

AN INTRODUCTION TO OUR BELIEF IN THE DAY OF JUDGEMENT



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INTRODUCTION

In the name of Allah the Compassionate, the Merciful, most worthy of being served by worship, with faithful love and fear, by every man and jinn, to attain the real and final purpose of his creation. Perfect peace and blessings be upon His Messenger (SAW) as befits the servant to be raised, closest to Him, on the Day of Judgement.

We created not the heavens, the earth, and all between them, merely in (idle) sport. (Qur'an 44:38)

Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)? (Qur'an 23:115)

I have only created Jinns and men, that they may serve Me. (Qur'an 51:56)

Abdullah ibn Umar reported: The Messenger of Allah (SAW) said, "Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock." (Bukhari and Muslim Collections)

This reminder is intended to ignite and strengthen the consciousness of the reader to strive more and better in his submission with a sense of responsibility. And it is most so for every and all levels of leaders and in all aspects of rightly and true livelihood. It should serve as a warning to hypocrites, the ignorant, the nonchalant, the arrogant, the pretenders, the oppressor and the unbelievers.

Muhammad Sa'idu Jimada

AN INTRODUCTION TO OUR BELIEF IN THE DAY OF JUDGEMENT

In the name of Allah the Compassionate, the Merciful. Perfect Peace and Blessings be upon our Rasul (SAW), his companions, his household and all who strive for success on the same path of guidance.

To begin with, a believer in Allah (SWT) and His Messenger will be incomplete without the belief in the Day of Judgement. How can you be a believer in Muhammad (SAW) if you do not believe in his mi'raj, his isra'i, his gift/command to keep Salat, his receiving messages from Allah through Jibril (AS), his tour of the realities of life Hereafter like the Fire, Paradise, his meeting with Adam (AS), Ibrahim (AS), Musa (AS) in the heavens, in Zabur, in Injil, etc.? You cannot believe in some or part of the truth and not the others. Like the Prophets, so is it with the Messengers, the Scriptures, the Angels, the Unity of Allah (SWT), Qadr/Will of Allah, accountability of every man and woman, human or jinn, for his commitment and abandonment.

The reality of the Hereafter resting on accounting for the commitments in this life is the evidence of the coming revelation of the unseen in this life that believers would have taken care of, by believing. Then, all or both parts of the same truth will become evident, to the embarrassing and shocking realization of the fools, the ignorant and stubborn, including the hypocrites to the truth of Allah (SWT) and the final message conveyed by Muhammad (SAW).

Submission to Allah and His Messenger is therefore a total Orientation. And this orientation is not only dynamic but has to be consistent. The consistency can be found in **KEEPING TO THE LIMITS OF WHATEVER IS CLEARLY ADMISSIBLE AS AGAINST WHAT IS DOUBTFUL AND DISTANCING FROM WHATEVER IS CLEARLY PROHIBITED**. In between these, believers are required to exercise utmost care in ensuring justice and fairness in matters of differences, to establish and promote love and prosperity.

And it does not matter, whether the issue is strictly personal. Thus, suicide is prohibited and a great sin. It also does not matter if the matter is interpersonal. Accordingly, murder is prohibited and a great sin. And in this case, taking of the life of any of the parties is for authority that will exercise the limits of Allah and the example of Muhammad (SAW). The gravity of the absence of authority to exercise

justice is the basis for the damnation of both parties if authority is not resorted to. And the simple explanation is that either party will wish to kill the other. In the same vein, where the person or persons entrusted with authority relate to the citizens, followers, employees or whatever, oppression in all forms of the persons or abuse of the trusts like resources, for management, is prohibited and a great sin. The rule and standard is akin to NOT approaching zina at interpersonal level. This is why an early Trustee empowered to collect tax by the Prophet (SAW) was reprimanded when he sincerely declared that he got gifts in addition to the tax he collected. The question was: if he was not entrusted with the assignment would he have gotten the gifts?

