

# **A LEADER'S COMPANION**



**MUHAMMAD SA'IDU JIMADA**

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## **FOREWORD**

A few weeks ago I was introduced to Mallam Muhammadu Sa'idu Jimada on the telephone by his uncle. I was in Yola and he was in Kaduna trying to introduce not only himself but the manuscript of his book which he wanted me to write the Foreword. The line was difficult and so I suggested that we need to meet face to face for me to understand the commitment I will commit myself and so be able to do justice to his effort.

A few weeks later I was in Kaduna and, as promised he called me on the phone and left the manuscript because when he called I was not at home. It took me a little time to read the book. Because of the lockdown we were not able to meet for a while.

When I started reading the book I was struck by the writing style, it was simple, direct and easy. The author, although obviously from his style is a devout Muslim took the time and made the effort to explain that he was not a Muslim Scholar but a student of the faith.

In reading the book which draws from Islamic sources including the Quran, the Hadith and other authoritative scholarly works, it is clearly addressed to mankind of whatever faith.

This book is one of several he had written and struggled to distribute to selected audiences. His motive is not about making money but to bring to public attention a fundamental issue that concerns our future. The message he seeks to spread concerns our Leadership and Leadership values.

The subject "Leadership" immediately struck me. This is because leadership qualities and values are serious issues to Nigeria. Issues we should begin to urgently and responsibly address seriously.

Although the leadership question is a subject of discussion where any group of Nigerians discuss, we do not appear to be getting nearer to how to address the question.

The author and I had a discussion on how not only to publish the book and put it on his website for all to read free but how to reach the very wide audiences throughout Nigeria that ought to read it bearing in mind that most Nigerians do not have the habit of reading books.

I suggested that we should explore other ways of reaching the Nigerian people and get them engaged.

In trying to address this question we have to have at the back of our minds that this country is made up of diverse peoples and of diverse faiths. We have to also bear in mind that the process that led to our becoming one Nation did not occur naturally. Many Nigerian political leaders have acknowledged this fact. Nigeria is a British creation. When the British arrived in this land it was made up of diverse groups; some large; some small, some even too small. It is the British that went about creating various units of communities to form larger administrative units which, in due course became Southern and Northern Protectorates that in 1914 were amalgamated and called Nigeria.

Even after the amalgamation, in 1914 Nigeria was not ruled as one country. Until the mid-1950s the Northern Region of the country did not have any say in the manner the country was governed.

This fact meant that Nigeria, although one country since 1914, it had not thought of the leadership of the country as one. The political parties that were founded at the eve of independence and that led the struggle for independence were not national

parties, but regional platforms representing their Regional interests with mostly lip service to the Nigerian nation.

It has to be admitted, however, one party, the National Council of Nigeria and the Cameroon, NCNC at its creation aimed to be a national party that advocated for a Unitary system of Government. It was forced by the Nigerian political realities to become a Regional party. The two other parties, the Northern Peoples' Congress, NPC by its very name was a Regional Party dedicated to the protection of the interest of its Region. The Third party, the Action Group was clearly the party of the Yoruba West.

There were other parties that contested but won elections only in their areas of influence and dominance and which formed alliances with one or the other of the other main parties.

What is evident in the Nigerian political realities from the very beginning is that we never permitted the emergence of a common Nigerian Leadership or any one Leader.

The first Prime Minister of Nigeria and, therefore, the leader of Government, Sir Abubakar Tafawa Balewa, was not the leader of his ruling party. He was Deputy Leader of the majority leader in Parliament. The party Leader, Sir Ahmadu Bello preferred to be the Premier of his Region. Therefore, Balewa was not seen as truly the leader of the nation, Nigeria.

Nigerians, therefore, did not fully recognize the leadership of Balewa. They saw Ahmadu Bello as the power behind the Throne, a situation that was not really healthy for the Nigerian polity.

By the nature of the 1966 January military Coup, the leadership question became even more sensitive than before, further worsened by the counter coup at the end of July that year.

The Coups and Counter Coups that followed raised the sensitivities of the various powerful ethnic groups of Nigeria. Most Nigerians seem to think that the solution to the leadership question is a rotation of the Presidency between the North and the South, as if there exist clear political, ethnic and religious boundary lines between the North and the South.

Those who believe in this seem to ignore the fact that the dividing line between the Old Eastern Nigeria and Western Nigeria is much thicker and sharper than that between Southern Nigeria and Northern Nigeria.

Again, those who argue along the line of old Regional lines fail to acknowledge the fact that as of May 27<sup>th</sup>, 1967, there were no longer Southern and Northern Nigeria. They legally and for all practical purposes had ceased to exist and can no longer be restored in their original form. A Northern, Western or Eastern Nigeria are no longer possible. With the creation in 1963 of the Mid West Region, the old Western Region ceased to exist.

When I reflect on how to address the question of our continued common existence and the leadership issues, I always come to the conclusion that in order to make progress we have to fundamentally alter our approach to the form of governance that will most suit us with suitable alterations on how power is shared.

The current demand is that we “Restructure the Country or else!” Those who advocate Restructuring, however, have not properly, perhaps deliberately articulated the form of restructuring they want beyond “Resource Control” and the demand for the decentralization of the policing system. The more fundamental issue of

devolution to the federating units are not clear. We should put all issues on the table so that we can thrash them out and take the fundamental decisions for the future of our country and to determine how we would like to be led.

