

TO THE SENIORS



MUHAMMAD SA'IDU JIMADA

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INTRODUCTION

This letter is directed to my children by birth, by guardianship or by marriage. These are my wards, my sons, my daughters and their marital partners. It is a simple but honourable gift of reminder to whoever cares to read or listen. It is the best and equal gift of a key to the door of all success.

My personal gratitude is to Allah, for the members. May Allah continue to keep us in His favours as well as strengthen our remaining on the path to attain His pleasure. Praise be to Allah, the best to provide. His peace and blessings be upon His Messenger (SAW).

Muhammad Sa'idu Jimada

TO THE SENIORS WHO DECIDE TO CARE: KNOW YOURSELF!

In the name of Allah the Compassionate, the Merciful, the Guide and to Whom all matters, all affairs, all creations **will return to inevitably**. Perfect peace and blessings be upon Muhammad (SAW) the best model, his household, his companions and all others who follow on his path to success.

The worst state of consciousness for a believer in Allah (SWT) and His Messenger (SAW), will be not know oneself. This is because anyone who is physically alive cannot be without a concept of his or her most important identity. For example, if one sees himself only as having a human form, animals can do the same for themselves to distinguish others from them. The same with the Identity of gender. Where it raises above this to the language, race or geography you belong, it is not the best. This is because meeting and crossing others that are different in those terms is inevitable and an opportunity or risk to growth and development.

And because growth, development or prosperity is the natural inclination, pursuit or strive of everyone, it is the terms, the concept of one's identity in relation to that natural inclination, pursuit or strive, that is most critical. It propels the orientation of the person, which will be safe or risky to others, even if safe and prosperous for himself. This is the carnal basis for the evil of the identities of tribalism, racialism and racism, from the perspective of Islam. These differences are meant to ease our recognition of one another. Thus if anyone who claims to believe prospers with or by harming or destruction of others, on the objective of tribal, racial or regional differences, he is a HYPOCRITE. He is worse than an undeveloped individual or an unbeliever who translates to a racist, tribalist, racist or regionalist.

For us, Allah (SWT) is the Creator and Lord of the Heavens, the Earths and all that are between them. This logically and sensibly means that He is not one or like anyone of them. He is not even above or superior to anyone of them because grades apply to them and not to Him. For instance, man is like a pigeon in a way. Either or both of them can take shelter in a covering **BECAUSE THEY BOTH CAN GET HARMED AND NEED SECURITY**. This is so, even though man can farm pigeons. But interestingly even at this, man will not go into one of the pigeon holes he constructed to rest. Allah (SWT) is therefore beyond such estimation. This is the Allah that we believe in and worship. We cannot grasp anything about Him whereas He is in full grasp of **EVERYTHING** about us. For example has anyone and can anyone exhaust the depths of the earths or transcend beyond space, across the heavens?

We marvel or get shocked by differences even around us. Consider a man of the tropics visiting the scots and seeing men wearing skirts or a man from temperate climate visiting people in the desert who normally cover their faces. What is more, if or when anyone visits the pole points, where the calculation of nights and days get bastardized? But many are still unable or just refuse to recognize Allah (SWT) in His Unity. It is worse, after, they are informed, guided and they still remain daft and dumb. Those of us who believe in Allah recognize this uniqueness that applies absolutely to Him.

The Lordship of Allah over all Creations is logically and sensibly not separable. He alone Provides or Restricts, wherever, whenever, to whoever or whatever, in whatever form in whatever measures. Can anyone imagine a possessor of a handset dialling a contact of choice and the network connecting him to any other person? And the Lordship of Allah (SWT) is beyond or far more complex than this. For instance, with the possessor of a phone, the network provider can specifically

disenable him. This can happen if his credit is exhausted or if the SIM card is not registered. In fact some other person with superior physical force can dispossess him of the tool. It can be stolen. He can carelessly lose it. He may misplace it and not find it for a stretch of time. It can be seized on legal grounds. None of such is applicable to the Lordship of Allah (SWT). Allah created creation, provided whatever capacities, permits whatever abilities **WITHOUT EXCEPTION**. He therefore verily knows, sees, is fully aware and can **CHOOSE** to allow or intervene. And whenever, wheresoever He does so, it can be subtly or with power. For example, the recovery from ailment is clearly different from an earthquake. And from the point of man it may be measurable, like the level of temperature or only gambled at, like when, where and how one will die, just like how long one would live.