The consciousness of the Day of Judgement and our subject to accounting for every and all of our deeds in the course of our submission to Allah and His Messenger is therefore the singular guide to the resolution of inevitable challenges we will face at all levels. This because it is not enough to believe. It is not enough to be with believers. And we cannot avoid being with misbelievers, unbelievers and hypocrites.

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If God had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to God. It is He that will show you the truth of the matters in which ye dispute.
(Qur'an 5:48)

For the benefit of doubt, the belief in previous scriptures is hereby reaffirmed and the adherents are accordingly not unbelievers, regardless of the misgivings or inconsistencies with the Qur'an. The Qur'an and Islam define the testing ground for believers as a whole. This is why a believer in the previous scriptures who submits in Islam is granted double rewards. It is like being on the right course and upgrading. On this platform, Muslims and non-Muslims (Jews and Christians) have challenges to attend to. And they all have non-believers (outside the fold) and hypocrites (within their folds) to relate with and resolve differences.

As a result, for every believer in the Day of Judgement, the command for identity is to stick consistently in being guided by the assurance for settlement of efforts by Allah in the end. Any variation from this amounts to drawback and if deliberately engaged in, amounts to hypocrisy. It is therefore a living attribute of a believer. It is not for expressing, reading or remembering and shelving away. The believer is required to live the belief in the Day of Judgement.

For those whose hopes are in the meeting with God (in the Hereafter, let them strive); for the term (appointed) by God is surely coming and He hears and knows (all things).
(Qur'an 29:5)

BUT HOW IS THIS COMMAND TO BE OBLIGED?

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If God had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to God. It is He that will show you the truth of the matters in which ye dispute.
(Qur'an 5:48)

So, the command relates to the Truth revealed by Allah (SWT). Whatever He has prescribed, that can be differed from by those who choose not to believe. The strive is in the virtues.

God will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messenger. (For the purpose) whom He pleases. So believe in God. And His messengers: And if ye believe and do right, ye have a reward without measure.
(Qur'an 3:179)

The Messenger of Allah is the light of the path. The knowledge of the religion is therefore compulsory upon every believer. There is no room for anyone to be right in choosing to be a blind and dumb follower. The difference in the knowledge between believers is not a license for the scholars to assume the status of prophethood or kingship as a burden on the believers. The common RULE is to DO RIGHT. This means that WHAT IS RIGHT is not the property of anyone but Allah and is a TRUST. Believers are to be patient with bearing it since it is choice of Allah. Anything to the contrary is a vain desire. Only Allah (SAW) is RIGHT, the best that can be attributed to a believer is DOING RIGHT. Thus if and whenever he assumes the position that HE IS RIGHT, he has crossed the boundary, the limit.

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, which never breaks. And God heareth and knoweth all things. (Qur'an 2:256)

Al-Nu'man ibn Bashir reported: The Messenger of Allah (SAW) said, "Verily, the lawful is clear and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honour, and he who falls into doubtful matters will fall into the unlawful as the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every king has a sanctum and the sanctum of Allah is his prohibitions. Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart." (Bukhari and Muslim)

The first deduction from the above is that, what is right, the truth, is wholesome. There is no separation between beliefs and discipline or religion or living, for a believer. This is why the Prophet (SAW) indicated that whoever does not positively transform in livelihood is not a beneficiary of his Salat.

This means that as a father or mother, it will be unbecoming to be careless about the orientation of the children. Will anyone not love to save them from being hosted in the Hell Fire? Or will they not be accountable for the course they show them for threading? The same applies only more to the husband in relation to the wife. It will be most irresponsible to just watch the wife model after others as against the Sunnah.

