

**LIVING ISLAM**  
**THE BUILDING BLOCKS OF SUBMISSION FOR MERCIES**



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## **INTRODUCTION**

It is not uncommon for someone with a raunchy lifestyle at night to be a dedicated staff in his 9-5 job. His boss cares less about what he does after working hours provided it does not negatively affect his official duties. In Islam, living a double life whereby one is a devoted worshiper in the mosque and a nuisance outside is unacceptable. Man and Jinn are created to worship God (Q 51:56). Thus, the entire life of a believer ought to be in conformity with His rules and regulations. In other words, a believer should be God-conscious at all times whether alone, as head or member of a family, in the neighbourhood, during business transactions and even in his relationship with animals.

However, obeying God entails following the Sunnah of Muhammad (SAW) – “He who obeys the Messenger has obeyed God ...” (Q 4:80). Therefore, LIVING ISLAM means a believer should acquire the right knowledge of the Qur’an and Sunnah, practice it with discipline and God-consciousness and also teach it. This is the foundation of submission to God and the easiest pathway of creating an ideal society where peace, harmony and mutual respect will thrive among believers and non-believers.

**Muhammad Imran Muhammad**

In the name of Allah the Compassionate, the Merciful, the all-Knowing, the Light, the Guardian, the Protector of Faith. Perfect Peace, Blessings and Nearness to Allah be upon the total, best and complete model for the safety and prosperity of believers, Muhammad (SAW), his household, his companions and all that strive sincerely in submission.

## **WHAT SUBMITTING ENTAILS**

The submission to Allah in accordance with the merciful example of *Rasul* begins with Beliefs that hang on the unity of Allah. This is because He is the true and only reality, whereas all other seeming realities are by His grace. This means that on their own, they are not real. For example, how can man be real when he was not and came into being by association? Can he cease or resist to expire, when he neither has knowledge nor control of his origin? Not even ill health or aging. Can man attempt avoiding space and time and succeed? Will that not be most crucial for independence than all the babbling claims of realizations and advancements?

Narrated Abu Huraira: One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, “What is faith?” Allah’s Apostle replied, “Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.” Then he further asked, “What is Islam?” Allah's Apostle replied, “To worship Allah Alone and none else, to offer prayers perfectly, to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan.” Then he further asked, “What is *Ihsan* (perfection)?” Allah’s Apostle replied, “To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allah’s Apostle replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents: when a slave (lady) gives birth to her master; when the shepherds of black camels start boasting and

competing with others in the construction of higher buildings; and the Hour is one of five things which nobody knows except Allah.” The Prophet then recited: *Verily, with Allah (Alone) is the knowledge of the Hour...* (Q 31:34). Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, “That was Gabriel who came to teach the people their religion.” Abu Abdullah said: He (the Prophet) considered all that as a part of faith. (Bukhari)

How can man ever come to know beyond guessing, without the gift of this knowledge? This is the beginning. Whoever is born into the community of believers continues to declare it just as a non-Muslim joins the community by the same declaration.

Those who believe that submission excludes or is independent of utmost following in the footsteps of Muhammad (SAW) are therefore in grave misbelief. The best example is not separable from the principle, the rule, the injunctions or the guidance.

This is the basis for the status of associating whatever thing with Allah in His unity. It is the root of qualifying for eternal damnation in the Hell Fire. And it is the minimum qualification for attaining eternal safety even if one is to be initially hosted in the Hell Fire for some time. It is the basis for qualifying for execution by a believer who turns apostate. It is the basis for retaining all good deeds and forgiveness of all previous sins by a non-believer who submits. It is the basis of a double reward for a believer in the revealed messages before the Qur’an, who accepts Muhammad (SAW) and the Qur’an for guidance. The recognition of this absolute truth and reality is the only path to the widest Compassion and Mercies of Allah. This is the difference between the Prophets, the Sincere, the Believers, those with a grain weight to an atom weight of beliefs.

