

# **THE STORY OF SADAQATU TAYYIBATUN FOUNDATION**



**MUHAMMAD SA'IDU JIMADA**

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## **INTRODUCTION**

In the name of Allah the Beneficent, the Merciful, the All-Surrounding, the Guide. Praise be to Allah (SWT) who has no need of any creation and is in self subsistence by known and unknown attributes absolute to Him. Perfect peace and blessings be upon Muhammad (SAW), his household, his companions who have set the path, and all of creation who submit and strive in the course for their own good and success.

The following is an attempt to use the method of imaginary interaction between myself and my Allah-given friends to express my thoughts, my beliefs, my opinions, my understandings, my positions across a few subjects. The identities cut across those named after me by their parents, those named after my parents by their parents as mark of respect for me, my grandchildren born of my sons, children of my wards and children of my daughters.

**Muhammad Sa'idu Jimada**

## **ON SADAQATU TAYYIBATUN FOUNDATION**

### **Muhammad Abubakar**

I have come to find that you have Sadaqatu Tayyibatun Foundation, under which you have published a lot of materials that you cherish and have received commendations by many serious, goodly and sincere people. But you cannot be classified as a money bag. It has no building. It is not a registered company. It only has a logo, a Post Office Box address and a website. How did you come about setting it up?

### **Muhammad Naibi Bokun**

Dear son of Abubakar Hussain. You are right. As an individual, I have always enjoyed and cherished ideas for the goodly livelihood of all or as much of mankind as possible. These colour my attraction, involvement or participation in debates, writing, discussions, the optional courses I study, the kind of people I am attracted to, what can strongly connect me to a person, etc.

It was a late brother and friend, Abubakar Gimba who encouraged me to write my very first book – One Way Of Making A Living. I believe that it was the benefit of our association. He was an author. And I enjoyed supporting him. The most expensive monetarily was, traveling to Lagos to attend the launching of his work.

Then in the early nineties I got frightened by the difficulties of conveniently getting halal resources for goodly livelihood. And I was in the position of a Deputy Registrar in a Federal training Institute. I was on assignment to Lagos. And I took the advantages of being a Muslim, being on journey and the privacy of my accommodation at Church Close, Ilupeju, to fervently plead to Allah (SWT) for halal means for goodly livelihood. I specifically added that, He who enables out of nothingness and answered Prophet Sulayman's prayer for an exceptional favour, I asked that He enables my pleas in the circumstances that are making halal more and more difficult. My late father had on a few occasions specifically guided me on how to plead with Allah. Indeed often times, in my pleas, I used to add: O Allah accept my pleas, as my father had taught me and You had obliged me in the past.

My late boss and big brother, AbdulRahman Jumare Yahya enabled me with the funds to print copies of my first material with Northern Nigeria Corporation, Zaria.

A few months after, by the means of a friend I was more provided for, I was contacted to work with a Flight Charter company. I declined because I am not comfortable with private arrangements. Then I was pencilled to serve an Air Force Officer who was to head a newly created state in the south south of Nigeria. He was later dropped because he was promoted to a higher rank. Then I was contacted to serve in the Petroleum Trust Fund. I declined because it was a transitional arrangement. The outcome was to process our papers for placement in Shell Petroleum. But the trustee to handle it replaced us with his kinsmen. It was discovered and a superior arrangement was made. This was in April 1995.

It was in gratitude to Allah (SWT) that I proceeded to have a full blown material in the line of making a living in Islam, essentially based on the Qur'an. This is how the concept of the objective of materials for the positive orientation of a Muslim arose. It ended up with seven foundation materials.

My objective is to make the materials available as much and as easily as possible, to share with fellow believers, Nigerians and humans. It required a lot of money. The suggestion to break the initial bulky work into parts is responsible for the first six. This appeared to be more inviting for support. But it didn't come. And I made useful contacts. My training visits to Israel exposed and encouraged me to have a private website for storing them for easy access and free download. With the support of a friend and colleague Kola Makanjuola, Muhammad Imran Muhammad was able to undertake a private learning of the processes of developing a website. That was how the website came into being. And he has remained the manager.

The Post Office Box is freely available for registration by anyone who is interested. The registration costs were very affordable. So, attaching it to the Foundation was easy for building its identity. The logo took off as a sketch by me. A brother and friend, late Dr Mundi who was Deputy Provost at Niger State College of Education perfected the name in Arabic. Mundi was a gifted linguist in many languages across the globe. The motto is my creation. The artistic finish that came to stay was the first handwork of a son of Sheikh Ahmed Lemu – Adamu Banky.

I did toss with the idea of registering it as a formal outfit. I even drafted the terms. I abandoned the idea because the only advantage is that it will qualify the outfit to publicly ask for resources. This informed my objection to the suggestion by one

smart volunteer that, he can arrange for launching the books to raise money. I responded that the truth does not need to be advertised for funding. This is why you may find the identities 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> Volunteers in the records.

### **Saidu Sani Tudun Bayin Allah**

The experience is interesting and inspiring. What will you say are the benefits of this effort in relation to beneficiaries, which are not explicitly stated?

### **Muhammad Naibi Bokun**

One universal benefit of this effort is that it relates to goodly livelihood for mankind. This is as far as the ultimate subject is concerned. It is not about me for people, which may be interesting but challenges the reader to further apply it to himself or circumstance. Another related benefit is that, because it is recorded, it can be retained in the form I have personally produced it for as long as copies are available, for reference. It will be a fair basis for establishing my understanding, any mistakes, contradictions or misunderstandings, where I am right or wrong. This will make it available EQUALLY to everyone who cares to read them.

I have also jumped the common money-bridge that publishers hold, for authors to cross at their discretion. A publisher will normally consider his availability of funds along with the measure of the prospects of MAXIMUM profits from the pool of the economic power of prospective customers. It is also most important that the materials align with the beliefs, principles and possible impact-goals of the Publisher. For instance, a publisher of Islamic or Christian materials is most unlikely to admit a material that promotes apostasy. This is why seemingly neutral materials are most popular. The readers are saved from these. The cost is highly minimized. They are available on the website for free download and readers are encouraged to pass the materials to others, in addition to the copies I or anyone can print and circulate.

It also serves as a fair stimulus for any interested publisher to be modest in profiteering on them because less or zero market surveys will be necessary WHEN the materials become fairly welcomed.

As for my immediate family members, it is the greatest gift they can have and inherit. I am not and do not aspire to become a money bag. I am also not foolishly warning

my inheritors that I will not get rich or that their schooling is all that they deserve. I have something better than riches and I have recorded it for the equal access and use by anyone who cares. Living on schooling is too minimal for a responsible parent to give to a child. HOW to LIVE is by far superior and the real objective of learning. And the arena or 'school' for this is AFTER or OUTSIDE schooling. This unconsciously or consciously informs the ordinary preference by parents to send children to religious schools as against secular ones or to schools with entrepreneurship orientation or to skilled individuals or professionals for training.

You will note that publishers are more into textbooks approved for curriculum programs. Teachers and students will always be there to buy. Schooling is therefore still thriving whereas Living is dropping. Even the publishers have to compete with teachers selling handouts because it gives them the benefit of the profits that will go to the publisher that may not be honest. The best form is the printing of personal books for direct sale. And because knowledge for LIVING is getting suffocated by publishers and production by the learned, the weak economic capacity of majority of our people combined with low level of literacy have all been taken care of by my efforts.

I am also personally a triple beneficiary. As a parent, it is a modest personal responsibility to guide or place my cares on the path that I know to be right. This is the status and role of the shepherd that I occupy as a husband, father and opportune leader at different times and places in my life. So, it is a fair attempt to carry out this responsibility. The second is that, more than my immediate family members can share, benefit and contribute by reaffirming, sustaining or developing. And because it can live after me, it will fit into *sadaqatul ja'riya* opportunity for post life investment.

### **Muhammad Mansur Abdullahi**

It appears like a ram passing through a family of hungry lions at sunset to reach the hands of a believer for holy sacrifice. Only the guidance and protection of Allah can make this possible. But the risks and darkness of the prospect of having your efforts come to fruition did not end with having the materials available for free download on the website. The higher level is printing copies and circulating as *sadaqat*. Because you didn't have the resources you needed support from willing believers,

the results of your using very limited personal resources was therefore not the best. You indicated that you did make some useful contacts that yielded little results. Can you elaborate on this?

### **Muhammad Naibi Bokun**

Well, I really sought for support in three forms. With the passage of time, it is only an admixture of greater disappointment than realization. And between the three, one is still fulfilling.

Firstly, there is the knowledge or intellectual part. I was exceptionally lucky, when I asked a few elders who are scholars/jurists that were established to be living on the right path of Islam above average level, to suffer least disappointment. This need arose because I am not an Islamic scholar and the support of such persons will give credit to the materials. This was how I came about those who wrote Forwards for the materials. In this class, a Chief Judge of a State did not even allow me to meet him. The same with a prolific Imam in another state. Yet another Imam in an Islamic University avoided me. Two appreciated my efforts but indicated that they were too busy. One in another Islamic institution promised to reach back and it stopped there. A director of another institution that I even protested to later claimed that some brothers were assigned to advice on how I can be helped. It ended there. A university don who promised to reach back stopped at the text message making the promise. The most embarrassing reach outs that I suffered were two. I failed to get audience or support from a key national official of *Jama'atu* and a frontline leader of those who remember Allah much. I was furious about the second and had to express my shock after the troubles of discovering him. He said I should not blame him because he was actually not fully briefed. I accepted and dropped the material for him as he directed. But that was the end. This was the result sheet of asking those who know and live Islam and need not be told that not sharing or guiding a seeker is a major sin. This is the fulfilling one.

A related part to this was the support by Mallam Yahuza of Kaduna State Qira'a Committee and Dr Habibu Lamido of Ahmadu Bello University, Zaria. They enabled the Qira'a set of materials in the final form. Sheikh Auwal of National Teachers Institute and A. A. Imam – a former Federal Character Commissioner and a friend, ignited the creation of the sub-site for Guests, with admissible materials.



Muhammad Imran, in addition to designing and managing the website is the Editor. He has also contributed the Qira'a literature, the contributions of Muslims to science in form of The Forgotten History and Inheritance sub-sites. There is the material on Significance and Application of Arabic numerical alphabets. He also wrote the commentary on my Zikr booklet while Ghazzali translated it. Imran also produced the Blog. Saidu enabled me to have a clear picture of how far or amount of the verses of the Qur'an my writings had covered. I got the encouragement that only rulings that are judicial and stories were not straightly covered. This was more than indexing.

