

NNA'MINA TEACH



Muhammad Sa'idu Jimada

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Ever Willing Husband
C/o Amina Muhammad
Women Training Centre
Minna.

As Allah Pleases.
As Allah Wills.
As Allah Commands
In this transient life.

My Comforting Amina,

May Allah give you peace. May He bless my parents by our union.

May He reward their relations and your relations by blood with a goodly reward. May Allah forgive all the faults of neighbours, friends, well wishers, foreigners, strangers and invitees into our affair.

O Allah, cover all of THEM with your compassion and continue to keep ME and AMINA in your Appreciative view. I sincerely submit to You and declare my understanding, satisfaction, acceptance and contentment with the depth and expanse of colourful love that You have endowed Amina with, to shower on me, whenever I get dry. O Allah, give me the strength to continue in this love, in spite of my SELF, my FAMILY, my PARENTS, RELATIONS, my NEIGHBOURS, my FRIENDS, my ENEMIES, in FAITH, between FAITHS, out of FAITH and all of THESE in her respect. O Allah, I ask you for this, FOR YOUR LOVE and ACCEPTANCE. I am indeed grateful for giving me Amina as a consort.

My dearest comfort, I invite you to get still closer to me with patience. And please, accept my invitation. By this note, consider my arms freely opened for you alone to come in. And if you are not decided then grant me an opening of yours, so that I may take protection. For as you know, after submitting to Allah, I may not be able to do without you. And willingly too.

I therefore entrust you with the following teachings that you may lovingly educate my daughters, your daughters, our beloved daughters. And in this cause, we pray unto Allah that He gives us His peace, me and you and the family. That, He alone forgives us, pardons us and erases our sins.

Then, which of Allah's favours shall we deny?

In Allah's will.
A Loving husband.

OUR IDENTITY AS HUMAN BEINGS

If you take me, who am I? I am Muhammad the son of Sa'idu, the grand-son of Jimada. I am also called Na'ibi. And some call me Nma (Uncle). But that is not all. Indeed it doesn't mean anything.

My father's father Jimada only becomes Nupe. And he spoke English, Arabic, Hausa and Fulfulde. But, they came from Kukawa. And their senior generation had only moved to Kukawa. And my father has since settled and identified with Bida and Nupe. His wife who is my mother is called Hauwa' u. She is Nupe, from Emi Maji Kimpa.

With my birth and my father as a civil servant, I have been in his company at Lokoja, then Idah, then Jimeta, then Sokoto before Minna. I had learnt how to speak Igala but can no more speak it. I had started picking on Fulfulde before we left Yola. I cannot speak the Sokoto version of Hausa. I have not learnt gwari. I have never stayed continuously for two months in Bida. I speak Nupe, Hausa and English languages. I identify myself and I am identified as Nupe.

And in your case, your mother is Fulani. They had settled in Jos, from where she got married to your father who identifies his home as Bida. Hausa is the language you speak in your house. You now speak in Hausa to members of the family. But, I speak to the children in Nupe.

All my children will now claim to be Nupe.

Around us, there are Yorubas who have settled here and their children can claim to be from Niger state. There are plenty in Kontagora. In Zaria there are Nupes who don't even go to Nupe speaking towns. They have become people of Kaduna state. And in Medina there are Nupes, Hausas, Yorubas, Ibos who are citizens of Saudi Arabia.

Therefore, the language(s) that we speak is not the most important thing for our identity. This is because; we are not better or worse than those who speak a different language. In other words, Nupe is not superior to Hausa and Gwari is not inferior to Yoruba.

It also means that where we claim to come from is not any superior or inferior to that of another person.

The simple truth is that, we are all descendants of Adam (A.S) and Hauwa'u. The languages we speak and the places we identify with only help us to identify ourselves. It must therefore not be used for dividing us. We are all human beings.

Thus, for every child that is born, it is the parents that give him name, teach him a language, identify him with a place and make him or her either a Muslim or *kafir*. The child comes into this world like a clean slate. The parents then start writing Islam or *kufr* on his heart by their way of living and bringing him up. And it is especially the women, the mothers that teach the child the most basic ways.

BECOMING A MUSLIM: BELIEVING IN ALLAH AND HIS MESSENGER

There are people like me, you and our daughters who are born of Muslim parents. And we grow up under such umbrella. We call ourselves Muslims.

There are people like many in the town called Doko. Some members of the family are Muslims and others are Christians. A child could be born to a parent with a Muslim father and a Christian mother.

There are people whose parents are Muslims. But they have grown and changed their religion - Allah forbid. There are people whose parents are Muslims. But because they are brought up by the parent's non-Muslim relations, they become Christians. There are people whose parents are neither Muslims nor Christians. But they have chosen and embraced Islam as their religion. For any child of a non-Muslim who dies before maturity it is only Allah who knows his fate. The same applies to the child of a Muslim although it is a blessing for the parents.

The two principles of becoming a Muslim are that: no one must be a Muslim except by choice; and for any Muslim he or she is personally responsible to Allah for all his deeds. Therefore, no compulsion. No deceit is permissible. It is a matter between the person and Allah.

This means that those that Allah grants long life to become mature, are required to live in accordance with the commandments of Allah and the example of Rasulu-llah. And for Muslim parents, it is their first responsibility to teach them the religion. And the things to teach are the Qur'an and Hadith.

The method of teaching these is by example. Therefore in this house they are made to learn the religion both at home and at school. In the case of Imran it was I and Halimah that first taught him how to read. This was followed by my choice of their school for primary education. And among the benefits prayed for, we look up to Allah to enable all of them complete their first recitation of the Qur'an before completing primary school. Already, Imran and Ghazzali have completed it. May Allah reward all members of this family with the *baraka* of reciting His book. I completed mine while I was in primary five and Halimah completed hers before the end of her primary school. And it is a thing to go over and over again throughout life.

