

**AN INTRODUCTION TO BELIEF IN ALLAH AND LIVING THE
ATTRIBUTE OF OPENING**



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In the name of Allah the Beneficent, the Merciful, the United and All-Surrounding. Perfect peace and blessings be upon His Messenger (SAW), his household, his companions and all of those who follow the clear path that has been fully laid, against extremities, mistaking, straying or departing from.

For those who sincerely believe in Allah (SWT), He is the originator or creator of the heavens and the earth and all that are between them. What is outside them is neither reachable nor the business of any creation. And of all the creations it was the choice and pleasure of Allah to create man and grant him the greatest honour, to uphold.

Behold, thy Lord said to the angels: “I will create a vicegerent on earth.” They said: “Wilt Thou place therein one who will make mischief therein and shed blood whilst we do celebrate Thy praises and glorify Thy holy (name)?”
He said: “I know what ye know not.” (Qur’an 2:30)

The pleasure of Allah (SWT) will therefore be met only by the deliberate and consistent commitment of man to whatever will please Allah. Anything to the contrary will not take away the status of opportunity but will logically attract and justify the anger of Allah and punishment of the man, as pleases Allah. Allah is above all comprehension, which is why He is the only One deserving of worship. The angels affirmed this after He granted knowledge to Adam that enabled him to pass the common test, which the angels could not have known, outside the pleasure of Allah.

They said: “Glory to Thee, of knowledge we have none, save what Thou hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom.” (Qur’an 2:32)

This further established the superiority of knowledge over any and all affairs because it is the only right foundation for any and all truths. And the Messenger of Allah (SAW) fell in line by the special grace of Allah. Abu Hurairah (RA) reported:

On the Night of Al-Isra (the Night of Ascension) the Prophet (SAW) was presented with two drinking vessels: one full of wine and the other one full of milk. He looked at them. Then he took the vessel which was full of milk. Thereupon Jibril (Gabriel) said: “Al-hamdu lillah (Praise be to Allah) Who has guided you to that, which is in accord with *Fitrah* (i.e. Islamic Monotheism; pure nature of Islam). Had you selected wine, your people would have gone astray.” (Muslim)

Anas ibn Malik reported: The Messenger of Allah (SAW) said, “Seeking knowledge is an obligation upon every Muslim.” (Ibn Majah)

This is only consistent with the beginning. The attribute of knowledge that is the foundation for everything and affair and indeed the truth that separates itself from what is false absolutely originates and ends with Allah. We cannot know anything except by guidance even though circumstances can mislead us.

Meaning and truth therefore lies in the connection of knowledge and discipline of what is right and true. Uthman ibn Affan reported: The Prophet (SAW) said, “The best of you are those who learn the Quran and teach it.” (Bukhari)

The best of you in Islam are those with the best character, if they have religious understanding. (Ahmad)

Sayyidina Muhammad (SAW) told us:

1. “The best of the Muslims is he from whose hand and tongue the Muslims are safe.” (Muslim)
2. “The best of people are those with the most excellent character.” (Tabarani)
3. “The best of people are those that bring most benefit to the rest of mankind.” (Daraqutni)
4. “The best of people are those who are best in fulfilling (rights).” (Ibn Majah)
5. “The best of people during *fitnah* is a man who takes up the reins of his horse pursuing the enemies of Allah, causing them fear yet they make him fearful too, or a man who secludes himself in the desert fulfilling the rights of Allah upon him.” (Hakim)

6. “The best of mankind is my generation, then those that follow them and then those that follow them. Then there shall come a people after them who will become avaricious, who will love gluttony, and who will give witness before they are asked for it.” (Tirmidhi)
7. “The best of people are those who live longest and excel in their deeds, whereas the worst of people are those who live longest and corrupt their deeds.” (Tirmidhi)
8. “The best of women are those that please him (her husband) when he sees her, obeys him when she is commanded, and who does not secretly betray him with regards to herself and her money in that which he dislikes.” (Ahmad)
9. “The best of women are those that please you when you see them, obey you when commanded, and who safeguard themselves and your money in your absence.” (Tabarani)
10. “The best of marriages are the easiest ones.” (Abu Dawud)
11. “The best of your dates is the Borniyyu date; it expels disease yet does not contain any disease itself.” (Hakim)
12. “The best of your garments are those which are white; shroud your dead in them and clothe your living with them. The best of that which you apply to your eyelids is antimony causing the eyelashes to grow and sharpening the eyesight.” (Ibn Hibban)
13. “The best quality of your religion is scrupulousness.” (Hakim)
14. “The best of your religion is that which is easiest.” (Ahmad)
15. “The best of the prayer lines for men are the first rows, the worst being the final rows. The best of the prayer lines for women are the final rows and the worst are the first rows.” (Muslim)
16. “The best prayers for women are those performed in the most secluded parts of their houses.” (Ibn Khuzaymah)
17. “The best of you in Islam are those who are most excellent in character as long as you deeply understand the religion.” (Ahmad)