This is why and how the greatest supplication is declaring gratitude to Allah. Why will a believer not constantly be thankful to Allah Who provides, sustains and cares for his eternal life? Over and above what Allah has provided to enable countless possibilities, a believer seeks for success beyond the present life. For instance, land, space, resources and human talents enable architecture and infrastructure for the hospitality of man. So a believer seeks these and more. And the only tool is to **ASK** Allah. And in the best interest of a believer, He grants. The details are therefore at His discretions. He may grant the exact of what a believer asks for. He may grant less or more – all to meet the immediate needs, wants and fancies. He may appear to deny it when He saves it to pay for safety from some evil. And He may reserve it for reaping in the hereafter. This is the background for some believers who will discover the real benefits of their worldly denials and express the wish that, they should have been ignored and denied more, in the world. On the contrary, those who were granted all and more, restricted to this world, will express willingness to forgo all and more, to be saved from the Fire. But all Allah asked for was far less, to believe in Him.

Allah therefore provides for ALL and further provides for the believers to cater for their success and prosperity in the hereafter for eternity.

The implications of our real identity as believers are twofold. The first is that we have no absolute inhibition against the natural inclination to pursue our safety and prosperity, on our own, along with others and in our relationships with others. Given the environment we are placed in, our capacities can be employed to reveal all kinds and a variety of potentials, positive and negative, by accidental discovery or purposeful design. But the RIGHT direction will be whatever does not contradict the declared and available guidance of Allah. Restricting ourselves to the first fold will require our generating sets of morality to safeguard our security and prosperity, based on the feasible matrix of power, greed, reasons and sense PLAYS. However, if mankind is to follow the guidance by His Creator, the real purpose of our creation will be realized and served. And for believers, to be directed by one guidance is more responsible and opens the path to benefits that are superior, beyond whatever may be available in this life.

This is the connection with the belief and reality of the Day of Judgement and life after death. The concept of our identity logically and sensibly fits our setting, with the advantage that only a fool will throw away. In the first place, our religion is not based on compulsion. This means that the whole of mankind will never be of one identity in relation to Allah. And for believers, the misgivings between believers, believers and others, all of mankind in our relationship with Allah, will be FINALLY SORTED OUT after death, on the Day of Judgement according to the terms He has already highlighted in His guidance for us. His Lordship in this life that one may choose to be blind to or stubbornly deny will not apply when we return before Him to account for how we have spent our lives in this world.

Therefore, the RIGHT livelihood and orientation of a believer must need be encapsulated or weaved by Submission to the Guidance of Allah and His Messenger in every pursuit of safety and prosperity, along with seeking for the help of Allah. Why will a believer not seek for help when Allah, the Lord of Creation is the only one that can see one through the thick and thin of falling out from the present and final success? Do students not ask questions, do assignments and tests before an examination – along with attending all classes? It is Allah who knows all and is in control that really deserves this relationship. Our freedom or liberty is for that reason not in isolation of responsibility. We are not a creation fixed, without choices or abandoned to ourselves. This is why the ‘fun’ in the livelihood of a believer is PURSUING within LIMITS of GUIDANCE by Allah (SWT).

Thus, believers who have voluntarily CHOSEN to submit to Allah are the ones registered and entitled to ASK FOR GUIDANCE to Final Success. Those who are not cannot expect to be granted any waivers or bonuses, in the END. For example, it is unreasonable and senseless for a non-student registered in a course to expect that IF the pass marks are lowered, it will benefit him or even expect certification for the study. But even believers need to know themselves, to get committed to this critical asking, on as regular basis as life permits.