Is a husband not to feel ashamed with a camel wagging its tail outside while in the house? That is the wife whose voice is heard outside. Or will the husband live with the wife whose hands are of men while the voice is that of women because the hijab of henna is thrown away? Or does the woman and wife feel comfortable with displaying their beauties to those within the prohibited degrees? How can such careless orientation not breed what is negative to what is true and right by guidance or knowledge and discipline? How can it be right for the parents to be receiving quality attention from the children who are adults, competing with the younger families? Is it right to steal the opportunity of growing and development by the new families, by making or permitting or shamelessly enjoying the children living the parents' lives? The traditions of ignorance have no place in Islam. It is therefore irresponsible to have the corrupt practice of well-to-do parents who withdraw their daughters in marriage to accompany them on holidays or to serve them. As there is weaning, there is retirement in the relationship. This kind of culture only weakens the development of independence and sows the seeds of cultural nepotism. This is a common unfortunate attribute of the royal blinds and has with time been copied by the political and business classes. As a result, the present sociological pattern is to marry within the class. It is a destructive orientation of the humanity of mankind.

The command and obligation that concerns a believer in Allah and the Day of Judgement negates unconsciousness, hesitations, disregards, leaving to chance or foolish neutrality. A believer is required to be conscious, deliberate and consistently positive, for optimal and best compliance. Such failure is not a weakness in Islam but irresponsibility to be accounted for. Every leader is required to do his utmost in the positive guidance and direction of the wards, the children, the members, the citizens. This is why knowledge of the truth that is right is necessary for discipline. It is the basis of scholars qualifying as inheritors of Muhammad (SAW). Any leader at any level who therefore distance himself from continuous search for knowledge and respectful association with scholars is a fool and at great risk of damnation. Not even Pharaoh of Musa (AS) was as arrogant and self-condemning as to treat scholars with disdain. This is why it is a great sin.

The greatest misfortune that can befall a people or country is to have such empty persons as their leaders, regardless of the level. And there can be no greater evil or mischief than to have aides or associates or confidants that nurse such leadership and orientation. It will be satanic in consequences to the people. If they are Muslims,

their building of mosques, performance of pilgrimages, faith, fasting and Salat will be of no benefit as light. Such leader and leadership will be a symbol of darkness. He would have negated Allah (SWT) who is the Light of the heavens and the earth because he has abused the truth by his nonchalant bearing of *Kalimatu Shahada*.

The burden of leadership is guidance and direction to safety and prosperity for all, even though the ability and level of success is not resting wholly upon the leader. But the leader is squarely fully responsible for knowing, defining and ensuring that his limits are exhausted without abusing the role of the complementary responsibility of others. A leader is not right to be cold like a corpse or to be terrifying like a villain.

This is because he is to be ruled by wishing for everyone what he wishes for himself. He can then not afford to be inviting, humble (without pretence) and accessible. The best model Muhammad (SAW) was guided to lower his arms for believers to make things easy for them. This is supported by the command of Allah to equally do the same in obedience, like not raising their voices to him. A leader who is a believer in Allah and the Day of Judgement is a genuine servant rather than the type that is dubious and fraudulent with public trusts, capped with audacity. Not even a quiet thief is a believer in Allah and the Day of Judgement.

Those whom God (in His plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth God (heap) the penalty on those who refuse to believe. (Qur'an 6:125)

A leader who is a believer in Allah and the Day of Judgement must consequently refuse to be fooled and must not fool himself. If he is abusing the truth that is right and enjoying it or is being urged further and deeper by little devils around him, it may be that, it is his path to damnation. This is because Allah makes it easy for people to attain their destiny. This is the reason and sense in having knowledge of what is right and true in addition to building support by those who are sincere and firm or critical, for the sake of Allah. The Prophet (SAW) was guided by good advice to dig trenches against expected enemies and he accepted. Umar 1 advised that women should cover themselves and a revelation affirmed it.

Belief in Allah and the Day of Judgement requires to be lived or actioned. It is not enough to express belief. The difference between hypocrites and unbelievers is the striving to do what is right and true. This is seeking for your destiny. This is how the pleasure of Allah (SWT) is sought for by believers with patience and perseverance and the sincere are pleased with the challenges, the struggles and the results.

