

THE TARIQA OF SIRATAL MUSTAQEEM



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INTRODUCTION

The essence of creating Man and Jinn is to worship Allah. However, for worship to be valid, it has to be done in accordance with prescribed laws, rules and regulations. In Islam, this is no more than the five pillars of Islam, namely: *Iman* (declaration of Faith), *Salat* (prayer), *Zakat* (poor due), *Sawm* (fasting) and *Hajj* (pilgrimage). It should be noted that adherence to these five pillars not only enhances the spiritual well-being of a Muslim, but also cultivates praiseworthy qualities like patience, punctuality, selflessness, modesty, and so on which are the building blocks for a peaceful and developed society. That is why Islam is referred to as a complete way of life. Thus, the *Tariqa* (path) of Islam is the observance of these five pillars according to one's ability. Be that as it may, a Muslim is not immune to fear, trials or struggles in the course of treading this *Tariqa*, as these are not obstacles but tests which when passed increases one's *Iman* and trust in Allah. Consequently, ultimate success is attained if a Muslim happens to die while on this *Tariqa*.

The second part of this book emphasizes that polygamy is the yardstick for good and just leadership. In other words, a person who has only one wife is not likely to be a just leader. The reason is simple. In a polygamous family, the man (who is the head) experiences first-hand the problems of dealing with wives and children who have different behaviours and ways of thinking. Given that such a family is a sample, subset or reflection of the society, the ability to overcome this challenge by being fair and just to all members can easily be replicated when given position of authority in a larger set up. Therefore, anyone who aspires to be a leader should use polygamy as a litmus test.

The concluding part discusses the nothingness of man and his struggles to minimize pain and maximize pleasure in this world with no limitation. However, for believers – those on this *Tariqa*, Allah has put in place boundaries so as to guard against excesses. These are limitations in terms of food, clothes, sex, etc.; sharing of surplus wealth and forgiveness. Despite this restricted freedom (poverty), believers enjoy their lives to the fullest and are promised a better and eternal livelihood in the hereafter provided they live and die on this *Tariqa*.

Muhammad Imran Muhammad

IN THE NAME OF ALLAH, THE BENEFICIENT, THE MERCIFUL

THOSE WHO BELIEVE IN THE UNSEEN

Belief in what is seen is common and easily the most influential sense for witnessing of things, matters or events. But those who fail or refuse to transcend this level can degenerate to the foolishness defined by Seeing is Believing. The worst level will be defined by seeing Directly. The lesser level may be characterized by believing, on seeing the effect of what is not seen, by touching or feeling. For example, an irrational person will not believe in harmfulness of snake bite on advice or knowledge. This person will have to be bitten by a snake before believing. A variety of this kind of person is the one who begins to believe only after seeing the person bitten by the snake or feeling for the pain of the person bitten by the snake.

Another example is that of commencing Ramadan fast only on self witness or sect member. However, it does not mean that what is not seen is necessarily and always false, untrue or unreal. For example bacteria and viruses are not seen by all except by use of special facilities, by some people. Another example is that, the least number of people now living, saw the World Wars I and II alive or in process. But we all believe it because the information was transmitted to us by participants or show of the relics. These even have Museums dedicated to them.

Muslims Believe in Allah and know Him through His revealed attributes that are of Absolute essence. He is therefore One and the Only One that is Real. For that reason, it is contradictory to associate Him with anything or anyone. Logically, All Things and Matters originate from Him, Belong to Him and Return to Him. The foundation of all these rests on our real knowledge and experience of Muhammad (SAW), who ascended to Him through the heavens, bore His message and passed it unto us by living according to it, on absolute Guidance.

Who believe in the Unseen,
Are steadfast in prayer,
And spend out of what We
Have provided for them;

And who believe in the Revelation
Sent to thee,
And sent before thy time,

And (in their hearts)
Have the assurance of the
Hereafter.

They are on (true) guidance,
From their Lord, and it is
These who will prosper.

Qur'an 2:3 - 5

So, Muslims are those who believe in this Truth, this Reality, seek and build on this knowledge by optimal commitment as a way of life.

THE NATURE OF A BELIEVER'S CHALLENGES

With the pivotal basis of *Iman* resting on *Kalimatu Shahadah*, Allah (SWT) is the Beginning, the through-fare and the absolute end, for focus and commitment.

Say: He is Allah,
The One and Only;

Allah, the Eternal, Absolute;

He begeth not,
Nor is He begotten;

And there is none
Like unto Him.

Qur'an 112:1 - 4

But the grace in this lies in our striving with only utmost effort. This graceful limitation is revealed through Ibrahim (AS) and Musa (AS).

Behold! Abraham said:
"My Lord! Show me how
Thou givest life to the dead."
He said: "Dost thou not
Then believe?" He said:
"Yea! But to satisfy

My own understanding."
He said: "Take four birds;
Tame them to turn to thee;
Put a portion of them
On every hill, and call to them:
They will come to thee
(Flying) with speed.
Then know that Allah
Is Exalted in Power, Wise."

Qur'an 2:260

When Moses came
To the place appointed by Us,
And His Lord addressed him,
He said: "O my Lord!
Show (Thyself) to me,
That I may look upon thee."
Allah said: "By no means
Canst thou see me (direct);
But look upon the mount;
If it abide
In its place, then
Shalt thou see Me."
When his Lord manifested
His glory on the Mount,
He made it dust.
And Moses fell down
In a swoon. When he
Recovered his senses he said:
"Glory be to Thee! To Thee
I turn in repentance, and I
Am the first to believe."

Qur'an 7:143

The same objective of these two model believers is what is granted to *Rasul* (SAW) and the Believers by Allah, by repetition of some Verses and Stories in the Qur'an, IN ORDER THAT OUR IMAN MAY BE STRENGTHENED. And to emphasize the needed focus and commitment Allah expressly revealed that:

Not for (idle) sport did We
Create the heavens and the earth
And all that is between!

Qur'an 21:16

If it had been Our wish
To take (just) a pastime,
We should surely have taken
It from the things nearest
To Us, if We would
Do (such a thing)!

Qur'an 21:17

I have only created
Jinn and men, that
They may serve Me.

Qur'an 51:56

After recognizing this platform, on submission, the satisfaction of the Historical needs, wants and fancies will now be the real challenge. Whatever these are, they must neither be self destructive nor contradict the Unity of Allah. And the compassion of Allah comes handy, by recognizing believers as those who make a twin strive:

"Our Lord! Give us
Good in this world
And good in the Hereafter,
And defend us
From the torment
Of the Fire!"

To these will be allotted
What they have earned;
And Allah is quick in account.

Qur'an 2:201 – 202

Deliberate strive to make things happen, to make ends meet, to realize historical goals, means, objectives are therefore not necessarily out of the concern of a believer or believers in Allah and following the best example laid by *Rasul* (SAW).

This historical strive that is to be to the utmost, will Last for as long as Allah allows. And we are cautioned that it will be towards the Best, which has passed. In other words, the best times, opportunities, generations, examples have set the standards. With passing time, ours is to strive accordingly as things get worse, till the worst conditions justify the folding up of this entire Here and Now.