This knowledge of guidance is abundantly available for those who care, to enrich their faith and strengthen their submission. The livelihood of His Messenger (SAW) is the best model that should inspire a believer. It is the last. Indeed, it is consistent with earlier numerous examples that were used to strengthen his path-definitions for believers. For example, Ibrahim (AS) was one who taught the reality and uniqueness of Allah. His relationship with the idols, interaction with his king, survival from being burnt, having his wife saved from the lust of another king, willingness to sacrifice his son, the gift of Zamzam etc. all led to this. The story of Uzair is no less.

Musa (AS) who spoke with Allah is no less proof of the reality of Allah to any person that has a mind. Didn't Allah guide Musa on Absolute Uniqueness? He asked for a vision of Him and he expired on the sight of His reflection on a rock. He met Khidr and was taught that knowledge is beyond the favours given to him. The beautiful story of Yusuf (AS) details an example of how Allah is in control of His affairs. Thus, only the ignorant, the foolish and hypocrites will fail to recognize that **EVERYONE IN THE HEAVENS AND THE EARTH ASKS HIM. EVERY DAY HE IS MANAGING.**

And the logic of the concept of the Day of Judgement in the Identity of a believer against the present background of liberties, because of the choices between believing or otherwise is equally catered for. This is most critical because it reveals that submission is a serious affair. It is not enough to just declare. It is more important to build on it. For example, Dawud (AS) was a guided servant of Allah (SWT) and was granted a scripture. But his followers meddled with the Teachings and generated a new livelihood. And unlike the examples earlier, He has expressly recorded His anger with them. This is still different from the followers of Isa (AS) who got misled away from what is consistent with the Unity of Allah.

No followers of these Messengers according to the respective scriptures is a non-believer or a hypocrite. This is why those among them who embrace the final message and submit according to the guidance of Muhammad (SAW) will get a double reward. Those of us who therefore believe in Allah and His Messenger will not be truly so on hypocritical terms. We have no basis for shifting our priority from rightful constant submission to defining the scope of abuses to other scriptures. The history of star hypocrites in the life time of Muhammad (SAW) is enough lesson.

The definition of what is required of submission by a believer cannot be more complete. The objective is to submit to Allah without selfish amendments. And the tasteless excuse of ignorance or naivety to adjustments made to earlier scriptures is saved with the Qur'an. Allah has expressly declared that He will protect the Qur'an.

What excuse shall a believer then have, that will not be baseless? Who then deserves to be praised and glorified other than Allah? This is why in the tradition of Islam, only a fool pays to be praised. Only an ignorant enjoys being praised. The modest thing to do is to acknowledge a special trait, attribute, abilities or achievements of a fellow human being. And the greatest remembrance of Allah is the declaration of His Unity.

This is how and why Suratul Fatiha is the greatest gift on Muhammad (SAW) and the Ummah. It encapsulates the belief in Allah (SWT) and submission to Him as Islam. This identity is to be lived and is justified by the constant or often recitation of the chapter. Indeed, without it, there is no Salat or canonical communication with Allah. It can also give relief.

Then which of the favours of your Lord will ye deny?
Qur'an 55:13

TO THE SENIORS WHO DECIDE TO CARE: TAKE NOTE OF THE UNITY OF ALLAH

Within the limits of what words and language can express or define for the appreciation or grasp and understanding of human mind and is permissible, Allah (SWT) is the only One Absolute Truth that is also Right. There is nothing that can compare with the Living Him. This is the basic and summary deduction from the normal, logical and sensible consciousness of oneself, the identity of a believer.

This is why it will not be wrong to say that His Unity can be understood by His being Ever Living and Self-Subsisting. This is because every and all other things wither away. The essence of anything and all things is that they are brought into being and sustained, without which, they could not have and indeed never existed. And each and all of them can be limited to mere existence without life. This is the difference in the discretion of Allah, in the creation of man as against rock or minerals. And we witness man returning to this state of death from time to time inevitably. The unity of Allah is further revealed in His powerful relationship with any and whatever creations, according to His Will or pleasure. Thus, the fire set to burn Ibrahim (AS) cooled to his safety and the jinns were busy in the service of Sulayman (AS) even when only his corpse was hanging on his staff. If they had knowledge of the hidden, they would not have remained in servitude up to when the corpse fell, arising from the works of ants. Allah is therefore before creation, with creation and after creation. His knowledge and control of all affairs is complete and perfect, according to His Will or His permit.

