

A FATHER'S GIFT TO A DAUGHTER TO LIVE



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Salam.

Dear Maryam.

Remember that I have chosen for you to be called, after Nana Maryam, to whom Allah sent His Angel, sent fresh fruits, gifted with immediate sprouting dates, inspired with knowledge and entrusted with the miracle soul that bore His Message and conveyed it as a great sign of His reality and mercy. This remains my good intention, to have you, like every other siblings of yours, to REPLY my acceptance of the very same truths of reality and mercy.

Perfect peace and blessings of Allah be upon Prophet Muhammad who perfected this path with the express tradition that we name our children with goodly names. I am grateful to Allah for consciously knowing this, understanding it, doing it and being pleased with it.

Allah is the greatest. His gift of evidence and guidance is the greatest. The final message is the greatest like the only bearer is amongst all the prophets and messengers. This gift is therefore bearing the characteristic of this greatness like my intention and action for you.

Dear Maryam.

I had no knowledge, power or whatever to bring you into being. Indeed, I did not waste my time by inclination or temptation to struggle to have you. I was therefore saved from the trial of knowing, understanding and keeping to the limits of what is clearly permissible and exceeding it. Indeed I was not enslaved to the absolute certainty of having you and making efforts to check or redesign the time.

I remain grateful to Allah for these favours, because Prophet Zakariya specifically asked. That was the example of the limit. And it establishes that, at no time is it illegal for a believer or impossible for Allah. We are simply instructed with the establishment of the institution of the family through marriage, with intimacy.

Perfect peace and blessings of Allah be upon Prophet Muhammad (SAW) for the express tradition of praying for a blessed and protected child, in the intimacy. Thus, for the Ummah of Muhammad (SAW), we can ask from the onset. But believers must know and fear that, the decision rests with Allah. Like Rasul was to simply convey, ours is to simply ask.

Dear Maryam.

Praise be to Allah and may perfect blessings that belong to Allah be granted to Muhammad (SAW), that you were born in wedlock like your parents and grandparents, that you know. This is the foundation for goodly establishment of the family institution instructed for believers. Good should beget good, because it pleases Allah.

This is for our gratitude as your parents and a credit that will not put you to shame. If you must know the value of this favour of Allah, there are children by believers who are conceived before wedlock. There are children of believers who wrongly take the husbands of their mothers as their fathers. There are children of believers who are siblings to fellows born outside wedlock. There are children of believers who are demanding from their mothers to know or be taken to their fathers. There are believing fathers who are fighting to take their children from the family they are assumed to belong to. Indeed there can be children who have only a certified

physician to confirm their father or even parents, because they came through sperm bank or a surrogate mother.

For that reason, it is not sufficient to proclaim faith in Islam. It is more important to live. And the challenge is to keep within what is clearly right, against what is clearly wrong and indeed what is doubtful. What is clearly right is always the simplest and is within the knowledge and understanding of everyone. What is doubtful must be left to adventurers of RISK with their souls. This is because FURTHER EXPLANATIONS OF JUSTIFICATIONS are required, beyond knowledge, for understanding.

Dear Maryam.

It is Allah's absolute discretion to choose and appoint from among mankind, some as prophets, some as messengers and who belongs to what generation or Ummah. It is His discretion to have created Adam out of a sounding clay, Hauwa'u from his rib, Isa without a physical father, whereas we are of a father and mother. In the same status He made the family of Imran outstanding.

The same Allah (SWT) originated the special status of Asiya married to the Pharaoh of Musa (AS). He specially chose Nana Maryam you are named after as I introduced in this gift. Allah chose Fatima as the beloved daughter of Rasul. He chose Aisha as the beloved of Rasul. And He chose Khadija as the beloved of Rasul.

But the favours of Allah are countless and boundless. Halima who breast fed Rasul was effort full with the guidance of Allah. Rabi'atu was consciously submissive to Allah and is registered as a goodly model in the Ummah of Rasul. Bilkisu was led by knowledge and discipline to the custody of Prophet Sulayman by Allah. The

mother of Imam Al-Kalbani had knowledge, patience and faith to discipline her son. And Allah accepted her prayer to make him an Imam of His house.