This means that a Muslim must know what to do, when to do it and how to do it, alone or with others. And of all things, the first and final thing to know is Allah (S.W.T.) Himself. I have attempted in a very modest way to share my little understanding in the seven books of this house. Thus, for both the child that is born to Muslim parents and the one that is born to non-muslim parents, it is not enough to claim to be a Muslim without knowledge and practice.

For example you already know prophet Ibrahim. His father was an idol worshipper. You know prophet Lot, his wife was not a Muslim. This means that, for a Muslim, everything must be in accordance with what Allah commands and the example of Muhammad. There is no room to mix up what our parents, relations, family or friends want, with that of Allah. Allah is superior to all, for believers.

PARENTS AND CHILDREN BEFORE MATURITY

Both father and mother have the responsibility of teaching and guiding the children in the knowledge and practice of Islam.

The father is required to settle any differences over what is correct knowledge and right practice in accordance with the decision of Allah and His messenger. If the father does not know, the mother can enlighten them on the matter. If both of them do not know, the father should go and find out, and return, to guide the family. And the finding shall be in the Qur'an, in the Hadith, from those who know it and live by it. Under no circumstance must reliance be on somebody because he or she is rich, nice to the family, a parent, a friend. That is what the unbelievers of the past depended upon and Allah destroyed them. Neither the father nor the mother(s) must refer a matter to his or her parents or relations, if they are ignorant. And even if they know the law of Allah, except they also follow it, they are not a good reference point.

The father is therefore the leader of the mother(s) and the children, all the family.

The children are therefore to learn from the parents, individually and as both of them relate. Where one of the parents is ignorant and does not follow the leader, the children are in trouble. Where the ignorant parent will do things not in accordance with what Allah has ordered, the parent will be answerable to Allah. Where the ignorant parent goes further to introduce the children in the wrong or doubtful way, that parent is a trial in the family. The parent is like Iblis among mankind.

May Allah protect us from the harm that our evil parents can do on us. May Allah guide us against the designs of ignorant parents. May Allah not make us follow the footsteps of those parents who do not know, who do not submit to Allah and prefer to live against the example and instructions of Muhammad (S.A.W.).

Where this Iblis is the father, the children are to give him his fatherly respect but not obey his orders when it contradicts what Allah has commanded.

Where this Iblis is the mother - Allah forbid, the children are in great danger. This is because she is the one they are closest to. It is also the reason why prophet Muhammad mentioned the mother as a friend three times before the father. If the children follow the mother, they will end up where their king, Satan, will end up. And the rule of Allah is the same. The children are to give her the motherly respect but not obey her in her own things.

Children are not under any circumstance the first responsibility of their grandparents. That is Shariah.

Children are therefore to be taught and seen to learn cleanliness, salat, obedience to Allah and His messenger in every day activity. Any parent who does not put the child on the path of Islam is a bad parent and the children are unfortunate. But each person will account for his or her deeds to Allah.

THE BEST CHILD AND THE BEST PARENT

The child, the son, the daughter, the parent, the father and the mother are all equal before Allah. The way of Allah is Islam for each of them, for all of them.

The difference between them is only in accordance with their relationship with Allah. In accordance with the Qur'an and Hadith.

Those who love Allah more than they do of anybody and everybody are the best. These are those who prefer and will hurry to whatever Allah commands. For them, on any matter, whatever Allah and His messenger rule, is what they uphold even if it will displease them. Their love for Allah and His messenger is so much and regular that, only the Qur'an and Hadith define their livelihood. They are always striving to know and practice the commandments and enjoined things.

Those who love Allah and His messenger most are the best of those who hate and keep away from those things that Allah and His messenger do not like. They are in comparison to others highest in rank, best in rating and utmost in the struggle of complying with what is ordered and avoiding those things they are denied by Allah and His messenger. The best child and the best parent are those who do not go near evil. They are those who also, keep away from doubtful things. They keep to those things they are sure of, those things they fully understand.

The best people are those who fear Allah most. They fear Him because they only continue to do their best, which may not be good before Allah. They fear Allah because He is perfect and they are not. This means that their best is not enough justification, except with the mercy of Allah. Their fear is sustained by their consciousness of the mistakes they make or fall into that will make them deserve punishment. They fear Allah most because they understand that if He desires good for them nobody can deny them and if He desires evil for them nobody can protect them against it.

This same child and parent are those who are contented with whatever Allah and His Messenger provide them. They do not compare themselves with those who are given more of the good things of this life. They look at those given less and constantly thank Allah. When they ask, it is of Allah. When they complain, it is to Allah. And they are never angry with Allah. They are patient and persevere with the will of Allah.

Those who are best are Muslims who enjoy and benefit from their obedience of Allah and His messenger. Their consultation, conference with Allah, their salat cuts down on their mistakes and increases their good deeds.

The best child, the best parent, the best family, the best community, the best nation is that which is most constant in all of the above and in a race to meet the mercy of Allah. They do and enjoin good; avoid and discourage evil doing.

THE COMPANION OF A MUSLIM FOR A HUSBAND OR A WIFE

The person to be chosen must be a Muslim. The evidences of this include the knowledge of Islam and behaving accordingly. The minimum level includes everything that will make it possible for a Muslim to meet all the obligations to Allah, to oneself, to one's companion, to one's parents, to one's neighbours and to one's community. And this does not require any special examination for assessment. And a third party witness is not the immediate basis for considering such a person. The person needs to be seen, heard, felt, known and understood to be so. These include the proper use of time and giving primary emphasis to necessities; and separating the standard rules from what people decide to impose on them.

And if the person belongs to the ratings of the best child and the best parent, it is better. Women should prefer this kind of man and men should prefer this kind of woman. This is the person who knows HOW to do the right things and lives by DOING them. The person doesn't have to have memorised the Qur'an.