18. "The best of you are the best of you in fulfilling (rights)." (Ahmad)
19. "The best of you are those who are best to their families, and I am the best of you to my family." (Tirmidhi)
20. "The best of you are my generation, then those that follow them and then those that follow them. Then there shall come after them a people who will betray and be untrustworthy, will give witness even though they have not been asked to, will make vows yet will not fulfil them and obesity will appear amongst them." (Bukhari)
21. "The best of you are those who feed others and return greetings." (Abu Ya'la)
22. "The best of you is he from whom good is anticipated and safety from his evil is assured; the worst of you is he from whom nothing good is expected and one is not safe from his evil." (Tirmidhi)
23. "The best thing mankind has been given is excellent character." (Hakim)
24. "The best of that which you treat yourself with is cupping." (Hakim)
25. "The best of journeys undertaken are to this Mosque of mine and the Ancient House." (Ahmad)
26. "The best of which man can leave behind for himself are three: a righteous child who supplicates for him, an ongoing charity whose reward continues to reach him and knowledge which others benefit from after him." (Ibn Hibban)
27. "The best Mosques for women are the most secluded parts of their houses." (Bayhaqi)
28. "The best of the world's women are four: Maryam bint 'Imran, Khadijah bint Khuwaylid, Fatimah bint Muhammad and Asiyah the wife of Fir'awn." (Ahmad)
29. "The best of days that you should perform cupping are the 17th, 19th and 21st of the month. I did not pass a single gathering of angels on the night of Isra' except that they would say to me, 'O Muhammad, perform cupping!'" (Ahmad)

30. "The best day on which the Sun has risen is Friday; on it Adam was created, on it Adam was made to enter Paradise and on it he was expelled. The Hour will not be established except on Friday." (Muslim)
31. "Verily, the best of perfume for men is that which is strong in smell and light in colour, and the best of perfume for women is that which is strong in colour and light in smell." (Tirmidhi)
32. "The most beloved of religions according to Allah the Most High is the 'easy and flexible religion.'" (Ahmad)
33. "The most beloved of deeds according to Allah are the continuous ones, even if they are little." (Agreed upon)
34. "The most beloved of names according to Allah are AbdulLah, AbdurRahman and Harith." (Abu Ya'la)
35. "The most beloved of deeds according to Allah are the prayer in its right time, then to treat the parents in an excellent manner, and then Jihad in the path of Allah." (Agreed upon)
36. "The most beloved of deeds according to Allah is that you die and yet your tongue is still moist from the remembrance of Allah." (Ibn Hibban)
37. "The most beloved words according to Allah the Most High are four: *SubhanalLah, AlhamdulilLah, La ilaha illalLah* and *Allahu Akbar*; there is no problem with which one you start with." (Muslim)
38. "The most beloved of speech according to Allah is when the servant says, *SubhanalLahi wa bihamdihi* (How Transcendent is Allah and we praise him!)." (Muslim)
39. "The most beloved of speech according to Allah the Most High is that which Allah chose for his Angels: *Subhana Rabbi wa bihamdihi, Subhana Rabbi wa bihamdihi, Subhana Rabbi wa bihamdihi*." (Tirmidhi)
40. "The most beloved of people according to Allah is he who brings most benefit, and the most beloved of deeds according to Allah the Mighty, the Magnificent, is that you bring happiness to a fellow Muslim, or relieve him of distress, or

pay off his debt or stave away hunger from him. It is more beloved to me that I walk with my brother Muslim in his time of need than I stay secluded in the mosque for a month. Whoever holds back his anger, Allah will cover his faults and whoever suppresses his fury while being able to execute it, Allah will fill his heart with satisfaction on the Day of Standing. Whoever walks with his brother Muslim in need until he establishes that for him, Allah will establish his feet firmly on the day when all feet shall slip. Indeed, bad character ruins deeds just as vinegar ruins honey.” (Tabarani)