Every soul shall have
A taste of death:
And only on the Day
Of Judgement shall you
Be paid your full recompense.
Only he who is saved
Far from the Fire
And admitted to the Garden
Will have attained
The object (of life):
For the life of this world
Is but goods and chattels
Of deception.

Qur'an 3:185

All that is on earth
Will perish:

But will abide (for ever)
The Face of thy Lord,
Full of Majesty,
Bounty and Honor.

Qur'an 55:26 – 27

Intelligent or wise believers therefore consciously strive in preparation for death and all the good things that can follow, to eternal bliss, by the *Rahma* of Allah. They specifically live this transient life as travelers. For the term appointed.

THE JUSTIFICATION OF HOLDING FIRM UNTO ALLAH

The satisfaction of the challenges of a believer's needs, wants and fancies rests squarely on ABILITY, the POWER to make possible or realize Whatever needs, wants or fancies, in any circumstance and at any time, wheresoever. The Only source of this that is Allah is revealed to be of twin characteristics. The first is defined by TOTAL SUBMISSION by inevitability or without choice.

Whatever beings there are
In the heavens and the earth
Do prostrate themselves to Allah
(Acknowledging subjection), with good will
Or in spite of themselves:
So do their shadows
In the morning and evenings.

Qur'an 13:15

The seven heavens and the earth,
And all beings therein,
Declare His glory:
There is not a thing
But celebrates His praise;
And yet ye understand not
How they declare His glory!

Qur'an 17:44

An instructive case is the experience of Musa (AS). When the men of Pharaoh and those of Musa (AS) came in view of each other, and the sea before Musa (AS), he only submitted and put all his trust in Allah. He was inspired to strike the sea with his rod. "So it divided, and each separate part became like the huge, firm mass of a mountain." (Qur'an 26:64). Allah made the other party to follow. They were drowned, whereas Musa (AS) and all who were with him were delivered.

The people of Lot (AS) who hated cleanliness were showered with a rain of brimstone. But Lot (AS) and his family (excepting his hypocritical wife) were saved. And the strong headed people of Nuh (AS) threatened to kill

him, over and above their heedlessness. He pleaded with Allah to judge between them, openly. He was delivered along with those creatures with him, in the Ark. All the others were drowned to death.

The second characteristic of this Ability and Power of Allah that informs the submission of a believer is defined by the Ultimate choice resting with Allah, in respect of those creations of His, he has granted the option or freedom of Choice.

What Allah out of His Mercy
Doth bestow on mankind
There is none can withhold:
What He doth withhold,
There is none can grant,
Apart from Him:
And He is the Exalted
In Power, full of Wisdom.

Qur'an 35:2

O men! Here is
A parable set forth!
Listen to it! Those
On whom, besides Allah,
Ye call, cannot create
(Even) a fly, if they all
Met together for the purpose!
And if the fly should snatch
Away anything from them,
They would have no power
To release it from the fly.
Feeble are those who petition
And those whom they petition!

Qur'an 22:73

One enlightening example of this for reference is Allah's grant of respite to *Iblis* and the undertaking by *Iblis* to Allah, that he will make WRONG fair-seeming to mankind. The objective of this, is to gather disobedience against true submission to the Unity of Allah (Qur'an 15:39). But he immediately

admitted: "Except Thy servants among them, sincere and purified (by Thy Grace)." (Qur'an15:40)

Another example is in respect of Musa (AS). The magicians of Pharaoh challenged Musa (AS) with their ropes and rods that appeared as live snakes. (Qur'an 20:6). Indeed Musa (AS) was baffled, but Allah assured him that, success was to be his. He then threw his own blessed rod. It turned into a snake like creature and swallowed all the fake items of the magicians. The magicians fell down in prostration and declared "We believe in The Lord of Haroun and Musa." (Qur'an 20:70)

These characteristics of the Ability and Power of Allah are further revealed in His doing as He Pleases. This is because all matters return to him for decision. He asks and is not to be questioned. One example is the encounter between Musa (AS) and Khidr. Musa (AS) learnt through some patience that actions that ordinarily would have been disapproved were consistent with purity and sincere submission to Allah. Thus, the scuttling of a sailing boat, the young man that was slewed and setting up of a falling wall were not inconsistent with *Shari'ah*. Allah granted Khidr a knowledge that was unknown to Musa (AS), who communicates with Allah (Qur'an 18:78 – 82).

Allah chose to create a vicegerent on earth. The Angels expressed their fear of his contradicting the Goodness in the Unity of Allah. But Allah knew what they did not know. He taught Adam the nature of things and asked the Angels to explain. They failed and Adam obliged. The Angels submitted by admitting their ignorance. In addition, Allah who made Jerusalem *qibla* changed it to the sacred mosque of *Makkah*. He brought about Adam from clay, Hauwa'u from his rib, breathed his *ruh* into Maryam for Isa and all others through sex, conception and delivery. And:

See how We have bestowed
More on some than on others:
But verily the Hereafter
Is more in rank and gradation
And more in excellence

Qur'an 17:21

Therefore,

To Allah belong all things
In heaven and earth: verily

Allah is He (that is)
Free of all wants,
Worthy of all praise.

Qur'an 31:26

To Allah belong the East and
The West: whithersoever ye turn,
There is the presence of Allah ...

Qur'an 2:115

THE FOUNDATIONS OF A BELIVER'S UNFLINCHING SUBMISSION TO ALLAH

The first is defined by the necessary environment for all of mankind, without exception, that will enable the compliance of all, if we choose to, because there is no compulsion in the religion of Islam. This is by Allah:

Who hath created
And further, given
Order and proportion.

Qur'an 87:2

The second is defined by the laws, rules and regulations for sustenance and the elastic development of these. These are by Allah:

Who hath ordained laws
And granted guidance.

Qur'an 87:3

And such as Allah doth
Guide there can be
None to lead astray.
Is not Allah Exalted
In Power, (Able to enforce
His Will), Lord of Retribution?

Qur'an 39:37

If Allah had willed,
He could have guided all of you.

Qur'an 16:9

With the environment and the rules, the required orientation is accordingly expressly defined, for sincere and straight believers.

It is not fitting
For a believer, man or woman,
When a matter has been decided
By Allah and His Messenger,
To have any option
About their decision:
If any one disobeys Allah
And His Messenger, he is indeed
On a clearly wrong Path.

Qur'an 33:36

THE ESSENCE OF THE *TARIQA*

This rests comfortably on the recognition, admission and commitment to struggling, to striving, as long as one lives and to the best of one's ability, according to true knowledge and the best example.

Verily We have created
Man into toil and struggle.

Qur'an 90:4

Do men think that
They will be left alone
On saying: "We believe,"
And that they will not
Be tested?

Qur'an 29:2

Allah will not leave

The believers in the state
In which ye are now,
Until He separates
What is evil
From what is good.