I also opened a window to share with people what I had already concluded on Philosophy, Economy, Politics and Society. When I wrote out letters asking for review contributions with specific definitions, some even complained that the materials were not all uploaded. I wrote to about seventy seven persons. My family members and relatives were also invited. They had liberty to work on either the materials on Islam, letters to my family members or the second class of materials.

I got five responses. Out of the two from the family, Mustapha was the first to respond followed by Ghazzali. Then one Dr Chukwuemeka from University of Nigeria Nsukka, one Dr Amina Abdullahi from Federal Polytechnic, Kaduna and another Dr Maryam Khalil from Ahmadu Bello University, Zaria. This aspect was not fulfilling, but it was not disappointing.

The greatest pain I learnt from this aspect of the responses is that the older generation are more genuinely committed and responsive. Those of my generation are much much less. It is like from good to hopeless. And the younger generation cannot possibly benefit from what is left of what is fading away fast.

The third aspect is the finance. I was able to contact a section of leaders and seniors. There were people who served as governors in Sokoto, Zamfara, Kano, Kaduna, Jigawa, Niger and Kwara. Out of these, one that is like a brother and friend refused to even give me audience. Another who gave me repeated audience and promised to reach back never did. There were two presidents. One of them promised to support the project and even pleaded that I should keep in touch with his contact man, he introduced me to. I met with the contact man on a few occasions. He later suggested that I revisit the boss. I withdrew. I was not asking for a desperate favour. I was

asking for a support that will benefit both of us and more. The other gave his firm word that, he will engage two or three of his friends to support the project along with himself. I eventually realized that although he was satisfied with the materials and we share certain concerns, he became more interested in another thing and not the project. There were two emirs. One of them, who had long earlier received the materials through his children asked for my contact if my contact details are in my personal letter handed to him. It was confirmed. But he neither worked on my suggestion nor reached back to me. The other one called me and we spoke. He asked what he could do for me. I explained to him that the educational benefit is the positive orientation of the youths in his domain. And he will be a unique reviver of the tradition of Sheikh Usumanu ibn Fodio. He said he will keep it in view. He did not reach back. There was a big brother once nicknamed ‘prime minister’. He instructed that I should be told to return in six months. We met after and he snubbed me. There was a former Ambassador and Minister. He was the one who offered to support after getting copies of the materials from another person. He never did. He said he presented the subject to his ward, who was a serving governor but the ward said I could use my income.

However, after I managed to print copies of a good number of the materials, a colleague, Umar Ahmed sent me a personal token in appreciation of my efforts. I asked my boss, Aminu Musa Yusuf to contribute to the printing of Qira’a booklets and he did. I approached a father and former minister, Abubakar Muye to support the first printing of the Zikr booklet and he did. This is the aspect that was more disappointing.

But it is not totally surprising. In the first place, money or riches on their own, take a back seat in status. They need to be combined with right knowledge or good authority, to serve humanity. Indeed even if one possesses riches and has right knowledge, a further commitment or taste for general good will be required for motivation. In the second place, the best things can be cost scaring when mixed up with scarce resources. This is a project for education, to be free with no immediate or material returns. More so, it is to be charity with the right hand without the left hand knowing. It is like giving to a needy who does not ask. People find it difficult to even give the right of Allah to Him from their surpluses and to keep promises made. However we all rush to be in the forefront to like *Jannatu Firdaus*. And more serious is the fact that Allah may not allow His affairs to be built up by His enemies.

## **Ahmad Ibrahim**

To me, the only worrisome part of the experience is the number of responses or support from members of the family and relatives. This is because we have grown up to learn that we are all from generations of learned people. If you observed this critical aspect and your primary objective is really to serve your own family members and relatives, what was the problem and what did you do about it?

## **Muhammad Naibi Bokun**

You are right, grandson of a jurist who was a son of a jurist.

There wasn't and there remains no problem as far as capability is concerned. Each of them successfully went through post primary education. More went through tertiary. And a few attained university level. This applies to all members of my immediate family, the extended family and relatives. And a large chunk of them were given complete sets of the first print outs. A good number of them were invited in writing to contribute.

It should be noteworthy that, there is no compulsion in Islam. The fundamental responsibility we have for one another or between us, is to convey or share the Message of Allah (SWT) as presented by His Messenger Muhammad (SAW). This has been satisfied by making the materials available.

But I did not stop with the level of disappointment or give up. But this time around, I can only press on those that can listen to me a second round. And beyond asking for reviews. Remember that you cannot make any review or comments without reading the material and having some understanding of it. I therefore wrote to the leaders, the men, giving each of them an assignment. The method was to go through a specified number of the materials and generating a new or advance theme to write on. I further suggested the respective themes.

The least expectation is that each person will make effort to read his own specified materials. Whoever has done this is to his own benefit and only Allah will know this. There is no sanction for not proceeding to write. So, not only those who eventually wrote can be said to be the beneficiaries. Whoever didn't is not my problem.

### **Rabi'atu Muhammad**

I have observed that the commendable responses to your invitation for reviews, from outside the family have women leading. But from the family there was none. It is not encouraging. We are going to try to make a difference.

If I may ask, did you consider any monetary incentive? Since the requirement had become like taking medicine by children, which is distasteful, a sweetener for adults may have done the trick. When adults refuse to grow up or mature, they may deserve being treated like kids.

### **Muhammad Naibi Bokun**

Yes. And it will be most welcome to have your generation turn things around for the good of all of us. The woman is the first teacher inevitably for every child. If women care, like Aisha (RA) the Ummah will wag stronger because the pursuit of prosperity will be morally driven. And it is never too late to strive to learn and be a teacher.

I sincerely considered it but not directly as an incentive. I was afraid of making it a bribery and more dangerously, a precedence for others to refer to. I therefore abandoned the idea.

But it ignited the idea of rewarding competitive writing, if it is opened up for a group of people like in a school, in an association, students, teachers, women, etc. This was considered feasible for future development.

### **Hauwa'u Ahmad**

Back to the success of personal printing of copies, how did you circulate them for impact? What were the successes? What did you learn for future consideration?

### **Muhammad Naibi Bokun**

I was at the close of my service at the Nigerian Institute of Transport Technology, Zaria. I got the support of friends and staff members. Mr Kola of Information and Technology Unit was exceptionally helpful. He covered Universities in the south west just like Mr Uzoma was supportive for University of Nigeria and the liaison officer in Port Harcourt, Mr Sternly delivered to University of Port Harcourt. A friend working at GNC Abuja delivered some to University of Benin. Another friend

delivered to University of Uyo. My boss then, Mallam Aminu assisted for University of Sokoto. The then Vice Chancellor of Ahmadu Bello University assisted for Musa Yar'adua University Katsina. A friend, Mr Niyi assisted with those of Ahmadu Bello University and Fountain University, Osogbo. Mr Mundi handled those of Kaduna State University. Mallam Umar Ahmed handled those of Media and Non-Governmental Organizations in Abuja. Mallam Musa took those of Nassarawa State University, Keffi. Mr Yakubu was given those of University of Abuja and University of Maiduguri. The same Kola assisted with those of American University of Nigeria. An uncle, Abubakar Sharu Abbas handled those of Federal University of Technology, Yola and Mubi University. A former staff took those of Federal and State Universities in Jigawa. A close friend handled those of Bayero University, Maitama Yusuf University both in Kano and other organizations. Mr Olawole assisted with those of an Islamic institution in Kano. Mr Yabagi handled those for Niger State College of Education and his associates. Mr Godwin was given those for Niger State University, Lapai. Mallam Umar Larat did the widest circulation in Niger State followed by Mallam Alfa, a brother in law, for Bida. Ya'tengi handled those of family members. I handled those of Zaria City, staff of the Institute, friends, associates and attendants at the weddings of some of my children. Mr Moses handled those of Media houses and Universities in Lagos. Mr Aliyu assisted with those of Bauchi State University while Mallam Musa took those of Gombe State University.

Let me point out that the primary and consistent targets were individuals who may be known to us, the Library of the institution or the department relating to the writings.

Without making it a condition, a good number of the organizations formally acknowledged. Of course I never expected that it will be a perfect thing. I was not shocked to discover that some of the people kept more copies or sets than they need back. But from where there were no acknowledgments I got individuals who reached back to me.

What I learnt was that, it is more sensible to limit the expectation of possible reading of the materials to five to seven percent in the beginning or even less, with those that are lucky to have personal copies. The copies in the libraries should be available for bookworms to accidentally visit. And where the subject of the materials relate strongly to the identity of the person, there is a higher prospect of reception. For

instance, when Mallam Ibrahim and Mallam Alfa took copies of the Zikr booklet to mosques in Minna and Bida, they were mobbed. So, most of those you know may just collect and dump. You can only hope that an interested person will pick it up from him or when it is inherited, it will be read.

The most important thing is to ensure that the materials are intentionally of value relevant for the objective. For example, I recall the very comforting and inspiring comments of Sheikh Ahmad Ibrahim Khaliel. He first advised me that he was using it as Zikr in order to “feel” it and that the experience was amazing. I still recall part of his formal comment as: “I have the privilege of experiencing this compilation of Zikr. It made me feel the advantage of living to this day. I’ve been eternally uplifted by the experience of going through this Zikr.” What else do I look up to?

I therefore came to understand that such *sadaqat* requires a lot of sacrifice, patience and redirection for further achievements.

### **Fatima Muhammad**

Did you at any point consider or get the suggestion to take advantage of the social network, for wider circulation? Since it is so available, what possibly dissuaded you?

### **Muhammad Naibi Bokun**

Indeed I got a few suggestions. But I am on the conservative side. I am personally not in it. I observed that it is best for other things. This is a project for transforming human beings for good, better and be their best. It is a most serious affair. The best form will be person to person teaching and learning relationship. Father or Mother and Child relationship is a powerful one. The one between a Sheikh and Murid is wonderful. The type in formal schooling is an admixture of fair, good and welcome. The type between missionaries and citizens is commendable. The type through radio or television programs is not bad. The type by online interaction is also not bad. The type through Facebook, Twitter, Instagram, etc. are more characterized by speedy availability and attention. But these materials require settlement relationships between readers and the materials for living. I may be wrong or appear to be so, to those who live on the fast lane. At least for now, human person to person teaching and learning relationship bears greater value for Living followed by relationships with books. And these may be in hard or soft form.