In the finer term, He is the Light of all creations, including the heavens, the earths and all that are contained between them. This means that nothing is of essence, has any ability or meaning without Him. His lighting is unlike if or when a man for

instance lights a torch to establish a path or harvest gold. In the case of a path, the man is employing a tool to aid him because without it, he is necessarily sharing the same state of darkness. So, with the tool, he can avoid or kill a snake on the path to avoid being harmed. Without such tool he can get bitten because the snake may see him or be trampled upon and will need to protect itself or resist. Without the tool, mining of gold will be impossible. Indeed without flaying, the mineral will not be harvested. This further reveals that the light, or giving essence or meaning can be with physical light, fire, knowledge or whatever. Does man not check or run to safety if he smells a fume in his residence or tastes harm in his food or drink or jumps on feeling contact with something strange? So is Allah, because He has no limits, whereas creations can reach only as far as He permits. That is why man cannot escape from the chase of a cheetah and he can kill it. That is why Angel Jibril (AS) stopped at the end of the seventh heaven and Muhammad (SAW) who was permitted proceeded ahead, but did not visualize Allah. But Allah (SWT) granted him the gift of Salat to ordinarily connect with Him regularly.

This medium is the choice, the will and pleasure of Allah (SWT). It is what makes it right and makes idol worship wrong. It is not because idol worship has a meaning on its own. It is the basis of Tawaf not being idol worship, because that is the pleasure of Allah. But sorcery and witchcraft are, even though pragmatic results may be witnessed. The witnessing is for believers, as false as the ropes of the magicians that appeared as snakes to Musa (AS) and the audience. This is the basis of the rational and sensible provision of Shari'ah, that although these are false, it will be foolhardy not to run away or seek protection against them. And Allah will protect according to His pleasure. His Messenger revealed both aspects. He was offered poisoned beef and the beef spoke to restrain him, because he would get harmed. And knots were

tied to confuse his perception. Allah revealed the details to him and he went and untied them. As a mercy, Allah granted us the chapters of Falaq and Nas.

The lightning all but snatches away their sight; every time the light (Helps) them, they walk therein, and when the darkness grows on them, they stand still. And if God willed, He could take away their faculty of hearing and seeing; for God hath power over all things. (Qur'an 2:20)

Say: "O God. Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power. Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure". (Qur'an 3:26-27)

Seest thou not that God makes the clouds move gently, then joins them together, then makes them into a heap? Then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight. (Qur'an 24:43)

Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her, he found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From God. For God Provides sustenance to whom He pleases without measure". (Qur'an 3:37)

This leads us to establish, for believers, the singular, primary, principal and summary purpose of Allah (SWT) of creating us. The rightful meaning of the relationship between believers and Allah.

I have only created Jinns and men, that they may serve Me. (Qur'an 51:56)

This reveals the rule that there is no compulsion in Islam. Whoever submits is for his own promised assured good. As for those who reject, they will be responsible for their choice. There is no position in between. You are either on the course of good or evil. This is why hypocrites are in quality worse than unbelievers. They ignite, fuel and sustain evil within good. It is like comparing an external bruise to internal injury.

This brings to the forefront the connection and non-separation between belief in Allah and the Day of Judgement, when both mankind and jinns will be accountable for the purpose of our creation – irrespective of whether one believed or not. And this is only logical because, having enjoyed the favour of being created and sustained, with the bonus liberty of choosing between accepting the Guidance (Qur'an and Sunnah), matters will need to be FINALLY settled. This will be between every man, jinn and Allah (SWT) as well as between man or jinn and other creations. This brings to light the Shari'ah provision that men are not subject to judgment in this world between believing men and jinns because men do not normally see jinns. And although Allah has permitted slaughter for the benefit and even sacrifice of some permissible animals, they are to be slaughtered mercifully (without strangling). Equally, plants are not to be cut down for fun nor their shades abused nor preparing fire by their trunks.