Qur'an 3:179

Nay, We hurl the Truth
Against falsehood, and it knocks
Out its brain, and behold.
Falsehood doth perish!

Qur'an 21:18

Without such (trials)
As came to those
Who passed away
Before you?
They encountered
Suffering and adversity
And were so shaken in spirit
That even the Apostle
And those of faith
Who were with him
Cried: "When (will come)
The help of Allah?"
Ah! Verily, the help of Allah
Is (always) near!

Qur'an 2:214

THE METHOD IN THE *TARIQA*

Those who believe will not be tested with, on or by means that may not necessarily have meaningful impact on them, that are peripheral, optional or casual to them, like sharing of Jokes, Games, Entertainment or Ceremonies.

Be sure We shall test you
With something of fear
And hunger, some loss
In goods or lives or the fruits
(Of your toil), but give
Glad tidings to those
Who patiently persevere.

Qur'an 2:155

And fear tumult or oppression,
Which affecteth not in particular
(Only) those of you who do wrong:
And know that Allah
Is strict in punishment.

Qur'an 8:25

A frightening case was in respect of the *Sahaba*, who were reminded, enjoined and warned at the same time on How to stick on the course:

Fighting is prescribed
For you, and ye dislike it.
But it is possible
That ye dislike a thing
Which is good for you,
And that ye love a thing
Which is bad for you.
But Allah knoweth,
And ye know not.

Qur'an 2:216

SUCCESS IN THIS COURSE

This is an absolute assurance. All provisions are by Allah. We shall all taste of death. Life after death is the final reality. Our life is the most precious to us. And Allah has the absolute right to ask for its service or sacrifice. It is therefore the best case of example, since all matters return to him for decision.

Think not of those
Who are slain in Allah's way

As dead. Nay, they live,
Finding their sustenance
In the Presence of their Lord.

Qur'an 3:116

Accordingly,

For those whose hopes are
In the meeting with Allah
(In the Hereafter, let them strive);
For the Term (appointed)
By Allah is surely:
And He hears and knows
(All things).

And if any strive (with might
And main), they do so
For their own souls:
For Allah is free of all
Needs from all creation.

Qur'an 29:5 - 6

LIVING THROUGH THIS *TARIQA* BY THOSE WHO BELIEVE

The first and head of the basis is BELIEFS as required of a Muslim and submitting one's total livelihood according to the Guidance by Allah, lived by *Rasul* (SAW) and without contradicting them. This foundation requires as a matter of necessity KNOWLEDGE of the Guidance. This consists of those things that have to be self obliged and those things to determine all other obligations or desires by self and in respect of others. For example, the knowledge of self purification and *salat* are matters of individual responsibility. Unlike this, the knowledge of medicine is not a necessary requirement on every individual. However the terms for the learning and practice of medicine must not abuse the general determinant standards. And the knowledge of these is encouraged to be common. These cover the limits of Allah that are not negotiable, because where there is an instruction, compliance is necessary and rewarded. Non compliance, avoidance or abuse is subject to sanction and a sin. Then follows what is commendable from the tradition of *Rasul* (SAW). Compliance is rewarding, even though ignoring it does not attract sanction, except it is abused. And of

course the freedom zone that must not abuse any of the above. These may accordingly be a matter of choice and desire that may be discomforting to another person. Blanket ignorance is therefore not a part of Islamic livelihood. This is what makes it instructive to continue to pass right knowledge and practice from one person to another and from one generation to another. *Rasul* (SAW) accordingly enjoined those who were present at his last sermon to pass what they witnessed to any and all of those that were not opportune to the present. The kernel of that sermon is to hold on to Allah and the example he had lived.

It is not fitting
For a Believer, man or woman,
When a matter has been decided
By Allah and His Apostle,
To have any option
About their decision:
If any one disobeys Allah
And His Apostle, he is indeed
On a clearly wrong Path.

Qur'an 33:36

But those who disobey
Allah and His Apostle
And transgress His limits
Will be admitted
To a Fire, to abide therein:
And they shall have
A humiliating punishment.

Qur'an 4:14

The second that is practically the first in the *TARIQA* is keeping in constant direct touch with Allah. This is realized through Prescribed *Salat* and the peak of this is opportune by Hajj, which is to be performed once in a life time by those who have the means. This is because He is responsible for all that are obvious to us and those matters that do not appear to be obvious to us. Guidance and success do not rest solely on our efforts alone that cannot be perfect. Keeping in constant touch gives us the ample opportunity for making PLEAS, for forgiveness, for His pleasure, for His guidance, for His acceptance, through our strives to meet our permissible Needs, Wants and Fancies.

And establish regular prayers
At the two ends of the day
And at the approaches of the night:
For those things that are good
Remove those that are evil:
Be that the word of remembrance
To those who remember
(their Lord).

Qur'an 11:114

Establish regular prayers
At the sun's decline
Till the darkness of the night,
And the morning prayer

And pray in the small watches
Of the morning: (it would be)
An additional prayer
(Or spiritual profit)
For thee:

Qur'an 17:78 - 79

This is absolutely necessary because it is NOT enough to Believe. And we cannot be helpful to one another in the matter of final success. Thus *Rasul* (SAW) was sent only to deliver His message, guidance rests with Allah.

If thou art anxious
For their guidance, yet
Allah guideth not such
As He leaves to stray,
And there is none
To help them.

Qur'an 16:37

Those who behave arrogantly
On the earth in defiance
Of right - them will I
Turn away from My signs:
Even if they see all the signs,

They will not believe in them;
And if they see the way
Of right conduct, they will
Not adopt it as the way;
But if they see the way
Of error, that is
The way they will adopt.
For they have rejected
Our signs, and failed
To take warning from them.

Qur'an 7:146

The third that is the required Orientation or disposition is learned through Fasting and Charity. It is the combination of Patience and Perseverance. These are experienced in relation to either what we are used to or what we possess and continue to build on or want to increase. These two institutional practices enable us to defer the time of satisfaction and to share in what we properly possess. In between is the necessary development of modesty and humility, for ourselves and in relation to others.

O ye who believe! Seek help
With patient Perseverance
And Prayer: for Allah is with those
Who patiently persevere.

Qur'an 2:153

Nor strain thine eyes in longing
For the things We have given
For enjoyment to parties
Of them, the splendor
Of the life of this world,
Through which We test them:
But the provision of thy Lord
Is better and more enduring.

Qur'an 20:131

And to be firm and patient,
In pain (or suffering)
And adversity,

And throughout
All periods of panic.
Such are the people
Of truth, the God-fearing.

Qur'an 2:177

HIGHLIGHTS IN RELATION TO THE FIVE PILLERS

IMAN – THE DECLARATION OF FAITH

In the day to day livelihood of believers, *Iman* that compels right knowledge makes it mandatory that the knowledge of the Qur'an and *Hadith* along with their application in changing circumstances and generations is both an individual and collective responsibility. With respect to religious knowledge that will enable right submission and right evaluation of not strictly religious activities, there is the challenge of EDUCATION. This consists of learning and right experience through teaching and participation. This is why no Messenger of Allah asked for any fee for such. The consistent invitation has been to the knowledge of the Truth and goodly Conduct, for the safety of oneself and the collective, as it pleases Allah.

