

A TEXTUAL ANALYSIS OF SHAYKH MUSA YAHYA AGBOOLA'S SERMON, "KI LAWA SE L'AYE"? (WHAT IS MAN'S MISSION ON EARTH?)

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Abstract

The article provides a textual interpretation of the sermon of a leading Yoruba Muslim scholar in southwest Nigeria, Shaykh Musa Yahya Agboola, titled, "Ki Lawa Se L'aye"? (What is man's mission on earth?). The learned scholar argues in the sermon that a Muslim was first required to discover his mission on earth through active participation in a fulfilling life ambition that is not in contradiction with his/her obligation to worship God. He draws an inference from Surah Adh-Dhariyat (51:56) which reveals that man and jinn were not created except to worship God alone. What this suggests is that all rational beings were obliged to devote their lifetime to Ibadah (service or worship to God). This verse may appear strongly assertive in interpretation since, in Islamic belief, God commands Muslims against associating partners with Him and rather enjoins Islamic monotheism. This, however, does not condition Muslims to worship God alone as they are also expected to perform acts outside worship within the bounds stipulated by the Sharī'ah. Shaykh Agboola contends that following both paths was, indeed, crucial, without which the Muslims may lose focus. He contends that a deeper understanding of a Muslim's earthly mission, both religious and existential, earns him/her not only earthly safety nets but also several rewards both in this world and the hereafter.

Keywords: earthly mission, sermon, Shaykh Musa Yahya Agboola, worship, God, Yoruba

Introduction

There are various ways through which Muslims worship God. Aside from the regular five daily prayers prescribed in Islam, *Jihād* (striving for the cause of God) also counts as an important act of worship. By the same token, and based on

the general consensus among scholars, engaging in *halāl* (legitimate) activity could be regarded as a form of worship, since it provides a means of survival for the individual. By taking an active part in legitimate activity, a Muslim fulfils a ‘mission’ on earth. In the sermon, “*Ki lawa se l’aye*”? by renowned Muslim scholar, Shaykh Musa Yahya Agboola (Shaykh Agboola hereinafter), legitimate acts are considered a secondary mission of the Muslim’s existence but equally as important as his primary mission, which is to worship God. Shaykh Agboola notes that a Muslim was first expected to discover his mission on earth through active participation in a legitimate activity that is not in conflict with the obligation to worship God. He draws an inference from Surah Adh-Dhariyat (51:56) which reveals that man and jinn were not created except to worship God alone. What this suggests is that all rational beings were obliged to devote their lifetime to *Ibadah* (service or worship to God). This verse may appear strongly assertive in interpretation since, in Islamic belief, God commands Muslims against associating partners with Him and rather enjoins Islamic monotheism. This, however, does not condition Muslims to worship God alone as they are also expected to perform acts outside worship within the bounds stipulated by the Shari’ah. Shaykh Agboola contends that following both paths was, indeed, crucial, without which the Muslims may lose focus. He contends that a deeper understanding of a Muslim’s earthly mission, both religious and existential, earns him/her not only earthly safety nets but also several rewards both in this world and the hereafter. The article examines the sermon, *Ki lawa se l’aye*? (What is man’s mission on earth?) through a textual analysis associated with the secondary mission of a Muslim. We identify a few themes in Shaykh Agboola’s sermon to illustrate the implications of not performing these earthly requirements. Unless otherwise stated, all translations of Qur’anic verses used in the article are taken from al-Hilali and Khan (1426), while all hadith are cited from Khan, (1997). It is also necessary to state that the analysis in the article is drawn from the CD recording of Shaykh Agboola’s sermon with the same title, *Ki lawa se l’aye*? Against this background, therefore, the sermon will be cited as VCD “*Ki lawa se l’aye*?” The sermon was both recorded and directed by Prince Ganiyu Wasiu Olaiya of Ajepeola Music and Films Centre, Aradagun, Badagry, Lagos, Nigeria.

Shaykh Agboola: A Brief Biography

Shaykh Agboola is from Ilorin, Kwara State, Nigeria. He enrolled for his Arabic and Islamic education at the Institute of Arabic and Islamic Training Centre, Markaz, Agege, Lagos, in the 1960s and later proceeded to Libya for further Arabic studies. Shaykh Agboola is the founder and Mudir (Principal) of the renowned Daarul Falahi Arabic and Islamic Studies School located at Aro Lane, Ifelodun Local Council Development Area, Amukoko, Lagos State, Nigeria.