41. “The most beloved of people to me is Aishah and from the men, Abu Bakr.” (Agreed upon)
42. “The best of people in recitation are those who when they recite, you see that they fear Allah.” (Bayhaqi)
43. “The best of your leaders are those that you love and they love you, you supplicate for them and they supplicate for you. The worst of your leaders are those that you hate and they hate you, you curse them and they curse you.” (Muslim)
44. “The best of you are those who are best in paying off their debts.” (Tahawi)
45. “The best of you are those with the longest lives and most excellent character.” (Bazzar)
46. “The best of you are those with the longest lives and best in action.” (Hakim)
47. “The best of you are those with the softest shoulders during prayer.” (Bayhaqi)
48. “The best of you are those who are best to their wives.” (Tirmidhi)
49. “The best of you are those who are best to their families.” (Tabarani)
50. “The best of you during the Period of Ignorance are the best of you in Islam as long as they deeply understand the religion.” (Bukhari)
51. “The best of you are those who learn the Qur'an and teach it.” (Darimi)

52. “The best of companions according to Allah are those who are best to their companion and the best of neighbours according to Allah are those that are best to their neighbour.” (Tirmidhi)
53. “The best of places are the Mosques and the worst of places are the markets.” (Tabarani)
54. “The best supplication on the Day of Arafah and the best thing that I and the Prophets before me ever said was *La ilaha illallah wahdahu la sharika lahu, lahul mulk wa lahul hamd wa huwa 'ala kulli shayin Qadir.*” (Tirmidhi)
55. “The best of provision is that which suffices.” (Ahmad in *Zuhd*)
56. “The best testimony is when one gives it before he is asked to do so.” (Tabarani)
57. “The best of dowries are the easiest.” (Hakim)
58. “The best of charity is that which still leaves you self-sufficient for the upper hand is better than the lower hand; start with those you are responsible for.” (Tabarani)
59. “The best of gatherings are those that are most open.” (Abu Dawud)
60. “The most beloved deed according to Allah is to have faith in Allah, then to maintain the ties of kinship, and then to command to good and forbid the wrong. The most abhorrent of deeds according to Allah is to associate partners with Him, then to cut the ties of kinship.” (Abu Ya’la)
61. “The most beloved Jihad according to Allah is that a word of truth be spoken to a tyrant ruler.” (Tabarani)
62. “The most beloved word according to me is that which is most truthful.” (Bukhari)
63. “The most beloved fast according to Allah is the fast of Dawud; he would fast every alternate day. The most beloved prayer according to Allah is the prayer of Dawud; he would sleep half the night, stand a third and then sleep for a sixth.” (Agreed upon)

64. "The most beloved dish according to Allah is that which most hands feed from." (Ibn Hibban)
65. "The most beloved servant of Allah is he who is most beneficial to his dependents." (Zawa'id az-Zuhd)
66. "The best of earnings is that of the labourer as long as he tries his best." (Ahmad)
67. "The best of all deeds is to have faith in Allah alone, then Jihad and then an accepted Hajj; they surpass all other deeds like the distance between the rising and setting of the Sun." (Ahmad)
68. "The best of all deeds is the Prayer at its earliest time." (Tirmidhi)
69. "The best of all deeds is the Prayer in its right time, to treat the Parents honourably and Jihad in the path of Allah." (Al-Khatib)
70. "The best of all deeds is that you bring happiness to your Muslim brother, pay off his debt or feed him bread." (Ibn Adiy)
71. "The best of faith is patience and magnanimity." (Ahmad)
72. "The best of days according to Allah is Friday." (Bayhaqi)
73. "The best of Jihad is that man strives against his soul and desires." (Daylami)
74. "The best Hajj is that with the most raised voices and flowing blood." (Tirmidhi)
75. "The best of supplications is that of on the Day of Arafah, and the best thing that was said by myself and the Prophets before me was, *La ilaha illalLah wahdahu la sharika lahu*. (There is nothing worthy of worship except Allah alone, He has no partners.)" (Malik)
76. "The best of dinars are: the dinar spent by a man upon his dependents, the dinar spent by a man upon his house in the path of Allah and the dinar spent by a man upon his companions in the path of Allah, the Mighty, the Magnificent." (Muslim)