He granteth wisdom
To whom He pleaseth;
And he to whom wisdom
Is granted receiveth
Indeed a benefit overflowing;
But none will grasp the Message
But men of understanding.

Qur'an 2:269

In this respect, the BEST relationship that will enable this is on one to one terms. This is what makes the initial teaching and consequently, moulding of a child by the parents very instructive and critical. The beginning of the crises of this responsibility of the faithfuls is where the parents are themselves ignorant. This gap is for the parents, relations, neighbors, community and authorities to Ensure, is filled as quickly as possible. Even unbelievers assert that: if you think education is expensive, try ignorance. Below the best is the BETTER relationship for this education. This can be gotten between a Teacher and more than one learner. This is also possible in a family with more than one child. It is superb in a polygamy, where the

teaching will necessarily be opportune by a mother, another mother(s) and a father. Following this will be where the teacher is not a direct member of the immediate family. Formal schools are the monetized form in which we commonly have them today. This level of education is essentially characterized by learning from a teacher who doubles as a model. The hopeless principle of: doing as I say and not as I do, is unacceptable. In other words formal Certification is not in the criteria for *Iman*, making a Muslim or Islamic Education. Least still, it cannot be meaningfully achieved by principal reliance on ad hoc contact, through lectures or sermon, if the best and better foundations are absent or poor. Accordingly, learning first from radio, tapes, television, computer and the internet is poor and can be risky.

Without these, primary reliance on self study by books is only GOOD. The relationship between the three is that, the *Ummah* should strive to mill members through the three levels effectively and properly in the order of availing the Best level first, before the Better and then the Good. The body of knowledge that will enable this as well as opportunities for them OUGHT TO BE FREE, WITHOUT FEE. The more, a family, a community, society or authorities fail in this, the weaker the REQUIREMENT IN THE FULFILLMENT OF IMAN IN THAT ENVIRONMENT. And the parents, along with the leaders are squarely answerable. And the first yardstick for measuring failure or success is defined by Free and Effortless Access and Opportunity by ALL, Muslims and non-Muslims alike.

This translates to admitting that the number, types and sizes of formal Islamic schools as we have them, for children and adolescents do not necessarily boost the *Iman* of the Muslim children and consequently that of the society. Price tags and profiteering in any guise goes a long way to color this responsibility arising from *Iman*. Believers cannot become the best among Mankind, who enjoin what is good and forbid what is evil, without *Iman* or the knowledge that will sustain it through day to day historical experiences. It is therefore a check of *Iman* for the well to do Muslims and leaders, where Education is not Free for Muslims and all, at the levels we now classify as primary to post primary. And it is shameful for Muslim families who first and largely rely on contractual arrangements for the first education of their children. It is therefore most unpleasant to have a crises ridden educational machinery and system where Muslims have the opportunity to participate and lead it. The simple logic is that the set up implications of the Necessary lower level determines the cost of Others.

By interpretation, what Allah and His Messenger have decided on, is being obstructed by machineries and processes that cut on the value or benefit and free flow of religious education, with Muslims or by Muslims in high and active participation. In other words, conditions, terms, affairs and matters that are not out rightly prohibited have been made and become the MEANS to what Allah and His Messenger have made mandatory. Thus the present and contemporary challenge of Muslim Scholars, Muslims in positions of Leadership, Wealthy Muslims and Muslim parents, is to visit this matter of Education with the serious commitment it deserves, for the benefit of Mankind. We cannot claim to sincerely believe and wallow in this ignorance and oppression on ourselves and non-Muslims. *Rasul* (SAW) was specifically excused:

Or is it that thou
Askest them for some
Recompense? But the recompense
Of thy Lord is best:
He is the Best of those
Who give sustenance.

Qur'an 23:72

Long before him, with Nuhu (AS), he declared to his strong headed people:

No reward do I ask
Of you for it: my reward
Is only from The Lord
Of the Worlds.

Qur'an 26:109

Because submission to Allah or accepting the religion of Islam is a matter of choice, life and history can go on without Islam. And where Islam is claimed but no serious commitment is given to the foundation of *Iman*, resting on knowledge, certain traits are opportune to develop. For example, having children outside wedlock, leadership by ascription, are possible. And when any one from this background, propped up by ignorance, is granted authority or wealth, he will not see and treat it as a trust. In relation to fellow human beings, they will be possessive, selfish, arrogant, mean, pompous, oppressive and heartless. They will neither be useful to Muslims nor to non-Muslims. And because of the resources, when they strive to do good, they end up creating make-beliefs that never last. For the time they

last, they distort the truth and do not make life easier. This is reflected by simple non succession. Truth easily wipes them away. They do not really enjoy this world and they are among the crooked.

BY *SALAT* AND *HAJJ*

After knowledge, the first thing to follow is submission to Allah that is the Only True Reality. The justification for this is that, all the basic resources that will enable this are already given. That a believer is living, within space and time, on the earth. And the requirements for making this submission possible are knowledge and cleanliness. Purifying oneself as prescribed, to communicate with Allah specially distinct from any other permissible opportunity. This is because a believer is not restricted to communicating with Allah only at *Salat* or *Hajj* times or places. A believer does not have to be facing the *qibla*, in order to communicate with Allah. This is why after converting to Islam by a non-Muslim, *salat* is the next obligatory instruction. The superior status of *salat* is revealed in the convenience of final judgement for those whose *salat* is complete, and it will be the first to be accounted for.

The opportunities given by *salat* and *hajj* generate a living relationship between the believer and Allah. It goes beyond simple rites, rote recitations and formalities. On the physical realm, the praying believer adopts essential cleaning, of the hands, mouth, nostrils, face, head and feet. With ritual bath, the entire body is involved. And the knowledge of the kind of water that can be used for ablution completes the hygienic standard. The distinctive nature of this preparation for *salat* is that, it is done for Allah and as shown by *Rasul* (SAW). This is embodied in the necessary intention that will be declared to commence it. Accordingly, the activities have a content, a procedure, those that are compulsory, those that are commendable and what can make it void. Thus, both the physical ablution and *salat* bear the spiritual value of reward or sin. They wash away sins and position the believer closer to Allah, in righteousness. Before Allah, in *salat* and *hajj*, the believer is specially positioned to make his pleas, express gratitude, ask for forgiveness etc. The regularity of this orients the benefit of constancy and consistency. This is achieved through the discipline of timeliness and orderliness that are part of *salat* and *hajj*. And the actual execution of *salat* and *hajj* instill the attributes of focus and concentration in the worshipper. This is why absent mindedness must be avoided and care is instructed, of the *salat* and *hajj*. The summary of these all is that, *salat* and *hajj* serve as the statutory canonical means for REMEMBERING Allah. And because, when we remember Him, it is indeed for our own good, there is no limit to

when, where and how to remember Him - to the terms of *Salat* and *Hajj*. Thus, His urging to be remembered and He will remember the slave. And the most perfect direction is contained in the chapter of Opening, which is Compulsory to make *salat* acceptable. The believer will submit to Allah by doing all things for His sake, as He does not prohibit; praise Him; recognize His specific responsibility for the ultimate end of things; depend on Him; ask for His guide; and specifically aspire to be joined with those that have met His pleasure as against the losers.