These are all issues which we should be able to discuss around conference tables; in town hall meetings in our towns and villages; in our Local Government Councils; in the State Houses of Assemblies and in the National Assembly with a view to convening a freely elected Constituent Assembly by a Law that is passed by this National Assembly for the purpose of writing a new truly Nigerian Constitution that will only be subjected to a national Referendum.

I am aware that this is a responsibility conferred by the 1999 Constitution on the National Assembly. But I believe that in view of the fundamental nature of the demands for restructuring and issues involved, there is the need to ensure that the credibility of those who are entrusted with the future of this country, an independent body NOT an interested body should be charged with that duty and that responsibility. Elected members of the parliaments at any level are interested party who would be writing their own conditions of service.

#### Addressing the Leadership Question

Leaders are both born with those qualities of leadership, made to grow, are nurtured and are recognized by their peers as possessing leadership qualities and potential when they mature.

Leaders emerge from among peers and are guided by their home and community environments. Among children in towns and villages and in schools, potential leaders begin to emerge. In any situation, those with leadership potentials emerge and take control of even the most unexpected circumstances. They are recognized by their peers.

In towns and villages, when people are required to select those to represent their interest and negotiate on their behalf, they know their natural spokesmen or women and they choose them. Where things begin to go wrong is when people of influence fail to respect the choice of people and impose surrogates that the real leaders are sidelined and those that are imposed lack the support and credibility that should be accorded to leaders.

The choice of leaders and representatives should be the choice of the people at the grass roots. Until and unless our political parties allow internal party democracy to determine policies and actions, the right leaderships cannot come forward.

For a true and credible leadership to emerge, the platform which incubates and projects them must be a principled and able one, to deserve the respect and trust of the followership.

In Nigeria, these principles are absent in all our political parties. Our parties are like companies formed to provide access to state patronage and for profit. A party leader who fails to secure a nomination for a particular office, simply walks out of the party he or she formed to secure the nomination of another party which he always opposed and campaigned against. In such situations, no one should expect the ordinary members of parties to have, owe loyalty or show any respect or faith in the leadership that the process throws up.

President Shehu Shagari in his second coming was so worried about this chaotic situation that he created a Ministry he hoped would address the situation. Subsequent Governments, instead created the National Orientation Agency. Little progress has been made so far.

This country has also, at various times in the past made attempts and created institutions to try to address the situation.



These efforts included the establishment of the Federal Secondary (Unity) Schools around the country that were charged to admit students from every state of the Federation with the sole purpose of educating them together and bringing them up together so that they will naturally grow to be genuine friends across all the national dividing lines, together in school for six years, and grow to think alike and be able to assess those among them that possess the leadership potentials that will enable them in later life to help determine those with the right leadership qualities, to help determine the choice of the national pool of national leaderships pools from among whom leaders can be selected.

This is not what we have. Nigerian leadership positions have always been negotiated from among regional leadership groups hurriedly formed for the only purpose of winning the next election.

Nigeria also introduced the National Youth Service Corp for the sole purpose of creating a platform that brings various young educated Nigerians that are graduating from the Universities for a one Year National Service,

These young men and women are all required to serve in parts of Nigeria, other than their home environment, in order that they can live and work together and become used to one another for one year and be exposed to other Nigerians of their own age group for the purpose of understanding one another and strengthening the bonds that can bind the Nigerian Nation together. That also enables such fellow Nigerians to know others across the country among their fellow members that have the leadership potential for the country in later life.

The same principle applies in all Federal Educational Institutions. These objectives may not have been attained. I believe that we should undertake a thorough review of the policies for the sake of our future.

The National Youth Service, for example should be so re-organized that the Corp Members are no longer posted to organizations or institutions that often have no idea of what to do with them and so neither the employer nor the Corp members benefit from the effort.

The recommendation here is that the Government should identify a few important areas that affects large chunks of the country and deploy companies or perhaps call them Platoons of the Youth Corps to deal with the challenges. Two immediately come to mind.

The world faces the challenges of Climate Change. Nigeria is one of the countries in Africa that is threatened by Sahara Desert Encroachment. There is the international initiative of the Great Green Wall in which Nigeria is a part.

There is a good reason for Nigeria to deploy companies or platoons of Youth Corps Members to selected areas to establish complete new community settlements to be developed over two or three years as viable economically organized communities. The local communities will be integrated with the Youth Corp Members throughout the development process.

The primary purpose of the settlements will be to help develop the Great Green Wall using some of the Corp Members with the relevant qualifications such as establishing and managing plant nurseries and their ultimate transplantation onto the fields, the establishment, development and management of crops and livestock, vegetable gardening, etc.

As this is expected to grow into modern prosperous communities, the local communities, working together with the Youth Corp Members will under the scheme, be enabled to run their Municipal Services under existing laws. Thus, such communities together with the Youth Corp Members will gain valuable experience

in the management of public affairs and play beneficial role in the development of Nigerian Democracy.

A Second Challenge that the country faces in its different parts is soil Erosion that is threatening communities. Companies or Platoons of NYSC members can be deployed in camps in such areas to be trained to check the Menace, to restore damaged landscapes and return them to productive use.

In different parts of the Oil Producing areas, there is Oil pollution destroying the livelihoods and environments of vast areas. Again, the Members of the NYSC could be trained and usefully engaged in the control of these hazards in a disciplined manner.

There are certainly many other areas that the NYSC can be employed more beneficially than now.

The purpose of all the above is to naturally expose the educated Youths of the country to the challenges that can develop their leadership potential; to provide the platforms that bring them together to appreciate the benefits of our being together rather than those things that divide us.