77. “The best word of remembrance is: *La ilaha illalLah* and the best supplication is: *Alhamdulillah*.” (Tirmidhi)
78. “The best word of remembrance is: *La ilaha illalLah* and the best (expression of giving) thanks is: *Alhamdulillah*.” (Baghawi)
79. “The best of hours are those deep in the latter part of the night.” (Tabarani)
80. “The best of all martyrs are those who fight in the front line; they do not turn their faces away until they are killed. They will be rolling around in the highest rooms of Paradise, their Lord laughing at them – when your Lord laughs at a servant, there is no accounting for him.” (Ahmad)
81. “The best of all martyrs is he whose blood is shed and whose horse is slaughtered.” (Tabarani)
82. “The best of all charity is the shade of a canopy (provided) in the path of Allah, the Mighty and Magnificent, to gift ones servant in the path of Allah and to gift ones she-camel in the path of Allah.” (Ahmad)
83. “The best of all charity is that which is given to the relative that harbours enmity against you.” (Ahmad)
84. “The best of all charity is that you give it while you are healthy and desirous (of that money), hoping to become wealthy but fearing poverty. Don’t delay until you are about to breathe your last and then you say, ‘This is for so-and-so and this is for so-and-so, for indeed, it has already been written that so-and-so would receive that.’” (Abu Dawud)
85. “The best of all charity is when the one with little strives to give; start with those you are responsible for.” (Hakim)
86. “The best charity is to provide water.” (Ibn Majah)
87. “The best prayer after the obligatory ones is the prayer in the depth of the night, and the best fast after the month of Ramadhan is the month of Allah, Muharram.” (Muslim)
88. “The best prayer is the prayer of the man in his home except for the obligatory prayer.” (Nasa’i)

89. “The best prayer is that with the longest standing.” (Muslim)
90. “The best of all prayers according to Allah is the Friday morning prayer in congregation.” (Ibn Nu’aym)
91. “The best fast is the fast of my brother Dawud; he would fast every alternate day and he would never flee (the battlefield) when the armies would meet.” (Tirmidhi)
92. “The best of all fasts after Ramadhan is in the month that you call Muharram.” (Nasa’i)
93. “The best of all worship is supplication.” (Hakim)
94. “The best deed is the prayer in its right time and Jihad in the path of Allah.” (Bayhaqi)
95. “The best of the Qur'an is: *Alhamdu lilLahi Rabbil 'Alamin.*” (Hakim)
96. “The best of earnings is a blessed sale and that which a man earns with his hands.” (Ahmad)
97. “The best of the Believers is the most excellent of them in character.” (Ibn Majah)
98. “The best of the Believers with respect to Islam is the one from whose hand and tongue the Muslims are safe; and the best of the Believers with respect to Iman are the most excellent of them in character; and the best of those who migrate is he who migrates from that which Allah the Most High has prohibited; and the best of Jihad is when one strives against his soul for the sake of Allah, the Mighty, the Magnificent.” (Tabarani)
99. “The best of mankind is the believer between two honourable persons.” (Tabarani)
100. “The best of all days in the world are the ten days (of Dhul Hijjah).” (Bazzar)

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In consequence, the truth and the knowledge and discipline of what is right cannot be selfish. Do the heavens and the earth and whatever are between them belong to

Allah? Does their sustenance not rest with Allah? And does His guidance not lead to the acquisition of sustenance by man WITHOUT DESTRUCTION? Abu Huraira reported: The Messenger of Allah (SAW) said, “Whoever seeks knowledge that should be sought for the sake of Allah Almighty, but only to gain some worldly benefit, he will never know the fragrance of Paradise on the Day of Resurrection.” (Abu Dawud)

Abdullah ibn Umar reported: The Messenger of Allah (SAW) said, “If someone kills so much as a sparrow, or anything larger, without a just cause, Allah Almighty will ask him about it on the Day of Resurrection.” It was said, “O Messenger of Allah, what is a just cause?” The Prophet said, “A just cause is that you slaughter it for food, but you should not cut off its head and throw it aside.” (Nasa’i)

Sharid reported: The Messenger of Allah (SAW) said, “Whoever kills so much as a sparrow unjustly, it will plead to Allah on the Day of Resurrection, saying: O Lord, he killed me unjustly, and he did not kill me for any beneficial purpose”. (Ibn Hibban)

How can this be distinguished by ignorance or oppression or wickedness or trickery or deceit or lies or hypocrisy? This establishes the status of a scholar to be defined by virtuous deeds and not just what is in his head.

