, after the best message and the best example have been provided?