The person to be chosen must come from a beautiful background. The person need be a child within wedlock. The parents and possibly the grand parents need to be known and accepted as mannered and honourable people. The person must have respect for the parents and the parents must have love for the child. And this is easier or better handled, by consultation with one's father. And it is a blessing to go along with the decision of a wise and Allah-fearing father.

The person need not be wretched materially. And if he is wealthy or from a wealthy background, there is the need to be very careful. This is because wealth can be taken away by force or trick. This does not apply to knowledge and obedience to Allah. And worse still, the rich will be heavy and delayed on the Day of Judgement to explain their wealth and expenditure. If wealth were sweet, Muhammad will not pray, live and die a poor man; Abubakar will not give out all his wealth; Umar will not give away his; and a respectable companion will not be cautioned that, for his wealth that was constantly and generously used for Muslims' welfare, Allah may enable him crawl into paradise.

In Islam, what is your wealth includes the things you use and the deeds you send to the hereafter. When you die, you are buried as you were born.

The person chosen must be a responsible person. And if he or she is powerful, of high societal position or from such a background, there is need for care. This is because the duty of justice unto those under one increase with your position in society. And a judge is like one who accepts to be slaughtered with a stone.

These are the things to make a person likeable and not the looks first. The looks fade.

A MUSLIM WHO LIVES FOR WORSHIP

This is the person who knows why he or she is here on earth temporarily, for test, by the grace of ALLAH. In order to live we need to eat, drink, dress and take shelter or rest. Therefore, these are not the objective of living. The objective is higher. Those who therefore think or behave as if they live to eat, drink, dress and take shelter or rest are not Muslims. They are not the examples to admire and remember the best example, Muhammad (S.A.W.) or his wife Nana Aishutu (R.A.) or his daughter Fatimah.

The Muslim man or woman, who believes totally in Allah, will always remember three things for a guide on living. The first is that all prophets and messengers of Allah came and lived in the worship of Allah alone. Secondly, Muhammad was given fifty salat for us, the value of the same five that they have been permissively reduced to. The third thing to remember is that Allah Himself has said in the Qur'an that He has created Jinns and Mankind only to serve Him. This means that every second of our existence should be in the worship of Allah (S.W.T.). And Allah has made it easy for Muslims, who voluntarily and consciously believe and comply.

The Muslim who lives in worship, for worship, by worship is that one who believes, accepts and is always contented with Allah and His messenger. This is always so because, he sees, hears, says, grasps, steps or feels or gives anything based on what Allah and His Messenger have approved. And for whatever happens to him or her or is experienced the person remembers Allah and His messenger. Therefore, it is not when prayer is called or the person reads that this type of Muslim bears witness or testifies or submits his or her belief in Allah and His Messenger.

The Muslim who lives for worship keeps very good care by performance, of the five daily obligatory prayers. And this is constantly done too, at their prescribed times in the approved circumstances.

This Muslim fasts, for the whole of the month of Ramadan and seeks greater closeness to Allah in the days and nights; and especially in the last five odd days and nights.

This Muslim is most generous in giving and doing acts of charity. This is for those who are rich in material things who are healthy or given of knowledge or a combination.

This Muslim may pay the zakkat and perform the pilgrimage if he or she is endowed with the wealth, health and knowledge in a secure circumstance.

This means that for every set of action like sleeping, eating, drinking, putting on dress, entering into house, welcoming someone, writing, reading etc. the Muslim will consider three things. He or she will make sure it is permissible. Secondly, the person will intend to do it in the name of Allah. And thirdly, the person will do it in the manner Muhammad (S.A.W.) has guided. In general, we start with the right or to the right etc. This will make whatever we do, rewardable by Allah, because it is in His name, for His sake, in service. That is the difference between a gift and sadaqat, the difference between the pleasing deed by an unbeliever and a blessed deed of a Muslim.

Thus, in response, every good deed backed with intention for Allah, this Muslim is rewarded. The reward may be one, may be ten, hundred, in hundreds or in thousands. Allah rewards His servants as He pleases.

For the same Muslim, who intends or wishes to do a good deed, Allah in His mercy rewards him or her, as if the deed has been properly done. Therefore this Muslim who lives for worship of Allah is both in actual deeds and intentions or wishes a good person. The person is living a life of goodness because Allah is the source of all goodness. Is this not encouraging? Is this not a bonus?

This person may wish or intend something evil. This will be anything that Allah and His messenger have specifically or impliedly denied believers or prohibited. This is possible because man is not perfect. In this state, Allah in His mercy does not record an evil deed against the believer. This is because man is hasty and Allah is patient. If the believer immediately or following remembers Allah and retracts, does not carry out the evil intention, Allah in His mercy may reward him or her. This is because it is Allah who guards the faith of believers.

But if the evil action is committed, the Muslim has in that stretch of time and circumstance left the presence of Allah and is not among the believers. If Allah (forbid), the person dies in that state, the person would have died a total unbeliever. And death comes in a twinkling of an eye. Those who are therefore careless worshippers or slow obeyers are in the highest danger of not enjoying the mercy of Allah. So was a time, Muhammad (S.A.W.) asked his companions: who prefers to collect wealth to be inherited over his own? They reasonably answered that they prefer their own. He then drew their extension to the fact that only the things they use and the deeds they send to the hereafter are theirs. On another instance, he said only those who do not want to go to Aljannah will not. The companions were surprised at who that kind of foolish person will be. He then drew their attention to refusing to do good deeds.