The last but certainly not the least, The Nigerian Press, especially the Print Media. I have been a member of the Nigerian Press since our pre- independence days and, if I am to express my view honestly, I am bound to say that the Nigerian Press has always tended to emphasize those things that divide us at the expense of those that can bind us together.

The continued common existence of Nigeria may well depend on how the Nigerian Press handles the issues that may be coming up for discussion and resolution in the coming years.

We should be able to resolve our leadership crisis, in our guaranteed democratic environment, if we can spare no effort in creating the leadership that can unite the country.

The Leadership Question that this book tries to address is important. We should take it seriously. We should address it frontally, because it is important that we have good and credible leadership that sees Nigeria as one in which all share the same obligations and the same rewards.

**Ahmed Joda**

**Yola**

**7<sup>th</sup> September, 2020**

## INTRODUCTION

This material is written in memory and dedication to possible goodly history through active positive participation. The targets are those consciously or unconsciously on the path to assume leadership by seeking to be appointed or by any useful training that will make one considerable for leadership; and those already in leadership positions.

A few of the persons that have specifically made this pronounced impression on me are a combination of different leaders.

Late Roman Catholic Reverend Father Jeremiah Dermot O'Connell who was my principal in secondary education was a priest but in education. I recall his teaching of Shakespeare in the classroom, engaging students to dramatize it and playing both audio and slides or films of the works for students. The British Council Library was the source for these. I also recall protesting to him that I could not accept my result for the subject of History after the Mock examinations results were released. He asked me to return in two weeks but at his residence in the Mission house. I did. I ate and drank in the dining and followed him to his room. He asked me to listen to him attentively. He then said: "Those who move on the fast lane arrive early and no place to go again. It is not always the best. Those who arrive early but not late get the best fun in life. This is why we should strive to do the right things most of the times. We can achieve that with genuine mistakes, some of the times." He has therefore decided for me, that I must not formalize my protest. I accepted, we smiled, and he shook my hand and saw me off. This is leadership with what is right.

I went to the university and met Teachers like Professor B'jorn Beckmann who essentially taught me that it is not enough to criticize what may be wrong, it is even more important to attempt a solution. This was a subtle teaching because the

underdevelopment school was flourishing then. Whoever will heap the burden of wrongs on the bourgeoisie and colonial masters or their pseudos was a star. Any bright idea that explains a wrong will be insufficient or underdeveloped, until it leads to a solution. History has revealed that communism is an ambitious concept of an explanation and answer but still suffocating. That is why it adjusted. Democracy is very well showing already, that its attractiveness is not as real because of its irresponsible neutrality.

Professor A. D. Yahaya taught me that the value of ideas rest in their meaning to the prosperity of humanity. It is therefore impossible to understand anything without analysis and the outcome does not require to be forced on anybody. All actions, all claims should therefore be understandable. My exposition to the Marxist paradigm against Mysticism strengthened my understanding of Islam. These are marks arising from more than classroom relationships.

After my National Service I visited my on and off boss during vacation job at Ministry of Education, Minna. I went to greet Adamu Shuaibu and to inform him that I had completed my National Service. I also told him that I am expecting to join a university service as a graduate assistant. He said: NO please. The state has been your sponsor and now needs your service. I will recommend you to Advanced Teachers College Principal. This is nurturing. This is leadership.

I met Dr. Umaru Sanda Ahmadu. He said he has gathered that I have Marxist orientation and wondered if I can work with him. I replied that I will try. He said if I had said that I will be able, he would have declined accepting me because I have no idea of what I will be facing. He said a Research Unit will be started and I can be on the team. The Administrative Secretary then requested that I am engaged to assist him. With him I had serious opportunities of contributing ideas to waving the

establishment of a state polytechnic then because it was better to jointly develop Kaduna Polytechnic. There was the creation of Hill Top model school. In later years a Military Governor asked for my private advice on education, I renewed the things ignored for Hill Top. I discouraged having a Polytechnic and preferred a large science secondary school to which all local governments will contribute suitable students and will be on special state scholarship. He only admitted the merger of schools. Exposure is therefore important, with the people committed to what is right. This is leadership.

Then I went for an interview to join the federal service. The chief executive of the organization had the modesty of visiting me in my office, to press that I join him for the position next to what I was interviewed for. His submission was that I was too young for the position even though I scored best. That he will personally want to work with me and support my growth. This was so because the Chair had in my presence declared that: we have gotten the right person for you, out of the fourteen candidates.

I learnt more of his modesty when I joined him. On one occasion he told Professor Michael O. Filani that, he has learnt of his expertise and will like to engage him in something creative, because the Nigerian Institute of Transport Technology is a new concept. Will he do his best for him? Filani promised and did so. AbdulRahman Jumare Yahya paid for the service and appreciated him beyond his expectations. This was the good will that kept the Prof. connected to the institute to his last days.

On another occasion he directed the suspension of a finance officer for irregularities. I established that the irregularities had no financial bearing and they were not intentional. I advised him to consider that the officer be warned and he accepted.

This is leadership. He was a frank, plain, straight, modest and firm person. He was not a formal doctor of philosophy in any field.

The younger generation needs these kinds of support to make good citizens. It is never impossible or late. And the stepping stone is for people to think, discuss, write and share in what is RIGHT for our individual and general good.

But I felt the need to share this composition with a suitable bridge across the old generation to the younger generation. This is because my concerns for the mess we are in is a shared burden by all of us and requires some intelligent and disciplined level of dissociation by sincerity, to pursue a solution. This is what will give it educational value, because it will be historically homely.