The second is that because there is no compulsion in religion, the practitioners of Falsity or Lies are to be recognized. The evils they uphold and pursue is their difference from believers. In their relationship, believers must not give in to evil by admission or promotion. In reality, it means that it will be ambitious to ask everyone to be a believer. But it will be wrong of believers to play neutral on any issue that will contradict what stands out as Truth. And the meeting point for both believers and others will not be rough because, whatever DIFFERENCES will be outstanding will be harmless to the others.

Take for example, the honour that women deserve. It is not impossible for ‘free’ women from the truth that is right, to ask leaders for institutionalization of their livelihood by registration and licensing. This will then enable a controlled access to health attention and paying taxes for the economy. It is rational and sensible but is not right for believers. However, it is possible that the combination of unbelievers and hypocrites will outweigh simple establishment of the truth. The believers will have two options or paths for a resolution. The first is that everyone in support should show that his biological child or sibling is a member of that group or can be encouraged to belong. This will be part of the law. The second is that an express sanction will be provided against the admission of miscreant believers into the fold and any dangerous believers that may seek for their services. This is because whereas non-believers are free from avoiding the truth that is right, believers must not be overridden to abandon what they are free to choose. The simple principle that informs this, is that the common goal is the safety and prosperity of all members of the society. And the foundation is to wish for others what you wish for yourself. This will not require a fight to resolve.

The truth that is right and must not be abused is that *Zina* is prohibited and a great sin to approach. Providing a platform to honour or boost it is consequently worse. This is what believers must protect. A fair reference is the example given by the Qur’an.

Those who devour usury will not stand except as stand one whom the Evil one by his touch hath driven to madness. That is because they say: “Trade is like usury,” but God hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for God (to judge); but those who repeat (the offence) are companions of the Fire: they will abide therein (for ever). God will deprive usury of all blessing, but will give increase for deeds of charity: for He loveth not creatures ungrateful and wicked. (Qur’an 2:275-276)

It is thus positive to see Halal approved or compliant nutritional supplements. This is a respect by even unbelievers who are in the market manufacturing such products. And who has ever recorded any harm to non-believers who use such products? This is a pointer to the truth that religion is a matter of choice and believers are the fools and losers if they hesitate or ignore to protect their faith. The Muslims, the Christians, the Jews and unbelievers can most certainly live together for their respective safety and prosperity. What will make it impossible is HYPOCRISY or inordinate ambition to encroach on the identities of others by another.

This is why it is questionable to have a leader taking federal character representation as a solution key to serving Nigerians responsibly. It logically amounts to indicating that the sharing of public resources by such persons is condonable. But will personal sharing of public resources by representatives amount positive impact on those represented? Another comparable logic is to ask, if the thefts by a governor amount to any benefit to citizens of the state? The proof is that Nigerians have complained against the executive captains and legislators on more things than praised them. Hypocrisy, Insincerity can effectively block or disable positive service for the people. Certificates, honours and competences notwithstanding. Morality is therefore superior to scientific contributions.

Every command or prohibition is the priority responsibility of a believer to plainly protect. This is the definition of submission and living it.

The underlying essence of this belief, this obligation, this discipline, this orientation is TO BE TRANSPARENTLY RIGHT ON ONESELF, TO OTHERS AND ON TRUSTS. This identity is what informs the guidance of the Prophet (SAW) on shame, which is negative, whereas shyness is positive and one of the branches of Iman.

Abu Mas'ud reported: The Messenger of Allah (SAW) said, "Verily, among the words people obtained from the prophets are this: If you feel no shame, do as you wish." (Bukhari)

This is why it is questionable to have a leader over a whole people by a common law and the leader believing as right or acting to serve only those of his party at the exclusion of others. The rule and application of virtues, what is right, what is moral, is for the safety and prosperity of ALL. And it is required to see it manifest. This principle and required action must not be mistaken for satisfactory substitution with mere bodily representation of all members of groups or bodies or regions etc. The proof of difference is that such Representatives have to bear and live by the truth that is right, to be useful to those they represent. If not, they will not serve the safety and prosperity of those they claim or are required to represent. The transparency required is the moral benefit that livelihood should be directed by.