It is thus YOUR PERSONAL CHOICE to seek Allah and to be accepted by Him. Let me remind you that believers who are highly knowledgeable BUT doubly fail to LIVE it and FOR ALLAH, will be in the first set of those to be swept into Jahannam. And those who are marked as HYPOCRITES though believers, will be hosted in the bottom of Jahannam, below Unbelievers.

Dear Maryam.

Our belief and guidance is based on Knowledge. It is those who have knowledge that stand the chance of goodly example and proof or evidence of the reality and truth of Allah. Ignorance is therefore forbidden. And worship without knowledge is logically inferior to worship informed by knowledge. Worship driven by consciousness characterized by knowledge and understanding is discipline. This is why Muhammad (SAW) left NOTHING for our best guidance other than the QUR'AN and his SUNNAH. He has also instructed that we seek it, regardless of the distance where it is to be gotten.

And Allah has RULED that:

So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear God, for God is strict in Punishment (Q 59:7).

O ye who believe! Obey God, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to God and His Messenger, if ye do believe in God and the Last Day: That is best, and most suitable for final determination (Q 4:59)

Abu al-‘Abbas ‘Abdullah bin ‘Abbas (RA) reports: “One day I was riding (a horse/camel) behind the Prophet (SAW) when he said, ‘Young man, I will teach you some words. Be mindful of God, and He will take care of you. Be mindful of Him, and you shall find Him at your side. If you ask, ask of God. If you need help, seek it from God. Know that if the whole world were to gather together in order to help you, they would not be able to help you except if God had written so. And if the whole world were to gather together in order to harm you, they would not harm you except if God had written so. The pens have been lifted, and the pages are dry.’ ” Related by Tirmidhi.

Dear Maryam.

You know that I am not a scholar. But you know that I am a seeker. And my family tree is dotted and lead by learned believers. This is because it is what it basic and freely available for whoever cares. Knowledge belongs to Allah. Allah gives knowledge. Knowledge is the bedrock upon which conscious submission or right discipline is based. If you must submit to Allah which is Islam, you must strive by seeking knowledge. Lower people seek for power. It is lower because it is the bearing of the burden of others in addition to that of oneself. The condition for its safety is basing it on discipline driven by right knowledge. The risky one is striving to possess the *rahma* of Allah in the form of wealth. The acquisition and management of this is a complex burden except for quick disposal of it by proper charity. And it cannot be devoid of knowledge.

Belief in Allah cannot sit in one without knowledge. The peace that faith gives cannot be tasted without conscious striving based on knowledge. Livelihood cannot be consistently driven aright in isolation of the ultimate goal of safety from the fire, in the end.

As a result, CONTINUE to seek and live right knowledge, so that you will live as a responsible believer. This is the only path you will get satisfaction in your life and Allah will not forsake you IN WHATEVER CIRCUMSTANCE. This is why either men or women can have the assurance of Allah.

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in God's praise, for them has God prepared forgiveness and great reward (Q 33:35).

Accordingly, everyone shall be strictly accountable for himself or herself. It will be a detail as to the level of an atom's weight.

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 (Q 99:7-8).

Dear Maryam.

The institution of marriage and the family is in Islam, the summary foundation of the Sunnah of Rasul and therefore half of the religion – IF LIVED RIGHT. It is the practice of my family. And like the Prophet, marriage shouldn't be coloured with divorce.

The truth is that divorce is evil because Allah prohibits oppression; and that is why divorce angers Him. Muhammad (SAW) has no record of divorce. That is the best. Thus as a principle, I do not entertain it from my sons and daughters. And I do not expect it from my sons and daughters by marriage.