This is the attribute of civilization. It is superior and far away from playing Right by cutting down anyone perceived to be Wrong and doing more wrong than right. It is the basis for the superiority of knowledge over misuse of authority.

I considered approaching Mallam Ahmad Joda that I had never met in my life. I was attracted by more than the fact that he was one of the only ‘super’ permanent secretaries Nigeria had. He had a humble background and was opportune to be at the top to influence the top. He was recalled by Obasanjo who established the petroleum refineries to support him in the establishment of the liquefied gas structure. Buhari invited him to be part of his transition machinery. Ahmad Joda is still a modest farmer. As he crossed ninety years he is mentally and physically balanced. He walks and travels. He reads, writes and discusses issues of collective interest with whoever genuinely cares even as he shares his views with those that are in positions to act and leaves them to decide. He is not into partisan politics and does not share any specific color. He has not suffered any allegations or conviction of corruption and does not hesitate to be critical.



I reached him in Yola by phone and requested if he could do a Foreword to my book on leadership, that is not partisan? He asked if it is more than three hundred pages. I confirmed that it was not up to. He indicated interest and scheduled my meeting him in Kaduna. After his first reading, he invited me and we discussed. He consented to writing the Foreword and obliged.

This is an example of a leader. This is Leadership. He is accessible to new people. Many respectable persons not in government or private business are inaccessible. Those in formal positions enjoy being closed in their private identities except those permitted by their aides – because the aides have discovered that to be welcome or most suitable. He is open and receptive to new things. This is impossible with self-imprisoned or prisoned persons. He benefits from others and others benefit from him. This cancels out audacity. He is free from lurking burdens on his psyche and livelihood. A pretender leader cannot help but to be characterized by attributes of hypocrisy.

You do not have to be a president or governor or head an organization to be a leader. But it is certainly regretful to be in such positions of public trust and not be a leader.

I hope that someone will find this attempt worthy.

**MUHAMMAD SA'IDU JIMADA**

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13th March, 2019.

## **BETWEEN WHAT IDEA IS RIGHT AND WHAT IS WRONG**

What is Right is simple.

It does not require quarrel to be established.

And it is strengthened by collective sustenance.

It is Right to stop or make stealing of public resources a crime. It is therefore right to find out whoever has stolen public resources that have disappeared or why spent public resources have not produced or acquired what they have been declared to have achieved or intended to be used for. It is further right to reward whoever had been entrusted and did protect the public resources by acknowledging it or more; to recover EVERYTHING stolen from whoever is responsible; and to punish separately for recovered resources, unrecovered theft and conniving to enable the stealing.

No expression of anger, quarrel, fighting or war is required to prove that stealing is NOT Right. Whoever and all of those who therefore express anger, quarrel, fight or engage in war against this idea and its practice that is Right, is WRONG. Such person, any supporters and their group, groups or grouping are evil, destructive and deserve to be CORRECTED. The first step in doing this is by information and education. The second step is by disabling them like preventing others from being corrupted or infected by them. And the third step will be by punishing them. All of these three steps will be applied concurrently.

To sustain this idea and practice that is Right, collective actions are required, including the government, organizations and at family levels. This is because it is individuals that begin to bear opposition to or corruption of this principle and

practice. If they are checked at family level, they will not grow to form a group. And it will be easier and cheaper in terms of the collective time and resources that will be required to CORRECT the menace.

Education on the ideas that are Right is therefore a Great responsibility of every family, a Greater responsibility of every group, informal or corporate and the greatest responsibility of the Government.

A False identity by deliberate  
Pretense or Ignorance is not necessary,  
to Champion what is Right for the Collective.

Although it is uneasy and uncommon to welcome a known or recorded thief as a leader or to champion a collective course like managing public resources, it does not mean that he may lack the knowledge of stealing as wrong and evil. Indeed majority of thieves know that stealing is wrong. This is why the law does not excuse ignorance for committing what is wrong.

Therefore, the first responsibility of such an unclean person who aspires to champion what he had established a record of abusing is, NOT TO DENY HIS RECORD. And a decent way of doing this is by voluntarily admitting such before he is asked or challenged, so that it will be an established risk basis for evaluating and giving him the opportunity for a different ambition.

This is no doubt a difficult task to pursue, even for a recorded thief who had served his proper sanction. And it is the worst audacity in the case of one who is known but had not been lucky to have been evaluated and sanctioned, to nurse such an ambition.

But it is not impossible to have ignoramus and irresponsible people from among a large society to support such.

But the possibility is not absolutely ruled out. Nigeria had the sterling experience of Late General Murtala who set the path by declaring and returning his assets to the government. Even under a military set up, he did not last long. It is therefore a serious historical embarrassment to have a known or unrecorded or recorded abusers of what is Right Volunteering, being Admitted and Championing what contradicts their identity. It will be a shocker in history that this is feasible in a civil and political setting.

But it is not impossible where knowledge of what is Right and its practice is low. Thus, it is most expected, where the knowledgeable are neither in the lead nor an educated polity. Education at family, individual, group, organizational and government level must hence remain a constant duty.

An extremist identity is not a  
Superior security for pursuing what is  
Right, regardless of how fanciful or  
Magnetic it may be.