The *TARIQA* by *salat* and *hajj* emphasizes the Unity of Allah and Whole submission to Him, based on *Iman* or knowledge of the Truth. The spiritual essence and benefit of this that is shared by fasting, is what is angelic in the character of a sincere believer. The real difference lies in either dropping below, that is animalistic, sustaining it, that is angelic or going above it by sustaining the purity in other day to day worldly activities that compel relating with other believers, misbelievers, disbelievers or unbelievers, without abusing their rights, while sticking to Allah and *Rasul* (SAW). This means that *salat* is an individual responsibility and then a collective duty on the leadership of the *Ummah*. Individuals and even a grouping will be free to worship Allah by restrictive exposure or participation in history. For example, limiting oneself to mostly the five pillars of the *TARIQA* and minimizing participant relationship with fellow men, beyond what is necessary. The person may not marry and live in the outskirts of a township. The person may optimize non obligatory forms of remembering Allah, through *salat*, *hajj*, *ZIKR* and fasting. This approach or orientation informed by the fear of the world and love of Allah is undoubtedly impressive and not condemnable. They will appear as elite believers. The leadership of the *Ummah* has only an intellectual-cum-spiritual challenge in the guidance of such members or participants, to protect the limits of Allah and Not introduce standards similar or equivalent to those of Allah. With the right things, this elite will always be a shining element in the *Ummah*.

FROM THE RESTRAINT THAT FASTING AND CHARITY TEACH AND INSTILL

From all of the above, Allah is the only goal of the *TARIQA*. The objective of those who carve and follow an elite path is to avoid or minimize involvement in worldly matters, out of the fear of straying more that sticking to Allah. This is defined by the obvious constant and variety of exposures, challenges or tests that one has to deal with, if one chooses to live life to the full.

But those in the majority, who choose to live life to the full, that is not prohibited, are not excused from keeping to the same goal. The fundamental difference is the additional challenges that the elite run away from or minimize. For the Leadership of the *Ummah*, it is those that belong here that have additional Right to be ensured, in the protection of the *Iman* of Muslims and thus, the proper practice of Islam. It is in this vein and respect that *Rasul* (SAW) pointed at the indicator for being rightly with Allah, the purpose of *Iman*, fasting and charity. That, one does not benefit in his *salat/hajj* if it does not keep one away from wrong doings. Believers properly on the *TARIQA* will be safe to themselves and others different with them, while making life better for everybody. This is why and how they will be torch bearers for mankind.

Patience and perseverance that are instructed through fasting and charity remain the permanent arms or weapons for keeping to the goal of Allah, while paddling through insatiable needs, wants and fancies. These qualities, these attributes are to make possible: ensuring and insisting on those things Allah has prescribed; denying or avoiding those things Allah has prohibited; cautious of those things that are doubtful over their proper belonging, between the two; encouraging and supporting what *Rasul* (SAW) has practiced or acknowledged or did not object to; not taking offense with those who so choose, when one opts not to; and not abuse any of the above in matters and areas or circumstances that do not fall under any of the above.

At the collective level, those who are entrusted with ensuring collective interests for the common good of all, without oppressing or jeopardizing the harmless differences between members have the challenge of godliness, if they truly believe. And for a Muslim leader, it means Facelessness that covers all faces according to safe rules that apply to all and discretions that will protect the superior interest of the collective. In godless parlance it is called corporate leadership. The two share the appearance of selflessness. However, godliness has defined limits that are not harmful for the prosperity of a society. This can only be appreciated if a Muslim leadership is to influence the governance of a multi religious society. Thus, in any institution where a Muslim fails to excel or make a positive mark in its leadership, it is a questioning of the leader's *Iman*. It is clearly weak or corrupt and unfit.

O Mankind! We created
You from a single (pair)
Of a male and a female,

And made you into
Nations and tribes, that
Ye may know each other
(Not that ye may despise
Each other). Verily
The most honored of you
In the sight of Allah
Is (he who is) the most
Righteous of you.
And Allah has full knowledge
And is well acquainted
(With all things).

Qur'an 49:13

Let there be no compulsion
In religion: Truth stands out
Clear from Error: whoever
Rejects Evil and believes
In Allah hath grasped
The most trustworthy
Hand-hold, that never breaks.
And Allah heareth
And knoweth all things.

Qur'an 2:256

Of the bounties of thy Lord
We bestow freely on all -
These as well as those:
The bounties of thy Lord
Are not closed (to anyone).

Qur'an 17:20

If any do wish
For the transitory things
(Of this life), We readily
Grant them - such things
As We will, to such persons
As We will: in the end

Have We provided Hell
For them: they will burn
Therein, disgraced and rejected.

Qur'an 17:18

The challenge of every Muslim leadership is therefore to serve All, including non Muslims when given such a trust or burden. And this is possible only by harnessing and coordinating all goodly resources for the safety and prosperity of all. In other words, the interests of Muslims will be protected to the limits that they will not trample on those of non Muslims. And Muslims must be kept within the limits set by Allah and His Messenger. It will therefore be unbecoming of a Muslim to insist that he can only contribute what is good when he is directly or personally entrusted. Such neutrality, failure or carelessness is condemnable, because is based on selfishness and greed. Such knowledge, resource or support is only a trust of Allah. And a believer has the godly responsibility to share or give it out appropriately, for the benefit of humanity. This is why the first level of *Iman* is to act out what is right or enforce, if one has the recognized authority. The second is by right advice. And the third is by distancing oneself from what is wrong. Those Muslims, both in leadership positions and those outside, who shy away or pretend or refuse to aid what is good, right and correct, because the wrong pays their selfish interests or awaiting to be given the specific trust are a disgrace to Islam and will account for it. All of these have to do with Policies, Laws, Recommendations, etc.

And let not those
Who covetously withhold
Of the gifts which Allah
Hath given them of His Grace,
Think that it is good for them:
Nay, it will be the worse
For them: soon shall the things
Which they covetously withheld
Be tied to their necks
Like a twisted collar,
On the Day of Judgement.
To Allah belongs the heritage
Of the heavens and the earth;
And Allah is well-acquainted
With all that ye do.

Qur'an 3:180

With wealth or collective resourcefulness, there is the critical Means, Money and Facilities. An example of the contemporary challenge for protecting the *Iman* of believers, on the leaders and leadership, is the management of money. In Nigeria, the time it has taken to have an Islamic bank in place and the level of patronage is a slap of shame. It is as if there is no difference between the two or one has no capacity to grow and develop like the other.