### **Al-Amin Ibrahim**

I had wanted to ask the very same question. But there is still an aspect of interest. Why has the website no windows for registration or blogging or contributions that can make it livelier?

### **Muhammad Naibi Bokun**

You are right. The factors that inform the restrictions may interest you. The first is that it actually set out as a private instrument. The subject of focus is limited to what will help positive orientation. It is also not a resource for expertise. This is why the blog for the main site is characterized by simple shots from the foundation materials. There are other types of sites that will fit into your kind of expectation. They are driven by the principle or spirit of seeking further. It doesn't have to be evil just like my option does not make the visitor or reader helpless. And sites that are handling finished truths are not better by subjecting the materials to either those completely opposed to it or differing negatively or searchingly.

### **Yasir Sulayman**

The deduction from your response to Al-Amin is that the project is a family outfit. And earlier submissions logically build this up. This will appear to inform the identities of the contributors to the Guest sub-site. So, are members of your immediate family the only ones entitled to place materials on the main site?

### **Muhammad Naibi Bokun**

Well. There is no such law, which will provide for sanctions against abuse. It is like a senior friend asked me about when I will stop writing. I believe the questions share the same expectation.

As I pointed out in the beginning, this project is a strictly personal one. The immediate target is my family and relatives. From me to as many of them as care. Any person who is not a member of my immediate family is a guest. And every guest will be subjected to evaluation according to the underlying objective of the materials produced by me. And it will be a matter of strict discretionary choice. I recall a brother submitting some nine materials as his contributions. One was generously admitted. In the same vein, I was able to start off with some six materials. But more

were later added. My personal expectation is to at least slow down if I do not stop. The justification for this is that I have in view, to have a given collection of materials that will serve as a stepping stone for Living a safe and prosperous discipline.

However, already Imran has contributed a resourceful material on Inheritance. But a sub-site is provided for it. And you observe that the content of the site is built up by really specific serious individuals that are challenged either by their experience or in relation to their specialized knowledge of the subject. This was not envisaged in the beginning but is very positive. The accommodation of this variation is therefore made as a bonus. Even my submissions on Philosophy, Economy, Politics and Society is in a sub-site. I will therefore not build iron-walls definitions to answer the question.

In the end, I dreamt of putting the materials into print and circulation. After me, the website is not material resource for inheritance. Someone in my family may take up the burden and REDEFINE the terms, the structure and content. No member of my family will have right to claim anything along with the first bearer of the website. For instance, a sibling of the person cannot ask to have any material placed on it or removed. It has started. It is on. It will remain, continue or wind up as Allah pleases.

### **Hauwa'u Yusuf**

The provision and circulation of printed copies will appear to be your preferred landing point. What was your minimum and maximum scope or copies? I note that you had circulated the much you were able to roll out across the country. And you have this understanding that five to seven percent reception and commitment is just good for you.

### **Muhammad Naibi Bokun**

Again, my response will be flexible. Like you pointed out, I did print some. I look forward to printing some again. The scope may or may not include those already in print. Like I pointed out earlier, a father sponsored the first printing of the Zikr booklet. Individuals can therefore offer to print specific materials. Indeed they may give them to me or manage them themselves. This is because they are FREE, provided the content and presentation are not altered. I do not even need to know the person.



I am very pleased with what I have achieved so far. When Sheikh Usumanu ibn Fodio wrote, the students and other beneficiaries had to make personal copies. Today, some of us who care can access them on the internet. There aren't enough hard copies even at affordable prices yet. So, it is Allah that sustains it. Late Justice Bashir Sambo who wrote the Foreword to my THE BASIS OF ISLAM had written books that were in school curriculum. But the company that published them went down.

Thus, if I get the opportunity, the minimum will be to saturate Niger State with the materials. This minimum can as well expand to higher institutions in Nigeria. I have no concept of maximum.

### **Muhammad Usman**

I will want to you to expand on your earlier indication that, attention to the materials can be generated by competition between schools, students, teachers, etc. as a preference over seeming bribery of family members to get them read the materials.

### **Muhammad Naibi Bokun**

Fine. If I have the means, I can consider the publication of a series of a Magazine to contain a selection of best reviews or commentaries by schools, students and teachers. I can also attach awards to them.

Another thing I can consider is to have scholars use them as the basis for presentations on the subject for a conference and contribute to sponsoring it.

### **Hadiza Sa'idu**

What specifically informed the content of the section of Letters on the website?

### **Muhammad Naibi Bokun**

Well. You would have read between the lines that the entire project did not start with a predesign, like listing the materials to write on, when to develop a website, etc. Things just fell in. The sub-sites were not there in the beginning. The sections as well came up later. In fact one or two materials were moved to other places.

The inevitable messages the reader will however find by the present classifications are that, the main site like my sub-site are the foundation materials; the sub-site of

Inheritance has a specialist orientation that is for only those who can understand or care for it; and the specific section of Letters reveal my personal commitments in Marriage and Family matters.

What therefore prompted the writing of each material was unique to it but applicable to all. Each and all of the materials serve as a yardstick for reference, as far as my position on these matters are concerned. This is like the personal orientation of the person inviting others to positive orientation. It is for that reason not like a favour to those they are addressed to. An example of a leveller is the material on Aqida.

## **ON LESSONS FROM THE BUILDING OF THE FOUNDATION**

### **Muhammad Ahmad**

In the beginning, you related the encouragement given to you for writing the first material by late Abubakar Gimba. What was your specific learning from this?

### **Muhammad Naibi Bokun**

I was already used to writing and presentations on real historical issues and not fiction. I mean, I do not write by weaving my ideas through fictional characters. Even in the few circumstances I do, the characters will either represent ideas or positions. In the end, the material will not pass as a literary work.

This attributes I believe connected me to Gimba easily and strongly. I also had the opportunity to work with him quite closely at a Supra-official level. He was a key member of the Council of my College. I read some of his books but not much because he used stories as the medium. One exception that remains beneficial is the book guide for a traveling Muslim in shortening Salat. The last serious interaction I had with him was at Ahmadu Bello University Hotel. He was an alumni of the University and was on the committee to advise the Sole Administrator on re-opening for studies. We agreed on a strange third semester, to release the chunk of students that were hanging out from their due graduation time. But he submitted that he could not agree with my suggestion to spread resumption over a period of three years, because many leaders and parents were pressing for resumption. I had suggested a paltry allowance for the students under mass literacy services across the north. Those who score best will be the first batch to be recalled. Fifty percent of them along with a new intake of fifty percent to fill up ninety five percent of the available facilities. This will enable recovery and development of facilities along with quality relationships between the ratio of teachers to students and the management of quality education. You can therefore appreciate the value of personal development. It can enable you connect to quality people to enhance the development of both of you, beyond your immediate levels and across all times.

Knowledge and discipline of what is right has no tribe or family or status boundaries. I don't think I visited him at his house for all of the time I knew him for more than

three times. One was when he was sick. Another was on his invitation, not for dinner or ceremony. A third was to deliver some of my printed materials to him.

But the connection is either unlikely, difficult or weak if the value of respect between the parties is low or non-existent. Sharing is a gesture between a giver and receiver. It cannot apply where there is nothing to give or where giving will amount to wasting. Respect begets respect. And the factors that interplay here are knowledge and age. He was more knowledgeable than me and older than me. I respected him and he gave me leadership in what he had.

You must have heard that respect is earned. The exchange rate is what both parties have to freely and joyfully share. This is the best foundation for possible sharing of material relationships. In establishing marital relationship, it is called love, common interests, etc.

It is also interesting to note that I never discussed Islamic issues with him. When he even challenged me to write, he did not give me any topic. I recall that it was on a telephone call. He ended the conversation with words to the effect: it will be nice if you consider writing something for the guidance of youths.

### **Muhammad Muhammad**

This should be followed by what you learned from the initial critical gesture from Abdulrahman Jumare Yahya.

### **Muhammad Naibi Bokun**

I would say that his case was more different for the reason that money was involved. It is scarce and therefore very much protected against loss.

Unlike the sharing of ideas that can be free and having additional value arising from the subtle relationship, money has to be calculated and deliberately directed to meet a specific or set of objectives. So, it is normal and natural inclination to have owners hesitate in giving, without clear calculations. Allah knows and has by His Rahma favoured believers with only compulsory absolutely bearable portion as zakat from surpluses. And He has provided the best gesture as a voluntary one, to a needy who did not ask, secretly. And a higher difference will apply, where it is for knowledge as against feeding.

It was therefore not enough that he was my boss and my brother. He was not an author. I was not relating to him on sharing ideas outside the scope of employer-employee relationship. In fact he had no idea of my writing and presentations attributes beyond what was reflected in my bio data. And he had connected with this usefully when I attended the interview for my employment. He asked, if I would mind taking a module or two in the training courses that I may be competent for. And I gladly assured that I would not mind. I had done so at Niger State College of Education, Minna.

Hence, he just gave me the sum as a compassionate personal gift. I never expected it. He was not expecting anything from me in return. In fact when I called on him to thank him for the message he sent, he simply appreciated and added that, it was not necessary.

But when I got the sum, there were competitive things to do with it because life was a bit difficult. I specifically recall that even as a government employee in the federal service and of the rank of Deputy Registrar, I was full of relief when my father sent me Five thousand naira in 1992. He therefore had neither intention nor idea of what I would use the gesture for.

What I learnt as a result is that indeed, the best gesture can possibly build up the greatest good. Here is a simple gift going into the publication of a book that many people will read and live by. The only caveat is that it should be for good, which is more likely with a good person. And in this case, Abdulrahman had a great personal respect for me. He had personally visited me in my office to persuade me to join him in service. I went on the rule of secondment. When I observed he could be highly temperamental I asked to return to Minna. He personally visited me in my chalet at Railway Quarters to ask that I remain and promised that he will not be so with me. I kept doing my best for him and he kept his promise. This is Islam.

He came to know of it only after I presented him with three copies. He was very delighted. I believe it influenced his introducing me to two of his uncles, who were scholars. They were Sheikh Umaru Sanda of Kaduna and Ambassador Nuhu Mohammed of Durumi, in Zaria.