To be suitable for leadership, to champion the course of our collective good, the person does not as a matter of necessity require to be characterized by any extreme level of any rightly or commendable attribute. By certificate qualification, he does not have to be a first class graduate, to guarantee satisfactory leadership. By spirituality, he neither needs to be a mystic nor a celibate under oath. That is why in relation to his or her history of public resources management he does not have to be free from even brown corruption – like using office stationery for writing a private

letter or riding an official vehicle to a personal wedding. A breakfast with Lipton tea and wheat bread should therefore not attract more guarantee than one with chocolate tea with *shawarma*.

Leadership is a cultural phenomenon requiring the Living combination of employed potentials or capacities with resulting abilities that impact rightly benefits as a fairly stable characteristic. This is why in information and technology world there is a constant war between software wizards and hackers. There are first class and school dropouts in both classes. This is why a Ph.D. can perform poorer than a School Certificate holder. This is why a priest who is often guiding men and women can end up being a failed governor and a marksman infantry General can make an impressive governance.

As a result, a fundamental challenge is to evaluate who is suitable for leadership at any point in time. The factors that must be considered together need be in total relationship. One single element may never be sufficient even if it must not be played down. For example, a clean person from stealing who is full of frustrations may not possibly have a fair appreciation of weaknesses to be condoned among those being led.

Education is the necessary foundation activity that will enable building up the quality and numbers of those who will have the right average and above average abilities for reliable evaluation for general guidance in the choice of preferred individuals to lead, from among a pool that includes pretenders, deceivers, the naive, avengers, good and evil candidates.

The Right that matters is neither a good  
right, a better right nor a best right in the

standard of what is right.

What is right is simply not wrong and

What is wrong is simply not right.

In matters of what decisions require to be taken by a leader or leadership, the final destination must be right by common adjudgement. This is what is aimed at when resolutions are put to vote or when a subject is tabled for discussion or debate. The implication of this is that every decision or action taken in the course of leadership stands to be either Right or Wrong.

The shades or levels of right are for the leader or leadership to discern and resolve on what is right. This is because what is right must be achievable by all or at least most people. What is more right can only not be prohibited or rewarded if volunteered. And the least form of this reward can be by appreciation or admiration. For example, it is right to protect the dignity of a woman. Accordingly, marriage is legalized and rape is subject to statutory sanctions. It will be wrong to make a law that sex by consenting partners is the standard. This is wrong in our setting because marriage must not be by same sex partners. But nothing prohibits celibacy because it is only an extreme form of lifestyle.

Therefore, after a Right, a decision or a law has been concluded, it must be fit as either right or wrong. And it will be overbearing to evaluate it as wrong because it is not a better right or best right. Thus, to ask that confirmed thieves of public resources be forgiven and asked to use resources for creating employment or recreating wealth in the society is, either right or wrong. To repeal the existing law that makes same sex marriage punishable will either be right or wrong. The granting of licenses for practicing prostitution by either women or men can either be right or

wrong. The change of gender from a man to a woman or woman to man can either be right or wrong.

What must determine the understanding or arrival at the rightness or wrongness of a decision, resolution or law, is the standard or definition of the history and culture of the people. If a people have no definition, then anything can go. For example, it is irresponsibly contradictory for a Christian or Muslim to be reconciling a dubious personality with even an animal. Animals have rights.

It is only those who study, learn and are educated by livelihood that can stand as safe references for society at all times, both inside and outside leadership. And the more a society is peopled by such men and women, the greater the prospect of civility and humanity in the history and culture of the society.

What is right is not the Reserve of  
Anyone or Group to Know or Keep.  
It must be both sharable and transferable  
Because sociology is superior to psychology.

A leader and leadership must accept and live with the fact that he or it does not know it all. Indeed, what is positively suitable and fitting for the society is superior to whatever the leader or leadership may newly conceive. Before the leader or leadership, there is necessarily a status. This status will always have a quality of ranking only in relation to the definition of what is indisputably right for the society.

Because history is dynamic and this process is always a competition between what is acceptable or honourable and what is not, the challenge or struggle for sustaining what is right and honourable is constant. The more distant a condition or status is

from the definition of the right identity of the society, the greater and more complex is the demand on the leader and leadership.

The choices are always between three. The first is the permission to continue with derailment from what is right. To give a boost to new 'rights'. For example, to say it is democratic to permit couples who agree between themselves to temporarily exchange or share partners. This will be a derailment from what is right for Nigerians. To practice nudity is another example. Politically we have been experiencing the prices of universal franchise in our society of larger illiteracy and large uncultured schooled elite. The second is to sweep away bearers or at least the leading bearers of the creeping new 'rights'. In Ghana for instance slaughtering took place. Hitler chose to gas the Jews. There is no difference between this and bloody takeover of leadership. Another form it can take is by sentencing such identities to jail terms that have no respect for life expectancy range in the society. The third is to process the transformation of every willing bearer or identity that is unfitting and questionable. Those who pass will be readmitted into the main fold. Those who resist will be sanctioned or sacrificed. Those who enjoy this kind of principle and practice are drug addicts who are given the opportunity of reforming.

It requires high level and wide spread education to conveniently go through any of the choices with larger society support. For instance, people do not lose their sleep in Saudi Arabia when the hand of a thief is ruled to be cut off. Even value-free United States respects this by understanding. And it is not shocking in the United States to respect the fine difference between inappropriate and carnal knowledge of a partner in sex. Leadership will inevitably find objections, reservations, opposition and resistance. It requires discipline, along with educated populace, to cruise the society through. It will amount to audacity to close the doors and windows for support that



will enable quality cruising with minimal costs. This support will preferably take the form of criticism from within and less from outside.