The Nature of the Sermon

In a personal communication with Ustadh Abdur-Rasheed Mohammed of *Daarul Falahi* Arabic and Islamic Studies School, Lagos State, the sermon, *Ki lawa se l'aye?*, was delivered as part of the programme organised by Luqman Gharub As-Shazili, proprietor of a Lagos-based Muslim organisation, *Quwwatullah* Society of Nigeria (founded in 2001), and a former student of Shaykh Agboola. The programme was organised to formally launch the society and to celebrate the *Mawlid an-nabiyy*, an important occasion for Muslims in Nigeria and across the world to celebrate the birth of Prophet Muhammad (S.A.W). The *Mawlid an-nabiyy* celebration is often contentious among Muslims globally (See, for instance, Asian Image). There are two major consensuses among Muslim scholars on the celebration. While a group of scholars openly fault the celebration as *Bid'ah* (innovation) (Katz, 2007), which they argued the Prophet himself disapproved of and did not request any of his followers to celebrate his birth in his lifetime (Al-Suyuti, 2013), another group of scholars, of which Shaykh Agboola belong argue otherwise (Schussman, 1998). The official launch of *Quwwatullah*, accompanied by the celebration of the *Mawlid an-nabiyy*, was, therefore, an opportunity for the learned Shaykh to share his views on the raging controversy.

Shaykh Agboola commences his sermon by explaining the term, *Quwwatullah* (power of God), which he contends illustrate a very powerful meaning. In religious terms, all power belongs to God and is eternal. In the hands of a Muslim, power is ephemeral, hence one of what differentiates man from God. A Muslim who is in a position of power is believed to have been bequeathed to him/her by God in trust for which he/she will be held accountable (See commentary 3777-3784 by Ali, 1975; Surah An Nisa (4:58) & Surah Anfal [8:27]). Trust, as used here and its relationship with power, is illustrated in Surah Al Ahzab (33:72), where trust was said to have been offered to the heavens, earth and mountains, all of whom refused to accept it except mankind. The Qur'an considered mankind's response to trust "unjust and foolish".

Shaykh Agboola's sermon moves to another subject, although related by citing the example of the *ruh* (soul) which he argues is a 'creation' made for, and breathed into, man, for which God warned to be valued as doing otherwise attracted severe punishment. Here, he draw our attention to Surah Al-Hijr (15:29) which speaks of God's possession of the soul: "*So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves to him*" [emphasis ours]. The valued nature of the soul and as a distinct creation of God explains why Islam forbids unlawful murder, a crime so severe that the *Shari'ah* prescribes nothing short of the death penalty (Anon, 2006. See also Surah Nisa (4:93) & Surah Ma'idah [5:32]). As stated above, power is ephemeral, which explains the temporality of life. In Shaykh Agboola's view, the state of temporality should, therefore, be the

reason for a Muslim to discover his/her mission on earth. He further states that a Muslim's search for his/her mission in life is expedient and must not be attempted in haste, as doing so is likely to lead to unsettling life challenges (VCD "Ki lawa se l'aye?").

Further explaining the term, *Quwwatullah* and its connection with mankind's mission on earth, Shaykh Agboola notes that the formation of an organisation is usually conceived by an individual with a vision who then invites others of similar orientation to complement the original vision (VCD "Ki lawa se l'aye?"). This vision, according to Shaykh Agboola, would not likely have any meaningful impact if the founder did not consider it a mission. This explains why a Muslim is expected to discover his mission on earth; otherwise, he/she is thrown off balance. The formation of *Quwwatullah* and its launch in 2011 underscores the founder's discovery of his earthly mission, which Shaykh Agboola emphasised in his sermon, *Ki lawa se l'aye?*

Ki Lawa Se L'aye?: Man's Earthly Mission in the Perspective of the Sermon

In Islam, Muslims are expected to pursue a life mission which is inscribed 140 days after human conception (VCD "Ki lawa se l'aye?"). However, it is understood that man's earthly mission is expected to be accomplished regardless of whether such a mission is unlawful under the *Sharī'ah* or the secular laws. For instance, a person will continue to commit a criminal act regardless of the consequences of such actions. This is because the person chose criminality as his/her mission on earth. It is important to point out that all life missions can either be good or evil. Shaykh Agboola, although did not quote a source of the hadith, supports this view in the sermon with the following rendition:

ومن الناس من خلق للخير فالخير يعمل

ومن الناس من خلق للشر فالشر يعمل

And among mankind are those created to do good, and shall continue to do good;
And among mankind are those created to do evil, and shall continue to do evil.