Over and above this, is the general and specific failure to provide all Nigerians or even Muslims basic resources like housing, employment, good health, education, etc. Those Muslims that have had the opportunity of this superior trust are not fit for references, because they have paddled the trust on ignorance and selfishness. This is contrary to the *TARIQA*. Inheritance of the heavens and the earth belongs to Allah. The trust is temporary and those who abuse it with audacity will answer for it.

Thus in the matters of Leadership and Collective welfare, the leaders are to check their ordinary inordinate greed and ensure sharing. This is because Allah has essentially provided for all of mankind, with a measure. Whereas in respect of animals, He provides for them without our involvement, we have the challenge of Justice and Fairness as the means of utilizing our free will, to achieve good.

And the earth We have
spread out
(Like a carpet); set thereon
Mountains firm and immovable;
And produced therein all kinds
Of things in due balance.

Qur'an 15:19

And We have provided therein
Means of subsistence, - for you
And for those for whose sustenance
Ye are not responsible.

Qur'an 15: 20

The alternative, without restraint or patience, is disaster, frustration, etc. As for the followers, there is the need to exercise both patience and perseverance to enable the processes that require time, to realize collective and secure individual welfare. The difference is that insistence on excesses can be checked by law, by force and rightly too.

We created not
The heavens, the earth,
And all between them,
Merely in (idle) sport.

Qur'an 44:38

We created not
The heavens and the earth
And all between them
But for JUST ends, and
For a term appointed:
But those who reject Faith
Turn away from that
Whereof they are warned.

Qur'an 46:3

Fasting therefore proves that whatever you constantly need, like food and drink can be moderated, without our losing anything in essence. And charity proves that sharing is not harmful. It has the double benefit of easing the needless surplus of those who have amassed wealth and cushions the frustration of the likely envious. The summary of these are Health and Security of the individuals and the collective. This is what taxation attempts to achieve partially. The difference between the two is that, the actions informed by belief and obedience to Allah ensures humane effect, whereas taxation is strictly formal and free of value. Its evasion can therefore only be tackled by the force of law.

EXAMPLES FROM HALF OF THE RELIGION

It is instructive to know, appreciate and learn that, in Marriage and the Family, the believer is opportune with optimal exposure or challenges that will enable living life to the full, in this world and success in the hereafter. *Iman* is intimately required and tried, just as *salat* and *hajj* serve as the opportunities for sustenance and resolution of marriage and family matters, with the help of Allah. And the weapons of patience and perseverance are the *TARIQA* mode of submitting, so that in the end, the pleasure of Allah is what is served, from wheresoever angle. This is the ultimate principle and living terms that will guarantee success in the end through pain or pleasure.

Your riches and your children
May be but a trial:
But in the Presence of Allah,
Is the highest Reward.

Qur'an 64:15

For marriage, the backgrounds of both parties are required to be ascertained. This is to ensure compliance that will keep one within the confines of what Allah admits. The Muslim woman will out rightly object to any asking from any Non Muslim. It will therefore be most shameful and irresponsible of a Muslim parent or guardian to be involved in giving the hand of a Muslim woman to a non Muslim. Because Allah expressly prohibits it. This goes to imply that, if the non Muslim man proposes to convert to Islam, it is as tricky as one who already converts, for the sake of the woman. This is because the person who proposes best expresses the condition of converting because he wants the woman. This kind of challenge is for reasonable and sensible resolution, because of the fragility. Once a man declares faith, the affair is that of Allah. But if the person later recants, will he be subject to the sanction of apostasy? This security is absolutely important, because if that happens, the marriage becomes void. And if within the time a child is gotten, the identity crises the child will be subjected to because of the weak basis of his coming about will be a peculiar challenge to the *Ummah*. This is not the kind of foundation that the *Ummah* should tolerate.

For marriage, Allah and *Rasul* (SAW) have decided on a free gift to the woman. Any additions to this that may not be out rightly prohibited MUST NOT be allowed to weaken or make DIFFICULT the decision. This exposes the madness of boxes distinct but necessarily along with the boxes, as a

challenge or failure of the Muslim parents and Leadership, who claim the love of *Rasul* (SAW).

In marriage, Allah has permitted the parties to be a garment for one another and indicated that reproduction is strictly His choice. The tradition of building the *Ummah* of *Rasul* (SAW) through right reproduction Must not be raised to the level of Displeasure or Failure in the case of those who are not blessed with any. Indeed the reduction of the purpose or definition of successful marriage as such, is Exceeding the limits. Allah neither said nor narrated any example to teach that not having a child in marriage makes it inferior. Children are not exempted from being a source of trial. They can be enemies. They can be a boost to the *Ummah*.

In marriage, polygamy is permitted, to encourage and institutionalize Justice. It will therefore be unbecoming to make the undertaking or initiate a seal or close to it by either party, as part of the marriage. This is akin to the suspension of taking honey by *Rasul* (SAW), to please his consorts. Allah instructed him to immediately return to what He has made legal. The challenge of the leadership here is to ensure the right example by practice or at least Not allowing a mix up of the standard.

Leadership challenges in polygamy are generated by the required neutrality of the husband between the wives, between the wives and the children, between the children, etc. This is because they are different individuals with equal and common rights and duties across each other. The wives will learn respect for each other as they respect the husband. They will also learn, love for children other than their biological one. The children will learn on the same line. The feasibility of these rests squarely on the focus to what Allah and His Messenger prescribe. For instance, the principle of loving for another, what you love for yourself acts out by the children respecting and honoring the father's wife that is not their mother as they treat theirs. Doing otherwise is a failure in *Iman* and submission to Allah. This form of challenge confronts the husband and father in a superior form, because of the different women and common children. This is how and why one who does not return an insult, leaves the insult on the initiator. This is why *Rasul* (SAW) condemns insulting the gods of non Muslims, to save doing the same to Allah. Indeed, in a family, where divorce has been experienced, the challenge between the children, other children, the other mother or mothers and the father, opens up opportunities for patience and perseverance, to stick to and please Allah. What they do, others may do to their mother that is out or into another family. Those who tolerate it or think it is right will be suggesting that disrespect and dishonor

to one that is not your mother or from the same mother or same father, the godly standard for believers. But even lower people that thrive on tribalism, racism or racialism seek to go beyond the family. The intelligent challenge is: how can one who has not experienced such rudimentary level of challenges be humanely successful in protecting the interests of different people, without brute force in different forms? This is essentially what explains the high level of security concerns and commitment, which has become an encompassing concept. The necessity for brute force, for correcting or dis enabling or disabling break down of law and order, is to serve First failure in learning to be orderly. And the expense continues to rise because the opportunity for such learning is blocked or disabled by prohibiting polygamy or making monogamy the standard. In other words the backwardness in the development of the family through the greater practice of monogamy is responsible for imbibing the spirit of sharing. The absence or weak existence of a common *qibla* is the loss that is necessary for world peace and development.

THE SUMMARY POINTS OF GUIDE

The prayer that man
Should make for good,
He maketh for evil;
For man is given to
Hasty (deeds).