In another circumstance he drew the attention of the companions that the way to paradise is like climbing a hill. This means that it has to be deliberate, organized, prepared for. But the way to hell is like coming down hill. It is so easy, so free. In another instance, he said the way to paradise is full of difficulties that will discourage the mind because it will demand tasking efforts that are not for selfish goals. Whereas the way to Hell Fire is full of attractive things that will please the self immediately, regardless of the consequences on the self, others or the future, for oneself or by the laws of Allah and His messenger. Thus when a Muslim strays out of the middle and straight path, Allah allows him or her a very brief time. This time is for him or her to ask for forgiveness of whoever's right has been abused. If it is purely and totally Allah's affair, like praying lately, you ask for Allah's forgiveness. And if it affects a husband, wife, friend, neighbour, brother, parent or non-believer (under the protection of Allah) or, government, the person should ask for forgiveness of Allah and the person or body concerned. For Allah, He may forgive, if it pleases Him. For the fellow human being or organization they may also either forgive, give conditions or not. There will be no blame on any consequence because the evil actor called for it. And if this is not done, there will be a black spot on the record of the person. This is because Allah records all deeds, manifest or concealed and no matter its weight or form. And each person will be accountable

for his or her deeds alone.

This Muslim who may make mistakes but not repeat them deliberately will constantly ask for Allah's pardon for them. And if Allah wills, He may erase the faults of this serious, genuine and consistent worshipper from his records. He will be able to know this only on the Day of Judgment.

THE BEST OPPORTUNITIES FOR WORSHIP

Every Muslim man or woman believes and actually constantly keeps in worship of Allah. He or She does this by living in worship, according to the commandments of Allah and the example set by Muhammad (S.A.W.).

But it is not enough to know and worship all the time. It is not even enough to know how to worship in all matters of living. It is indeed most important to be conscious of the times and circumstances that make for better worship and best worship. Lack of this consciousness makes one's worship only good. And the difference between the better and good circumstances is found in their opposites.

One best opportunity is that of being alive. Those of us who are living and mature have the best opportunity to serve Allah by direct and personal commitment. This service or worship covers those things from us to Allah for Allah; those things from us to others for Allah; and those things for others, for Allah. Examples of these include salat, kindness to others and capital charity like a well or publication of a word of Allah. Only those who make use of this best opportunity that comes only once can hope to drop to the level of the better opportunities.

The opposite but better opportunities become effective at death or after the death of a believer. These are yields or dividends from the capital investments during one's life time. For instance, a pious son or daughter for those who are blessed with children. The reading, understanding and living by the message of Allah by those who Allah blesses with one's publication(s). There is the water, people and animals may enjoy from a well dug or sunk by a believer who has already died. There is the shade of a tree or fruits from a tree, planted by the believer. There is a mosque that a believer contributes to building for the congregation of the larger community. The contribution to a central mosque is what I am talking about. There is the construction of a road or donation of books to a library or medical equipment to a hospital.

Another opportunity is that of Health, in one's life. Those who remember Allah when they are healthy can trust that Allah will not forget or abandon them when they are sick. And the best opportunity comes up when a believer falls sick. This is because, it is a testing time. For all ailments that are not invited, like malaria against venereal disease from illicit sexual relation, Allah erases a believer's sins. Thus ill health from Allah is a form of expiation by Allah's mercy. A believer who therefore does not fall ill has to tighten up a lot. And the believer who does not get into despair or lose hope, when he or she falls ill, but perseveres in patience and service is the best beloved in that circumstance. It is the sign and action with contentment with the arrangement of Allah. This is why martyrdom can be secured through losing one's life in an epidemic by a Muslim who is enjoined not to run away and spread it. Therefore, in health or ailment, a Muslim has the opportunity for ALLAH'S MERCY.

A third opportunity is that of one granted long life to be aged. And in our generation, an aged person will be one in his fifties. This person has a better opportunity of ordering all his or her mistakes that had been learnt either through knowledge and ignored or through experience that has cost him or her a lot of money, time, energy. For example a wife who does not learn to obey her husband and gets old in that state while the husband dies, she may not get an honourable husband again. She would have been downgraded by Allah and she may die a single unhonourable woman. This is because only the mothers of the faithful have the excuse of Allah and His messenger not to marry again after the prescribed waiting period. Any other woman who does not make the effort by Allah's help to get married again is a temptation and an Iblis in the community.

And the opposite but best opportunity is one's youth. The worship of a youth is by distance most appreciated by Allah, than that of an old person. This is because youthfulness is a trial stage of man. The young is stronger and more capable to do as much good and as much evil, compared to an old person. Thus, if a young believer spends his or her youth in worship it is most beloved by Allah. For example, a young ruler who is an oppressor or a young woman who is a prostitute or one who is a homo-sexual or a lesbian or gambler make society worse and arouse the anger of Allah. But, responsible husbands, obedient wives, Allah-fearing community with an Imam who guides them aright and is guided by them when he goes wrong attracts the blessing and protection of Allah. But I must also add that, the worst Muslim is he or she who still commits evil in old age. They are a temptation for the community like the satanic widow or divorcee who does not make effort to remarry.

Another opportunity is that of convenience. It is always a better opportunity. For example, the five obligatory prayers are all opportunities for believers to consult with Allah. If you keep to only those openings, there is nothing wrong with your faith. The voluntary salat that accompany each of them are good opportunities, especially that going with *Subhi* that before *Zuhr* and those after *Isha'i*. And who does not want a good and better opportunity to consult with Allah?

But the best opportunity to have audience with Allah is in one's inconvenience. This inconvenience is defined by sleeping and waking up in the night. It is especially defined by the last third part of each night and a short or very brief time in that of Friday night. It is also defined by the last ten days of the month of Ramadan. It is also found in the middle prayer during the day and in waiting in the same spot for another prayer time to become due.

Yet another opportunity that is better for a Muslim's worship is when he or she is sufficient. Thus, Allah loves those who have more than enough and give out zakkat. They are better than those who have more than enough but have not qualified to give zakkat, but give sadaqat. Allah loves the wife who shares the joy of her husband.