But as you are fully aware, we have experiences of the same divorce in my family. And praise be to Allah that we are not the ones to be blamed, even by our parties. We have kept to the guidance of Allah (SWT), that it must not be with humiliation from our part. And up to forever, we have the promise of Allah that, it may be the window to His favour from where we do not expect. As for the other parties, they know better of their condition. And the members of the families on both sides are good witnesses. This is the trial bridge to cross, where the husband is responsible for initiating the divorce. So, what do you expect, where the wife demands that the anger of Allah be invited?

As a result, you will have no justification to either tempt your husband to initiate it or demand such from your husband, IF you seek and stick to Allah. Let me also add that you will not find me IF you cross the limits of Allah with yourself or your husband or any other persons. To be sure, if you hide the truth from me and ask me to specifically pray for you, I will take it that you are already failing. This is because I regularly pray for all of us. So, if I oblige, it **WILL NOT OBSTRUCT JUSTICE**. If you are in the wrong, my prayer will not create injustice to your husband. If indeed your husband is in the wrong, it most unlikely that, your loving interaction with him, your goodly prayer for him, the goodly intervention of his guardian of the marriage and my prayer will all fail. Allah will definitely help.

Dear Maryam.

The first and foremost step for both of you is to know that limits of Allah, which are His reserves. They are everything He has PROHIBITED, since there is a great weight of sin in approaching them. The second necessary step is COMMITMENT to all that He has INSTRUCTED, because there is a great weight of sin in ignoring or handling them carelessly. From the authentic recorded sunnah of Muhammad (SAW), you will find abundant practices or the richest tradition, from which you will get additional weights of rewards if you commit yourselves to them. If you avoid them, you will not be committing any sin but will be the losers of the rewards. You will not build and enrich your marriage without seeking and living on these terms. The earlier you start, the greater the prospect of building up your personalities, your family and the more you will attract Allah, His angels of mercy and His friends among mankind, to support you, openly, in secret, knowingly, unknowingly, directly or indirectly.

Do not abandon or be carefree about these, as is common place. And you have no excuse of competence whatsoever. You are literate enough. I have written letters to some of your siblings and my wives. If you do not read them, you will not be reminded homely. It will not affect me because others read them and act on them.

This is the standard of Islam and the best example given by Rasul. When Allah instructed him to arise and warn his people, he specifically said to Fatima, like all others, that, he will not stand between her and the wrath of Allah IF she crosses the limits. On another occasion he explicitly submitted that, if she is caught for theft, he will not excuse her from the sanction prescribed for it by Allah.

Dear Maryam.

Do not get or allow yourself to get confused. Stick to those things that have been clearly expressed for guidance by Allah and Muhammad (SAW). Resist FIRST ATTRACTION to things that are not clearly direct. They are risky.

I have in my writings attempted addressing one of such. I addressed it to anyone that cares, given our historical circumstances of Tariqa, Izala labels checkered with Shi'a and Ahmadiyya sects. And the summary conclusion is that YOU MUST NEITHER BE A FOOL NOR ALLOW YOURSELF TO BE FOOLED. Based on right foundation knowledge and discipline, YOU SHOULD BE RESPONSIBLE FOR WHATEVER YOU CHOOSE TO BE COMMITTED TO, PERSONALLY. To be sure, if you belong to a sect, BE SURE THAT, IN ADDITION TO YOUR GOODLY WEIGHT OF ACCOUNT, THE LEADER WILL BE ABLE TO INTERVENE FOR YOU AS A BONUS.

As for me, I do my little and hope that Muhammad (SAW) will intervene for me. And my confidence rests on the special plea Allah has granted him, which he has reserved for his followers. Other prophets have used up theirs. The difference is the further discretion of Allah (SWT).

Dear Maryam.

NOBODY will answer or be accountable for you, with Allah, as a believer. Not your mother who triples as your friend. Not me as your first singular friend. Not any other person. This informs the guidance of Allah to be firstly, totally and consistently submissive to Him only. Muhammad (SAW) comes next as he was on strict guidance and not on his wishes.