Narrated Abu Huraira: The Messenger of Allah (SAW) said, “Allah Almighty says: I am as my servant expects me and I am with him as he remembers me. If he remembers me in himself, I will remember him in myself. If he mentions me in a gathering, I will mention him in a greater gathering. When he draws near me by the span of his hand, I draw near him by the length of a cubit. When he draws near me by the length of a cubit, I draw near him by the length of a fathom. When he comes to me walking, I come to him running.” (Bukhari)

Narrated Abu Huraira: The Messenger of Allah (SAW) said: “Allah the Almighty has said: Whoever has mutual animosity with a friend (wali) of Mine, I declare war upon him. My servant does not draw near to Me with anything more beloved to Me than the religious duties that I have imposed upon him; and My servant continues to draw near to Me with supererogatory works so that I love him. And when I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks. Were he to ask of Me, I would surely give him; and were he to ask Me for refuge, I would surely grant him it.” (Bukhari)

Narrated Abu Huraira: The Messenger of Allah (SAW) said: “Allah (SWT) said: I am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for someone else’s sake as well as Mine will have that action renounced by Me to him whom he associated with Me.” (Muslim and Ibn Majah)

Narrated Abu Dharr: The Messenger of Allah (SAW) said, “Allah Almighty said: O my servants, I have forbidden injustice for myself and I have forbidden it among you, so do not oppress one another. O my servants, all of you are astray except for those I have guided, so seek guidance from me and I shall guide you. O my servants, all of you are hungry except for those I have fed, so seek food from Me and I shall feed you. O my servants, all of you are naked except for those I have clothed, so seek clothing from me and I shall clothe you. O my servants,

you sin by night and day and I forgive all sins, so seek forgiveness from me and I shall forgive you. O my servants, you will not be able to bring harm to me and you will not be able to bring benefit to me. O my servants, were the first of you and the last of you, the human of you and the jinn of you, to be as pious as the most pious heart of anyone of you, that would not increase my dominion at all. O my servants, were the first of you and the last of you, the human of you and the jinn of you, to be as wicked as the most wicked heart of anyone of you, that would not decrease my dominion at all. O my servants, were the first of you and the last of you, the human of you and the jinn of you, to rise up in one place and make a request of me, and were I to give everyone what he requested, that would not diminish what I have any more than a needle would diminish the sea if put into it. O my servants, it is only your deeds that I record for you and then recompense for you. Let he who finds good praise Allah, and let he who finds something else blame no one but himself.” (Muslim)

This reality and truth of the unique and absolute unity of Allah is reflected by the inevitability of returning to Him by all creations, all affairs and all of mankind.

As a result, the first action that is necessary for a believer to climb towards the mercies of Allah is to seek to know Him. To acquire the knowledge of what is right and true for guidance. Knowledge and discipline are therefore intertwined. And Allah has used Muhammad (SAW) as the pathway.

Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error. (Q 3:164)

High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, “O my Lord! Advance me in knowledge.” (Q 20:114)

Narrated Abu Umamah: 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)

Thus in Islam, learning needs to be topped up with teaching. This is what gives life to knowledge. Believers live to share as against keeping. And it cannot be of evil. The knowledge of Allah and His commandments are for actioning, for practice, for living. Those who know Him are those who obey Him. And they are characterized by the love and fear of Him in all their dealings, to their utmost. This is why and how Salat, Dhikr and Du’a are the best connectors of a believer to Allah (SWT). In these best and highest forms of relationship, the believer certifies and submits to the absolute reality of Allah in the state of humility of enjoying or gratitude for his granted identity. This is between the believer and Allah. Another comprehensive form is in the form of fasting in the month of Ramadan.