But the best opportunity is when a believer is in need and still parts with what he or she has for a needier brother or sister for Allah's sake. This is the wife who comforts her husband when he feels bad. An example is Ali (R.A.) and Fatima (R.A.) who fasted, for three days with only water because they were giving out their food for fast breaking to a needy. Another is Rabi'atu Adawiya who did the same. Allah rewarded them partly in this world. The balance is in the hereafter.

THE SIZE AND CONTENT OF A BELIEVER'S AL-JANNAH

Allah has made sufficient provision that will cater for everybody. Al-Jannah are not in short and the same with vacancies in Hell fire. According to one's deed, his or provisions are expanded in either of the residences.

Those who therefore struggle as in a race, in obedience to Allah and His messenger, may by Allah's mercy be hosted in Aljannah. Their provisions from which they have been saved in the fire will be a bonus for those to be hosted in the fire. Thus, on the Day of Judgment when the fire pleads to Allah to fulfil His promise of filling her up with His disobedient servants, He will stamp His feet on her and she will adjust with her inhabitants filling her up. Allah will then kill death and there will be life forever. For the Al-Jannah that those inhabitants of the fire would have gone into but have by their deeds and the curse of Allah refused and denied themselves, they will be bonuses for believers.

This bonus will be enjoyed by believers, according to their good deeds, that is the longer they live and obey, the higher the probability of expanding one's share. This impliedly means that anything that will lead to reducing one's life deliberately is against the sharia'ah. This is why suicide is not permissible in Islam. If you kill yourself, you have acquired a license to fire, ordinarily. And it is equally normally extremely wrong to take the life of any believing Muslim man or woman, except in the cause of justice that is handled by authority.

Therefore, the longer one struggles to live and worship Allah, the better for the person. Your responsibility is only to obey Allah. So if Allah joins you as a wife to another Muslim, you are to obey him for Allah's sake. If Allah wills, you may die in this wedlock, if He wills He may kill him and make you a widow. And then you will pray to Allah to give you another shade in marriage. This is because it is half of your obedience to Allah. If Allah wills your husband to go to fire in transition to Al-Jannah, you don't have to join him. If he divorces you without you being a cause in any respect, you return to Allah for another shade. And on the Day of Judgment Allah will give you a fairer husband-for those who get widowed more than once.

Therefore, for larger, better and richer Al-Jannah a Muslim man or woman must avoid death for as long and as much as possible. No believer will look for death. A believer will only face death if and when it confronts one. And in that case, it will be an opportunity for martyrdom. This may be in a war to defend one's faith or in child-birth.

The truth about death is that no one can delay or extend his or her death. But this does not mean that you have an idea of the time, place and circumstance. What it means is that Allah can decide to call on you anytime, anyplace and in any circumstance. This is why someone will sleep and not wake up and another may be shot and still survive. If you stupidly look for death and you die it is definitely by Allah's will but you will answer for deliberately looking for it. Allah has no restrictions. This was why He took the life of a companion of Sulayman in India and gave a child to a Jewish woman whose record in the tablet prophet Musa checked and did not see.

ALLAH DID NOT CREATE WOMEN ESPECIALLY FOR FIRE

The most honourable woman is the one who is married. And marriage is the most honourable thing because by it, half of one's religion is set.

The hadith of Muhammad (S. A. W.) which says that women are created bent, like a bow; and that they should neither be bent more nor straightened, because they will break, does not mean women can do what they like. Before Allah, men and women are only different by their fear and love of Him and His messenger, by obedience. If a woman therefore commits a wrong for her own pleasure or to please her husband or to please her mother or to please her father, or to please her brothers or to please her sisters or to please her friends, she alone will answer for it. And if the other party actually encouraged her, she will or he will equally answer for it.

Indeed, by Shari'a even he or she who stupidly watches and remains neutral for the wrong thing to happen will answer for it. If any, a combination or all of these happens because of ignorance, it is no excuse for a Muslim. And if they know but shy away from the truth, they will have additional answer to give.

Therefore, when ALLAH (S.W.T.) revealed to Muhammad (S.A.W.) that majority of the inhabitants of fire will be women, a woman will only be there, if she works to be there or refuses to enjoy Allah's mercy. And in a believer's' obedience to Allah, He is not comparable to anybody. Therefore, when He makes a rule, it has to be followed, for safety.

I will therefore highlight a few circumstantial examples to show HOW a woman in marriage can prepare her way to fire or to Al-Jannah.

A family that is blessed with a daughter who has grown and is fit for marriage is a test. If either the mother or the father is careless about getting her the best companion by practice of Islam based on knowledge, they will answer to Allah for cheating her. If one of them is secretly joining the daughter to oppose the other, it is still a cheat on the child. Indeed if it is the mother that is insisting against the good choice of the husband she is a double cheat because she is also disobedient to her husband.

On the part of the daughter, if she decides to take to the mother, who is not the leader of the family, she will suffer from blessing and the mother will separately be accountable for it. And if the daughter is arrogant enough to dictate to the parents, she has already left the middle path.

Therefore, the consideration and eventual decision of who to marry a daughter to is a test for both the father, mother, and daughter. It is an opportunity for the mother to follow the father to do justice in choosing a husband for the daughter that is expected to be obedient. Therefore in a family where the mother is a hypocrite or where it is the father or worse still, when the grandparents of the daughter interfere in the matter they have gone beyond the Limits of what Allah and His messenger have authorized. And those who go beyond bounds have no good share in the hereafter.

RELATING WITH A DAUGHTER IN MARRIAGE

The moment parents consent to a proposal and accept the free gift for the daughter, with witnesses; all the requirements of marriage have been fulfilled. From thence, it will be trying for the parents to continue keeping somebody's wife. And if they do so in the name of any ancient tradition that has no basis by strengthening the tradition of Muhammad (S.A.W.) they will answer for it. They are to hurriedly encourage the husband to arrange for the reception of his wife.