For leadership it is the larger society that counts first and not any 'holy' personal imposition. What is impossible or largely destructive of the larger society is unsuitable because the society is superior to the individual. But this must not be mistaken as an excuse for rotten elite push, which is self-serving because it saves the members from sacrifice and responsibility or sanctions.

What is right for the largest number  
must be Protective of the integrity of  
each member though each individual  
derived his identity from the collective.

There is no individual who dropped from the sky or moon that should matter in the affairs of making history or leadership. The first critical level of identity remains that of belonging to a family, a group and the society.

For leadership, it will be wrong not to have a clear individual identity that is collective in relevance. This is what is commonly referred to as patriotism, statesmanship or nationalism or in superior parlance, godliness. This is because of the superiority of the collective over the individual. The leader must therefore be an embodiment where the collective overshadows his self But not destroy his self. This is the justification for specially granting him larger than any individual benefits like, security, accommodation, transport, authority, protocols etc. for himself and immediate family.

As a result, just like his are protected and is employed for the spread of similar terms ordinarily across the society, it will be contradictory to isolate oneself from personal commitment to individuals and groups. The ability to manage all concurrently is what leadership entails. It is therefore wrong to believe, think and act in abuse of non-state matters or relations in the name of serving the collective. It will bother on irresponsibility to even condone, tolerate, accommodate or closely associate with persons who bear such attributes in their relation to him.

It will always be wrong to expect that such can be right. That is why, to protect the collective interests that are faceless, organizations in corporate arrangements are in place, that will constantly remind and keep the purpose of leadership alive. The superior justification of this is that from among individuals that are not part of government, the leader can get relevant contributions for collective good. And may be from close or known individuals or groups or otherwise. It is therefore risky, undesirable and even questionable to expect that persons with more individual credentials can support a leader better than distant persons that have not been met. It will thus be expensive to tolerate a leader that is this abusive and clearly a weak and questionable basis for leadership continuity.

And it is the greater personal responsibility of a leader to ensure this balance and not engage in self-defence and intermittent response to such criticisms. The great responsibility rests on those opportune to be close enough to draw his attention to such corruption. But because they may be consumed by the advantages of office it is his greater responsibility. This is because IF he reclines on such foolishness it will be risky to push for correction, as it may attract further corruption by abuse of authority. The greatest responsibility of correction may be opportune to be exercised only on expiration of his tenure, resignation, removal or death.

What is right in the conception of  
A member must be a Solution and  
convenient to the Collective problems  
to be relevant.

It is the absolute personal responsibility of a leader to assess the fitness of any contributions or assistance whatsoever to the primary duty he is entrusted with. He must consequently remain an Open Window to ALL. The best ideas are not the reserve of any close or distant persons. This is why his immediate assistants MUST not be scavengers to those seeking for access/audience or on opportunities of state benefits. If volunteer contributors have to pay, assignees have to share or will not even be screened/evaluated, it will be most unfortunate a disservice to the purpose of leadership. Evaluation in collective interest is the greatest measure of the competence and suitability of any official aid. Not a resistor or petitioner to whoever is not close, familiar or what is not for a peculiarity.

This means that a close or very well-known person does not have to be in the leadership train to be relevant. Indeed, he does not have to be close. The Open Window that a leader is, to serve all, covers all of those he had not met or known and does not exclude any that is known or close, that is not in leadership with the leader. So, it will be both outrageous and disrespectful to have a known person, a close person, parading in the train that he does not belong. Whatever good, he has to contribute can be accommodated from outside the train. This means that it will amount to insult and utmost corruption to establish a close evidence of negative influence or contributions by such an individual or persons to leadership affairs. It will be irresponsible to have such competing with any or those properly in the train.

It may be true that aides, associates may be accused of corrupting leadership. But the leader is more blamable because in addition to his personal capacities/responsibilities, he has the benefit of superior assistance in the structure of government. At the end of the day the various and numerous ladders of leadership cannot fail to help check a notorious nuisance that does not add value to leadership and is a cot. Of course, this can only last as long as the leader is resistant to positive signals.

What is right for only an individual, family  
or group requires the seal of competitive  
superiority and general acceptance to be  
relevant.

In a large society like Nigeria where above average level of responsible identities have developed a number of universal traits or attributes can be recognized, for the promotion of our collective wellbeing without the destruction of honourable individual identities and those of groups. It is then in our general collective interest to develop and defend the attributes that we share across board against peculiarities that will be harmful to these.

It will for that reason amount to mindlessness to question, contradict, oppose, abuse or be at war with collective interests that will permit the prosperity of harmless peculiarities. This is why coercive power is entrusted to leadership for necessary employment whenever, wherever and over whoever nurses, approaches or attempts to be so abusive.

Any individual or group must as a matter of superior priority sprout under the umbrella or shade of an already existing and recognized harmless identity. Any creativity that refuses to do this will deserve destruction. This is because improvements or developments need be connected to the accepted status quo. However it is not impossible to have situations where existing recognized umbrellas decide to shade or protect deviant creativity. This can be either by outright or straight admission, association or support or by negative neutrality, which amounts to permitting and later supporting the same. In such a circumstance, the challenge to the collective leadership is thicker and more complex but, must not justify veering away from the superior course of collective interest and good. Those who prefer the superiority of questionable peculiarities may very well return to their mothers' wombs.

And only education can hold the collective and sustain its prosperity with minimal cost or honourable major sacrifice.