The hadith affirms that no person is created without a mission, regardless of whether such a mission is good or evil. Using a tree as an example, Shaykh Agboola notes that trees were made with the mission to produce leaves and fruits for human and animal consumption, the same way the mission of animals is to provide meat for human consumption, as beasts of burden among other uses. In a similar category is the air or wind, one of whose missions is to serve as an agent of fertilisation for plants. Surah Al-Hijr (15:22) provides proof: "And We send the winds fertilising." According to Ibn Kathir, the term fertilizing (*Lawāqih*) rendered in the Qur'anic verse could be viewed from two frames. The first means the fertilisation of the clouds, which causes the rain to pour in abundance upon

the earth, and the second is the fertilisation of trees to unlock their leaves for them to blossom (Ibn Kathir, n.d). Similarly, Ali (1975) in his commentary on number 160 describes *Lawāqih* as: “impregnate or fecundate the female date-palm by putting the pollen of the male tree onto the ovaries of the female tree.” This view, as Ali suggests, is explained in metaphoric terms, that is, apart from the wind acting as an agent for seeds to germinate and many flowers to blossom, its fertilising mission is to ensure that an atmospheric procedure occurs which causes rainfall that subsequently produces the varieties of fruits, vegetation and grains every season.

In addition to this are the stars whose mission, according to Shaykh Agboola, is to beautify the skyline and universe and also as guardians against the rebellious *Iblīs* (Satan) ¹ (VCD “Ki lawa se l’aye?”. See also Surah As-Saffat [37:6-7]). The above is symptomatic of the diverse missions expected of every earthly creature) which, as a necessity, must be discovered and pursued for existential purposes.

What is man’s earthly mission? To respond to this question is to ask who precisely a man is. Shaykh Agboola’s sermon explains “man” in three life phases. Man is first a creation moulded from clay. Second, man is a creation imbued with a soul and third, man is appointed to live on earth for a limited time, die and then be resurrected. Surah Al-A’raf (7:24-25) mentions these life phases: “On earth will be a dwelling-place for you and an enjoyment for a time... Therein you shall live, and therein you shall die, and from it, you shall be brought out (that is, resurrected).” In an effort to live, survive and “enjoy” this “dwelling-place,” man is expected to seek means to replenish itself if it must continue to exist. How does this occur? When man becomes conscious (or mature), he is expected to pursue various missions to preserve or abort the soul until death terminates the mission. This decision to “function” on earth is the mission expected of man to pursue on earth, on which the soul rests and is sustained.

Among God’s creations, Shaykh Agboola notes that man represents the least or smallest of them all. Although the learned scholar did not provide any evidence to support his position in the sermon, he is of the view that there are bigger and more powerful creations than man, but the latter is considered superior mainly because of the honour and preference God granted to man over all other creations. This is captured in Surah Al-Isra (17:70): “*And We have certainly honoured the children of Adam and carried them on land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference*” [emphasis ours].

Indeed, God created man and confined him to earth. Man’s existence did not occur in a vacuum, nor without a process. According to Shaykh Agboola, man passed through several stages, the earliest starting from conception in the womb through the combination of the male sperm (nutfah) and the female reproductive

egg. Shaykh Agboola explains this further by dividing the creation of man into two distinct categories. The first category is associated with Adam and Hawā'u (Eve), the first creation made from dust or sand. Adam and Hawā'u were not conceived nor born by man (VCD "Ki lawa se l'aye?". See also Surah An-Nisa [4:1]). The second category belongs to all other creations conceived and born through the children of Adam and Hawā'u, except for Isa (Jesus Christ), whose conception, according to the Qur'an, was miraculous. We must state categorically that this is the general opinion of scholars, which Shaykh Agboola similarly referred to in his sermon. In the sermon, the Muslim scholar draws on verses from the Qur'an to describe the process of man's creation. We shall examine this adequately since it has a strong connection with man's mission on earth. It similarly helps us to further appreciate why mankind was created in the first place as well as the reasons man is expected to pursue a mission throughout his earthly sojourn. We commence with Surah Al-Hajj (22:5):