This is why, his successors as *khulafa 'a* or approved generations or scholars WILL BE ADMITTED ONLY IF CONSISTENT WITH HIS GUIDANCE. And they have consistently submitted that WHEREVER, WHENEVER AND HOWEVER THEY ARE FOUND TO CONTRADICT THE QUR'AN AND THE SUNNAH, THEY SHOULD BE IGNORED.

This cannot be realized by sheepishly depending on another person who is not superior in the right foundation knowledge and discipline RECOGNIZABLE BY YOU. Accordingly, you can only entertain a sibling, a parent, an associate, a leader, IF YOU CAN EVALUATE ANY SUGGESTIONS, ADVICES OR RECOMMENDATIONS. This is because you have the personal responsibility to DIFFER TO THE POINT OF REFUSING, IF ANY CROSSES THE LIMITS OF ALLAH OR CONDEMNS THE EXAMPLE OF THE PROPHET. If you don't, it means you are in triple jeopardy. You don't know where you are; you don't know where you are heading to; and you can follow someone who will be taking you to an unknown destination.

Dear Maryam.

The first step of knowing the great sins and staying away from them and committing yourself to what have been clearly instructed is not difficult. The second step of living by the guidance examples of Muhammad (SAW) is not tasking. The reason is that he always chose the simpler way for the Ummah. The third challenge of keeping off those things that are doubtful is easy since it requires strengthening the first and second.

However there is a fourth one that is WIDE WITH HOLES SPREAD ACROSS AND IS SLIPPING. These cover all things that are not explicitly mentioned, new

things and changing things, THAT REQUIRE TO BE EVALUATED AS TEST OF KNOWLEDGE AND DISCIPLINE BASED ON THE CLEAR FIRST AND SECOND STEPS. They can present themselves as not haram and require choice and rating. This is the arena where Rasul warned that errors must not be under rated as, THEY MAY BE GRIEVOUS WITH ALLAH.

This INEVITABLY arises whenever, wherever or however the ORDER OF GUIDANCE IS DISTORTED. If what is Sunnah is made a priority of guidance over what is *Wajib*, there will be confusion and it will be ambitious to expect consistent results with where, when or how the right reverse is the case. And there is no difference where what is *Mustahab* assumes the status of canceling what is *Wajib* or Sunnah. What is basically or fundamentally wrong is wrong. There can only be what is better than what is good but not what is bad to be better than what is worse, in the GUIDANCE we have chosen.

Dear Maryam.

If a married woman will meet, invite or receive any man within her prohibited degree at any place and time, which belongs to the husband, she is in a state of Zina. What more of relaxing with such person in the domain of the husband? You can only imagine the weight of the evil. This is not impossible because Allah has revealed that, from among our family members are satans. This can be a wife, a husband, a father, a mother, a son, a daughter, a brother, a sister, etc. This translates to a wife possibly being a satan to her husband, possibly her son, her daughter and more. In such circumstance, if the other members are not knowledgeable and disciplined in what is right, evil can be sowed, that will require uprooting when it grows or fumigation at an early stage. This is an example of the zone of Allah that is prohibited

to believers. And the safest relationship status is not to approach it. Only an unbeliever or a hypocrite or an ignorant wastes his life, arguing about this.

There is no difference with telling lies. Take the case of a couple having a misunderstanding or even first divorce. A parent agrees to reconciliation in the presence of representatives and backs out after by resisting the return of the party. This is resisting mending half of the religion of the party kept. Only knowledge and discipline of what is right and true will be able to deal with such evil person. Such persons have no use to themselves nor to others. And a great misfortune would have befallen a child with such a parent. And the tool Allah has granted sincere believers against such is knowledge and discipline COMMITTED TO HIM. This is the orientation of Muhammad (SAW). Aisha (RA) reported that he hates and fights for the sake of Allah. A believer can therefore SAFELY object, decline and resist such satanic parent because Allah is All-Aware and all will return to him for account.

