

**DEAR MALAMA AMINA**



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## **TAKE NOTE TO REMEMBER AND LEARN FOR CAUTION**

This letter is intended to refresh as well as put you on the course that is well established to be true, right and the middle stance.

It is a special gift, to be born in proper wedlock, as required of parents. In our times, even among Muslims, there are those who were conceived outside wedlock and covered up with wedlock before their birth. There are those who were wholly born outside wedlock and the parents did not get married. There are those who were born through *Zina* because the joining of the parents was haram. These are especially Muslims mothers who exceeded the limits of Allah by getting married to non-believers or people of the book. It is also applicable to a Muslim father and a non-Muslim mother, where the father is careless about the leadership of the family, and the children can be like him, like the mother or others.

This practically means that, you have the primary challenge of being alert, because within the circle of fellow believers, strange and wrong things can be taken for granted. In Islam, the limits of prohibitions are clearly defined. Beyond them, there are doubtful things, which are neither clearly prohibited nor enjoined. The safest path is to keep away. But the environment is endowed with the doubtful, because of the differences in background abuse, that can generate their own identity. When these get expanded by fellow non-Muslims that we legally live with, slipping into excesses can be subtle.

Typical examples are the celebration of birthdays and anniversaries of marriage, the foundation of the family. The same with the naming of children by parents.

The caution is that Islam is not the property of anyone except Allah. Indeed, the Messenger of Allah is not the father of any believer, because he is equally a servant of Allah. This is why Muhammad (SAW) specifically warned his daughter and kins, that he is not in any position to save anyone from the consequences of not submitting to Allah. He also indicated that if his daughter

were to steal, her wrist will not be spared. Each person will be accountable for himself. Therefore, like for every believer, you have no excuse of either carelessness or wishful assumption.

The duty and responsibility of knowing what is true and right as well as being driven by whatever it is, rests entirely and squarely on you. Islam does not thrive on ignorance, naivety, stupidity or audacity. And test of both understanding of discipline is by responding to circumstances that are a mixture of permissible actions, prohibited things, enjoined things, doubtful things, etc.

Dear Amina.

It is Allah that granted you this beginning special status, that has enjoined the institution of Marriage and the Family. Is He not the best to know, the best guide and the most deserving to be obeyed?

In Islam, whoever chooses not to marry is not committing an illegality, but is falling extremely short of half opportunities of best submission to Allah. Marriage is half of the religion, in the sense that it affords or opens the window of micro complete livelihood. Ordinarily, a good father or mother should make a good community or society father or mother. Inversely, it is not improbable for a bad father or mother to make a good community or society father or mother. And because humans are social by nature and necessity, any community or society that enables a bad family man or woman to be their leader, has gone into a gamble. This is regardless of the religiosity of the person. As a result, you can only imagine the foolishness in enabling a confused father or mother who are careless about their identity, to lead.

For you to be in marriage, in accordance with the rule of Allah is yet another favourable guidance, for the reason that, your consent and that of your parents have rhymed with what the Qur'an has instructed and the example of Muhammad (SAW). In our times, you will find cases of bitter compulsion by parents, which

is not the best, no matter how good it may appear. But it may be better than cases of double jeopardy. For example, a Muslim father joining his Muslim daughter to a non-Muslim, or a Muslim father joining their non-Muslim daughter to a non-Muslim. Sometimes it is indeed a regeneration of confusion, because the father and the mother failed or refused the guidance of Allah in the beginning. And it was possible because of the ignorance or hypocrisy of their own parents.

This goes to inform that, in marriage, more knowledge is required to be able to succeed. In the event Allah further chooses not to try you with the blessing of child bearing, you should still be able to be a light for those that chronologically can be your daughters. This is because Allah has made marriage a covering for the comfort of both parties and security against *Zina*. All the guidance relating to fatherhood or motherhood is for those He has tried with the blessing of reproduction. For instance, complete breastfeeding term is two years. It is for that reason, not the best to insist on getting a child. There are more than sufficient trial blessings on the path of an obedient believer in marriage, who is excused this trial blessing. The best example from the best sources is Aisha (RA), the confirmed learned beloved wife of Rasul (SAW), daughter of the uttermost believer in the community of Muhammad (SAW), Abubakar (RA). With the trial blessing of reproduction, Khadijah (RA) is the best example with the model of Islam. Knowledge of what is true and right is therefore continuously necessary and useful, regardless of what status of child bearing Allah chooses to grant a believer. Do you not observe that there are believers in polygyny where a wife will have no child and another has? To be sure, with change of spouses the one that did not have remains the same?