For a believer, moral guidance or direction is not to be WHOLLY sought for. It is already defined or definable by what is already defined. The structure is not negotiable. The limits of Allah (SWT) have been defined and NOT TO BE CONTRADICTED. The guidance of Muhammad (SAW) is full, for strengthening compliance. What else does a believer require?

Take for an example, the case of diseases. The Prophet (SAW) has guided: Jabir reported: The Messenger of Allah (SAW) said, "Every disease has a cure. If a cure is applied to the disease, it is relieved by the permission of Allah Almighty." (Muslim)

But even believers, in the practice of orthodox medicine REFUSE to be moderate. They will tell you, there is no cure for psoriasis. They have been singing: there is no cure for corona virus infection. Even as they pronounce these, they attend to people and declare them to be clinically recovered. The rivals in alternative medicine are not listened to because of the difference in the protocols that apply for certification.

Then you will hear shameless restrictive recognition for coming close to the medicine for cure. This is why those who have not been helped by orthodox protocols are limitedly recognized for helping with the SYMPTOMS. But is the search for the medicinal cure not part of the responsibility of believers? Are believers not to affirm that there is a cure but it needs to be discovered? The experience with responses to corona virus is very revealing. Chloroquine was used and some people got free from the infection. Some got free after use of anti-retro viral medication. At Bangladesh, the combination of Ivermectin and Doxycycline sorted infected persons out. A governor of the ruling party in Nigeria who got infected recovered to positive status by using black seed oil. Madagascar used a herbal solution and did not experience death rolls in the thick wave of the pandemic.

Do they seek for other than the Religion of God, while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (accepted Islam), and to Him shall they all be brought back? (Qur'an 3:83)

The striving for the collective safety and prosperity of mankind is as a result part of worship, for believers. It is not a reserve for the blind unbelievers who grove in the dark to find a way. Believers should start off with the knowledge that there is definitely a cure and the challenge is to seek for it. Neither believers nor unbelievers can exclude themselves from the rules of their creation. Has anyone seen or heard of an unbeliever who will be so rejecting as to walk on his head or face?

The transparency challenge for a believer and especially a leader, commences with a sincere admission and upholding of the guidance of Allah and His Messenger in all aspects of his life **WITHOUT NEUTRALITY, PRETENCE, SHAME, NEGLECT OR CARELESSNESS**. This is because any and all of these shades are irresponsible. The leader must be driven by the knowledge and discipline of the moral destination clearly defined by Allah and His Messenger.

And it does not matter, whether in the canonical practices, social, political, economic, cultural or scientific facets of life. For instance, sending praises to Rasul is not like Suratul Fatiha that is to be recited in every prayer. Fatiha is a chapter of the Qur'an and was revealed. It is made of the words of Allah. The guidance and examples of the peace and blessings formats taught by Rasul are not foreclosed like

Fatiha. It will hence be too ambitious of a believer to create rules for war, with attributes or claims that NO OTHER format is right; that one needs some form of registration to recite or use it; that one is superior to another, etc. It will be enough to direct the asking for peace and blessings to him and his family or household, like the family of Ibrahim. It will not be deficient to ask for him alone. It will not be illegal to do so for a fellow believer because he did for some. How then can it be questionable to do it for any Prophet or Messenger of Allah. But all the others are not commanded like that of Rasul. The structure and weights of rewards that people fight over is therefore based on ignorance. How can you compare the one or ten values that is not characterized or defined by Allah with what is defined by His creature or servant, that is necessarily restricted to the limits of creation?