O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh – some formed and some unformed (as in the case of miscarriage) – that We may make (it) clear to you (i.e. show you Our Power and Ability to do what We will). And we cause whom We will to remain in the wombs for an appointed term, *then We bring you out as infants, then (give you growth) that you may reach your age of full strength.* And among you, there is he who dies (young), and among you, there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). [emphasis ours]

In support of the above Qur'anic verse are a few *hadith* such as Sahih Al-Bukhari, Vol. 4, Hadith 3208, Sahih Al-Bukhari, Vol. 4, Hadith 3332 and 3333, and Sahih Al-Bukhari, Vol. 1, Hadith 318, that narrate the several stages involved in the creation of man. The fundamental part of the hadith that is linked to man's mission on earth is the description of the development of the embryo after 120 days, when God requests an angel to write or decree four words for the creature in the womb of a woman. These words are: the child's earthly deeds, his means

of livelihood, the day of his death, and whether he will be blessed or wretched. After this task, the angel is commanded to breathe life into the body. At the appointed time of birth, Shaykh Agboola notes that the child is naturally expected to cry out loud. This is attributed to *Iblīs*'s painful pinch on the leg of the baby, forcing it to make an instant loud cry (Ansari, 2006). There is no consensus on the hadith, but we are referred to Surah Al Hajr (15:37-40), where *Iblīs*, in conversation with God, was said to have vowed to lead all of His creation astray. Muslim exegetes believe that this particular vow commences at birth. Although a group of scholars acknowledge the authenticity of the hadith, they believe, however, that this phenomenon is caused by several other factors. Ibn Rum Al-Filasufy, in a line of poetry, roughly translated into English by the authors, observes thus:

لما تؤذن الدنيا به من صروفها # يكون بكاء الطفل ساعة يولد

والا فما يبكيه منها وإنها # لأفسح مما كان فيه وأرغد

إذا ابصر الدنيا إستهل كأنه # بما سوف يلقي من أذاها يهدد

Due to life's turbulence which it is not oblivious of, a child cries when it is born

If not why does a child cry? Because he was initially in a tight and constricted corner (womb) but found himself in a spacious area (earth).

The moment he finds himself on earth, he again bursts into tears with the fear of the pain he will have to endure in the world (Ibn al-Rumi, 1991).

A Creation Moulded to Worship God Alone: A Textual Analysis of Shaykh Agboola's Sermon

What precisely is man's mission on earth? As explained in previous paragraphs, all creation is prescribed with a mission by God within a few months after conception. While this varies from person to person, one mission appears generic, which is the mission to worship God. In affirming this, Surah Adh-Dhariyat (51:56) explicitly states that: "And I (God) created not the jinn and mankind except that they should worship Me (Alone)." Surah Al 'Imran (3:191), al-Anbiya' (21:16), Sad (38:27) and al-Dukhan (44:38) also share the same views. Creation, therefore, has a deeper purpose. As creations impacted by life's challenges, man is often resolute to seek God (or a higher being, depending on belief). As Ali, in commentary 5031 rightly suggests, man's well-being "depends upon our putting ourselves into accord with His (God's) will." Thus, at the centre of man's existence and the reason for his creation is his capacity to remain in accord, at all times, with God.

While the above verse may be subject to one clear and distinct meaning, which is the dedication to the worship of God alone, its interpretation is ambivalent. Worship holds a primal role in man's everyday life. Regardless of what or whom man regards as an object of veneration, worship serves as a potent avenue to connect with a higher power. In Islam and among several 'monotheistic' faiths, worship is often performed to address existential challenges, among other desires, which explains why worship is very crucial for a Muslim. As seen in Surah Imran (3:189-191), it is a window of opportunity to value God and ask for protection against the evil of the hereafter.