## **BETWEEN THE INDIVIDUAL, HIS CREATOR AND SOCIETY**

He that Allah gives his needs, has a

Duty to be Appreciative.

He that Allah grants his asking, over

and above his needs, has a duty to

be grateful.

And he that enjoys superior grant(s)

that were neither known nor asked for,

has a RESPONSIBILITY to be of sincere

Submission if he is not a hypocrite.

It is not disputable that every man and woman have neither intention, plan, effort nor ability in the fundamental provisions like the canopy of the sky, the stable earth, the lightings by the stars, germination of crops and plants, flowing rivers, seas, rains, the origination of animals and birds for food, sport and fancy, the comfort of nighttime, the alertness in daytime, speech for communication, the senses of seeing, hearing, touch, feeling, abstract capacities and the transformation of these into numerous and variety of intelligent values etc. Only a dumb in intellect will therefore refuse or fail to APPRECIATE these benefits, upon which any and things we may rightly or falsely claim, rest on. In summary, can anyone imagine anything including self, without space and time? God is therefore not only real, true, beneficent but is the first in the entitlement to praise, to appreciation.

But it is not impossible to be half-alive and half-dead. It is not impossible for a man or a woman or even a community or society, to be unappreciative of what they have been freely granted. Have you not heard of even married women who have asked

their husbands, of what benefit the husband has been? Is it not heard that some people ask the tautological question: if anyone is submitted as the creator of man, who created the one? The dumbness is in failing to recognize a bus stop for the ability of man and denying the necessary relation between a result to an origin, even though we associate the production of a material to the owner of the trademark.

Therefore, from among mankind, those who reasonably and sensibly, through knowledge and discipline appreciate Allah and accept their inadequacies, they ask, continue to ask and never stop asking Allah for more and more. None asks for whatever is good and fails to get. And the getting is necessarily characterized by the nature of absolute truth that is the reserve of Allah. So, the person can either get it here, in the life after, immediately, at a future date or lose it as a sacrifice in safety from evil. What right then has such man or woman to be ungrateful? Those who are given of knowledge and discipline are dutifully found to be always grateful – in immediate satisfaction or dissatisfaction.

And because all possibilities actually and finally rest in the permissions of Allah, it is his sole discretion to give AS ASKED, LESS THAN WHAT IS ASKED or MORE THAN WHAT IS ASKED, because to Him belongs knowledge of all things and power over all things. What justification will one who has asked then have, not to sincerely and totally submit, when he is given better and more than what he has asked for? Only a Hypocrite, who is truly a LIAR, a BETRAYER and a CHEAT of his reality, will be irresponsible by not submitting MORE and BETTER than those who Appreciate and those who are Grateful.

Those who are thus exceptionally provided for, either by knowledge and discipline, by entrusted authority over others or by resources, as individuals, families, groups, organizations or nations, have the minimum responsibility to submit more to Allah

and to serve or support fellow mankind more. This is why there is provision for *nafilat* in Salat, zakat along with *sadaqat*, fasting not restricted to the month of Ramadan, Hajj and *Umrah*. Thus, there are Muslims, Believers, the Sincere, etc.

There is no difference between an  
Ignorant and an Arrogant because  
both disconnect from their true reality.

The essential bankruptcy of the ignorant is in the right knowledge. The worst example is that of either questioning the reality of Allah by denial or concoction of what may appear as an alternative, like the idea that creation created itself or does not matter. Either forms or positions are of the ignorant. The other type relates to lack of knowledge out of sheer incapacity. For example, a deaf person asked to recognize different sounds or a blind person asked to recognize different colors. It will be like asking an animal to teach men the difference between instinct and intelligence. No leader and no society is supposed to abandon any member to this condition. This is why through time there have developed medication for the blind and the deaf. Indeed, the development of brail for the blind to read is positive.

It will be self-destructive of a society and humanity to allow freedom of ignorance in both or either shades. While a form is helpless because of basic incapacity, it should be criminal in the case of those who simply deny or refuse to acknowledge the truth. In some sensitive societies, in matters of day to day appreciation, gratitude or submission, deviants are excommunicated. This leaves them with the options of reform or migration. In the matter of believing in God, the standard has been the same. Apostasy is met or solved by execution. The adjustment of this absolute recognition or admission of this truth with prison term, tolerance or accommodation



as the right response has introduced a wrong absolute attribute for men, frighteningly called Freedom.

What therefore distinguishes Arrogance against Ignorance is IMMODESTY. And it is on both the fronts of ignorance and knowledge. It is thus arrogant to be bankrupt in the right knowledge and to proudly insist on being right. The combination of these two evils is audacity. Although men can feel and live satisfied with them, is harmful to the general society by infection because it is deceitful. Bearers can appear to the ignorant people to bear some truth. And those who have the right knowledge and discipline but nurse it with pride or immodesty are equally arrogant. The basis for this is that they out-rightly deny new or a different superiority. The consequence of this is the logical suggestion of being the best or final. But the best is neither for the person to declare nor even the followers. Eventually, time inevitably introduces or admits changes. Only Allah therefore knows the best. The portion of believers is to do their best.

He who met the Prophet (SAW) and  
believed by obedience was indeed a  
Believer. He who met his successor  
that was rightly guided and believed  
by obedience was a Believer. He who  
meets his inheritors and doubts guidance  
in obedience is a Hypocrite.

