

Allah, Glory be to Him, say in his Might Book. The translation of which is:

The metaphor of those who take protectors besides Allah is that of a spider which builds itself a house; but no house is flimsier than a spider's house, if they knew. Allah knows what you call upon besides Himself. He is the Almighty, the All-Wise.

Allah has singled out human beings as an exalted species among the entire creation. He bestowed on them the capacity of speech and intellect, and from birth to death, he furnished them with provision, safety, and protection. Yet somehow, humanity has forgotten something that happened to it before it came into this world. This thing, which it has forgotten, still troubles it.

The human situation is one of restlessness. There is anarchy everywhere, on the streets and in homes; everybody is breaking from everybody. Somebody is attacking somebody; people are wanting what they cannot get, tearing it out of the hands of others, and when they get it, they do not even use it; they destroy it. People call for change, and when they get it, they don't want it; they reject it and call for change again.

The societal chaos and crisis of the human condition reveal that humanity is drifting further and further away from the divine and have took as guide and protector something other than Allah. Without guidance from Allah, humanity will look for guidance in all the wrong places, go on and on, and never be at peace. The Messenger of Allah said, "**The son of Adam will not be content until the earth fills his mouth.**"

Faced with this situation as Muminun we must open ourselves to three qualities to navigate our situation: one is reflection—the setting aside of time to reflect on our proper existence. The Salat gives us the perfect setting for this, whether at night or during the day. What we have to reflect upon is our experience in our hurtling to our death. We must realise the core element, is spontaneity. If we lose our spontaneity, we are spiritually dead.

This is why the Islam' in all these books that have been spread through the West can do nothing to events and nothing to human beings. They presents Islam as a perfect plan that demands perfect people, whereas we must be free to take this glorious model and make glorious mistakes because we will make mistakes. Only Rasulullah, sallallahu 'alayhi wa sallam, did not, in that sense, make mistakes. He was guided by Allah, up to the point where his error became a teaching for us.

Modern men and women need to experience stillness. This is why we need a new educational nexus to teach Muslims how to get the benefit of this amazing Deen. From stillness comes illumination. As always in Islam, all the deepest truths are embodied in the fard (obligatory). Stillness is precisely that experience that every Muslim has when worshipping Allah.

We want in the character of the emergent Muslims this new force that must vitalize society in crisis. The belief of, 'If you do this, how do you know that the outcome will be that? Is a soliloquy that will produce nothing. We cannot know because things change in the process. This means you leave a space because you do not know what is coming. If you do not leave a space for not knowing what is coming, you will be smashed by the unexpected.

As Mumiun, we hold firm to the rope of Allah, our commitment to follow his commands and His Messenger remains solid in our hearts and actions. The road will be hard and Allah will continue to test you, but it is worth it in the end. There will be times when you would like to throw away this burden that weighs you down. Let yourself go downhill. You look back. And you say, I am going back down. No. It is only then that life becomes noble when it beats you down and you no longer have the enthusiasm to carry on. You did not expect it to be like this. You rejected comfort with sincere words. But it still hemmed the edge of your actions, as the foam borders the edge of the sea.

Never give up. You gave yourself, your heart, and your mind, and you now think it is all in vain? You suffered from the harshness of the fighting. You said to yourself: Whatever the victory, the price is too expensive, and I no longer desire it. It is at this hour when you have given everything when your heart will suffer the most abandonment that it will be given the most iniquitous demands. You turn around with tears that well up. How hard it is to be free from tests! Let them come crashing down on your life like jackals; let them trample your dreams; let them open your heart to all the winds! Suffer from being thrown to the beasts of envy. Endure, above all—and this is what bruises the most—at the moment when you cannot take it any longer, when your knees bend, when your eyes cast about for a supportive look, your arms search for an ardent hand, support, while you are hanging on a word, a look, that this word falls to break you, that look to hurt you.

Your eyes have bewilderment worse than tears! Do not cry out. Expect that everything you suffered yesterday will be renewed tomorrow. Accept this in advance. Bless the blows received. Love those who will bring them. You may find tomorrow that tenderness that comes to you like a breath of fresh air. You will have won. The hardest thing is done. Hold on. Clench your teeth. Silence your heart. Think only of the top! Go up! To Allah. Many of us carry heavy loads, responsibilities not lighter than the stone. Many of us taste pain. Know that an action which you wish to take will only succeed if you have strong Iman.

This world is an ocean; so many drown in it. You can only be safe in the boat of the fear, hope and love of Allah, whose sail is trust in Allah. Nothing else will help you. Knowing this, Allah only offers us things to do which are within the limits of our strength. It is He who orders the obligation to act and gives others the strength to act with His strength. And the sincere believer who cannot, on his or her own, gather the strength to do what he or she is ordered to do, is helped by Allah's angels in their manifestation of the Possessor of All Strength. It is only when we accept Allah's trust without any conditions, without asking for

anything in return, that Allah gives us the strength with His Mercy, Compassion and Justice. We must be aware that the ability to understand what we have to do, the ability to do, and the results of our actions are all in Allah's hands, not in ours. Thus to us, every moment, should be like the last, for our destiny is the shadow under our feet.