Take another example. How can loans or indebtedness not a matter to worry about? For a believer, these are at personal level required to be settled even before burial. What logic or sense will then inform loading such on those being led? The factors of the Terms, Minimization to what is necessary and deliberate efforts to enable earliest repayment must be transparent. They must be right for ALL. And what will differentiate the value of a father who dies and leaves the heirs with trucks of debt when compared to a leader who departs, leaving years of indebtedness to be bored by the successor? The games of debt rescheduling and waivers or forgiveness are in reality a game with the safety and prosperity of the indebted countries. The most satanic frame of mind is the one that suggests that debts do not kill, every one, body and nation has debts. This is because it is a high negation of what is right for ALL. The potential and efforts of optimal performance that should be spearhead definer is given the back seat.

It is not different, when THIEVES are punished whereas WHAT MAKES PEOPLE TO STEAL is not optimally attended to. It is immoral. It is not right. It is as foolish as cutting down the level of required commitment for curative medicine with abandon care for prevention. But the difference between the two cannot get attention where business is necessarily the method of providing cure WITHOUT SINCERITY. And this is not achievable without knowledge and moral direction. If a leader knows that he is responsible for the health of all, is confronted by the unbearable costs, sincerity will ignite the methodology of minimizing the pains of building up preventions. Leadership is not for a daft, an escapist or the avoider of

differences or criticism. It does not fit into the idol worship of any reference OTHER THAN ALLAH AND MUHAMMAD (SAW).

For every and all levels of leadership, TIMELINESS is very critical. Just like oneself will not eat and drink just ANYTIME because hunger and thirst are not in his control, it irresponsible to attend to duties at the pleasure or careless attention of a leader. The command of Allah (SWT) to believers is TO STRIVE IN VIRTUES FOR THE (unknown) APPOINTED TIME. How then can a believer who as a leader is provided with larger than life conveniences SLACK AWAY FROM THE BEST AND UTMOST DURING HIS DEFINED TENURE? It will be irresponsible to WASTE TIME IN ANY ASPECT OF LEADERSHIP DUTIES. It is for unbelievers and hypocrites led by Satan to begin leadership or convert to the orientation of WHATEVER GOOD YOU CAN ACHIEVE IS FINE BECAUSE YOU CANNOT DO ALL AND YOU ARE BETTER THAN THE PREDECESSOR. The standard of measure, is the relationship between the resources, the needs of EVERY AND ALL MEMBERS and his application of every required knowledge with UTMOST SINCERITY AND MORALITY, in the earliest possible time or as it falls due.

It will be against right belief, knowledge and discipline for a husband or father to feed and dress well while the family is in hunger and getting naked. How then can a leader send his child to a school with regular calendar while he heads strikes and closure in schools for the children of the majority he is leading? He cannot afford it as a believer. It will be shameful. In the very same garb, a leader cannot be caught up in a country where an epidemic has blown up and return to his abode that is still free from the epidemic. This is not Shari'ah. It is as abusive of the limits of Allah as clamping down a community and issuing permits for movement across communities for persons who have neither absolute necessity for such nor the personal discipline of going through the tests on arrival at the destination and when they return.

Take the example of an e-commerce company that provides a platform for vendors to reach customers. It requires truthful leadership and relationship between the company and the vendors, to save the customers from being exploited. This is because the vendors for the same item can be numerous. So, if you find a moving product with skyrocketing price, the real thieves are both the vendors and the company since the higher the extortion of customers the higher the cut for the company. Sincerity will not permit this. If the customer is not served after a purchase

has been confirmed, it is the indiscipline of the vendor. But the company will be careless if it cannot not deal with repetition of such by the same vendor. It is even worse where a customer is served a product contrary to all the confirmed details with the company and it will take ten days from the day of product return to refund the customer. The measure of suffering by the customer who is the king will be different and better if the company and vendor are sincere and transparent. This kind of corruptive arrangement is unfit for believers in this business. The need of the customer should not make him a victim of free oppression by the vendor or advantage taking by the company.