Another example is stealing. It is prohibited that a wife steals foodstuff or whatever for the benefit of anyone including her parents. Indeed it will be immodest to even ask the husband to do so, when the person does not doubly qualify as a needy and as the priority responsibility of the husband. For that reason FLEE from the reserves of Allah.

Dear Maryam.

The Prophet, Muhammad (SAW) has polygamy as his Sunnah. Allah limited him to nine and all believing men, to four. And Allah appended the practice of justice to it.

No wife will claim to be a believer, where the husband practices this Sunnah and she resists it. In Islam, only hypocrites believe in some part of the Guidance and not another or others. It will be worse, where the parents are of such inclination. It will

be irresponsible, where others, like siblings or associates are pitching with resistance. The greatest evil will be one of such already evil resistor, castigating the prospective party to the family with negative attributes. Allah may return the castigation to the person, like when an ignorant abuses the father of another person and he does not return the abuse. Such satans or evil partners, around or afar, at home or outside, can only be recognized and managed or dealt with, if right knowledge and discipline are the attributes that drive one's livelihood. If they do not know, they will be heaping on themselves the displeasure of Allah, His Messenger and the Angels of mercy. Thus do not be such or in alliance.

Allah has made the preparation and care for the sick a matter of order in responsibility and circumstance. I have had the beautiful experience in the case of the father of Halima. He was at Bida and we went from Minna. Halima proceeded before me. He asked her, if he sent for her or if she had brought him health? He turned her back. Then we returned together. This is because Allah has provided people around him to cater for him. He did not need to wait for her or us. Another was the mother of Hadiza. She was hospitalized. And she specifically instructed that we should not be bothered. She was at Zaria and we were at Kaduna. She eventually returned to Allah. Islam does not instruct or impose unnecessary difficulty. It is the first responsibility of each believer to live RIGHT and along with those in one's immediate environment or neighborhoods. All belong to Allah and to our benefit if only we know and comply. It is therefore not more Islamic for a child or in-law or relative to arrive, for the care of one. That will only indicate that the person is wretched. And the fools who insist on such, even when it may not add any value to the circumstance, may obstruct what may be better feasible. Love and care expression is not limited to physical presence or proximity, as a rule.

Like any of the above, any party that undresses the other to others or before others, in the presence of that party or behind, in proximity or distance, is evil. It does not matter if it is true, because our guidance has provided elaborate channels and levels for resolving differences. Drama or entertainment is irresponsible.

There is no family, no man or woman who will consciously be a party to promoting the marriage of such a character. And where it has already taken place, the snake will either be domesticated or be released into the wilderness after a safe first bite. It will be foolish to survive the venom once and not be cautious.

Dear Maryam.

Do you not observe how even believers who are Muslims are backward or even abusive of trust, in the name of care for their dead? It is common place in public service that when a member loses his own parent or relative, he abandons his job. And the organization or leadership is expected to understand or swallow the misbehavior. What is the Islamic justification for a grandchild to abandon reporting to work when his parents who are alive and in physical proximity to his grandparents are available? Shouldn't such employee be dismissed for absconding? Indeed even if it is the person's parent and he has a senior or seniors with the capacity to attend to the parent, what makes him have first or equal responsibility? We now witness absconding even where a neighbour is involved. But taking a day or two off, at the convenience of the trust will be more Islamic. A believer who has done his best will find persons of his type anywhere in the world, enabled by Allah to support or care for him. Late Maududi was not an Arab but had prayer performed for him in Ka'aba, without the corpse.

This example of how what is *fard kifaya* has by ignorant practice become growingly burdensome. The differentiation between genuine and covered care has become difficult, because noncompliance can ignite the wrath of the forgetful and blind. Is the nearest person not the one that may urge the dying to declare faith? Is the dead not accompanied by his deeds? Is the witness of the living who are sincere and their prayer not the recommended needs of the dead? This is how in the name of hopeless tradition, the building of the tradition of Islam is stagnated. Is the tradition of Islam for the dead not to pay off his debts and prepare him for burial? But we now wait for IMPORTANT PERSONS OR CHILD before we comply. I have even witnessed where a rascal Emir was pleaded with, to come out for the burial prayer of his prominent late subject. But does he or can he give Jannah?