Abu Umamah reported: The Messenger of Allah (SAW) said, “The virtue of the scholar over the worshiper is like my virtue over the least of you. Verily, Allah, his angels, the inhabitants of the heavens and earth, even the ant in his hole and the fish, send blessings upon the one who teaches people what is good.” (Tirmidhi)

And there is enormous reward for this by a special connection between such a servant and Allah (SWT).

Whoever works any act of righteousness and has faith, His
endeavour will not be rejected: We shall record it in his
favour. (Qur’an 21:94)

Mu’awiyah reported: The Messenger of Allah (SAW) said, “If Allah intends goodness for someone, he gives him understanding of the religion.” (Bukhari and Muslim)

Islamic religion is therefore not in exclusion of worldly living. And it is NOT submission to worldly good. The character of the discipline of a believer that connects the two must be selfless because the guidance takes care of him SUFFICIENTLY. That is, the entire affair must remain that of Allah. If he sincerely believes and lives by the right knowledge and discipline, he will be the vicegerent he is opportune for. He will by knowledge and discipline be an opener for good. This is because Allah is the Light of the heavens and the earth. But if and whenever he fails, it will not affect the truth of the Light of Allah but he will be like a dead torch light. That it has failed to function does not affect the realities of its placement and its surroundings.

Accordingly, Abu Huraira reported: The Messenger of Allah (SAW) said, “Whoever is asked about knowledge and he conceals it, Allah will clothe him with a bridle of fire on the Day of Resurrection.” (Tirmidhi)

But what have believers done for themselves about seeking for this right knowledge and discipline of what is right? What have the shepherds done to the men under their care in respect of this obligation? What have our public leaders done to enable or enhance this? We are so engrossed in pursuing first class in various disciplines and professions for ourselves or children or youths without a quarter care for the necessary foundation of the knowledge of the truth and discipline of what is right. As a result, a certified physician may also be a rapist of his patient, an extorter of his patients and a dog to the nurses. This is not to talk of questionable studies like sculptures or pictures making. Even in this, believers who are leaders at various levels can be seen ‘specially’ caring for their own and not least for the children of those they lead. The rascal excuse of being able to afford it is both a lie and irresponsible. They should be ashamed of it. The simple explanation for this is that, their so referred ability is a product of MISGIVINGS in the management of our commonwealth. These hypocrites should remember that the Ansar are the only reference for the Ummah.

But those who before them, had homes (in Madina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity. (Qur’an 59:9)

This is what is consistent with the religion of Islam. This is the standard and best example of the teaching by Muhammad (SAW).

On the authority of Abu Hamzah Anas ibn Malik (RA), the servant of the Messenger of Allah (SAW) that the Prophet (SAW) said: “None of you (truly) believes until he loves for his brother that which he loves for himself.” (Bukhari and Muslim)

And what was the investment or commitment by the *mujahir* that Allah rewarded by this comprehensive reception by the Ansar? And their Lord hath accepted of them, and answered them: “Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain, verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; A reward from the Presence of God, and from His presence is the best of rewards.” (Qur’an 3:195)

SO WHAT IS MEANT BY THE UMMAH AND HOW IS IT TO BE MADE ALIVE?

The concept of a king or Ruler or Autocrat or Chief, in any form or garb is not the stepping stone for making the Ummah. It is even more shameful where credit is given to deriving it by birth, family, clan or blood line. This is because no such belonging assures superiority over others in knowledge and discipline of what is right and true. This is why attributing infallibility to anyone other than Muhammad (SAW) is over ambitious.

Say: “It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come).” (Qur’an 10:15)

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should (thereafter) have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (Qur’an 33:36)

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)

This is the dividing line between those who believe and those who do not, including the hypocrites. And it is a burden or responsibility on every believer. The leaders are not exempted. They are to be active participants and ahead.