Qur'an 17:11

Say : "If ye had
Control of the Treasures
Of the Mercy of my Lord,
Behold, ye would keep them
Back, for fear of spending
Them: for man
Is (ever) niggardly!

Qur'an 17:100

The Evil One threatens
You with poverty
And bids you to conduct
Unseemly. Allah promiseth
You His forgiveness

And bounties.
And Allah careth for all
And He knoweth all things.

Qur'an 2:268

Verily Man
Is in loss,

Except such as have Faith,
And do righteous deeds,
And (join together)
In the mutual teaching
Of Truth, and of
Patience and Constancy.

Qur'an 103:2 - 3

THE DIFFERENCE AND PROSPERITY OF OUR POVERTY IN LIVING OUR *TARIQA*

FOR US WHO CONSCIOUSLY BELIEVE AND UNDERSTAND

Those who belong for reference and attention are those who, without doubt, willingly and patiently accept and persevere in living in accordance with the Qur'an as authentically guided by the *Sunnah*, established by Muhammad (SAW).

... To those who fear Allah;

Who believe in the Unseen,
Are steadfast in prayer,
And spend out of what we
Have provided for them;

And who believe in the Revelation
Sent to thee,
And sent before thy time,
And (in their hearts)
Have the assurance of the Hereafter.

Qur'an 2:2 - 4

For us, Allah is the Truth and true. By His numerous attributes we are able to have a glimpse of His Unique Unity. And our selfish destination is defined by what Allah is ABLE to do for us. This is because we are inevitably constantly seeking and striving to have and secure an identity.

Like all others we have no idea of where we came from or how we came about – on our own. But either by guess, by thwarted, wrong or right information, we all settle for our immediate realization and proceed to need, want and fancy to live forever. In our case Allah has conveniently and fully informed us that He is the originator of life and is responsible for taking it. He has decided that after death, we shall be returned to life and will be sieved for a type of eternal life that befits us. The dividing line is between those who believe and obey against those who do not believe, whose actions do not count.

We have settled with the understanding of this truth. We have heard and seen people live and have not escaped death. We have established by His authority to Isa (AS), the dead being raised and returning. We have

received life recording of Muhammad (SAW) taken to Him and some of his spectacular interactions with Prophets of the past. We have received the record of the reality of Jinns in serving Sulayman (AS) and accepting Islam on hearing the recitation of the Qur'an, revealed to Muhammad (SAW). We have witnessed living things prosper in rocks, in the earth crust and in water. We have established ordinarily unseen living things like bacteria and viruses. We do not therefore bother about the full truth that we can live well forever. And immediate death is not an obstacle to that.

Like all others, we have no knowledge of the reality or absolute truth about our livelihood here on earth. We simply know that people had lived, have lived, are living and are likely to continue to live in this world. While there is abundance of literature on improving lifespan, we have established that earlier generations had lived longer and were greater in build, than our depreciating experience. We have not been able to deal with or eliminate getting ill, aging and death for ourselves and depreciation, change or transformation of things around us. We have therefore settled with the absolute truth that this life and all that it contains are temporary, transient and false because they will definitely not last.

Like all others, our summary inevitably conscious or unconscious objective is to always minimize or even eliminate any and all sorts, types and forms of pain or displeasure. If, when and where we can, we avoid, check by stopping or controlling our relationship with pain or displeasure. For example, against malaria, for a sicklier, there is an appropriate drug. For non-sicklier there are numerous options. On infection, there are standard immediate drugs. For complicated cases, there are prescription lines for them. Indeed, where the diagnosis indicates a peculiar strain of parasites, there are preferred drugs. But with malaria, there is a combination of genotype and blood group that is more prone to infection against one that is close to absolute safety, when exposed to mosquito bites in an endemic environment. The position of obesity, diabetes and hypertension are different. Once one belongs, the commitment is to control it against taking over the person's life. Thus, riders are required to use helmets, those trained and authorized to take the lives of others are entitled to use bulletproof vests. Automobile and plant users are required to be licensed. Pilots like ship captains need to be certified. Do prospective couples not go for genotype and HIV tests?

We have settled to partake in this strive and process, but with a distinctive orientation. This orientation is first defined by doing our utmost best and NOT losing out at the end of the day NO MATTER WHAT. And what insures

this, is ensuring that the striving is in accordance with what is CLEARLY ADMISSIBLE by our Belief and Standard for livelihood. Thus, ordinary infection by malaria parasites necessitates our treatment of it like all others, but reminds us of the falsity of this life and a means of cleansing us of some sins or getting some reward, for our permanent benefits. Thus, with an epidemic, our standard is NOT to escape and possibly spread it. This is because if we remain, we shall not be loser even when we die. The very same applies to HIV infection BUT NOT WHEN ACQUIRED OUTSIDE THE PRESCRIBED STANDARD FOR OUR LIVELIHOOD. As with ourselves, so does it apply to our acquisitions – relationships, material wealth, power etc.

Like all others, we either by implication of avoiding pain or displeasure also DELIBERATELY strive to MAXIMIZE OR OPTIMIZE pleasure, peace or satisfaction. For example in respect of the physical body, orchards have developed to meet the variety needs of fruits. Mechanized farming is an expression of the quantities we will need, want or fancy, for plants, crops etc. Animal farming or production, including fish and birds are part of it. At home, it is variedly expressed with satisfaction in the forms of single course meals three times a day; three course meals three times a day or five course meals three times a day. And the interaction between practitioners of these has been showing that the three course meals three times a day is most modest. Majority of the middle class belong to the first. Most five star hotels provide the second. And the third is the common reserve of the *Shuwa-Arabs*. There is no difference when it comes to wears, housing, and transport, in their forms, types and costs. Those who take alcoholic drinks, smoke marijuana or sniff cocaine do not believe that there is something wrong with them. In the same vein, lesbians and practitioners of anal sex do not see themselves different from those in marriage relationship. Indeed, because they still believe that things need to be RIGHT, as against prostitution, they are fighting to legalize same sex marriage.

We have settled to equally strive as such but with a distinctive orientation. Like with avoiding, checking or controlling pain, we are also not against enjoying what this world can enable. And accordingly it has to be within the terms of our already fully defined standard for livelihood. That for example means that alcoholic products are out of question. Same sex relationship is out of scope. And we have two ways benefits. By compliance we enjoy like all the others and in addition get permanent reward for avoiding the matters out of question and scope.

As humans in society, we have this responsibility for ourselves. This is because there is no compulsion to belong to or tread this path. We should

therefore be reasonably and sensibly able to live with all others that are mildly or radically different WITH EQUAL OR NO LESS RIGHTS AND SECURITY in our difference. Our opportune Leadership must not compel others, just as our Non Leadership must not subject us to denial or amendment or abuse of our differences. Societies or nations that are UNABLE to practice this are both backward and unbecoming.

OUR DIFFERENCE BY OUR POVERTY

We are not required to be in common haste. This is ordinarily the most intelligent thing or orientation to adopt. Like in eating and drinking, hastiness chokes, and destroys the desired pleasure, satisfaction and fulfilment.