For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord. (Q 8:2)

These are the people among mankind who believe, who know and enjoy deliberate livelihood in compliance with for example, the following provisions in the guidance of Allah and His Messenger:

a) Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did. (Q 6:108)



b) Nor call on any, other than Allah; such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong. (Q 10:106)

So call not on any other god with Allah, or thou wilt be among those under the Penalty. (Q 26:213)

c) Narrated Anas: The Prophet (SAW) said, “Whoever possesses the following three qualities will taste the sweetness of faith: 1. The one to whom Allah and His Apostle become dearer than anything else. 2. Who loves a person and he loves him only for Allah’s sake. 3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.” (Bukhari)

d) And as for those who malign believing men and believing women without their having done any wrong, they surely burden themselves with the guilt of calumny, and (thus) with a flagrant sin! (Q 33:58)

For clarity, believers cover all persons who believe in the revealed scriptures. And this is informed by:

The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah, and His angels and His Books, and His Messengers. “We make no division between any of His Messengers,” and they have said: “We have listened, and obeyed. Our Lord, Your pardon! And to You is the return.” (Q 2:285)

Accordingly, it will be contradictory to have a believer associating himself with sorcery, fortune telling, reviewing any law of Allah, casting aspersions on any member of the household of Muhammad (SAW) or his companions, setting aside the guidance of *Rasul* and feeling secure from Allah’s devising.

## **THE FIRST LEVEL OF LIVING IN SUBMISSION**

To be a believer means to live right in consciousness of Allah and to live according to the guidance of Allah and His Messenger (SAW). This will affirm Allah as independent and the believer as godly.

The first arena for this is the family. A believer was born and may by companionship reproduce. This brings in the provisions of the institution of marriage and the family. The relational rights, duties and privileges between spouses, parents and children etc. come into play. The setting up of a family and living a family life will logically and sensibly generate livelihood without abusing the laws, rules and guidance or discipline including the following as examples:

a) Prohibited to you (for marriage) are your mothers, daughters, sisters, your maternal and paternal aunts, the daughters of your brothers and sisters, your mothers who have suckled you and your sisters through fosterage, the mothers of your wives, your step-daughters raised under you born of your wives with whom you have lain – no offence if you have not lain with their mothers, and the wives of your begotten sons, and two sisters in wedlock at the same time, except for what has already happened. God indeed is Oft-Forgiving, Most Merciful. Also (prohibited are) women already married, except those whom your right hands possess; this is a written obligation upon you from God ... (Q 4:23-24)

A believer will consequently not set out wrongly in the partnership for marriage. Doing so will be evil and ungodly. It will not attract the favours of blessings.

b) And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. (Q 17:32)

Hence the believer will not be unconscious of the implication of breaking this law by either fornicating or committing adultery. It does not matter whether it is

before marriage or after getting married. And it covers both men and women believers.

c) Do you approach males among the worlds, and leave what your Lord has created for you as mates? But you are a people transgressing. (Q 26:165-166)

And how can a believer measure the displeasure of Allah over sodomy?

So when Our command came, We made the highest part (of the city) its lowest and rained upon them stones of layered hard clay, (which were) marked from your Lord. And Allah's punishment is not from the wrongdoers (very) far. (Q 11:82-83)

This was the example made with the people of Prophet Lut.

d) Narrated Ibn Abbas: The Prophet (SAW) cursed men who imitate women and women who imitate men. In another narration, Ibn Abbas said: The Prophet cursed men who copy women and women who copy men. (Bukhari)

e) And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination. (Q 31:14)

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up (when I was) small." (Q 17:24)

f) Narrated Abu Huraira: The Prophet (SAW) said, "No child is born but that he is upon natural instinct. His parents make him a Jew, or a Christian, or Magian. As an animal delivers a child with limbs intact, do you detect any flaw?" Then, Abu Huraira recited the verse, *The nature of Allah upon which he has set people* (Q 30:30).