This means that the marriage of a daughter is a final weaning of the girl. Normally, the wife will leave her husband's house only to her grave. Her business with her parents will be good prayers. For visits, it will be for the husband, and when chanced. Thus, if after marriage the parents fail to obey Allah's law that the husband of their daughter is now to be the priority and leader and the daughter heeds to that satanic invitation they would have broken the law.

From thence, the interaction of the new wife with those within her prohibitive degree, especially those with whom, she shares blood relation will cease. It may exceptionally take place with the express permission of the husband. But if she chooses to continue with her chain of relations, she is out of the blessed cover of Allah and His messenger. And the husband has the right to draw her attention to these bounds. She has no right to relate with even her relation that her husband disapproves of. This may be a fellow woman who is devilish or who insults the husband. If the wife does this secretly, Allah knows and will make her account for it. For the husband's part of the right, if she doesn't get his forgiveness she will answer in the hereafter.

After marriage, if her sisters or brothers have no respect for her marriage and use her as the excuse to insult him, it will be a trial on all sides. The husband will be right if he sends them away permanently. But if he forgives them, the weight will be on the wife and her relations. This is because; she has been degraded by insulting her leader, by Allah's choice. Such interference amounts to going into what Allah has upgraded. But rascals will not take heed. And the more they do this to the husband the more his sins Allah will transfer to them.

After marriage, ill-health, fire or death is not an excuse for the wife without the express consent of the husband to visit her parents. And priority is to those who gave birth to her or her guardians. Any other person is secondary and not necessary. Indeed even in the case of parents, the parents will be on the path of piety to discourage her. This is because it is her obedience to her husband that is more of benefit to them. And if they believe in Allah that is the rule of Allah who is able and has promised to take care of those who obey.

After marriage, the worst parent(s) or relations will be those who will receive a daughter without evidence of the husband's permission. It will be worse than this if the parent is a widow, who has no leader, who is a temptation for the faithful, who is ignorant.

After marriage, it will be against the rule of Allah for the parents to invite or listen to matters that are strictly between the husband and the wife. But, if, the parents listen and take side and decide or remain neutral, the daughter who is already under the curse of Allah, His Angels and all created things will be a trial for the husband. If he advises her but she refuses to heed and the parents are not helpful in the matter, Allah will upgrade the husband and

downgrade the wife and her devilish parents and relations. This kind of loss of the blessings of marriage, the attraction of Allah's anger, the easy and fast way to fire for a married woman takes place where the parents want the husband and wife to live the kind of life they think is right. And where the daughter gives in, they are the ones to suffer.

After marriage, any step that is taken by a daughter and parents and relations support it, which can be interpreted as enjoining divorce, it is worse than killing a believer. This is because a woman is a mother. And if the woman can boldly and shamelessly ask the husband for divorce, it will be the greatest trial. If he is patient, Allah will reward him with peace, upgrade him spiritually and grant him mercy. For the woman, Allah and His messenger know best, what her destiny and that of her parents and relations will be.

After marriage, if a wife secretly sends to or receives from her relations even good things, without the notice of the husband, it is interference. What about where this leads to discussing her husband with others? It is normally, like eating the dead flesh of a fellow brother. For example, Aisha (R.A.) just described a mate of hers as short and Muhammad (S.A.W) frowned at it. Then what will happen in the case of a matter strictly between husband and wife where her mother, her father and male and female relations make it their business? Such woman will be like Iblis. Those who encourage her will be her companions. Those who lead her will be Satans and those who join and follow, along with her will be the companions. And those who are patient with this, Allah will not fail them.

After marriage, the wife or her mother or both who will bother themselves about the mate of their daughter, Allah will heap on them His curse and make them see their wrong as right. And the wife and her mother who will connive in an affair that is strictly that of the husband, they will take away the loads of the man. And they will be going about as innocent and light while Allah has loaded them with their double sin.

After marriage, the wife who invites people within her prohibitive degree and even unbelievers into an affair that is not theirs and is strictly that between her and the husband, has registered herself for a war with Allah and His messenger.

In this way a woman, a daughter, a mother, a sister, cousin can lead each other to the fire for permanent residence. And a father and brother can also aid them.

Thanks be to Allah, who will not condemn a patient husband with a devilish woman as wife or in-laws or both.

If the husband is not patient and divorces her, he has done a correct thing that Allah frowns at.

The family that is blessed with a child is a trial. Where the father and the mother are alive, they have the responsibility of educating them by teaching and leading by example.

But if the wife chooses not to bother about the child's education, against the arrangement of the father, she would have cheated the child. And the way she can do this is by not teaching them what they need to know. If she watches them pick her habit of being abusive, it is for her to answer alone.

If instead of giving priority to a child's foundation education, she decides to for instance to take a child to a school before consulting with the father and getting his consent, she will have no credit with Allah even though it may be good. And it does not matter whether, it is nursery or primary school.

In the education of a child, if she exposes the child "to learning bad things like telling lies, secretly doing things and using them for trading, she will squarely answer for it. Indeed, it is doubly serious, in the case of a woman who knows the right thing and still does the wrong thing because of the greed for material things.

The mother who engages a child in labourious assignment and adult duties is a most irresponsible mother. And where her parents support or watch this, against the efforts of the husband, the children are in danger because of their satanic mother.

The wife who is ungrateful for what her husband is able to provide her is faithless. Her use of the thing does not give her any reward. Rather, it attracts the anger of Allah.

The wife who will sell off her things without the consent of her husband and even proceed to steal the husband's things and sell will never be satisfied by Allah.