What is the difference between condoning to support joining believers together in wedlock with the woman already pregnant, as a tradition and declining joining because items in the demanded boxes for the prospective wife are incomplete or of low quality? But in the Guidance we have, the dowry that is a compulsory component can be promised to be given in the future, and the marriage can be consummated. So who between the two has not strangled what Allah (SWT) and His Messenger (SAW) have given for guidance? But we do not only have legislative houses, shariah courts, Emirs, institutions of Islamic studies, scholars, but Muslim leaders and parents. However, everyone will account for himself. And in our relationship, if we care to make corrections, right foundation knowledge and discipline is the only basis.

Dear Maryam.

Between a wife and her husband, Allah has placed the husband above. And it is common place to make this controversial. There is no one who will not remember

that it is consistent with his responsibility for her upkeep and shelter. At times some remember to add, the continuous education requirement, at the time of joining the parties.

But a wife may think that the husband has no right to check her cell phone because it is her private affair. This claim of the proof to equality is misplaced. It is stinking. And it is worse to ask that the wife be given equal access to the cell phone of the husband. The relationship setting is not devoid of leadership.

This may degenerate to the orientation of not making statements but asking questions in the relationship. It is tempting to women who have junior siblings or even seniors that she lords it over. She is used to asking the questions and deciding what is to be done. In marriage, the husband is the leader and the one to question what is wrong or ask questions for clarification. Where the wife decides to rank equal or place herself above, it is risky. The husband may be accommodating it with frustration but the wife will be recording sins for herself. And the weight is measured by the status of having her paradise beneath the feet of her husband.

Do men not continually worship while women will normally be properly excused Salat and Fasting for menstrual flow or child birth? Is this arrangement of Allah an oppression to the gender? So, what is inconsistent with making men Imams and not women? What then makes it illogical to allot half of what inheritance is prescribed for men to apply to women. What makes this inconsistent with the right of the husband to choose to determine what his wife does with up to half of her belongings?

All of these go to strengthen the leadership required at the family level. Where there is no leadership is like a moving body without a head. It will not have any rational and sensible direction. This is why, where a wife that doubles as a mother is blessed,

IF she SURRENDERS her rights over her children to the father in practice. Then, the children with their paradise under the feet of their mother will connect with the paradise of the mother under the feet of their father. And the sailing will be smooth. But if she takes advantage of it, using the children against the head, her husband and their father, herself and the children are prone to be the losers.

The woman must not forget that after marriage, the transformation of her first obligation moves away from her parents to the husband. The woman is lost, who rushes to her parents and abandon her husband. The permission to do so must be pure. Remember the example of the woman whose father was dying and awaited her husband to return. On his return, she fed him. Allah further tried her with the husband requiring intimacy, she obliged. Then the news reached them of the father-in-law's death. He had his *janaba* bath and was at lowering him. Allah was pleased with the wife, the husband and the father. Today, it will not be surprising for a woman to call, send a text or leave a note, stating: MY FATHER IS SERIOUSLY SICK/DEAD. I AM GONE. MEET ME THERE. All the windows of blessings will be closed with her mouth, mind, hands and feet. The ignorant will praise them. The learned will sympathize with them.

Dear Maryam.

I have described the bridge and given you the tools and the vessel to cross it, with confidence and assurance. You will constantly see the face of Allah in the course of your sincere efforts. That is His promise. And I am a witness. Indeed, you are a witness in my family if you have been conscious.

Do not WASTE your time, your life, your opportunities to grow and develop as you will IF you keep to the Guidance, by LIVING THE LIVES OF OTHERS who are

alive or senseless fighting of those whose chapters have come to a close. You may only heap more burden on your soul.

KEEP TO YOUR LIMITS, with Allah, with Rasul, with your husband and all others.

I personally wish you and indeed every reader who cares with sincere strive, the support of Allah (SWT).