Indeed, worship for the Muslim does not include only such acts as adherence to the five pillars or other articles of faith and rarely signifies every second of our lives' preoccupation. This is certainly an impossible task since the Qur'an, as seen in Surah Al-Baqarah (2:286) and Sahih Al-Bukhari, Vol. 1, Hadith No. 41, reveals that God would not overburden His creation beyond what they can bear. Hence, worship is an all-encompassing term that includes words, actions and sacrifices – both inward and outward – that God is pleased with. In other words, beyond the compulsory acts of worship, everyday pursuits associated with man's earthly mission could similarly be regarded as acts of worship for which rewards are earned accordingly.

Man's earthly mission is expected to be carried out for the sake of God and with the clear intention to please Him through it. Therefore, man's mission on earth is precisely to worship God at all times and without ascribing partners with Him. Shaykh Agboola observes that man is built to revere, deify or worship an object (VCD "Ki lawa se l'aye?"). In other words, the obligation to worship God is not mandatory for man, unlike angels, because of the gift of free will. Man's decision to worship an object, whether it is God or any other superior being, comes from a place of what is called *al-Khawf* (fear). Fear is a dominant feature of man's existence, and as long as man is not immune to fear, he is conditioned to worship a power superior to him to conquer fear, even if temporarily. To keep man from the worship of an object below God explains why prophets and messengers were sent by God to the world as evidenced in Surah An-Nahl (16:36). As God calls on man to worship Him at all times, it provides a suitable reason why mankind was created to make Himself evident to them (See Surah Al-Baqarah (2:21-22) & Sahih Al-Bukhari, Vol. 6, Hadith No. 4). Shaykh Agboola corroborates this view, drawing on a prophetic tradition often quoted within *Sufi* circles;

كنت كنزاً مخفياً فأحببت أن أعرف

فخلقت الخلق فيه عرفوني

I was a hidden treasure, and I wanted to be known

So I created a creation (man) so they might know me (VCD “Ki lawa se l’aye?”). See also Al-Ajluni, 1988).

Shaykh Agboola argues that God desires man to refer to themselves as ‘*Abd*’ (slave) and He, the Supreme (VCD “Ki lawa se l’aye?”). Furthermore, God reveals in Surah Ghaafir (40:60) that when His creation calls Him in worship, they should do so in total submission and expect their supplication to be addressed. God does not see His creations in any way other than as slaves before Him. This explains why God refers to all His prophets/messengers as slaves. Two Qur’anic verses emphasise this belief. Surah Zukhruf (43:59) says: “*He [Isa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (that is, his creation without a father)*” [emphasis ours]. Surah Baqara (2:23) says, “*And if you are in doubt concerning that which We reveal to Our Slave (Muhammed), then produce a surah of the like thereof, and call your witness beside God if you are truthful*” [emphasis ours]. Surah Maryam (19:2) also noted thus: “(This is) a mention of your Lord to *His slave Zakariyyaa (Zachariah)*” [emphasis ours]. The Qur’an in Surah Furqan (25:63) equally refers to those who walk with “humility and sedateness” on earth as *Ibad-ur-Rahmān* (faithful slaves of the Most Gracious).

As observed earlier, there are two types of earthly missions expected of man. While the first is bequeathed and must necessarily be discovered as part of life’s existence, the second, although not bequeathed and cannot be discovered, forms part of the religious obligations to which a Muslim must oblige throughout his life. A Muslim is expected to identify a craft to engage in based on his ability and talent, which is then pursued for as long as it entails. This usually ends on account of retirement, incapacitation or old age. This is a mission that has a closed chapter in the sense that at death, man becomes known for what he spent his life doing to sustain himself, his family and society at large. A Muslim may be known for his great skill in carpentry, through which he built a fortune and used it to better the *Ummah* (Muslim community). The moment he passes on, his mission on earth as a carpenter ceases. In the case of the other mission, which is to worship God, this does not represent a closed chapter since man earns reward for adhering to God’s obligations to worship Him while on earth and even greater rewards in the hereafter.