The first characteristic of our orientation against hastiness is in relation to acquisition of the good things of making this livelihood tic. The scope of what are to be enjoyed is defined by exclusion of specific things or categories. This limitation is a critical trait of compliance. For example, while no one is permitted intoxicants, men are not allowed gold wears but women are. This setting of livelihood is disciplinary because limits have been set. Profiteering is permitted but distinct from usury – regardless of the change in labelling. Men are to give dowry for the marriage of every woman within the permissible degree, and limited to four.

Another characteristic of our orientation against hastiness is by defined sharing of what we properly acquire in excess of our needs with those in need and permissible sharing of even our needs with those in greater need. We therefore have grades of gifts, compulsory charity, optional charity and detailed rules for inheritance of what a closed life leaves behind. This principle and practice extends from self to the family, the kindred, neighbours and all humans - irrespective of religious faith.

A third characteristic of our orientation against hastiness is by POSSIBLY forgiving wrongs and mistakes or at least a willingness to do so, in the first instance, on matters that largely rest on our persons. The simple principle and practice is based on the reality that we make mistakes or wrong doings too and will prefer to be forgiven. Forgiving makes the forgiven indebted to the forgiver because the hand that gives is above the one that receives. The benefit of the doubt is a safe guarantee for misunderstanding. And settlement in similar coin is rarely equally in view or achieved. This characteristic plays the role of smooth rebinding genuine cracks, so that only serious breakages will require knitting. Livelihood should not be by maximum policing as a standard. This orientation saves public life from

psychological challenges like prejudices or transfer of aggression that are individually based.

This difference implies that all efforts at improving livelihood by the quantum, quality, forms, types, times and places of things to satisfy our needs, wants and fancies are permissible PROVIDED they do not negate the preceding characteristics. We can therefore compete in the healthy improvement of our education, health, technology, society, economy, finance, agriculture, politics, etc.

Our poverty is therefore NOT defined by Tolerating, Accommodating, Condoning or Admitting wretchedness, absolute lacking or fringy prosperity. It is rather a disciplinary orientation that ENABLES THE PRESENT LIVELIHOOD TO ALSO SERVE AS AN INVESTMENT FOR THE FUTURE, REAL AND ETERNAL LIVELIHOOD.

OUR UNBEATABLE PROSPERITY TARGETS

Given the choice, unintelligent people will want to live for a thousand years. More sensible people that are observant will foresee the foolishness because of the inevitable changes that one will be undergoing. If at eighty one will lose the pleasures of the body and flesh, one would have transformed into something getting different from the ordinary human, at age one thousand. But intelligent Musa (AS) asked the angel of death: what will follow after the respite for living longer? He got the truthful reply that: you will die. He simply submitted for death.

Believers prosper to live eternally or forever. They therefore do not have to waste most of their time, efforts and resources in struggling to live for any impressive length of time. This is intelligently defined by the fact that no one has a clear or useful idea of when, where and how one will die, scientifically. In other words even when it appears that an already dead person had an idea of his departure, it is always in arrears and cannot be shared for reasonable application and guide. Indeed, from the common natural response from those who test HIV positive and the value of counselling that helps them for emotional stability, it is an indication that only the abnormal will prefer and be able to withstand knowledge of when, where and how they will die. This difference is one superior prosperity of our *TARIQA*.

The hastiness or lack of patience in the general orientation of the present livelihood is really informed by the desire, the wish, the prayer and the will to Realize or Achieve anything in focus as at when due, timely, to save time

for more and other things. But even with switching a bulb on, spare parts, connections, infrastructure etc. are required. Internet service is no less. Surgery without knives is no doubt some improvement but is still very backward. Historical orientation has therefore been coloured by real fascination either by miracles or common realisations that make do with scientific standards.

Believers prosper to realize whatever they desire, to be earlier than immediate. The superiority of this status is characterized by two qualities. The first is that, there will be no need for short, medium or long term planning or procedures within time frame. One simply realizes it as quickly as the wish. The second quality is that, every and all results are free or without side effects of any kind, type or form. For example, you will not eat and drink what you desire and later waste it. There wouldn't be even excess. The drawback of lateness is therefore eliminated. The pain of striving is also eliminated because it will be effortless.

The worthlessness of limiting one's prosperity to this myopic worldly life is also revealed in the double pain of having its best. To enable anything, a lot of organized efforts have to be brought into play. And the satisfactory outcome depends on the less amount of errors and further discoveries by improved design or accident. And even after any interim successful enabling, enjoying it is both logically and sensibly stressful. This is because of the necessary environment of scarcity, competition and constant efforts at resolving the arising disagreements and conflicts. And men and roving between health and ill health, wealth and poverty, safety and insecurity, knowledge and ignorance etc. The best circumstances are not devoid of stress.

The prosperity that believers are working towards by utmost compliance or obedience to the only one and ultimate source and giver of all things good, is the exact opposite. The enabling of desires will be effortless and enjoying them will be stressless. This tops the super efficiency of availability, that will be beyond immediate.

Any observant man given of understanding will appreciate that to realize the best of our insatiable scope of desires to the utmost will inevitably be suffocating and self-destructive. Imagine desiring to have a taste of the best dishes of all climates, the best wears of all cultures and enjoying the best hospitalities of different nationalities alone. Given the resources to have them, the time will not be there, the people to appreciate it will not be there, the competencies to enable them will not be there, the space will not be there – in any given place and time. To assemble them for self will give

the person away as a strange creature. For example, seeing the person from Gashua dressing like an Eskimo. Feasting on snakes as a delicacy will not be funny. And the cost and processes of such assembly will attract security attention. Those who merely keep horses or calves of radically different climate have a taste of the madness. The most convenient means will be to be moving from a part of the globe to another, limited to what you can physically withstand. Logically and sensibly, it is just impossible to get FULLY SATISFIED TO THE BEST, WITHOUT ANY OPENING FOR WHAT CAN BE BETTER, no matter how much we try.

The believers prosper to enjoy whatever is their desire in their BEST, better than what is possible in the present space and time and to a filled fulfilment, beyond which there will be no need, want or fancy, OF GOOD THINGS. For instance in paradise, there will be fruits that only look like those we are familiar with here. The abundance and purity is for instance in the flowing rivers of honey and milk. A partner will not fall sick or age, free of jealousy and will be transparently beautiful. The superiority of the provisions is describable by WHAT NEITHER SENSES HAVE EXPERIENCED NOR ANY MIND CONCEIVED OR CONTEMPLATED, Jinn or Man. Indeed after self-admission by the inhabitants, that THEY CANNOT BE IN ANY OTHER OR MORE NEED, WANT OR FANCY, Allah (SWT) will reveal His Glorious Self for a glimpse. Allah is One.

This is why Believers ask of Allah (SWT) who is the Originator and Owner of all things for the good in this world, the good in the hereafter and safety from the Fire. From Him who has no need and is Forgiving and full of Mercy.

THEN WHICH OF THE FAVOURS OF ALLAH SHALL WE (Jinns and Mankind) DENY?