The real status of parenthood as a trial blessing is understood in relation to the Unity of Allah in absolute deserve of worship, for which we are created. The rule in relation to parents is that, they shall continue to be obeyed, so long as they do not encroach into the limits Allah has set. It is then foolhardy to be possessive of

children like physical property. Even physical property is rightly best owned by use-up. What is not used is for inheritance. Both are trial blessings for believers on the right path. Children rightly raised can be a good source of prayer after death and wealth can be invested as *sadaqatul jariya*. Either can be a means of straying. This was why Allah favoured a family by using Khidr to execute their son, because of their love for him that would lead them away from Him. The child was blessed by being used to teach Musa (AS), the knowledge he was not granted and to establish that Allah's will is always good and irresistible.

Dear Mami Amina.

Then be ceaselessly grateful to Allah for His favours and guidance. Then be consistently kind to your parents, for their being instrumental for the favours of Allah. With the goodly blessings of your parents, who are submissive to Allah and His Messenger (SAW), you are good to harvest the blessings of marriage, in relation to your husband. Back home, your Jannah was under the feet of your mother. Now it is under the feet of your husband, if he is a believer and obedient to Allah. Thus, if Jannah is your ultimate purpose of striving, your husband can be your best means. The manner of your treating him, is your power of achieving your goal. And you should be grateful, if your husband knows Allah and is submissive to him. If believers were to be permitted to prostrate before one another, it will be a wife to the husband. And Allah affirmed this, by giving Khadijah (RA) the news of granting her a special palace in Jannah, when she served His Rasul (SAW). Consistent with His Unity, He admitted Asiya of Musa's Pharaoh a station close to Him, through the oppressive punishment of Pharaoh. Allah is therefore the ultimate goal, and in marriage He cannot be reached by careless or competitive submission to the husband, who is on the straight path.

The path is clearly defined by the limits of prohibitions and what are permissible, because they are prescribed or commendable. These are strengthened by distancing from those things that are doubtful. And for those things that are not prescribed but are permissible or even commendable, a believing wife does not struggle or compete with the husband. This was why a truly believing woman who was informed of the ailment of her father and eventual death, waited for the return of her husband. Allah further tried her with the intimacy asked of her by the husband. She passed. It was AFTER his bath, she mentioned the death of her father. And Allah was pleased with her father, for her undivided attention to the husband. She was a blessing to the father in marriage.

Any and those who do otherwise have other than Islam as their reference. If not with parents, with siblings is not commendable. Commitment of good deeds wrongly is not orderly. From applying them to matters on which we have choices, it can proceed to defined limits of Allah, that will amount to rascality. For example, if the husband of your sister takes another wife, for what rascals will term as jealousy, you castigate the woman, sowing an evil seed in the family. For one, it is not your business or family. For two, it is a commendable enjoinder by Allah and Muhammad (SAW). The path of resisting what Allah and His Messenger have blessed, can indeed turn the face of Allah away from you. And you must know that the more your sister is driven in her marriage by that rascality, the heavier your burden. Without a doubt, the weight of the burden can be as much as the husband is beloved by Allah.

Allah remains the only Truth. His guidance path is clear. Knowledge shows it. Following or submission is the duty. Anything veering away is irresponsible. If right parents have limits, why will a sincere believer break the limits of the husband to please the siblings that are equally believers? This can lead to pleasing siblings or friends or associates that are non-Muslims or even unbelievers. But neither Allah nor the believing husband of your sister can be hurt. It is you two,

that may continue to lose and suffer. For one, any harm, displeasure or pain that is caused the husband by your sister, will expiate sins for them and load sins on you two. Moreover, the weight of your own sins will be the discretion of Allah.

As a result, it should be crystal clear that parents, siblings, friends and associates are not exempt from the rules of Allah and they are trials. Certainly, children, your husband, what you possess of material wealth or any authority entrusted to you, are trials. This is because Allah has a RIGHT in every aspect of a believer's livelihood. This is why a partner can proceed to Jannah while the other will land in the fire or be hosted for some time, before joining the spouse. The way of Allah remains one. This is why the son of Nuhu (AS), the wife of Lut (AS), the father of Ibrahim (AS) and the uncle of Rasul (SAW) serve as the best examples.