Thus, the Teaching of children and the example of right guidance hangs on the parents.

g) Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your (true) sons. That is (merely) your saying by your mouths, but Allah says the truth, and He guides to the (right) way. Call them by (the names of) their fathers; it is more just in the sight of Allah. But if you do not know their fathers, then they are (still) your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but (only for) what your hearts intended. And ever is Allah Forgiving and Merciful. (Q 33:4-5)

Orphanage is therefore a highly protected status, as products of the Ummah. They can arise by death or some calamity.

h) And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin. (Q 17:31)

Say, “Come, I will recite what your Lord has prohibited to you. (He commands) that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities – what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden (to be killed) except by (legal) right. This has He instructed you that you may use reason.” (Q 6:151)

Thus, a believer accepts that children are gifts and indeed trusts of Allah to whoever He chooses. There is no room for desperation and worse so, for a particular gender.

i) And if you fear that you will not deal justly with the orphan girls, then marry those that please you of (other) women, two or three or four. But if you fear that

you will not be just, then (marry only) one or those your right hand possesses. That is more suitable that you may not incline (to injustice). (Q 4:3)

The establishment and maintenance of justice is the primary invitation to polygyny. How can avoidance or fear of this role be more praiseworthy, when it is the tie for dealing with orphans and for free women, it commences with two?

Let us then ask ourselves and evaluate – how many of us are believers? How far have we cared about seeking knowledge and living the discipline of guidance for ourselves and in our relationship with others? How many of us are successful across this stage? What is the gap between our level and amount of compliance and non-compliance? What favours of Allah can we deny?

For each one are successive (angels) before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron. (Q 13:11)

The window of forgiveness is still open for entry and changing for our own good.

## **THE SECOND LEVEL THAT AUGHT TO ARISE FROM THE FIRST**

With a sound establishment of the institution of marriage and the family, the attributes or characteristics of the personalities can easily grow and develop. With Allah-consciousness as the driver of the members from this family background, the following obediences can flow:

a) Narrated Abu Huraira: The Prophet (SAW) said, “Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself

with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever.” (Bukhari)

Narrated Abu Huraira: The Prophet (SAW) said, “He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire.” (Bukhari)

A believer in recognition of the sacredness of life will not take his own life. This is consistent with the commandment of prohibiting parents from taking the life of their children. It is only Allah who gives life that has the right and authority to decide on taking it.

b) After the securing of personal life for Allah and oneself, which will make a believer available to benefit himself and others, he is required to discipline all aspects of his personal physical and spiritual identity.

O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. (Q 5:90)

Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and (those animals) killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you (are able to) slaughter (before its death), and those which are sacrificed on stone altars, and (prohibited is) that you seek decision through divining arrows. That is grave disobedience. (Q 5:3)

Then he (SAW) mentioned (the case) of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!” while his food is haram (unlawful), his drink is haram, his clothing is

haram, and he has been nourished with haram, so how can (his supplication) be answered? (Muslim).

Allah is clean and does not accept what is unclean. This is why there is the common saying that, cleanliness is next to godliness. In Islam it means keeping away from Haram and not merely scrubbing dirt away.

Tell the believing men to reduce (some) of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce (some) of their vision and guard their private parts and not expose their adornment except that which (necessarily) appears thereof and to wrap (a portion of) their head covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. (Q 24:30-31)

The looks of a believer must be guarded, to keep connected to Allah. Not just what he eats and drinks.

Narrated Ibn 'Abbaas: The Prophet (SAW) went to one of the gardens of Madina, and he heard the sounds of two people who were being tormented in their graves. He said, "They are being punished, not for something that was difficult to avoid, but it is nevertheless a major sin. One of them did not protect himself from urine (i.e. take measures to avoid contaminating himself or his clothes) and the other used to walk about spreading *nameemah*." (Bukhari and Muslim).

Narrated Abu Hurairah the Prophet (SAW) said: “Beware of suspicion, for suspicion is the falsest of speech. Do not eavesdrop; do not spy on one another; do not envy one another; do not forsake one another; do not hate one another. Be, Oh slaves of Allah, brothers.” (Bukhari and Muslim) (Q 2:563)

O you who have believed, avoid much (negative) assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful. (Q 49:12) The deliberate hearings of a believer must not be as free as the air, to whatever pleases one. Indeed music is considered controversial or doubtful.