There is no difference in the case of a wife who blackmails the husband in order to get material things from her relations and friends. And if she uses such things in business, Allah will not bless it. She will fail and Allah will make the husband to succeed. The wife who compares herself or her husband with others is a most ungrateful woman, and Allah loves not the ingrate. This was what destroyed the Israelites. The woman believer, who is not contented with what Allah has provided her, is not a companion of Al-Jannah. And if she proceeds to teach or expose her children or other children to these unislamic characters, she is a trial for the family.

But the greediest woman that is useless to the religion is one who is busy reproducing children without caring for their education even though she is not ignorant. The larger community that Muhammad (S.A.W) enjoined for is that of good Muslims, that of educated women, not wicked women who think that by child birth followed by inheritance, they can control the world. Allah is the inheritor of all things. Such greedy wives do not believe in Allah.

A WIFE'S ATTITUDE TO THE HUSBAND

The worst wife is the one who will deliberately commit a wrong against the husband's order and then want to ask for forgiveness again and again. For example, it is against the rule of Allah and His messenger that a wife goes to anywhere without the permission of the husband. And where the husband grants permission to for instance, the market, hospital and work place, she needs not go further. If she goes for any ceremony, to her parents' house, that of her relations or friends or those of the husband, she has left the path of Allah.

The worst woman will be one who will travel out of the station in which the husband has left her. And Allah and His messenger -know best, the fate of the wife who sleeps outside her station even if it is with her parents or relations. And the one who goes for trading is in the company of Pharaoh. The wife who will leave her station to that of the husband, only to branch somewhere else is a trial. The same with one who will be specifically taken to a place and the husband will return for her and will not find her. She is a trial.

The wife who will know of the capacity of her husband and will know the danger in which her husband is getting in and still wants to push him further is a devil. And the Hell fire is the rightful destination of the devil, whether from among the Jinns or from among mankind. The wife who will reveal the secret of the husband even to her parents is a trial for the husband. This is not withstanding whether the parents or relations use it or not. The same with the wife who will discuss her marital matters with her fellow women. Allah has cursed them.

It is not fitting for a wife to break all rules to get herself indebted for the sake of her mother without the husband's knowledge. It is worse if the mother enjoys it and it damages the husband's reputation. It is only a wicked wife who will have no principal matter to bother about, in compliance with the commands of Allah and His messenger but will keep swearing, to make-believe.

It is most betraying of a wife to invite and join a house help on a matter between her and her husband. It is worse, to travel together with him to a third party. And where she writes something in evidence against the husband, Allah is All-seeing, All-knowing and All-Aware. Such a devil will account for their wrongs alone.

A wife who deceives her husband and trusts others in matters of her marriage is not Allah-fearing. Patience with her can be incense for the husband to paradise and a license for her to Hell fire. This is how Allah makes good out of evil, the living out of the dead. Those who are married to such women are in the trial of Allah, but if they patiently persevere, they will receive Allah's mercy. And it is better for the woman to know that only she alone will go to the fire by her deeds.

It is the rights of the husband over the wife that account for this wide scope of concern for whatever the wife does. However, if the husband is irresponsible and the wife patiently sticks to the rules of Allah and His messenger, she will be rewarded and the husband will answer for his wrongs alone.

A BELIEVING WIFE AND HER MATES

A married woman who believes in Allah and His messenger accepts that the husband could already have been married or could marry again unless they are already four. A believing woman accepts, based on the correct knowledge that her marriage contract is independent of that of another wife of the husband. This legally means that what will affect her does not have to apply to her mate. And the same principle applies the other way round. Thus, the divorce of one cannot affect the other.

A believing wife also knows and accepts that Allah (S.W.T.) endows His servants as He pleases. Therefore, her high points may not be the same with that of her mate. Moreover, they are not in marriage to compete. They are independently in marriage to serve Allah, with the husband as the leader.

The devilish woman who therefore makes her mate her problem, she is not on the path of Allah. This can be the case by quarrelling or back biting the mate. Indeed any act, behaviour or attitude that leads to disfavouring the mate in the view of the husband is unislamic. And the worst of women are those who strive to drive away a companion in marriage.

It is most important to note that, what Allah permits is competition in pleasing the husband in the name of Allah and setting the house in peace for Allah's blessing. There is NO ROOM for jealousy in Islam, which amounts to malice for another party or leads to confronting the husband.

The law of Allah is not in agreement with the wishes of the ignorant. And Allah will not judge according to the desires of any of His servants. No believing woman must therefore deceive herself by doing wrong in the name of stupid jealousy.

And the best mate is one who supports the other and the husband in the name of Allah. For such, Allah will light her light in the heart of the husband. What applies to the mate even applies more to the children of her mate. This is because the children are born of the husband. And no believing woman will play down on the rights of others who are under the care of the husband.

It is all of these that mean that from among our family members are our friends or enemies or both. It may be a father, a mother, a daughter, a son, a sister, a brother, a husband, a wife or a mate. But if we stick to the path of Allah and His messenger, we shall be projected by Allah and we will succeed.

A BELIEVING WOMAN'S LOVE FOR HER HUSBAND

In Islam the arrangement of Allah is that of giving more responsibilities to the husband in favour of the wife. Thus, the husband has a lot of rights over the wife and they are tied to one point defined by her obedience and submission to him, in the name of Allah and His messenger.

The Qur'an explicitly expresses this in the form of step or grade above women. This is what gives leadership responsibility to the husband. The only restriction to the wife's obedience and submission to the husband is defined by any form of contradiction of what is against the command of Allah and the example of Muhammad (S.A.W.).

I am not aware of the source of the fear that except the husband is made subservient to the wife or her parents, she is not safe. That is not love in Islam. The believing woman must therefore not under any circumstance employ any temporary, permanent, manifest or secret means of getting the attention of her husband, which is contrary to what a woman's normal household duties are. She is to be most responsive to the calls and orders of the husband.