Thus, have We made of you an Ummah justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves. (Qur'an 2:143)

This established the leadership of Muhammad (SAW) and the finality of the message of the Qur'an. Thus, the definition of the principles and the guidance to the right is completed.

This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. (Qur'an 5:3)

For believers to make the Ummah alive, each and all must beware of getting or being confused or deceived or misled by REALLY less consequential characteristics that Allah has chosen to lay out.

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 honoured 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)

It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord

is quick in punishment: yet He is indeed Oft-forgiving,
Most Merciful. (Qur'an 6:165)

As a result, those who choose to make their families, kins, tribesmen, race as the primary criteria for preference or intimacy, are certainly out of the course of true guidance. And it does not matter the age or length of being together. Who can be closer and most entitled to blind following or association than the parents who gave birth to one and have taken good care of them? But the ruling of Allah is His Unity.

And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in two years was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." (Qur'an 31:14-15)

In this affair, there is no discrimination or differentiation on the strict basis of gender.

If any do deeds of righteousness, be they male or female – and have faith, they will enter Heaven, and not the least injustice will be done to them. (Qur'an 4:124)

Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward (in the Hereafter) according to the best of what they used to do. (Qur'an 16:97)

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and

humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so – for them Allah has prepared forgiveness and a great reward. (Qur'an 33:35)

Thus, like with the seeker of knowledge of the truth who will be rewarded, the practitioner of the truth will surely be rewarded.

Therefore, in Islam, the true believers make the Ummah alive, to light the Light of Allah to all creations by morality, with virtues, by the discipline of righteousness according to the guidance of Allah and His Messenger (SAW). This is holistic encompassing worldly and spiritual affairs. For that reason, you cannot be sufficient by utmost performance of the canonical requirements only.

Righteousness is not that you turn your faces toward the east or the west, but (true) righteousness is (in) one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask (for help), and for freeing slaves; (and who) establishes prayer and gives zakah; (those who) fulfill their promise when they promise; and (those who) are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous. (Qur'an 2:177)

Every single believer is specifically enjoined to symbolize justice by living it even in relation to families and relatives.

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (Qur'an 16:90)

Indeed the person of the believer is not freed from justice, for responsible balance.

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)

It is therefore wrong for any single or group of believers to assume the status of infallibility or any superiority over others by any standard other than right knowledge and discipline of what is right by virtuous livelihood or righteousness.

Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear God; for God is strict in punishment. (Qur'an 5:2)

This makes the questioning of a leader who is straying or has strayed very legitimate. This is why a foolish leader is one who either makes himself inaccessible or enjoys lieutenants who praise him or associates who will not remind him of keeping to the right path. To fear or mistake positive alert, reminder, correction or criticism as hatred is weak. To respond to such as to an enemy is oppression.

By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth God knoweth it well. (Qur'an 3:92)

This is the stepping stone or door to ummahood. The simple and basic example is in the sharing and spreading peace. It does not cost much to greet.

When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. God takes careful account of all things. (Qur'an 4:86)

In our times, the characteristics of not picking calls, not responding to texts or blocking numbers of known associates is arrogant. It depicts the psychological relationship that the caller is the one always in need while the called will never need the caller. This promotes the false relationship that the caller is being favoured when

he is answered. And this can only get worse by entrenching the dangerous culture that the persons called must oblige all requests because they are accepted as being in turn of wrongful possessions of the common wealth. But thieves cannot be judicious in generosity. Where they are, the laws will be turned upside down. This is what generates tension, stress, frustrations in society, because the means of acquisition will become regardless of the right path and generosity will become oppressive.

Thus, building the Ummah is CARING.

Al-Nu'man ibn Bashir reported: The Messenger of Allah (SAW) said, "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever." (Bukhari and Muslim)

But this must not be in abuse of righteousness that provides safety and prosperity for all of mankind irrespective of faith. It is not a war of livelihood by the believers against non-believers. Moreover, the unbelievers are expected to be attracted to the Light of Allah being opened by the believers. This is why the Prophet (SAW) guided against discrimination.