As a result, I did not only learn but benefited from my goodly relationship with him. With the scholars, I asked, discussed, shared and learnt right knowledge and

discipline of what is right. Indeed Mallam Nuhu further introduced me to his Teacher, late Mallam Alu. It reminded me of the urge by my father. He had told me that I must not mistake my siblings as my only relations. I should go into the world with good manners and discover my relations. This is the experience of brotherhood that I tasted.

We must know that while knowledge can be shared freely (even though some people still hoard it), you can only get it from those who have it or those related to them. AbdulRahman was not a scholar. His father and grandfather were jurists. To have scholars in the family was therefore a fertile resource for welcoming, admitting or sharing with others.

### **Muhammad Sulayman**

You have learnt of the value of fellow men from benefitting from what they have, provided one is self-developed to connect. The benefit in focus is knowledge. At least that is your major drive. And it appears to possibly flow easily compared to money.

What did you understand about the difficulties of having people share their money for good? This is because one would have thought that at least fellow believers who have, will easily get committed. But the failures you encountered point to the contrary. It will not appear to be the mental calculation alone, because two former presidents expressed commitment but failed.

### **Muhammad Naibi Bokun**

Yes. As you know, right knowledge and discipline of what is right is pure clean, safe and propels prosperity. This is because it is of Allah and from Allah. For example, belief in Allah, the Messenger of Allah and obedience to parents, seniors and leaders must be consistent by not contradicting the limits set by Allah and the examples or guidance of Muhammad (SAW). It is free and cannot be exhausted by practice. It makes life easier, richer and better. Indeed an ignorant or evil person can join the train and boost the goodness without loss to anyone. It is this characteristic that makes right knowledge and discipline of what is right superior to any other thing in life. In an incidence Satan hesitated to interfere in the Salat of an ignorant because of the risk of failure, when he found a learned person asleep, near him. And the peak

status is that the learned and disciplined or the scholars, are the inheritors of the Prophet (SAW).

It is controversially not so with money. Money can be stolen because it is material. It is tangible. It can be exhausted. It can be wholly counted or calculated. The owner can thus be dispossessed of it. And because it is a means of exchange for goods and services for living, it is logically and sensibly guarded for optimal use and benefits. This is intelligent since no one has an idea of when he will die and no one wants to ordinarily die. Becoming bankrupt is thus feared and avoided.

The difficult part of it is that it has to be acquired. And because it can be, only in the relationship between men, there are guiding rules for believers. Whether the form that riches or wealth take or money, it must be legal, halal. This rules out money that is magically doubled or fraudulently printed. It also rules out the permissibility of stock of pigs or baby factories for making money. Robbery or ransom from kidnapping or dealings in drugs are automatically out. So, accumulation or acquisitions have to be pure. And because a believer can be a participant in any of these, it will be wrong to approach or welcome such for the building of the foundation. It will be wrong for self or recommend it for the reason that it is wrong with Allah and His Messenger.

Beyond the form, the method or process of acquisition is required to fall in line with the guidance of Allah too. This is why the philanthropy of a known thief is unwelcome. The same applies to what comes from the earnings of sex work. A swindler is out of question. Hence, contributions from someone whose means of prosperity is haram is not welcome.

The resources, the owner, how it was possessed, the person to be given and for what purpose are all critical. This is why the poor in material possessions will have been admitted into Jannah for scores of years, while possessors are behind giving explanations. This is why riches takes the back seat after knowledge and authority, because its final status is for use according to the dictates of authority and knowledge.

And because Allah is pure, right knowledge and discipline of what is right can be jealously guarded by Allah. The enormous rewards and uplifting that accompany commitments or investments in such knowledge can be subtly denied those who are

not favoured. Consequently, it is not hopeless to face disappointments. The paths of Allah are many and everlasting.

### **Shamsudeen Abdullahi**

Muhammad Ahmad was attracted to ask about the learning from Abubakar Gimba. It may not be the best to go from one name or person to another. That may reduce the findings to producing a personal biography.

But you have related that one of your bosses was like made to contribute, specifically to the production of the Qira'a materials. AbdulRahman had a star role because of the many levels or aspects of his support. And he was your boss.

What was your learning in this relationship with power?

### **Muhammad Naibi Bokun**

I may say that, like possession of money or being rich did not guarantee that the project will be supported, it is not different with power. The two facilities are useless without the knowledge or appreciation of the value of the project along with priority commitment. What is Islam is knowledge and actions.

Like you rightly observed, AbdulRahman went further even though he was not a scholar and was not a businessman. In his position of authority, his innocent free gesture turned into what he understood and cherished. And he added what he had. In the case of Aminu, declining was not impossible but was more unlikely. This was because, we were equals in official rank and friends before he became my boss. And I cared to press him because he is widely read and will understand the value of contributing. When you compare this to Umar Ahmad who was a junior colleague, it is clearer. He simply accepted to assist me circulate the materials. And he followed with his gesture without asking. You can imagine if he was the boss, he may assist more.

It also explains the difference with other bosses I invited. One was also a friend and made effort to seek for financial support for me through his friend, working with a big philanthropist in whose school he was a director, in Kaduna. The philanthropist declined on the ground that he was not comfortable with supporting publications. He had never done one. If it was because he was not learned, a scholar or from related



background, the very same response was made by a Sheikh in Kano, who was a businessman and a philanthropist. Another boss of mine who was not a scholar but came from a clear background of jihadists offered that he will approach his alumni members to support the project. He never did.

Power is therefore not more prospective than money or riches possession, in this affair. If it were, my friend and governor wouldn't have avoided me or two presidents give their words and fail to fulfil.

### **Umar Ibrahim**

I will not abandon reference to the people. I note that between the uncles of Abdulrahman, Nuhu Mohammed specifically wrote the foreword to one of the materials. And he introduced you to his teacher. What did you learn from this obvious scholar?

### **Muhammad Naibi Bokun**

Mallam Nuhu Mohammed was indeed a scholar. He was knowledgeable and disciplined. I used to discuss philosophy and books with him. I used to visit him if opportune, on Saturdays. And he was neither rich nor a businessman. While he was alive, no Waziri was appointed and he was addressed as befitting Waziri when he visits the palace to pay respect to the Emir. It was evident that if he was made Waziri of Zaria, like his late father, the emirate will enjoy more organized, responsible and honourable leadership. But it was avoided.

I am witness to the fact that, for all the times I had visited him, no visitor of his came that had no knowledge to share or gain. Teachers, authors, professors were often his visitors. And I cannot recall having more than nine people at a time. He will serve us lunch and we depart after zuhr prayer.

He was also a very modest person. He was once asked, why he will not conduct Tafsir. He responded that Tafsir is preferably handled by orators and he is not one. He was approached to consent to being recommended for an honorary degree by a university and he declined. He also frowned at having a Mawlud for any scholar of the Tijjaniya Order. His reason was that, eventually every set of students will hold Mawlud for their Teacher.

I have learnt to strengthen my understanding that true guidance must be based on right knowledge and discipline of what is right. The political leaders and the wealthy will therefore serve humanity better and best if their actions and commitments are informed by that knowledge, possessed by themselves, in association with those that possess it or by humble engagement of such people.

I have already pointed out that good begets good. Like his nephew connected me to him, he connected me to Mallam Alu. He was a Sufi and a profound philosopher.

### **Maryam Ibrahim**

If I may ask, was there no woman that supported you in this course or none is worth of recording? And I don't mean the common obvious or diplomatic submissions like, my wives, my daughters, sisters were supportive. Often it boils down to, not being a nuisance to the project. Better still, what did you gain from the relationship?

### **Muhammad Naibi Bokun**

I don't think it is that bad. In the first place there is the standard restriction of such gender interaction and more importantly, where women scholars are involved, it primarily or largely in relation to fellow women. In fact Mallam Nuhu did narrate to me, the story of a woman scholar in Zaria, to whom men visited for learning. And he suggested that I bring to light the case of such believers. But you will appreciate that it falls out of the direction of my course, my project.

However, I had a relationship with late Asma'u Sani. That took me to meet her mother. She was the daughter of late Mallam Sani with the title of Alkalin Garka, of Unguwan Alkali, in Zaria. This further led to my connection with late Justice Bashir Sambo. So, the pursuit of love led me to a chain of benefits.

Her mother, Fatima Sani is a devout believer, learned and of high discipline. She accepted and took me as her son – replacement for her only daughter. She gave me such motherly support that I reciprocated as a son. One high point of it is that she made a will, making me an inheritor of part of her estate. She built a mosque which I contributed to. Another high point was that she chose and granted me the hand of Hauwa to be joined with Ibrahim. And Aaliya Ghazzali made me proud by suggesting to her husband that their daughter be named after GogoFati.

So, my father was right. I witnessed finding my relatives in Islam. I was for that reason not an orphan in Zaria and in the Ummah. My employment or job, my love all attracted and got me connected to people of right knowledge and discipline of what is right.

### **Halima Usman**

This is a very inspiring experience. However in real life, it would have unfolded slowly, requiring a lot of discipline and consistency. But is there any or more scholars that made powerful impact on your livelihood?

### **Muhammad Naibi Bokun**

Of course there were a good number. And in direct relationship to the Foundation, let me mention another one, who belongs to a different class, because English language was not his tool for learning and teaching. He held teachings in his house and was a highly respected scholar.

He is Alhaji Shehu at Kaura ward and was commonly referred to as Alhaji Kofa. He was entrusted with my guidance by my late father. Through him, I met Mallam Ali of Kona family like I got to know Mallam Ladan Sherifu. Alhaji Shehu was the first person to read the draft of my Zikr booklet and commended my effort. One of his eldest sons, Yahaya turned to my biological brother. He LITERALLY supported/served me with absolute sincerity, to his death. His brother-in-law and nephew consequently built on this. He was a father in every respect. I later discovered that he had entrusted a good number of his confidants to support me with prayers for success.

Alhaji Shehu specifically taught me to personally robe myself with the Zikr I authored. This can be achieved by leading in commitment to its recitation for its benefits. Allah may by it, grant me glimpses of knowing Him, Understanding Him and Holding unto Him – a sound means for meeting His grace. Is that not the ULTIMATE GOAL?