How can a believer who as a human being enjoys personal physical, psychological and emotional health and is required to cleanse himself by ablution or ritual bath before approaching Salat in a clean place, consider it proper to have disobedient senses as regardless? Are his parents not forbidden to approach zina in order that his coming was consistent with obedience? Why and how will his livelihood be within context by abuse?

### **THE SOCIAL RELATIONSHIP STATUS OF A BELIEVER**

This third level of connection relates to his relationship with others. This is possibly the platform with the widest scope. It relates to what or how a believer connects with all others. At this level, the parents and the children have become of equal status in roles and responsibilities. Each one is accountable for what he does or commit. The personal identities of both have attained maturity. They are expected to be of the adornments of the characteristics introduced as the first level of living in submission and more. For this level, the following are examples of the highlights for guidance:



a) O you who have believed, do not consume one another's wealth unjustly but only (in lawful) business by mutual consent. And do not kill yourselves (or one another). Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice, then We will drive him into a Fire. And that, for Allah, is (always) easy. (Q 4:29-30)

This commandment secures the life of any and all others, like his life from being taken by the parents or by himself. This equality is the foundation for humanity and prosperity or civilization.

b) O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer. (Q 4:1)

So would you perhaps, if you turned away, cause corruption on earth and sever your (ties of) relationship? Those (who do so) are the ones that Allah has cursed, so He deafened them and blinded their vision. (Q 47:22-23)

Narrated Aisha: The Messenger of Allah (SAW) said, "The bond of relationship is suspending from the Throne, and says: 'He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him.'" (Bukhari and Muslim).

Narrated Ibn Umar: The Messenger of Allah (SAW) said, "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him". (Bukhari)

Thus the life of a believer and others are not only protected but severance from relatives is not Islamic.

c) Narrated Abu Shurayh: The Prophet (SAW) said three times, “By Allah, he does not have faith!” It was said, “Who is it, O Messenger of Allah?” The Prophet said, “He whose neighbour is not safe from his harm.” (Bukhari)

Narrated Mujahid reported: We were with Abdullah ibn Amr and his servant was preparing a roasted sheep. Abdullah said, “Young man, when you are finished, then begin with our Jewish neighbour.” A man said, “Jewish? May Allah rectify you!” Abdullah said, “I heard the Prophet (SAW) enjoining good treatment of our neighbours so often that we thought he would make them our heirs.” (*Al-Adab al-Mufrad* 105).

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful. (Q 4:36)

This standard of Islam creates a positive bond between not only believers but secures the rights of others. This is because there is no compulsion in religion and the goodness of believers should attract non-believers into the fold of right knowledge and discipline.

d) O you who have believed, let not a people ridicule (another) people; perhaps they may be better than them; nor let women ridicule (other) women; perhaps they may be better than them. And do not insult one another and do not call each other by (offensive) nicknames. Wretched is the name of disobedience after (one's) faith. And whoever does not repent, then it is those who are the wrongdoers. (Q 49:11)

And they who turn away from ill speech. (Q 23:3)

Narrated Abdullah ibn Amr: The Prophet (SAW) never used bad language neither a *fahish* nor a *mutafahish*. He used to say “The best amongst you are those who have the best manners and character.” (Bukhari)

And not equal are the good deed and the bad. Repel (evil) by that (deed) which is better; and thereupon the one whom between you and him is enmity (will become) as though he was a devoted friend. (Q 41:34)

There cannot be a better fabric for social relationships.

e) It cannot be abusive when it comes to economic relationships. Those who consume interest cannot stand (on the Day of Resurrection) except as one stands who is being beaten by Satan into insanity. That is because they say, “Trade is (just) like interest.” But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to (dealing in interest or usury), those are the companions of the Fire; they will abide eternally therein. (Q 2:275)

O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful. (Q 3:130)

(As for) the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent (punishment) from Allah. And Allah is Exalted in Might and Wise. (Q 5:38)

Woe to those who give less (than due), who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. (Q 83:1-3)

And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when

lined up (for sacrifice); and when they are (lifeless) on their sides, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful. (Q 22:36)

What is missed for the personal, social and economic security in this structure of relationships? How can a believer be a risk to live with? And what provisions can be better to secure all of mankind irrespective of beliefs?