The general standard for the submission and worship by a believer therefore entails TOTAL compliance without DISCRIMINATION or selective orientation. For instance, you cannot believe in some prophets or messengers and not one or others. You cannot believe in the angels and have reservations for Jibril. You cannot believe in Allah and have reservations or be uncomfortable or be confrontational with the provisions for polygyny or fertility and propagation of human race across humanity. No amendments are smart or impressive.

“The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all”. (Qur’an 6:115)

Whoever then transgresses the Limits will be doing so to land at his destiny at the end of return. This is why the Messenger (SAW) urged believers to Goodly strive because, each person’s end will be made easy for him. As a result, what is consistent with belief in Allah and His Messenger is to believe and prepare by living, for safety and success at the end of Judgement.

On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom’s weight of good, see it! And anyone who has done an atom’s weight of evil, shall see it. (Qur’an 99: 6-8)

That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden. (Qur’an 69:18)

Because NO JINN or MAN will be exempted, those who believe, those who reject, those who are in doubt and those who are double dealing are hereby assuredly warned: On that Day, God will pay them back (all) their just dues, and they will realise that God is the (very) Truth, that makes all things manifest. (Qur’an 24:25)

Accordingly, the fear of Allah for one's own good is both part of faith and the stepping stone to wisdom. This is because the WILL OF ALLAH IS FREE.

“We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God leaves straying those whom He pleases: and guides whom He pleases: and He is Exalted in power, full of Wisdom.”
(Qur'an 14:4)

He punishes whom He pleases, and He grants Mercy to whom He pleases, and towards Him are ye turned. (Qur'an 29:21)

If God so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions. (Qur'an 16:93)

So, how can a believer possibly pass without a scratch? How can a believer possibly have a greater weight of good record over evil that will cause his hosting in the Fire? It is logically and sensibly not very easy or it will be most difficult. And the Messenger of Allah confirmed this by two hadiths. One is to the effect that, if any man is to specifically account for every of his deeds, none will be safe and saved. The most revealing is that, even he, will get saved, by the mercy of Allah.

But this is the basis for utmost strive in the doing of good, for the sake of Allah, meaning, with or in the fear of Allah. This is also impossible with hastiness in ignorance. Thus patience in knowledge is not only part of faith but the head of the over seventy branches or attributes of Iman. This informs the summary injunction to strive with life and belongings. A believer cannot be consistent by being oppressive at personal level of relationship with people and be a companion to the mosque.

Philanthropy will not be consistent with personal immorality. Accordingly Lie is a great sin, because it disconnects consistency between expression and deed.

The bridge of hope can only become kindled for a believer by utmost compliance. And the first step is the right knowledge and discipline of what is right and avoiding the major sins. This is to be topped up with avoiding those things that are doubtful. The second is optimizing the things commanded. And this is to be topped up with things recommended. A sincere and striving believer is therefore not a hopeless creature. This is why only an ignorant is sure of his safety in absolute terms.

Therefore, the greatest lie, will be to deny Allah (SWT). The greatest sin is associating any creation with Allah by whatever attributes. The worst believer will be the arrogant or the quarrelsome.

In the name of God, Most Gracious, Most Merciful. Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him. (Qur'an 112)

Is not God the wisest of Judges? (Qur'an 95:8)

TO THE SENIORS WHO DECIDE TO CARE: THIS IS THE GUIDE TO GUARD

Allah (SWT) has not changed, does not change and will not change from His Unique Absolute Identity. His pleasure is His Will and is Free without inhibitions. He is therefore irresistible by anyone, anything and all creations. He is unlike man, that can produce a weapon that can possibly kill him or a robot for service that can harm him if there develops an error.

With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read). (Qur'an 6:59)

The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all. (Qur'an 6:115)

Ibn Abbas reported: I was riding behind the Messenger of Allah (SAW) when he said to me, "Young man, I will teach you some words. Be mindful of Allah and he will protect you. Be mindful of Allah and you will find him before you. If you ask, ask from Allah. If you seek help, seek help from Allah. Know that if the nations gathered together to benefit you, they will not benefit you unless Allah has decreed it for you. And if the nations gathered together to harm you, they will not harm you unless Allah has decreed it for you. The pens have been lifted and the pages have dried." (Tirmidhi collection)

The task of a believer is to struggle and discover himself. That is the essence of being alive. That is the possible 'fun' in living. The distinction of believers is that they are

already on the path and course of success. This is because none will accept faith and guidance without His permit. The Prophet (SAW) was once reminded that, his was to deliver the message. No matter how much he desired that men get guided, that rests in the hands of Allah. Accordingly He chose His Messengers as He pleases. The expectations, efforts and wills of man are therefore of no effect or consequence on the will or pleasure of Allah.