Every soul shall have a taste of death; and only on the Day of Judgment 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)

Say: "Shall I seek for (my) Cherisher other than God, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards God. He will tell you the truth of the things wherein ye disputed." (Qur'an 6:164)

The implication is that the definitely coming Day of Judgement will reveal ALL AFFAIRS. So, for a believer, if he will not be ashamed of his commitment IN THE NAME OR FOR THE SAKE OF ALLAH, then, he can and should proceed. However, if he will become ashamed of it because of its abuse of the Truth that is Right, it is for him to avoid, shy away from or resist. As for whoever is circumstantially compelled, Allah is forgiving and merciful. And this will apply for only the best rational and sensible duration deliberate efforts to acquire what is right is excusable. Ignorance is not an excuse. Negative neutrality is irresponsible and will be accounted for.

This means that all unbelievers have the safety valve of the belief in Allah and the Day of Judgement by believers, for assured plainness and sincerity. And this is the most critical foundation for livelihood, in the pursuit of prosperity. For that reason, believers only get more tied up by OATHS. Indeed, believers are forbidden from swearing carelessly. If and when they have to do it, it has to be with Allah (SWT), the Witness, Who sees and hears all. And to whom all will inevitably return to account for the deeds. A believer who then underrates the implications or consequences of his oath of office or allegiance or swearing to a prospective customer is a doomed fool EVEN WITHOUT THEM, because of the platform of *Kalimatu Shahada* he is on. This is what informed the surprise of some companions of Rasul on hearing that a sign of end times will be that, among the Ummah only some people will be recognized as honest. This is because the standard of Islam is that when you meet a believer, you are totally safe.

Consequently, for a believer, living is a matter of responsibility for oneself and for the relationship with others. These may be fellow believers or non-believers. And for leaders of all strata, at family, group or public levels, it amounts to as multiple burden or challenges as the number of leadership positions one occupies. For example, a believer can be a woman or man topped with being a husband or wife and then parent before being a teacher, principal, inspector, director, permanent secretary, commissioner, councillor, chairman, honourable member, Senator, governor or president. A believer will not be responsible at one level and be careless at another level and think that he is consistent.

Thus, how to oblige submission or compliance with this command of belief in Allah and the Day of Judgement is to live on the guidance of the truth that is right in every and all aspects – by keeping within the limits and not be riotous at will, between one level and any other levels.

Then is it only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life and on the Day of Judgment they shall be consigned to the most grievous penalty. For God is not unmindful of what ye do.
(Qur'an 2:85)

The central focus or target of leadership is to SERVE by BENEFITING all members or citizens without exception. The sane and the sick. The law abiding and the criminal. The young and the old. The believers and unbelievers. The singular and common purpose or objective is the safety and prosperity of each and all. That is the morality that must drive leadership. This is what makes transparency necessary and easy for the sincere. This is because Allah is for ALL. A believer who must be for Allah therefore has the obligation to keep within the boundaries of the permissions of Allah.

This is what makes JUSTICE the necessary foundation of dealing with affairs of people who are free to differ. The command of Allah is clear. O ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well-acquainted with all that ye do. (Qur'an 4:135)

The burden of leadership is to transform or improve over the status quo WITH EVERY GOOD THAT IS RIGHT AND TRUE FOR SAFETY AND PROSPERITY. It is not right to cut the wrong down but to block wrongdoing and encourage the change to right doing BY MAKING RIGHT DOING EASIER AND REWARDING. This is what makes sanction for wrong doing NOT THE PRIMARY PURPOSE OF LEADERSHIP. Where this becomes the case, the leader is either a hypocrite, an ignorant who is also arrogant or an outright oppressor. None of these fits a believer. This is what makes TRANSITION a critical challenge in corrupt society. It is like cleaning a child who has defecated. You need to do it, for the health of the child and members of the family. To slaughter is an option but immoral. Morality is what enables helping the aged as he grows strong and independent. This is beautifully followed by succession. This is why Allah has provided for FORGIVENESS for those who voluntarily change and not the license of eliminating those who refuse. The laws of the land should apply to help them.