### **THE OVERRIDING PROVISIONS FOR COMPLIANCE**

With men kept alive, the society bubbling with social and economic security and prosperity, the differences including what are understandable and what are destructive cannot be ruled out. These may be out of naivety or deliberate mischief. In between will be neither of these but are excesses that will impact negative consequences and values on members of the society. For example, believers have no right to impose their faith on others. But unbelievers must keep to their unbelief without luring believers away into their folds. The castigation of their idols is prohibited to believers and unbelievers must accept the consequences of mocking the God and Messengers He sent for guidance. And although competition in growing our individual or group prosperity is welcome, it must not develop into denying others of similar opportunities. This is why and where the unique superiority of leadership comes in. The best capture of this by scholars of free democracy is that, politics is the Master of all Sciences.

In Islam, what makes these class of provisions for compliance peculiar is that, it is only **ESPECIALLY REQUIRED** of public leaders. This is because leadership applies at different levels, indeed, all levels. And the take-off point is submission supported with right knowledge and discipline of what is right. This is what is meant by final personal accountability.

Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to (bear) his load. Not the least portion of it can be carried (by the other). Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah. (Q 35:18)

Thus, if a believer games with the keeping in touch with Allah, by Ignorance or the requirements in the first level of personal purity or in his social and economic disposition to fellow humans, he will account for them Alone. This is the first stepping stone of leadership – of your personal self. At a higher level the provision is consistent, where the family or couple is involved.

Men are in charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly obedient, guarding in (the husband's) absence what Allah would have them guard. (Q 4:34)

Narrated Abdullah ibn Umar: 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)

Where the relationship is as brief as traveling together, it is a commendable tradition to appoint a leader between the persons. Today, with so many organizations, movements, associations, institutions, the critical need and role of leadership does not require much explanation or justification. In Nigeria, the

scarcity of the right leadership cuts across all strata and indeed all formations – formal and informal.

In Islam, a believer is required to be guided by the provisions that include the following:

a) Who spend (in the cause of Allah) during ease and hardship and who restrain anger and who pardon the people; and Allah loves the doers of good. (Q 3:134)

Narrated Abu Huraira: A man came to the Prophet (SAW) and he said, “Advise me.” The Prophet (SAW) said, “Do not be angry.” The man repeated his request and the Prophet said, “Do not be angry.” (Bukhari)

Narrated Abu Darda: I said, “O Messenger of Allah, tell me about a deed that will admit me into Paradise.” The Messenger of Allah (SAW) said, “Do not be angry and you will enter Paradise.” (*Al-Mu‘jam al-Awsaṭ* 2411).

Narrated Anas: The Prophet (SAW) passed by people wrestling and he said, “What is this?” They said, “O Messenger of Allah, this is a wrestler and no one can wrestle like him!” The Prophet said, “Shall I not tell you who is even stronger than him? It is a man wronged by another man, yet he suppresses his rage and thus he defeats it. He defeats his devil, and he defeats the devil of his companion.” (*Musnad al-Bazzār* 7272).

Thus, any leader who cannot control his anger is not a suitable person to either take correction when he is wrong or to understand what he does not understand to be right or to make a wrong person understand that he is wrong. This form of discipline is required in matters that are strictly between you and Allah; between you and family members, peers, with others, and especially so to those you lead.

b) On top of humility, a leader is required to be honest and sincere. The first involves not telling lies either against Allah and His Messenger, himself or others.