In this state, she will accept in totality the husband and his family and parents and relations. She will pray for him and for them. She will be appreciative of those ahead of her and reward those below her. She will patiently persevere in the hardships that Allah will test her, her husband or their family with. And she will be quick at asking for forgiveness and not returning to such mistakes while she forgives others before they ask her to forgive them.

In a circumstance, where she notices the husband is submitting to her, she must take great care because as sweet as it may be, the curse of Allah is near it. The leader is always to be followed and not the other way round. And where this defines his relation with a mate of hers, she has no justification to complain. That may be an easier difficulty for her to go through to get to paradise. Allah never does evil. The base objection of the Qur'an is to be ignored closed to totality. Thus as long as it is not total, Allah should be trusted to be in good and full care. That is genuine love in the name of Allah and His messenger.

Where after marriage, a husband changes his faith, the marriage automatically becomes null and void. In a circumstance where he picks up a new habit that is *haram* but is not fundamental, the wife's concern is sufficient to attract Allah's guidance of him. But this can happen only if the woman right from youth is sincerely and constantly in remembrance of Allah. The call and response of Allah can be likened to naming a child. The child continues to be called right from when it does not appear to seriously refer to him until it gets to a time when he is called only once and he will answer. He will answer in anger or when in a state of happiness. And he will not respond to any other name, but his. Thus, one who keeps clean and good company of Allah will always find Him, in need.

And because we cannot compel Allah to meet our desires, ours is only to ask for. To continue to ask and thank Him. This is because what we may cherish may not be good for us and what we detest may be best for our livelihood and our religion in the hereafter. Ours is to be finally contented with whatever Allah conditions us in.

We must finally remember that the whole of this life is temporary and that every individual will account for his or her deeds. And Allah will not suffer the deeds of the righteous. The marrow of this message, the truth, is that the love of Allah is not always found only with the successful. Allah could be with the poor and suffering. Don't forget the example of the arrogant against the poor in the chapter of the cave in the Qur'an. Do you not notice that those who do not keep the salat are not believers? And Allah further explained that it is not right (enough) to turn to the qiblah. Oh Amina put your daughters on the right path, the difficult path, the path of success.

And because Allah can meet us in convenience or in hardship, shall we not fear Him? Thus does He make Hell easy for some people and paradise difficult for some people. And is this not easier than the battle of Badr, Uhud etc.? The consolation is that Allah does not place a burden beyond one's capacity on a servant.

SELECT ENGAGEMENTS TO BE LEARNT

- A. Salat
- B. Zikr
- C. Fasting
- D. Sadaqat
- E. Recitation of Qurán
- F. Weaving
- G. Knitting
- H. Sewing
- I. Raising animals
- J. Good cooking
- K. Good drinks
- L. Good dressing
- M. Writing of the Qurán
- N. Study of the Qurán and Hadith
- O. Permissible Leisure
- P. Punctuality
- Q. Teaching others
- R. Joining others in doing good
- S. Istihara
- T. Organisation
- U. Diplomacy
- V. E.T.C.

In the end each person should be able to draw up a programme for herself and the family for one year and especially a fairly flexible worship routine in a day and across a week. This should be a set of deductions from what is known of women servants of Allah of earlier generations. Particular attention is to be given to the families from which the names I have given them belong.

WARNING

There is the need to remind ourselves that the Day of Judgment is already here. It is here because; it is a matter of the decision of Allah. And Allah is not tied to obeying any conditions. Before the signs of the Day that scholars tell us and interpret, the following are for every simple mind.

In the first instance, the Islam or submission to the unity of Allah that we identify ourselves with has been completed and finalized. There will no more be any addition or reduction, any form of amendment. We will appreciate that since the coming of Adam, since the sending of Nuhu, mankind has been receiving guidance for his own good. Today, we have come to this world and found that Muhammad (S.A.W) the last, the greatest and seal of prophets has already come and returned to Allah.

He has left us, the Qur'an. And along with it the Hadith. The Qur'an speaks for itself. It speaks sufficiently. And it speaks to us, if only we will listen, learn and be guided and warned with the Qur'an, Allah completed and perfected His standard for our modelling after in terms of submission.

The messenger of Allah who was the direct bearer of this message has lived the example of what is outlined in the Qur'an with witnesses. In fact he has died.

The *Tabi'un* had lived in accordance with that sampled livelihood and died. We are witnesses to the record of their efforts. They did their best with the aid of Allah and left the rest to Allah. This is because all things necessarily return to Him.

The *Tabi' tabi'un* have also lived and left the scene. Thus the perfect model has really lived our life. Fellow human beings that were not messengers have lived after him. And after them, those who submitted and modelled after those following rasul have made their mark.

From thence, direct reference point(s) ceased. We can only refer to records and our understanding of these. It is sufficient to fear that they are already awaiting the Day Allah will call this life to an end. And we will be fooling ourselves planning for unknown future.

Physically the sizes of people of earlier generations are greater and stronger than ours. We have been reducing in size. Indeed our life span has been reducing. For example Nuhu (A.S.) preached for over nine hundred years. Today, it is a matter of record to be one hundred years. In fact nobody really wants to be of that age, because of our weakness. Our time is running faster than theirs.

Our social ties as human beings and as believers are no better. Things are breaking down. This is because; we have abandoned justice for wits. And worse of all is that knowledge is now flourishing more and with rainbow colours but the faith is dropping. Thus, it is not those who know most, better or best that are the most Allah-fearing. I candidly therefore believe that, we don't have any **more** time to waste. We cannot compare with earlier generations in any respect. Allah save us from total blindness and loss.

Allah, Lord of Majesty and Bounty,
Accept my gratitude for giving me Halimah
Forgive me for my mistakes in my love for Amina.
And enrich me with that
Love of many olders.
And protect all of us from the trial of want.
Allah give us the best of combinations.