The greatest blessings that a married child can have, is not to have ignorant or hypocritical parents, siblings, friends, associates, partners or leaders. A child who is in trial with the evil of anyone or more of these, has more struggles to make. The case of a parent who is ignorant of the religion or is a thief, an associate of *mushrikun* is an unfortunate example. If a child ventures to follow the footsteps of such, who change the order of rights apportioned to each party by Allah, for whatever objective, both are on their own. They will be together on the Day of Judgement. But people can be so daft and foolish that they will not observe that their seeming companions are not losing the way they are led to lose or they are already losers seeking for partners.

The only safe route is that of Allah, through His Guidance, that caters for all. And Allah is fully acquainted with what is in the hearts of men as well as what they display. This is why those who are truly the same, in and out, are the sincere, who are close to Allah.

Ibrahim (AS) showed the right way from his visits to his son and the messages he left behind with the different women he met. He instructed the son to do away



with the ‘doors’ that were scandalizing and to keep the one that was protective. This is why Rasul (SAW) guided believing men to consider prospective mothers of goodly children for marriage and although divorce angers Allah, it is permissible in circumstances that become difficult. In *Shari’ah*, it is required for a Muslim to be just even against oneself, because it has to be for Allah. Why then should a believer turn so careless and foolish, in guarding what she is entrusted with, by dividing attention or making it competitive with a lower or non-priority? Every believer shall account for every single atom of what is in his care. For a wife, it is the husband and his property. Where there is a child, that is included.

This is the real foundation for public relationships, association or leadership. When the institution of Marriage and the Family disintegrates, the larger society simply submits. Good families make a good community or society. No society rises above the standard of its families. This is why women educators are mothers of a nation.

Dear Ummi Amina.

Because Allah is the goal for all, it is His path that gives the status and definition of equality. For example, there is nothing unequal in the punishment for theft in *Shari’ah*, between a husband or a man and a wife or woman. There is also nothing unequal in the inheritance share between males and females, because that is the standard of Allah. Those who try to measure it by its rightness or wrongness, may spend decades. If believing is to be suspended until such certification, then men’s pleasure is the rule. And there are more things to discover even as we continue to try. But those who simply believe and submit, driven by the knowledge and guidance that is true, their discipline and success is far ahead; since it is Allah who alone created the heavens, the earth, their contents and sustains them as He pleases.

The guidance that relate to women are only the best because they conform with the pleasure of Allah and Allah does not harm us. Anything that is directly contrary may only appear to be good, right or pleasant. But Allah knows best and means what is best for believers. It is thus self-deceit to think that speaking softly or providing privacy for someone that is unknown in identity or someone within prohibited degrees, as proper or manageable. Why will a believing woman adopt proper covering and top it up with inviting perfume? What is meant to be reserved for the husband, which close relatives or relations may be tolerated or accommodated in some exposure, must not be for careless sharing. If the voice of a married woman in the house will be akin to a camel that is sighted and recognized outside because of its height, what of a sweet perfume in a commercial vehicle?

When Allah and Rasul (SAW) do not drive the livelihood of Muslims, it is easy to pick, admit and participate in matters that may appear harmless to the ignorant. But with time the believer is subtly turned either upside down or at least not recognizable as an identity. Men and women are enjoined to be separated. But we have lagged so much behind that, we practically have to condone men as gynaecologists. Indeed, in the service of massage, the standard is men to attend to women and women attending men. But the standard of purdah and not going near to *Zina* have not been amended by Allah. Do we not have questions on percentages of alcohol that is haram now? But the way of Allah has not changed.

In our times, the provision of a common uniform for marriage occasion can become enough issue, for determining the suitable date for marriage. As ridiculous as this may appear to some people, is it not worse, where the content of a box, meant to be a gift, becomes an issue? And whereas in the light of the standard that the most convenient gift is the best and advising minimum weight of considerable gold or sum is not supposed to be harmful, it has virtually become a rule. I personally recall asking a cousin to contribute the required boxes to the

parents of girls, to strengthen the undesirability of the present practice, he said: you want to discourage the practice of boxes giving by giving a house? I simply smiled and dropped the subject. He was calculating how much is to be involved in isolation of destroying a destructive practice that is growing and expanding.

Along with these burdens, we have invitation cards, introduction, engagement, pre-wedding, bachelors' night, spinsters' night, reception, honeymoon, etc. A marriage can last a week. These are apart from some practices for accessing or taking the bride. In between these, the excesses can be sufficient to drive the blessings of Allah, leaving the newly married in either debts or unblessed prosperity or both. Birthdays and anniversaries will be waiting to follow. But the marriage begins only after all the nuisance to the standard requirements have closed.