Drawing a strict example from the life of the Prophet Muhammed, his mission was principally to invite the people of the world to Islam, which he vigorously pursued for 23 years, after which he left the stage. Having completed his mission (prophethood), he (Muhammed) delivered what is popularly referred to as *Hajatul-wadā’* (farewell pilgrimage). To illustrate this event, *Surah Nasr* was revealed, but while the chapter may be viewed within the wider context of the decisive conquest of Mecca and how the Prophet's victory drew many into

accepting Islam, it has a much deeper meaning and interpretation. Apart from the fact that *Surah Nasr* was the last complete chapter revealed to the Prophet and a few months into his death, it also signified the end of Muhammed's prophetic mission and a sign that the hour (of his death) had come. The last verse of *Surah Nasri* (110:3) reads thus: "So glorify the Praises of your Lord, and ask His Forgiveness," is suggestive of the fact that the Prophet's mission, which God had earlier informed him of, was almost or already over. He was, therefore, requested to round off his mission first, by glorifying, praising and thanking God for a victorious mission and second, by seeking forgiveness for any of his shortcomings in the course of his earthly mission.

How does a Muslim identify the specific mission he is bequeathed? Shaykh Agboola contends that one must be very circumspect. First, earthly missions are discovered from childhood, nurtured by family members and developed by social 'outsiders' such as teachers, and mentors among others. This individual develops his talents and abilities further formally or informally, after which he finds fulfilment in his chosen mission. Second, a child may not necessarily be influenced by family or social outsiders but rather discovers his innate abilities himself and goes on to pursue them. For instance, a very good footballer does not need to be told of his footballing skills because he knows within himself that he is skilful and would secure a footballing contract if he does not relent on that goal or pursuit. The same could be said of an armed robber who learns the ropes and then turns out to become a serial killer who is never known or caught. What this means, in essence, is that there is a strong sign in the mind that often pushes the individual to pursue a mission that gives him ultimate satisfaction. Failure to show circumspection in this regard is likely to lead one into a futile mission and the possibility of a disenchanted existence.

Shaykh Agboola's sermon further shows that apart from being circumspect, the individual must go in search of knowledge. For example, all of God's Messengers and the Prophets are specially gifted with the knowledge to assist them in conveying their mission effectively. In the case of Prophets Adam and Yusuf (A.S.W), *Surah Al-Baqarah* (2:31-33) and *Surah Yusuf* (12:22), respectively, mentions this. Similarly, every creation must exhibit a level of knowledge against the task before it to make its mission less strenuous. Knowledge, in this case, is divided into two. First is to be aware of the existence of God, and second, to understand the reasons and purpose of man's existence on earth. This notwithstanding, what is the fate of the individual who pursues a different mission altogether but later discovers his true mission? The sermon did not in any way state categorically a practical response. Yet, the possibility of accomplishing such a mission in its finality, as posited by the learned scholar, remains very slim and is not likely to succeed in the long run.

Conclusion

It is important to state here that while God has commanded His creation to worship Him alone, which is the purpose of man's existence in the first place, this decision could be exercised willingly or otherwise. And so, whether man chooses to worship God or not, as Surah Adh-Dhariyat (51:57 and 59) affirms, He demands nothing of man's provision other than for mankind to worship Him alone, the consequences of which are clear at the moment this obligation is disobeyed. A hadith narration says: "O Son of Adam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness" (Cited in Abdul-Rahman, 2012).

Shaykh Agboola's sermon represents an intervention into the question of man's mission on earth and the roles he is meant to play in it. In Islam, the worship of God is an undeniable obligation. Then again, as a creation given free will, man is in no way obliged to comply with this obligation. As earlier stated, man is indeed a creation bound to go astray. As Surah Abasa (80:17) reveals, man is an ungrateful creation. His ungrateful actions are linked to his persistent inability to welcome admonition. Worship and belief in God as part of man's major earthly mission are anchored on God's love for His creature, whom He vows to shield from *Iblīs*'s whisperings and evil machinations (See Surah Al Nahl (16:99-100). & Surah An-Nisa [4:122]). While several issues raised in Shaykh Agboola's sermon remain debatable and to some degree open to further scrutiny, it is well assumed that man's mission on earth, worship and engagement in lawful work being two vivid examples, cannot be wished away in light of several available scriptural evidence.

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