The learning here is that, I comfortably rested on the good will and relationship of my father, to have my care replicated and continued after the death of my father and beyond his goodly associate's life. And added to this was my own personal reach out to others. Life can therefore be enriched by both personal efforts and the goodly

support of others, within and outside one's biological background, if the foundation is there.

The clear superiority of this is that while people and families that are rich or politically influential can share on their terms, it will be at measurable costs that have the attributes of scarcity and can wittingly, forcefully or mischievously be taken away, making a former possessor a loser. The second superiority is that the sharing and growth or development of the right knowledge and discipline of what is right serves the safety and prosperity of the beneficiaries in this life and hereafter. It is also a tool for directing resources, power and the possessors of these. Beyond these, you can easily inherit from such teachers what even the biological children may not, and if they do, it does not count less or more for either party. For instance, I inherited a gift from Mallam Ali of Kona what he inherited from Sheikh Isma'il, a citizen of Niger Republic, who had no biological child.

### **Aliyu Sa'idu**

Does that mean that the Zikr booklet contains the greatest name of Allah by which any plea can get magically obliged?

### **Muhammad Naibi Bokun**

Let begin by clarifying the real meaning of your question, which is often missed. Allah (SWT) is beyond reach. This is why you have his names as attributes. That, they are one hundred less one and are numberless. The knowledgeable and sincere often plead by the names He has made known and those unknown.

Accordingly, how many times have we witnessed His answering of the prayers of His servants? How many times have we personally prayed and experienced His obliging us? Are all the goodly prayers of believers not assuredly accepted but answered the way He pleases? So, when He informed us that there was a servant of His among the children of Israel he had granted His word for granting his requests, did He not always obliged him until he abused by asking for what was wrong? Did He not state in the Qur'an that, IF there is anything or power that can raise the dead or break the mountains, it is the Qur'an? Did the Prophet (SAW) not state that the greatest name/attribute of Allah is in the Chapter of Baqara? Didn't he say that any plea with the words used by Prophet Yunusa is assuredly answered?

Indeed, do we not have guidance on a time on Friday when pleas are assuredly accepted? What of the last third part of every night? What of the plea in the posture of sujud? Beyond these, is the prayer of a father to or on a child not guaranteed? What of that of an oppressed against an oppressor?

Dear son of Hauwa'u, Allah (SWT) is not like any creation that can be definitely reached in creational terms. He listens to all. He answers as He pleases. And the faithful are contented with whatever pleases Him. The concept of the greatest name like an electric switch is demeaning. It reduces Allah to physical conditions or characteristics. Magic or miracle is as a result only in the perception of man. Indeed, that Allah is Living is only for the convenience of our understanding because Allah is beyond both physics and metaphysics. And a full picture is not complete without the truth that Allah does not exclude His answering of pleas from unbelievers, misbelievers, hypocrites, etc.

So, seek for it according to your means, capacity and opportunity. The bounties of Allah are not exhaustible. This is why using the belief in Qadr as an excuse for not worshipping is not right knowledge because the discipline to follow contradicts total submission in Islam. Submission entails wilful compliance as if in the physical presence of Allah to the best of one's ability and contentment with whatever outcome in the end. This cultural characteristics are justified because they allow for Allah to do as He pleases with His slave and reaffirms the belief in the Hereafter along with hope for what is best in return, from the Mercies of Allah.

It is therefore true or right or welcoming to talk of *Ismul Lahil a'zam*. But it can be misleading if not fairly understood.

## **ON EXPERIENCES FROM THE BUILDING OF THE FOUNDATION**

### **Amina Ibrahim**

I observed that although the contents of the website include contributions by a few others, the main thrust are made up of what you started and majorly give the identity of the Foundation. The main page bears a series of materials based on the Qur'an and Hadith for enlightenment and guidance. A lesser portion of these bear your interpretation of some of the principles or tenets as they apply to Islam and Muslims. Even though you are not an Islamic scholar, this phase of the website provides your calling and understanding, informed by the results of your seeking. As an individual, what examples of experiences will you share with us?

### **Muhammad Naibi Bokun**

In the first place, this is inevitable, for any conscious seeker. Allah is Living. The Qur'an is His Living word or message. Anyone who sincerely associates with it will undoubtedly gain life. If he was dead, he will gain consciousness. If he is already conscious, his life will become fuller.

The person that came close to this was Aliyu, when he asked of the connection between my Zikr booklet invocation and satisfying needs. This connection is natural because, that is the way we are created. We are totally in need for only Allah is without need. It is also rational because if you are in need and fail or refuse to seek, you will simply eventually expire. And it is sensible because it satisfies.

This may then appear to be like what did you learn or benefit as earlier related to some individuals we had discussed or activities or in the course of building the materials that form the website or building of the Foundation. But it is different. In this specific case, it relates to Allah (SWT) Himself and His Messenger.

Let me begin with His word, words or message. I have come to rediscover for myself what Islam entails. Believing is the minimum foundation. This is good enough for everyone. And although beliefs are inevitable in our livelihood, the consciousness of this is sweeter. For example no one needs to be told or taught to believe in his parents. But children automatically do so. However when it raises to be supported by knowledge, right belief can become distinct from the belief that is wrong. This is what enables us to withdraw the benefit of the doubt given to someone. A registered

student can be withdrawn on discovering that he made a false declaration. You can tell a constant liar that you will not believe him, when he submits the truth. A daughter can report her father for rape.

In Islam, believers are commanded to seek to know Allah, the truth, because they will realize that Allah is the Truth. His message is the truth. His Messenger conveyed the truth. The Prophet urged that knowledge should be sought for even if it requires traveling to as far as China. The worship of the knowledgeable is superior to that of an ignorant. The ignorant is like the dead and darkness. The knowledgeable is like the living and light. The believers who rest on such right knowledge for their discipline are the inheritors of the Messenger of Allah because the Messenger was only a bearer and model symbol of the guidance of Allah and not most importantly, the father of anyone. This is why he submitted that if his daughter stole, her hand will be cut off as required. His daughters and relatives can have whatever he could materially afford but cannot protect anyone from the punishment of Allah. And the ultimate bliss is the direct knowledge and experience of meeting Allah by the believers in the life after death.

I was born to believers, who were born by believers. And my father encouraged me to learn about our beliefs. He sent me to schools. He answered my questions. He provided me with free access to his collection of books.

I therefore discovered or came to understand that belief in Allah will not be alive without knowledge of His innumerable favours and the logical utmost favours for those who choose to believe. The critical provisions like the stable sky as a canopy, the stable earth for resting all our affairs, the sunlight along with its benefits, the night for rest, the rains, the vegetation, the waters, the resources underneath the waters and the waters and the inexhaustible potentials that can shoot out from the capacities of man, etc. are too good . The joining with air, relationships, satisfactions, ambitions and definitions, etc. make it better. But the best is eternal livelihood and paradise.

This elicits conscious love for Allah (SWT) as an intelligent response. And no logical and sensible relationship can be superior to submitting for my own good. This falls in with the tenet of creating man solely for worship. So, Allah needs to be sought for or after.

I also discovered that the attributes associated with Allah are true in their final or absolute reality. For example, Allah is Living. We are living but will die and doesn't apply to Allah. We love Allah as believers but Allah loves even those who deny Him because His provisions do not exclude them. This leads to Allah as Allah, absolute and unique, that is not comparable with anything and anyone. And I got glimpses of this. This is beyond size or specialty like the earth or space.

For instance, He cannot be reached. The connection between me and Him is *du'a*. The fact that I believe grants me the advantage of having ALL AND EVERY GOOD DU'A of mine accepted. Another instance is I loved Halima and wanted to marry her. I fulfilled all the requirements. She did not object, we were in permissible degree, our parents consented, dowry was given and accepted, etc. He gave us to each other. I did not stop asking and she did not stop asking in and for our relationship. And He answered so much that we were not bothered by a lot that He did not answer. But we both asked for my uplift ceaselessly from my material status to make life even better. In this course, she fell ill. I asked with the best He has taught me to support my belief in Him, to give her spiritual and physical health. He relieved her of the physical pain and took her to himself. It was shortly before her death I gained the consciousness that Allah has more and better than what we both wished for her. And what has Allah got that is better? Return to Him. To be in *barzahu*. Where she will be shown our Paradise morning and evening. Where she will not need food, drink or suffer pain. This is consistent with the knowledge by Muhammad (SAW) that, if this world is worth the value of a wing of an insect, Allah will not allow the unbelievers to approach it for benefit. All she needed was the pleasure of her parents, my pleasure and utmost commitment to right knowledge and discipline of what is right. I am a witness that she got the first because they proceeded before her. I expressly gave her the second, after weighing a lot of things. Many goodly associates gave witness to the third. While I was pained for her transition, I exercised patience because it is really temporary. And she will be asking Allah to hasten my joining her to enter into our eternal home.

What can be deduced from this, is the truth that, when I ask Allah accepts but answers as He pleases. And His pleasure is always the Best. Consequently, believers are to be characterized by contentment AFTER our best or utmost. This pleasure of Allah is ABSOLUTELY FREE FROM ANY RESTRICTIONS. This is what I mean by Allah cannot be reached. There is no cause and effect relationship between a



believer and Allah. The guarantee a believer has with Allah is fluid, alive or expansive for the good, better or best need of the believer. The believer is the chosen of Allah. This is the connection between doing a good deed and Allah rewarding him with one, ten, seventy, thousands or more.

The fear of Allah is thus subtly related to the love of Allah for every and all that a believer strives for to attain. This is because between the acceptance and answering, the following requirements may be patience or gratitude. If Halima had not died I would have been grateful. But I had to be patient with the outcome. And this fear is both rational and sensible because Allah is powerfully overwhelming. He is irresistible. Halima was before me, looking at each other, helplessly. All I could do was hold her hand, pray and whisper to her. The physicians worked best on what they understood. And Allah answered us by giving her enough relief and strength to ignite the hope of the physicians that she will get discharged and my hope of returning to Kaduna the following day. But he took her without a frightening behaviour. The Qur'an challenges that if we are close or strong, why do we permanently fail, whenever He calls one of us? This was graphically expressed at the end of a jihad by the Prophet (SAW). The survivors gained booties. The seemingly killed were martyred and not dead. And the Prophet added that, they can only wish to return and be martyred again and again.