Abdullah ibn Amr reported: A man asked the Prophet, "Which Islam is best?" The Messenger of Allah (SAW) said, "To feed the hungry and to greet with peace those you know and those you do not know." (Bukhari and Muslim)

It is in general goodness that believers are to compete and strengthen each other. The righteousness of each believer based on right knowledge and discipline of what is right will serve as additional voltage to opening the Light of Allah (SWT) across creations. Abu Musa reported: The Messenger of Allah (SAW) said, "Verily, the believers are like a structure, each part strengthening the other," and the Prophet clasped his fingers together. (Bukhari and Muslim)

And to be sure, it should be deliberate and positive IRRESPECTIVE of selfishness or bias or pretence. For instance, a father cannot be unfair to a child because of the offense of the mother; love a child at the expense of the family the child has the obligation to build; pretend or refuse to attend to persistent complaints of evil, oppression and corruption against a family member, relatives or associates in the

name of love. That is evil leadership. It is not different where placement of roles are corrupted, like a director playing a Minister or a relative giving official directions. Such practice is wrong of a believer because it is against the guidance of Allah and His Messenger. If the leader is ignorant, it is both unfortunate and not acceptable. It is punishable. If he hides himself from scholars that can guide him or admits only those that will not offend his wishes, he is with Satan. Islam does not nourish arrogance, oppression or irresponsibility. This is why such lordship should be open to help before the leader possibly turns into an animal in the society.

On the authority of Abu Sa'eed al-Khudree (RA) who said: I heard the Messenger of Allah (SAW) say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then (let him change it) with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith." (Muslim)

If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just). (Qur'an 49:9)

As a result, sheepish following of the wrong is out of question.

However, no interventions or assistance should be disrespectful, insulting or disgracing either. This is because the entire affair is that of Allah. The person will be doing it for the sake of Allah just as the person corrected will be bearing it for the sake of Allah. This is why the rightly guided companions shielded themselves against over ambition and excesses in their names. Imams Maliki, Hannafi, Hambali and Shafi'i did the very same. It is recorded for them, instructing that, followers should follow them as long as they remained consistent with the guidance of the Qur'an and the Sunnah of Muhammad (SAW). How can this possibly be alive if the followers remain ignorant of the truth?

Truthfulness is consequently the first criterion. This is why the hypocrites will be below the unbelievers in the Hell Fire.

O ye who believe! Why say ye that which ye do not?
Grievously odious is it in the sight of God that ye say that
which ye do not. (Qur'an 61:2-3)

Samurah ibn Jundub reported: The Prophet (SAW) said, "I saw a dream at night in which two men came to me. They said: The one whose face you saw being torn away was great liar, who would tell a lie and it would be carried until it reaches the horizons. This will be done to him until the Day of Resurrection." (Bukhari)

Narrated Salama: I heard the Prophet (SAW) saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire." (Bukhari)

The second criterion is humility.

The servants of the Most Merciful are those who walk
upon the earth in humility, and when the ignorant address
them, they say words of peace. (Qur'an 25:63)

Iyad ibn Himar reported: The Messenger of Allah (SAW) said: Verily, Allah has revealed to me that you must be humble towards one another, so that no one wrongs another or boasts to another. (Muslim)

He that works evil will not be requited but by the like
thereof: and he that works a righteous deed whether man
or woman and is a Believer, such will enter the Garden (of
Bliss): Therein will they have abundance without
measure. (Qur'an 40:40)

This sets the balance or equality for striving for the pleasure of Allah (SWT) by both parties.

And the gravity of abuse by whosoever, regardless of even age is instructive.

Abu Huraira reported: The Messenger of Allah (SAW) said, "There are three people to whom Allah will not speak on the Day of Resurrection, nor will he purify them, nor will he look at them, and they will have an agonizing punishment: an old man who commits adultery, a king who lies, and an arrogant dependent." (Muslim).

Adultery here goes beyond the common setting of intercourse or seductive look. Like the qualification for the punishment of those who commit it is justified by crossing legal limits, the case of Satan appearing as an old man, caught by Abu Huraira (RA) when he stole from the store, is adultery. An old man who will cunningly influence an evil or hasty action is also adulterous and satanic. It does not matter if the target and victim is a child, a spouse, a relative or a boss. And the only kind of leader who will keep such evil person close is a liar. Allah does not cover the truth. His command is not to please anyone. The same applies to a follower or subject or citizen that is arrogant.