Dear Amina Fatimatu AbdulQadir

The Qadr of each individual is not escapable. But do not be confused. The real ultimate or closing is known only to Allah. As a result, Rasul (SAW) guided that believers must seek or strive to realize their Qadr. The only guide is that the very end is what matters most. And by special grace of Allah, the very end of each person cannot be calculated. The second guide for the believers that comply is that, each person will find his path to his Qadr easy.

An interesting example in marriage is that, it is permissible for a woman who becomes a widow to marry again. As for Rasul (SAW), his wives who are mothers of the faithful, the limit is that no one can marry them. Who will marry his mother? For others, certainty of hereafter companionship is between a husband and the partner that dies before him. Thus, for a widow, especially of young age, it is a trial. This will not apply if she resists marrying another person up to her death. However, if she takes the privilege of marrying again, she may not be with the first husband in eternal life. This is because the strongest opinion is that, she

will be with the last husband. However, the alternative opinion is that she will be with the one that had been of best character. Thus, it is not a thing to plan for. Those who tell their partners that they will die without the partner always live to see themselves in the contrary. The middle path is to live in one's marriage as if the partners will die together.

In consequence, some believing men may proceed alone and arise as bachelors. And there are those who were on the course of getting married before the woman died. If Allah wills, they can get joined in the hereafter.

Do you not see even from your family, how Allah has charted the path of everyone, even though you came from the same family? Did you not see differences even within the same gender? Hence, only the ignorant compare. Moreover, the superiority between believers is by the knowledge and discipline in the forms of love and fear of Allah. Truly, the fear is the greater or more meaningful. Those who understand the absolute unity of Allah know that He does whatsoever He pleases and it is always right and the best. But how a believer is milled through trials is definitely not a party.

Dear Amina Muhammad

For every believer on the path of Allah, there are only two phases. The very first relates to what must be kept away from, in order to save oneself from regrets. It serves the critical benefit of keeping clean and pure, to remain in the favourable sight of Allah.

Thus, the knowledge of Allah is fundamental, to be supported by His limits and utmost commitment to keep off them, willingly or deliberately.

The seriousness of this requirement is that, a believer has no excuse of ignorance or innocence or naivety, because the search for knowledge is mandatory. And it is already clear from this world, the consequences of believing without discipline.

The people will suffer in this world and end up as hypocrites in the hereafter. This is why the bearer of the guidance is essentially the Messenger of Allah, and not the father of anyone. In fact, he was cautioned against worrying over believing by people. His duty was limited to conveying the message. Guidance is entirely the discretion of Allah.

The second is utmost commitment in two levels. The first relates to what must be kept consistently without omission. The seriousness of this can be measured by the permission to dissolve marriage on the ground of a party not praying.

These are to be topped up with commendable things, voluntarily.

With the purpose of creation being worship, a Muslim who strives to be sincere with patience and perseverance, he or she can be sure to have a taste of the sweetness of Iman.

By now, you should personally be fool-proof against anyone telling you that dealing with Allah consciously is a matter of fun. You very well know that you are a goodly person that no one has associated you with closeness to *Zina*. This is uncommon in our times. You have also been briefly engaged in a trust assignment and parted without any complaint of abuse like theft. You do not have a livelihood of being the attractive or available socialite woman. You come from a humble background that has had the opportunity of spoilage but remains intact. Your family discipline is defined by modesty, contentment and trust in Allah.

Then we met and like every woman and parent, it was a welcome and pleasant development. Known to **you and me**, I have a legal ambition in pursuit, that was eighteen years old. And I told you and believed me that, Allah will grant the means shortly, based on trusting the promise of Allah to believers. We were joined shortly after. But Allah does as He pleases, against whatever indications may be before men.

We gradually found ourselves like searching for an oasis in a desert, because Allah is free of all needs. Your goodly father believed and trusted **without knowing the details or specifics**. Your **pillar mother simply followed him**. You got firm leadership supported by your siblings and their families. It was strange to neighbours and outsiders who believe they care. It was me and you because you chose me. And I knew **most**, the nature of Allah's protections for our continuity. An ambitious uncle of yours almost fell into warm water with me, for dabbling into what he did not know but thought that he understood. In this difficult circumstance, your father honoured me personally twice and was instrumental in having me honoured by your brother in-law naming their son after me.

How many times were you upset? But **you personally never considered breakup**. Of course you will be alone, because your parents were fully and totally on my side. And you intermittently kept in touch with my mother and GogoFati, the mother of Late Asma'u Kyauta.

On my part, my goodly mother encouraged me **not to give up**. My goodly cousin asked after you from time to time. My brother supported when rain visited you. Three of my children **specifically** expressed concern. All the others simply had no choice. Allah held them in support.