The first deduction from this is that, whoever lives NOT ACCORDING TO THE RULES is arrogant and in deep commitment to a really great sin. Rascal leaders who believe, think or act above rules should learn from the example made of Qaroon. And assignment or association of anything or anyone with such liberty is the greatest lie and sin.

And after the transition of Halima I became more conscious of the reality of our love and need of Allah. Our needs became more colourful. I now specifically pray for me and her. And I have not lost sight of the trials between rising from the graves on the Day of Judgment and entering Paradise. This brings home, the teaching of asking for safety from the Fire, the trials of this world, poverty and Antichrist in every obligatory Salat.

In addition, I have understood patience with Allah and gratitude to Him at the same time. The Prophet (SAW) said Iman has more than seventy branches and patience is

atop. The greatest du'a is Gratitude to Allah and the greatest remembrance is declaring the unity of Allah.

And how can I complete and closely express gratitude to Allah without asking for His Peace and Blessings for His last Messenger Muhammad (SAW) who conveyed the message and LIVED it For himself and for Our reference? Praise be to Allah that by His permit enormous commitment to such asking can enable fulfilment of all of a believer's needs and more.

In between these, the imperfections of man are impliedly revealed. When man asks for good, better or best, it may not really be right. I have just given the personal example in relation to Halima. A believer can also miss what is even right. The star example is comparing three pleas by the Prophet (SAW) in very difficult situations. Following his molestation by the people of Ta'if Allah granted him the privilege of ordering the angel in charge of mountains to do his bidding. And this people were living between mountains. The angel revealed to him that he can easily crush the entire people by collapsing the mountains. The Prophet (SAW) chose that Allah makes their decedents believers. On another occasion, he sent his emissary to Persia, inviting the king to Islam. The ignorant and arrogant tore the message. The Prophet (SAW) asked that he be replaced by one who will be modest. His son murdered him and later embraced Islam. But on another occasion the Prophet continued to pray for Allah's punishment to descend on those who killed a large number of believers who had the Qur'an committed to memory. But Allah revealed to him that, it is only for him to ask. The liberty of punishment or freedom rests with Allah. Moreover, it is common for a believer to outrightly ask for evil against another person or for vengeance. This contradicts the superior tenet of Forgiving. In common experiences, Forgiveness can transform the bad or wrong person to good. The best reference is that when an unbeliever declares submission, his past wrongs are severed from him. His challenge becomes utmost strive to build good for himself. And between us, there is the reward of forgiveness from Allah. Indeed Allah has guided in the Qur'an that believers should constantly ask for His forgiveness and He will Answer with providing blessed rains, having more children and prosperity.

Indeed, what makes the fear of Allah even frightening is the fact that Allah is Just. Justice entails equalization. And for a believer, it means strict Accountability for every and all commitments. Then, if the best model, Muhammad (SAW) will gain

Paradise only by the mercy of Allah, after all his known and unknown compliance, submission must logically be to one's utmost.

The tools of Salat, Du'a, Fasting, the Charity I am pursuing with my project, the opportune visits to the third holy mosque in Jerusalem are for me to use. The fountain head is understanding my beliefs for conscious commitment.

For example, I freely, if you like, constantly ask for forgiveness, using the different formulas I have learnt. From my conscious doing of this, I have understood asking for forgiveness to be submission. I commit a sin and ask Allah 'forgive me'. Prophet Yunusa (AS) used different words in the dark belly of the fish that swallowed him. When a calamity befalls a believer he submits 'from Allah are we and unto Him is our return'. Do these mean different things? Truly, wheresoever we turn, we shall find the Face of Allah IF WE UNDERSTAND. Beyond the logic and sensibility of asking Allah to give peace and blessings to Muhammad (SAW), the command to do so by Allah (SWT) and the numerous examples given by the Prophet (SAW) himself, I have come to appreciate and understand numerous efforts in doing the same by outstanding believers. I have taken positive advantage of these. In the same vein, this led me to extracting Praises and prayers from the Qur'an and Hadith. The Zikr booklet is the outcome of this influence.

Accordingly, as I seek to build my project, I consciously have become attached to pronouncements, formulas or tablets for rewards IN THE HEREAFTER. For instance, asking for peace and blessings on the Prophet, especially on Fridays; asking for Forgiveness; declaring the Unity of Allah etc. including what can earn me Palaces in my Paradise; vegetation of edibles like date; treasures etc. I must not waste my opportunity of this world to do so. This is the soft aspect of the justice of Allah. He will not deny anyone of whatever he is able to earn. The best reference is his different rewards for the Jews and Christians who rightly believed against the Ummah of Muhammad (SAW). Allah decides what pleases Him without prejudice against right entitlement or justice, even though his Rahma overwhelms His Anger. For example, for whoever Allah chooses, as he constantly asks for forgiveness, He may overlook his sins. And the fair reference is a warning by the Prophet (SAW) against disparaging companions that participated in the jihad of Badr. In another respect, didn't Allah teach Musa (AS) what he did not know on the hands of Khidr?

This state of consciousness that is built and promoted or sustained by knowledge is the attribute of *Ihsan* required for compliance by believers. This enveloping Unity focus is the definition and status of Suratul Ikhlas. It is the beginning and the end of faith.

And every believer actually asks for this in every raka'at of Salat. I have come to understand that, what I have been ordinarily reciting in Fatiha (*IHDINA SIRATAL MUSTAQEEM*) is what has been partly answered, intimately. Do we not need the guidance? Is Allah not the true Guide and Guardian? But do we and must we not SEEK and STRIVE? This is my belief and how Qadr works or applies. It is accordingly a desirable and constant necessary plea for believers in Allah and the hereafter. This is the logic of its constant alone recitation as a litany. Thus if you understand its meaning in the relationship between Allah and His creations, does it not reveal that Allah is the All-surrounding and that we are indeed in submission, knowingly or unknowingly, consciously or unconsciously, willingly or unwillingly, alive or in death? And is true submission not to be based on utmost striving on THE STRAIGHT PATH?

I hope that this will give you a glimpse of my becoming, from my understanding, following my writing of the materials on Islam. And I hope that whoever reads them will have this orientation ignited in him or her. This is my definition of Islam.

### **Mus'ab Sulayman**

I believe that from this explanation or highlights, the value of the materials and indeed the project for everlasting charity is not disputable. The standard we are taught, is to like or wish for others whatever we will for ourselves. This is what you discovered or came to understand and decided to share.

But beyond understanding, you personally built on it and the singular beneficial essence of this is conscious submission to your declared faith. And we can vividly see the connection directly with Allah and His Messenger (SAW).

Interestingly, you have materials on a different page that are Letters. From the impact of what we have just shared, what can you further share, with the writing of these letters? I want to also specifically observe the peculiar attention that appears to have been given to Halima.

## **Muhammad Naibi Bokun**

Let me begin with what you define as peculiar attention to Halima, even though you moderated it to appearance.

It may interest you that at a time when she was here, I had the benefit of the mother of Muhammad and Halima Usman trying to find out, who I possibly loved most even if the one I love more and the one I definitely love, among my wives, are not to be revealed. Interestingly, I had relocated to Zaria alone. The two of my wives were in Minna and only visited, while I rarely came to Minna. Then I took a wife in Zaria and I parted way with one in Minna shortly after. After close to a decade I took another wife from Zaria. This was just after relocating to Kaduna. But she has remained in Zaria while Halima was in Minna and was visiting. Rabi'atu tried to find this answer after her marriage. Incidentally she was in fairly equally touch with Umami Amina even though they had not met. And she later asked me the question after sounding the minds of some of her siblings.

The answer to the question further narrowed down to who was most patient with the status or structure of our relationship, between them. This meant that none of them can claim or be said to be out of love. In Islam, this is critical because injustice or oppression is a Great sin. And the Qur'an says, inability for EQUAL justice is understandable.

I have expressed somewhere that equal love or attention is not a one way or strictly mechanical relationship. For instance there can be equal attention in the provision of food and drink. But equal attention to health does not require provision of the same drugs for the other that is not sick at the time. It also does not demand that an erring partner should not be corrected. The relationship of love and justice is thus more complex than a mathematical formula can express. All the same, the second justification for this being critical is the provision that in the relationship, the husband is the leader.

I recall that I drew the attention of the inquirer that I had stayed for all the time I was in Minna with those of them in Minna. It was employment that took me to Zaria and the same employment that kept them in Minna. Indeed the partner of Halima then, had indicated interest in relocating to Zaria. I checked and made efforts. The results were that, the Kaduna State Civil Service was not welcoming inter-state service

transfers for non-indigenes; she could not get a direct transfer to any federal school because she was in the service of Niger State; and my senior colleague who spoke to his friend and Proprietor of a private school was not willing because of her status. Moreover, it will require her resigning from the state service and embracing all the risks of employment in a private school.

I had not stayed in Zaria out of wilful avoidance of those of them in Minna. So, it may not be a minus for them. The seeming plus for the wife with me in Zaria was temporary because, it was for as long as my employment permitted. And it did influenced my relocation to Kaduna.

At least in this respect, Umami Amina deserves compensation, IF I had FORCED her to be apart. But, it really wasn't that. She was immediately hooked up to schooling that lasted up to three years. And the credit that would have accrued to her will be from after she got her statement of result. But there was an understanding between us and the goodly support of her parents to hold on until Allah enables it. And the distance between Zaria and Kaduna is a forty five minutes drive. But we met very briefly after the joining and briefly after collecting her statement of result. Now, for all of them, I have written a piece each, including late Asma'u who started teaching me Hisab before her death.

This led to my asking Rabi'atu, who among them loved me as much as I did, considering the value of knowledge and association by dedication to each of them? She had no answer or escape. This led to the issue of patience. Who was most patient in the relationship, with me? That of Halima will then compete, at the risk of losing, with that of Umami Amina. Hadiza will appear to be the favoured or had no patience to bear, comparatively. The clear reason that is sensible is that she was living with me. She did not only see me constantly but I am also not an outgoing person.

Unfortunately, the truth happened to be that, it was not as straight. And those who were sincere observers will volunteer to be witnesses of the first challenge. She was a banker. She therefore normally left home before me and returned after balancing of accounts. This will normally be after Isha prayer in the earliest. While it never went beyond an hour to midnight, Saturdays were intermittently included. This was physically, mentally and emotionally tasking and sapping. And it lasted till I had to relocate to Kaduna by voluntary resignation. And while in Kaduna, I was developing

my website with materials as circumstances kept falling in. At a time she busted into tears. At another, she sent me a text message to the effect that, she knows she cannot stop me from writing, but I should find time for quality interaction. I apologized and asked for her understanding and she adjusted.