The same religion has He established for you as that which He enjoined on Noah – the which We have sent by inspiration to thee – and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than God, hard is the (way) to which thou callest them. God chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him). (Qur'an 42:13)

Believers are those who have chosen to turn to Him. This includes the prophets and messengers who have been chosen by Him and received guidance. Those who have understanding will appreciate the subtle character of His use of His Messengers as models even as they were not exempted from trials, requiring deliberate striving to meet His pleasure. Recall how, from the mischief of the brothers of Yusuf (AS) he passed through a dry well, the status of a slave, a prisoner, only to become established as a ruler in a different land. The Prophet (SAW) was shown victory in his dream for jihad. Then he saw those of them who were believers only in hundreds, to confront thousands of better armed unbelievers. But Allah knew that He will support them with angels even as He will take a good number of believers as martyrs, give others success and booties as the unbelievers will suffer in the hands of believers and return to His damnation.

Do men think that they will be left alone on saying, “We believe”, and that they will not be tested? We did test those before them, and God will certainly know those who are true from those who are false. Do those who practise evil think that they will get the better of Us? Evil is their judgment! For those whose hopes are in the meeting with God (in the Hereafter, let them strive); for the term (appointed) by God is surely coming and He hears and knows (all things). And if any strive (with might and main), they do so for their own souls: for God is free of all needs from all creation. Those who believe and work righteous deeds, from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds. (Qur'an 29:2-7)

Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: “When (will come) the help of God.” Ah! Verily, the help of God is (always) near! (Qur'an 2:214)

A believer must for that reason take note and not become heedless, with whatsoever is the revealed will of Allah in passing or in the end of any affair or matter in this life. And these can be disturbing but are inconsequential, in the end.

See they not that God enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe. (Qur'an 30:37)

Say: “Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those who grant Sustenance. (Qur'an 34:39)

Those who are given have the burden of engaging it to His pleasure. This refers to the covets of man in this life. Riches for charity. Children for guidance. Women for kindness. Authority for justice. Knowledge for teaching. And the believer who misthinks that he is not favoured, must know that a kind word, taking a harmful thing away from the way are charitable. Fasting is excellent to control the gaze of he that cannot afford marriage. Acquisition of religious knowledge, living by it and the teaching of this is available to all and is the best that Allah grants, in this world. The inconsequential value of the material acquisitions of this world have drawbacks along with them. They need to be properly or rightly acquired. They need to be used according to right guidance. They can pass away either by forceful dispossession or change of circumstances. They are temporary because the owner will die and leave them behind. And they will need to be fully accounted for. The Prophet (SAW) enlightened that, if the best of things in this world were really worth the wing of a fly, Allah will not permit a non-believer to come close to it.

And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (God) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up. (Qur'an 43:33)

The security that every man and jinn has, for striving to meet the pleasure of Allah, like every other unbeliever, which is the rational and logical basis for rewarding believers and punishing unbelievers by Allah, is the capacity for the ability to know and submit. No one is incapable of submission. Indeed Allah has mercifully excused infants, children not of puberty status and the insane.

On no soul doth God place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns ... (Qur'an 2:286)

O ye who believe! Seek help with patient perseverance and prayer; for God is with those who patiently persevere. (Qur'an 2:153)

No kind of calamity can occur, except by the leave of God. And if anyone believes in God, (God) guides his heart (aright): for God knows all things. (Qur'an 64:11)

And He provides for him from (sources) he never could imagine. And if any one puts his trust in God, sufficient is (God) for him. For God will surely accomplish his purpose: verily, for all things has God appointed a due proportion. (Qur'an 65:3)

God will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen, but He chooses of His Messenger (for the purpose) whom He pleases. So believe in God and His messengers: And if ye believe and do right, ye have a reward without measure. (Qur'an 3:179)

The first duty you therefore have for yourself is to seek for right knowledge and guidance. The Prophet (SAW) was also enjoined to specifically pray for this favour.