What favours will I deny in my support? All praise be to Allah, the Master of Qadr. We have learned that until **there is a unity between what is in the heart and external behaviour**, the real support of Allah can remain at the level applicable to even His enemies. Success follows overcoming trials, while on the right path.

The distinctive characteristics of a **blessed Path** include **sticking with effort to what is true, by what is right and trusting, with patience**. This is because Allah is the Truth. Whoever hangs unto Him is bound to succeed, because His

Compassion is expansive and His Mercy is infinite. Most importantly, He decides the best in response for the believer. And Allah is the only one who knows all, to give what suits the end, that matters most.

The taste of Iman has three faces. Whichever face you consider, it is Allah you will find. The trial face is the difficult one, that seeks to affirm the claim of belief. And it is really more challenging for the believer that knows. The best experience was that of Rasul (SAW). He was shown in a **true** dream, a large number of believers crushing a less number of unbelievers. At Badr, he asked: where is the success? He even expressed: Oh Allah, if you do not give success to the believers, believers may be wiped out and true worship will cease. Abubakar (RA) was the one who calmed him, saying: Allah has heard you. But Allah supported the believers with Angels and less than 400 overran over 3000. This is the realistic meaning of the multiple fold of the strength of one believer over non-believers. It is not mechanical, like believers transforming into grenades while unbelievers are always with Mark 4 rifles. This is the proof of the attributes of *Hayyu* and *Qayyum* of Allah, in relation to believers. Those who appear to have been killed are martyred and will wish to pass through the same experience again.

Another face is the pleasant one that is the **good end, when experienced immediately**. This applied to the survivors of the Badr jihad. They had booties that belonged to Allah and His Messenger (SAW), as evidence of the benefit of fighting for Allah. And the greater benefit is in the hereafter. Indeed, love for the Ansar is part of faith, because it is love for Muhammad (SAW).

The third face is very subtle and requires reflection. It is that, **definite success** is enabled by Allah. In the case of the example of Badr, by martyrdom or overcoming. Indeed, even seeming loss is **really not right or true**. Allah is always the winner, because there is no winner until time ends. The example of Muhammad (SAW) is best. He was at Ta'if and appeared to be really humiliated.

He sustained injurious pain. Then Allah granted him the service of the Angel in charge of mountains, to crush the community. He requested that they are spared, so that their coming generations may be believers. That is **how Muhammad (SAW) was a living *Rahma* for the Ummah.**

This is the meaning and lively nature of the attributes of Allah, Al-Haqq, An-Nur and Al-Quddus expressed in His Khalaq. He is the Truth. His touch gives light because it reveals and establishes what is true and right. This is holiness because it is incorruptible.

This is the truth and value of our du'a contained in: On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; Our Lord! lay not on us a burden like that which Thou didst lay on those before us; Our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." 2:286.

This is the difference between the inside and the outside. The one that is blessed has a consistent nature. The one that is not blessed is inconsistent. You can imagine attaining the position of the President of our country and still steal in office and out of office. The availability and abundance of the short lived good things of life **neither gives contentment nor assurance, without continuous stealing, suspicion, fear and hypocrisy. You can thus understand the precious implications and impact on the society, and as long as the same is built on.**

May Allah bless your parents **more**, as He rewards without measure. And may you take after their discipline. I am comfortable with you.

I remain grateful to Halima Baiwa for aiding my formation and appreciate the support of Hadiza Wuraola.



May Allah make our efforts contributory for His admission, to grant us His Forgiveness, *Rahma*, *Ni'ima*, Noor and **license** us for His **shade on the Day of Judgement**. We trust in His Forgiveness, Compassion and Mercy.

For us, we are only on the Path. The length of the opportunity still outstanding, is the length of time Allah grants us and continues to be with us, as we strive to stick to Him. I must add, **not with characteristics of the ignorant, unbelievers and hypocrites. They question or ask or argue or quarrel, even after they claim to have submitted.** Such inflict pain on themselves by making things difficult and they risk veering **away**.

This is the ultimate and best objective and mission to pursue, by every believer who realizes himself and really cares. This is the purpose of life, that should drive livelihood and to which everything must connect, for meaningfulness and fulfilment. Worship, marriage, work, service and whatever, without exception.

**There is no compulsion in religion. The choice of the Hell Fire is by abandoning the Path Rasul (SAW) has followed.**

The husband you personally chose.

**Muhammad (Mai Amina) Sa'idu Jimada**