With this printing of the negative, it is for you to evaluate, without missing the point that love and patience are critical in marriage, to build a successful life. And this is more possible with cultured relationship based on knowledge, sincerity and understanding, especially by the leader.

And I have often asked each of them, whose is she? She will say, mine, of course. I have also often asked third parties, between me and my wives or anyone of them, who loves the other more? The answer was often, me.

This leads to the appearance that more attention has been given to Halima. This is modest because it gives the benefit of explanation. And it is rational because a particular material was written on her behalf and dedicated to her. No other person got this. To begin with, each person has a material written for her. Halima has a second under the section LETTERS. It strictly related to her transition. She remained my wife in this world and remains mine in the hereafter. She is the only one who has attained this status. But this is neither a promise that if I live longer than the others I will do the same for them. At least I wrote on Asma'u after her death. Who knows, she may be married to me in the hereafter. And more importantly, it is like a report sheet after an examination. If I precede any or the others, she may remain mine till she joins me or join another or even others and be joined with who was best, by Allah. From the report card of Halima any intelligent living partner will read my mind set and follow suit or close to, equal or better result. And Hadiza had responded by wishing to have a child named after Halima. Umami Amina prayed and is making efforts to be rated like Halima. An example that is measurable is the complete recitation of the Qur'an several times in the month of Ramadan.

As for the material written on behalf of Halima, it was a common and equal invitation to contribute to the foundation. She deserved it because she expressed willingness and I believed her. The others did not have the opportunity sealed. In fact Umami Amina sent me a first draft of her own, a few months later. I made a few suggestions and returned to her to work on.

So, for the LETTERS, I can say that, like all the other materials, they were not conceived as a program from beginning to end. I had no idea I will have a website or a Foundation. The one to Muhammad Hamid was informed by my personal earlier exposure to the discipline of political science and the possible inclinations. The discipline is like democracy, like a smoke, and can fit into any container. But what gives an individual or reality, an identity is a CONSCIOUS DIFFERENCE. Psychologists express this best, by recognizing that learning involves DISCRIMINATING or DIFFERENTIATING and habits are developed by constant reward for what is being learned. As a father, I felt the need and responsibility to alert him. It was not a favour that others lost or were denied. More so whoever read it stood the chance of that benefit because it relates to living as a believer.

You all know that the superiority of the woman over man is the possible burden of becoming a first teacher to her child, the caretaker of her husband, example of submission to leadership to the children, etc. An educated woman is therefore a possible teacher and manager. Thus, Allah has given three rights to the mother before the single for the father to the child. I was blessed with daughters. I was able to expose them equally for positive education backgrounds. But in addition to what they learned informally from me, they had to be weaned for starting new homes each. It was also an opportunity to express my understanding and act within my ability. This propelled my writing the *Khutbah* and the combined letter to Maryam and Rabi'atu. It was not a favour but a special deserve for the girls. This was why I provided them with the boxes that is the common practice. It filled up the customary gap that is always a burden and at times, obstacle to the Sunnah of Muhammad (SAW).

There is a peculiar one to Mustapha. It was a necessary response to an enquiry. I was lucky to be in the position of introducing an answer to him. That is the responsibility of a parent to a caring son. And everyone who reads it will benefit from it. Indeed any parent who is blessed with such a child should be comfortable with having a partner in the same course. Some can follow without asking. Some will just not care because they are yet to develop to that level. And it is not just a question but a most critical one in the relationship between a believer and his creator. It was therefore not because he was named after the father of Halima.



And there is one on *Aqida* that was promoted because of adulterous winds of faith in Islam which is blowing across the world. There is no compulsion in Islam BUT after clarity. This is my submission of clarification. It applies to members of my family, relatives and whosoever cares. It is not a favour or an affront.

Coming to what I can share from my experience of living in marriage and the family, based on my understanding, let me mention three.

Firstly, polygyny, the preference of Islam, is superior to monogamy. I again got into it not because I had a program for it. The one that came to pass was a result of the good and respectful relationship between my father and her father along with the relationship between her step mother and mine. It was my introduction into polygyny. I discovered that Leadership, Justice, Patience, Love, Responsibilities, etc., are best lived in it by compulsion or demand than in monogamy. It is required to lead oneself by resisting Satan in private affairs, to be just to oneself by making deliberate correction to mistakes, to be contented with what one consciously chooses to pursue, to be pleased with such, stick to the growth and development of such consistently, etc. For example, avoiding Zina, constancy in istigfar for meeting and relating with women in prohibited degrees, by work, business or chance, to be satisfied with this orientation and possibly inspire others. But it is more demanding where a partner in permanent relationship is involved. Here, the limits are differently defined. For instance, relatives by marriage are involved. And the definite best foundation for living is in polygyny. It provides a basis for more numerous and complex challenges and required responses. This is because, the probability of having to relate to different people of different backgrounds and inclinations with competing positions is likely. Most critically, if there are ignorant or ambitious creatures in the collection, the demands are more interesting. This is why such a practicing believer is logically expected to be more sensitive to others. And in my opinion, this is why an effortful believer who practices polygyny is both a superior material and spiritual preference for leadership if he is learned and fears Allah. This is also appreciable when compared to a best intending leader who is provided with all resources but is bankrupt of knowledge and a failure in his family life.

The second is that LOVE without crossing the limits of Allah (SWT) is the MEANS one can sustain a fulfilling marriage and family institution and especially a polygyny. For example, if the members are crazy for multiplication for themselves,

it cannot be the best. This is a discretion for Allah. They can invest time and resources and waste commitments to what will please Allah and help them here and in the hereafter. Indeed, they may become 'obliged' seemingly. The wife may get it from outside and claim it is for the husband. The man may get it outside and keep there or bring home, outside marriage. They may get and becomes a thing of regret for themselves or for them by others. After all, criminals are born of parents. The same with children, in the event of such trial. They are trusts of Allah. If parents make efforts to possess them for their selfish use, they will be charged with abuse of trust and oppression on the Day of Judgement. This is why, if parents influence their children for their misguided goals, it will be an obstacle to the optimal prosperity of the family. This kind of bile can bring children into collision with limits of Allah because they will trample on the rights of one of the parents. And the consequences of the anger of Allah is never easy to bear even after it is realized, in this world. It is always the case that both parents and such children bear the pains. The very same applies to the relationship between husband and wife or the wives. If the limits of Allah are abandoned and the objective becomes, what is gratifying, it will eventually yield regrets. This is why Allah has painfully permitted divorce but on two correctable terms and with justice. In such circumstances, if the husband ensures that he does it on honourable terms, the departing wife will be the one to regret because she is the one Allah will abandon to help herself.

The third is that a wife constantly developing her knowledge and submitting wholly to her husband within the limits of Allah can be sure of Jannah even if the husband is a hypocrite. This is the basis of my personal standard of giving my sons in-law the first benefit of the doubt. They are the leaders. Any daughter of mine who falls out with her caring and responsible husband is falling out with me. She is not in marriage to be necessarily joined by her husband to paradise. Each person will account for himself. This means that a very good wife in housekeeping and care of the husband who colours it with etiquettes of the ignorant and excesses is vulnerable to losing the good taste of the Sunnah. This is most probable in two circumstances. The first is by the tongue. Either calling people names they do not like or would not like. This can happen to children of the husband, siblings, relatives or grandchildren. Simply because no complaints are expressed because of her status does not save her from the loss of blessings. The second is trickier. Where and when a wife engages in things that are not haram but have been given a status different from what Allah and

Muhammad (SAW) have prescribed for believers. For example, the involvement of her friends, siblings, parents or relatives in her marriage and family affairs. The house she is making a home is a first extension of the husband's family and not hers. Any mix up that may give pleasant feelings and measurable results can be really destructive.

**Halima Usman**

So, what summary advice have you for the girls?

**Muhammad Naibi Bokun**

Keep pure and clean in body and spirit as you keep your trusts of your husband, children and property as well as non-competitive loyalty to your husband for the sake of Allah and in ways most permissible.

**Fatima Muhammad**

And what for the boys?

**Muhammad Naibi Bokun**

To submit to Allah and His Messenger as the path for leadership, love, firmness and guidance for the safety of the family from Hell Fire.

**Ammar Sulayman**

These are fair teachings for utilizing. Please lead us to the benefits or guidance we can share from your producing the materials that make up your sub website. What is clear is that you were an administrator or manager for all the years you were in service and have political science background with philosophical inclination.

**Muhammad Naibi Bokun**

May be, I should begin by repeating that, like the others, no material was planned or the intent to have this section. In fact Imran was responsible for this identity. The earlier materials are proof of my interest and engagement in writing and the focus on solutions from definitions of problems. These are followed by my end-submissions on administration and management. The consistent application of laws, rules and regulations is key for success.

The liveliest materials are those relating to the politics of Nigeria before 2015 elections up to 2019 elections. This was opportune for me, because of my background in political science and administrative practice. I was also out of regular service and could build the materials of the project. This is what any conscious citizen could venture into.

From this, I learnt one thing from my service experience, in the relationship between servants, the objectives of the service and the challenge(s) to the leadership. The objectives of the service are crystal clear, leading to the prosperity of the entire society. However, there is a failure in the process, of securing the servants, to fit back into the society seamlessly. Although institutions building is often looked at, in addition to just brushing over it, it fails to directly take care of this. In real life, it appeared to me that most servants who owned personal houses to live in after retirement from 1990 were questionable. This also meant that from then, sincere commitment to the objectives of the service was on manifest decline. Unfortunately, it also growingly became a dubious conduit excuse for serving accounting officers. So, by the time I retired, it was clearer and attractive to admit that abuses of straight laws, rules and regulations is corruption. However only those who are both learned and out of the service could easily best list all the facets and proffer objective solutions. But, some of these people will prefer some corruption to continue because it has served them and they need to cater for their collaborators in the service. Some others that did not and may be more objective are in such degrees of need that, they can easily be converted by the other group. And on the part of the leaders, most of them are caught up by being in a hurry to prefer quick-fixes with temporary benefits. Most of them are also caught up in trap of materialistic ambition to become the best and current along with their immediate circle members. None of these will be ready for the pains of resolving the challenges. The few that appear to be safe from these trappings easily get converted to join or ignore abuses, even around them. The culture was this bad and propelled any caring person to offer critical assistance in critical directions. This informed the direction and content of the material addressed to the service and servants.