The essential orientation of a believer who believes is to be SELFLESS, IMPERSONAL, NEUTRAL, OBJECTIVE and PURPOSEFUL. To be godly. Any

deviation from the course clearly defined by Allah is to share the authority and dictation of Allah with another. This is a great sin. In fact it makes a leader unpredictable and people become unsafe because they are not sure of him. The window that will open up will be those who praise him to be right in his own right. The aides or supporters then pretend to follow him like a herd of sheep BUT SERVE THEMSELVES. The fool may not see, hear and feel differently or wickedly enjoy it, but will assuredly account for it.

God forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with God is to devise a sin most heinous indeed. (Qur'an 4:48)

They who believe and do not mix their belief with injustice – those will have security, and they are (rightly) guided. (Qur'an 6:82)

As a result, the members of the Ummah or citizens have an enormous ad hoc responsibility of producing a right leader for themselves from time to time. It has to be highly participatory BUT BASED ON KNOWLEDGE AND DISCIPLINE OF WHAT IS RIGHT AND TRUE. You cannot make a failed father or husband a group leader because he is the most read or feared. He will disappoint you inevitably. If you make a thief your leader, you will be a fool to expect that thieves will not have a field advantage in the period.

Indeed when the best available leader is gotten, he needs every support of reminder by his aides if he is knowledgeable and disciplined. This was what the close companions of Muhammad (SAW) were to him. No leader can be right while lots of right and disciplined people are wrong. Indeed where a multitude are supported by a few right and disciplined people, the leader will be an animal not to listen. The protection or enhancement of what is popularly questioned is the proof of oppression, audacity and abandonment of morality, justice, transparency.

This is what makes right and disciplined people approaching a believer who is knowledgeable and disciplined to lead because they consider him to be the best, easier, for the Ummah or society. Where he is the one who asks to be given the burden, the emptiness and prospect of difficulties can be appreciated since he is the

one that matters. Then what right will he have to reminders, advice or guidance from those who will definitely know more and better than him? The greatest misfortune that can therefore befall a people and Leadership is when the leader becomes a lord, arrogant and avoids those who know.

Abdur Rahman ibn Samurah reported: The Prophet (SAW) said to me, “O Abdur Rahman, do not ask for authority. If it is given to you at your request, you will be held fully responsible for it. If it is given to you without your request, you will be helped by Allah in it.” (Bukhari and Muslim)

It has been narrated by Abu Musa who said: Two of my cousins and I entered the apartment of the Holy Prophet (SAW). One of them said: Messenger of Allah, appoint us rulers of some lands that the Almighty and Glorious God has entrusted to thy care. The other also said something similar. He said: We do not appoint to this position one who asks for it nor anyone who is covetous for the same. (Muslim)

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. (Qur'an 3:110)

The primary objective of leadership that should drive its orientation is to enable the best of all knowledge, discipline that right and true for the optimal safety and prosperity of each and all members, without compelling anyone to believe or submit to Allah as well as enabling optimal submission by believers. The reason and sense that justifies this is that, while it is not compulsory for anyone to seek Jannah even believers cannot be stopped from making it difficult for themselves.

Abu Huraira reported: The Messenger of Allah (SAW) said, “Everyone from my nation will enter Paradise but those who refuse.” They said, “O Messenger of Allah, who will refuse?” The Prophet said, “Whoever obeys me enters Paradise, and whoever disobeys me has refused.” (Bukhari)

God hath promised the hypocrites men and women, and the rejecters, of Faith, the fire of Hell; therein shall they dwell: sufficient is it for them: for them is the curse of God, and an enduring punishment. (Qur'an 9:68)

Verily God has cursed the Unbelievers and prepared for them a Blazing Fire. (Qur'an 33:64)

The ball is in the court of every leader and especially the public leader, in knowledge, in authority or endowment.