It is noteworthy that even criminals do not tolerate dispensing with this attribute of godliness. Thieves crush partners who cheat. The second is between a believer and Allah, that whatever he is committed to is to his best. In modern times, we have developed the concept and processes or machinery of transparency. But it falls short of what human mind can devise. This is why smart people can be transparent and cheat and a few get caught later in time. A believer who knows that Allah is all-knowing of what is hidden and open will do the right or his best from the onset. Telling lies is akin to cutting down or robbing oneself of any, many or all of the attributes or compliances that will make a believer godly. The Prophet Muhammad (SAW) said: “You must be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allah as a *siddeeq* (speaker of the truth). Beware of telling lies, for lying leads to immorality and immorality leads to Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allah as a liar.” (Muslim)

Narrated Abu Huraira: The Messenger of Allah, peace and blessings be upon him, said, “Among the signs of a hypocrite are three, even if he fasts and prays and claims to be a Muslim: when he speaks he lies, when he gives a promise he breaks it, and when he is trusted he betrays.” (Bukhari and Muslim)

And do not mix the truth with falsehood or conceal the truth while you know (it).  
(Q 2:42)

O you who have believed, fear Allah and be with those who are true. (Q 9:119)

As a result, the company of those who are not truthful, not honest and sincere is evil. And avoiding the association of the truthful is hypocrisy.

c) A believer is accordingly strictly required to be most consistent and committed to keeping his words or promises in relationships to others, especially, the leaders. And they who are to their trusts and their promises attentive. (Q 23:8)

This can also take the more serious form of oaths.

Indeed, those who exchange the covenant of Allah and their (own) oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment. (Q 3:77)

Indeed, between a believer and any other persons, the words that need to be kept with actions must be so done with honour.

O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth (only) to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a (large) smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable (to keep) anything of what they have earned. And Allah does not guide the disbelieving people. (Q 2:264)

This is because if it is between the believer and another person or people, its godly only if it is for the sake of Allah. Moreover whatever advantages he may have and is sharing is REALLY a trust of Allah that must not be abused, by usage after it has been rightly acquired and it is not prohibited.

d) The connection between a leader, especially a public one, with Allah, his oaths, promises or covenants and the led, is collective trusts. These can be in the form of physical facilities, resources or authority. Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. (Q 4:58)



O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know (the consequence). (Q 8:27)

e) Accordingly, tricks or schemes that tamper with the word or trust are out of question for a believer to approach, less get involved in committing it.

And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful). (Q 2:188)

Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant. (Q 16:23)

f) And an open example of a believer who is a leader that is on the worst path of colliding with Allah and His Messenger is one that distant himself or is hypocritical in his relationship or dealings with servants of Allah. If he does not know them he is at fault for not being able to recognize them. If he knows them and disrespects them or humiliates them, he is worse.

And keep yourself patient (by being) with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever (in) neglect. (Q 18:28)

And those who harm believing men and believing women for (something) other than what they have earned have certainly born upon themselves a slander and manifest sin. (Q 33:58)

Thus, only a foolish person who is a believer and a leader will venture into this. How can you be negative to the heirs of Rasul and dream of succeeding?

In the summary of it all, every leader and especially public leaders, must not approach oppression in any form. The supplication of the oppressed is answered, even if he is wicked for his wickedness is only against himself. (*Musnad Ahmad* 8577)

The supplications of three persons are never turned away: a fasting person until he breaks his fast, a just ruler, and the supplication of the oppressed which is raised by Allah above the clouds, the gates of heaven are opened for it, and the Lord says: “By my might, I will help you in due time.” (Tirmidhi)

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just, that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do. (Q 5:8)

This is the average believer in Islam, for himself and for whoever cares to know. This is a fair and ordinary compliances attributes, cares and commitments of a believer or group of those who are believers or a community or nation. And the better are so in related injunctions. This is the foundation for walking towards Allah that attracts the grace of Allah running to the believers. It is based on alienation from Haram, commitment to *fard*, sunnah, on Oneself, in relation to Others and especially to those under One’s care.