High above all is God, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! Advance me in knowledge." (Qur'an 20:114)

The Apostle of Allah (SAW) used to say: "O Allah, I seek refuge in you from four things: Knowledge which does not profit, a heart which is not submissive, a soul which has an insatiable appetite, and a supplication which is not heard." (Abu Dawud collection)

Prophet Ibrahim (AS) had passed through the same process. He is recorded to have prayed: “O my Lord! Bestow wisdom on me, and join me with the righteous.” (Qur’an 26:83)

Prophet Musa (AS) is not recorded differently, after he was given the assignment of returning to his Pharaoh. (Moses) said: “O my Lord! Expand me my breast; Ease my task for me; And remove the impediment from my speech; So they may understand what I say.” (Qur’an 20:25-28)

The acquisition of other than religious knowledge is thus not prohibited but is secondary because, it requires to be USED according to the guidance of Allah. On its own, it cannot guide on good and evil. For instance, insurgents use Information Technology for evil but e-commerce companies use it for business. You can therefore find on the internet websites that are truly educative on Islam just as some enemies of Allah and His Messenger bear misguiding literature in the name of Islam on the internet.

And the solid foundation for right knowledge and discipline of what is right is contained in the Qur’an and certified collections of authentic Hadith, with that of Imam Bukhari Leading. The companionship of a believer with the Qur’an and Hadith is for that reason necessary. And the parents have the first responsibility of guiding the children along with association or attachment to knowledgeable persons who are straight and sincere. Those on the straight path that is neither reserved nor burdensome.

In your specific case, you have been given the opportunity of learning. You have acquired reasonable skills to learn more. You have been born to families that have chain of earlier generations as believers. Among them were scholars and jurists. Not

business magnates, traditional rulers or slaves (with enviable skills). I have personally attempted a general introduction and guidance with the materials on my website. I have invited those of you who appear interested to contribute. This letter is now addressed to you. We live in a society where believing and living is reasonably safe and abundant human and material resources at our disposal. What excuse will you have for not seeking knowledge?

It was narrated from Abu Hurayrah (RA) that the Messenger of Allah (SAW) said: “Every child is born in a state of *fitrah* (the natural state of man, i.e., Islam), then his parents make him into a Jew or a Christian or a Magian.”

The objective of seeking this knowledge is to enable you ESTABLISH LIMITS and keeping them. For example, in religion Fard/Wajib are as clear and distinct as Haram. They define the standard for Necessary commitments and Distancing. The first is supported by Commendable commitments and the second is strengthened by avoidance of the things that are doubtful. Every and whatever other things must NOT CONTRADICT these settings.

Hence the livelihood of a believer cannot stray away from seeking the pleasure of Allah except by his wilful commitment to evil or deliberate negligence of what is right.

And who is wretched not to be able to make abundant investments for the hereafter? Asking for forgiveness for cleanliness before Allah, constant remembrance of Allah, thankfulness to Allah, asking for Allah’s peace and blessings for His Messenger etc. do not require lifting of weights.

The end Justice of Allah is that, you will not be denied whatever you have earned. In addition, because the mercy of Allah overrides His anger, He has prepared a

reward of paradise with the width of the heavens and the earth for every person who is admitted. Assuming, that the right compliance by a sincere believer in a year, will grant him Dubai and all the pure things contained in it, how many years of worship will one need to fully rightly offer, to qualify for a Jannah of just one earth? This is why the relief of doing your convenient best is the standard. The Prophet (SAW) admonished that, you will get tired whereas Allah will not get tired of rewarding.

Therefore, DO NOT BE A FOOL AND DO NOT ALLOW YOURSELF TO BE FOOLED. Ibn Abbas reported: The Messenger of Allah (SAW) said, “Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death.” (Al-Hakim collection)