Let me add a critical example. There was a Professor of Education by name Fafunwa. He severally took the personal pain to submit a memo to the leader of this country on saving primary education. But the amount of resources that eventually got committed in this direction were embraced by the existing culture of service and

leadership. The history of Universal Basic Education and the National Primary Education Commission are pointers to this. I had personally worked with Professor Sam Aluko on a tripartite Committee to execute a United Nations Development Project assisted technical project. The Niger State government consistently failed to provide its own commitment. So assistance could be difficult.

The situation is consequently not that of total bankruptcy of those who combine, knowledge, skills and discipline to solve the problems. It is their extreme scarcity. The two examples I have given belonged to the generation before 1990 and were both modest and disciplined. They had retired from service without the death of their souls and conscience. And I can give an example of a responsible retiree of value that I came to know personally. He is Mallam Ahmad Joda. He lived into nineties gracefully and this was when I met him. He had served in various critical capacities but was not a rich businessman even though as a Fulani he was into animal farming. It was always safe to engage him because trust will not be abused. He had retired from aggressive needs and accumulating, like Babs Fafunwa and Sam Aluko. He had personally advised different heads of Nigeria to develop agriculture from the foundation. His argument was oil has to be extracted by dependence, the same with income from sales. These make it vulnerable to causing our easy collapse. But with agriculture, the land is ours, the crops, animals are ours. We can choose the tools and methods of management that will serve us. While we cannot say NOTHING was done, the results were embarrassing. The efforts simply hooked into the larger culture of service and servants. This forms the second learning, that leadership is a superior and more comprehensive requirement or challenge and is not commonly available. In fact it is not easily available because the culture scuttles the increase of such people.

This is what makes the shameful history of Niger State explainable. We have had heads of Nigeria government, Police and Judiciary. We have a growing pool of professors in different fields. But each state government is either disconnected to them or just serving their personal interests. The state that has educational and agricultural resources to meet all its needs and serve Nigeria and beyond, is always in administrative, management, financial and governance sham.

And the third learning is that, when a leader turns into a hypocrite, it does not provide hope for the future of the society. Let me illustrate with a short story. A fine and

likable person with fair record was invited to lead. He declared his faith in Allah and hung the Qur'an to take sign his oaths of office and allegiance. He had a younger teacher who doubled as his friend. He also had elder scholars as friends. Then some people approached him to entrust a critical assignment to someone they were familiar with his records. Incidentally, it was his teacher.

The first thing that occurred to him was to join his daughter to him in marriage. He asked each of his friends and another scholar of the people of the book. Each of them discouraged him because it can complicate or even ruin their honourable relationship. He then asked each of the scholars to do *istikhara* on the safety of engaging his teacher. One said he was his student and does not need to do any *istikhara* on it. He will gain from engaging him. The others said it was safe and will boost his governance results. He engaged three detectives. Each is to find out his teacher's relationship with his colleagues, the people that made the proposal to him, his predecessor, if he is a womanizer, the assessment of the teacher by his former employers and staff, the people of the last school he attended several times, his liquid and fixed assets in the preceding decade. He repeated this detection every year for five years. He asked each of the scholars to ask Allah to make his teacher submissive to him except the one the teacher had studied under. Each of them declined on the ground that it was needless if the service is not to be corrupted by selfish pursuits. He turned away from them. He sought for others from other parts of the country and beyond for the same service. Some did it but he failed to fulfil his promises with them. Others were shocked after *istikhara* on the request, were disappointed and declined doing it. Two others warned him against hesitation in doing good. His teacher had kept in touch with guidance notes for good governance, his own good in this world and the hereafter. He shut access to him by his teacher.

He then met with the people who made the proposal to him. He suggested that another relative of his was suitable. They said, they will not welcome that because they have further discovered that the person is his teacher and friend. So, what objective did he want to achieve with his relative?

He then consulted with a longer time older confident and scholar for advice. The scholar did *istikhara* and told him that it will be his jihad to engage the teacher. He cut off from the scholar.

He then raised the issue with a close friend for his opinion. After his narrative, the friend advised him to embrace his teacher since his preference has no support and the teacher had been very supportive. He then told the friend that he will have to do that because he had thought that something had just put the teacher out of the way. May be, judicial declaration of his bankruptcy or jail. But none happened. And the results of his investigations have consistently been negative. Indeed he had promised Allah that he will make one of the teacher's books part of the regular curriculum in schools. The friend closed the discussion by affirming that the ball was in his court.

So, where is his faith? Where is his oath to Allah for his people? Where is his student status to the teacher? Where is his learning from the teacher? Where is the benefit of the guidance of the elder scholars? What is the benefit of his opportune association with them? Of what advantage and strengthening of confidence was the attestation and truth submitted by the teacher of his teacher? What is the collective benefit to extract or enable from making the teacher submissive to him like a robot?

After seven years of running around over the same thing, if he eventually caves in, it is less the possible benefits that would have accrued during these years. And assuming the teacher gets to know about the water that had passed under before his engagement, of what boost will it be to their relationship? Indeed will those who proposed his name or those questioned on him never cross him to inform him?

This is an example of the powerful working of hypocrisy in an affair of plain trust. From Islamic perspective, it is worse than unbelief because with an unbeliever, there will be no pretence of acceptance or welcoming what is good. And the logical disastrous implications of this include having sincere people distancing themselves from supporting him and attracting or building real unbelievers as supporters, in the deceitful garb of counsellors and loving companions. And he can do nothing to check them because his conscience knows that they are the same. This is why oppressive leaders will be in the first row to be hosted in the Hell Fire and believers who are hypocrites will be downstairs of the bottomless pit.

In the end, my belief and faith is affirmed. Institutions in themselves cannot guarantee good service or governance. The men to man them must not be isolated from the general society and most importantly, their orientation in the knowledge and discipline of what is right remains the key to success.

## **IN YUSUF (AS) AND HIS BROTHERS ARE LESSONS FOR THE SEEKERS**

Let me draw your attention to four things, to be followed with my personal advice for your own possible benefit, if you seriously consider.

The first is that, orphanage is not a disability or curse. The Prophet (SAW) was an orphan. A believer is not alone or lonely, if with Allah, consciously. He is the second where you are one, the addition to complete where you are two or more. This is because He is All-Knowing, All-Seeing, All-Aware, All-Present.

The second is that Islam or service to Allah (SWT) is a universal course NOT for anyone or people who better return to the wombs of their mothers, because they cannot do without their siblings or relatives or villagers or tribesmen or those whose connection with these makes them qualified. And living the lives of others because of such ties is not the standard of Allah. It is unbecoming of an individual believer and irresponsibly hypocritical of a leader.

The third is that, the challenges for attaining fulfilling life are both worldly and spiritual. They are physical and metaphysical. They are human and for Allah.

This life is mysteriously and dramatically transient and temporary.

Always be thankful to Allah, be obedient and pray for your parents with love. Whenever you do, may Allah open up your understanding of His deserving your gratitude, in order that you may stick to it. May He forgive your faults and connect you to members from among His beloved servants, so that you may know Him more and better.

Read the story of Yusuf (AS) and be patient with what harm may come to you by mistake, ignorantly or innocently, provided you remain good to fellow mankind and not crossing the limits of Allah (SWT). Whenever you go to bed, do as Rasul used to do with Qursiyyu, Ikhlas, Falaq and Nas. May Allah keep you in His protection.

Read the story of Yusuf (AS) and be contented with any mischief that may come your way as long as you are sincerely truthful to your Trustee or Leader. Allah will be with you without your knowing. Patience with any possible mischief will revert the evil and make you available for the reward of Allah.



Read the story of Yusuf (AS) and never give up on relying on Allah. Then He may grant you a gift that cannot be taken away from you.

Read the story of Yusuf (AS) and be cautious of soliciting for just any opportune solution that may appear to be smart, without evaluation. It can thicken a trial if Allah remains with you.

Read the story of Yusuf (AS) and develop your capacity for a skill or knowledge that will be of benefit to humanity.

Read the story of Yusuf (AS) and be calculative and effortful in employing your skills and knowledge for the benefit of mankind.

Read the story of Yusuf (AS) and be forgiving to those who had offended you. Do you not need that Allah forgives you too? And is the forgiveness of Allah not all-embracing, including paying your debts to others?

Read the story of Yusuf (AS) and be generous to those in need, to uplift their capabilities, if it is convenient to your ability.

Read the story of Yusuf (AS) and keep clean and good looking. Allah is clean and cleanliness is the only means of approaching Him. Allah loves gratitude. Express it with your happiness in your provisions.

Read the story of Yusuf (AS) and refer your affairs to Allah. This is intermittently opportune in difficult and confusing circumstances.

Read the story of Yusuf (AS) and be dutiful in your assignment. Justice and fairness are what suppress evil, like ignition of rancour, oppression and uprising.

Read the story of Yusuf (AS) and ask for Allah's blessings on your parents and family members.

Read the story of Yusuf (AS) and be very praising of Allah for His bounties. Thankfulness is the greatest gratitude and declaring the unity of Allah is the greatest remembrance.

Read the story of Yusuf (AS) and focus on the circumstance before you with full commitment.

Read the story of Yusuf (AS) and do not hesitate to seek to clear yourself of false accusations.

Read the story of Yusuf (AS) and do not choose vengeance when opportune to, against those who offended you.

Read the story of Yusuf (AS) and be available to humanity and not your family and associates.

Read the story of Yusuf (AS) and know that Allah provides for you from where you do not expect.

Read the story of Yusuf (AS) and know that Allah is the best of planners and His destination for you cannot be cancelled by anyone or people. This is because nobody Fully Knows and is in Control of what will become of himself or others.

Read the story of Yusuf (AS) and know that Allah uses fellow men and circumstances to realize His Will, for those who stick to Him.

Read the story of Yusuf (AS) and know that Allah does answer the prayer of a father.

Read the story of Yusuf (AS) and know that one who is oppressed does not need to express any wish, for the decision of Allah to follow on the matter.