Nothing in history can be superior to the first. The position of the first is what establishes the status of those that follow. And in this case, those who were with the

best model for mankind by submission and following, to their utmost, stand out to be the best. This is logical, sensible, certified by Allah (SWT) and witnessed by Prophet Muhammad (SAW). Thus, the rating of the activities of believers in this generation compared to generations after is different. And any intelligent person conversant with the history of this generation will appreciate and admit that their display of commitment in body and spirit is undoubtedly per excellent. The pains and sacrifices were down to earth and direct. It is therefore, for mankind, the best reference point. The generation is no more but it has left behind EVERYTHING that is relevant for our benefit. The Prophet personally asked during his last sermon IF he had delivered the message and the believers affirmed. He then instructed that those who were present should convey the very same to those not opportune to be present. And the summary remains the Qur'an and the Sunnah.

For real experiential guidance the believers had closest to him, his outstanding closest companions. The believers then, submitted to them without contradictions for leadership. As a result, they set the standard of the generation after the personal transition of the Prophet (SAW). No believer will have any basis for understanding and establishing what is rightly of Beliefs and Practice, which cannot be verified by the complete leadership of Muhammad (SAW) and the examples of the best from among the first generation. The theory, the practice and spirit have been sufficiently established by the first and second generations.

The Distinguished status of the third generation is revealed in the consistent affirmations by the leaders, that whatever they suggest or do and is inconsistent with the Qur'an and Sunnah must be discarded. This standard reaffirms that only Allah and His guided Prophet remain as final reference for believers, with the benefits of the practical history of the second generation. This principle and culture is a logical and sensible offshoot of the orientation of the second generation that constantly

expressed rejection or resistance to what was AGAINST or INCONSISTENT with the Teachings or Permissions or Practice of the Prophet (SAW).

It will for that reason be dangerous to have a leader who is either not accordingly knowledgeable and disciplined or arrogantly admits only part of this. Such leadership or followers and both, would have LIED AGAINST what Allah (SWT) and His Prophet (SAW) have established and certified. Such leadership or followers and both, would have SQUANDERED THE TRUTH that Allah (SWT) and His Prophet (SAW) have given to them. Such leadership or followers and both, would have BETRAYED THE TRUST that Allah (SWT) and His Prophet (SAW) have given to those who believe.

The leader who decides to ignore or challenge guidance by an inheritor of the Prophet is a clear hypocrite. And that is if he has the knowledge and discipline to recognize or identify right guidance. If he does not know and cannot differentiate, he is worse than a hypocrite and the greatest misfortune that can befall a society or an Ummah.

The only solution to this is the provision of compulsory education on every believer. Hence, it will be impossible, difficult or surprising to have the Ummah in this kind of cultural and historical quagmires if the parents and older generations live up to their responsibilities of education and discipline of the younger generations.

There is no difference between a  
Pretender and one holding Reservations  
because both are insincere.

The character of a Pretender is really applicable to one who actually knows but is hesitant or holding on the logical discipline. For example, a leader acknowledges that scholars are the torch bearers of what is right, admits to what right guidance is but hesitates or refuses to act accordingly. Consequently, his association with scholars is really deceptive and valueless because he could from hesitation proceed to do what is actually wrong. The wrong can take the form of the actual opposite of what is right guidance or delayed compliance. Where the compliance is delayed, it will necessarily be out of inevitability. For instance, a leader is advised to institute charity and he returns to the subject only after losses or crisis engulfs him. Without the losses or crisis he would have ignored the charity with fulfillment. Another example will be, to appoint an already certified entitled person to an office. But he eventually does so only after failing to get the support of parties who object to his substitutions. The real objective is the evil of substitution. But he would have admitted straight readiness to do the right appointment whereas in action, he will attempt the substitution.

The leader who expresses reservations is not different. Reservations are always pretentious in accepting or admitting a common basis with what is established as right. An example of this in leadership is for instance asking for investigation of an officer that had been investigated and reported on by two or more previous leaders arriving at the same report. It is worse, where the same leader conducts his own investigation, gets similar report and decides to do another one. This does not matter whether it is scientifically or spiritually. The reservations are rarely shared which makes the plainness or transparency of the leader questionable.

In both cases, the leader is insincere. This is inconsistent with Allah, the Prophet and right guidance or leadership. This is why Islam does not accept belief in some part

of it and not others. Only the education and discipline of a large majority of members or citizens can check or protect the conscience of such a selfish leader from personalizing leadership duty.

Those who obstruct free and easy availability  
Of food, drink and shelter are wicked to humanity.  
Those who make satisfaction of physiological needs  
the only or ultimate purpose of living are less than  
human to humanity. It is those who recognize and  
strive to make physiological satisfactions a means to  
spiritual or immaterial values fulfillment, that have  
respect for humanity and can be entrusted with history.

The immediate reality of man is his physical nature. We live in time and space with ordinarily measurable or tangible conditions. No man or woman can live, survive and prosper in existential terms without food, drink and shelter. Either and all are necessities for wellbeing, for health or medicine, for preservation, prevention or cure. It is the critical status of these necessities that justify their continued protection or provision even for criminal convicts. And warfare is evil because it permits the taking of life as a primary objective. This can be by shooting. It can be by cutting off the line or source of food, drink, arms, etc. The basic or foundation integrity of man that is freedom of choice, makes meaning only if and when existence and survival are basically allowed, permitted or protected. This is why the Prophet (SAW) had terms for living with Jews after taking control of Medina. There is no compulsion in Islam. Therefore, anyone, any leader who can be associated with

obstructing the availability of these basics is undoubtedly wicked to humanity. Those who will follow the same path are necessarily evil, regardless of whether they are ignorant or in the know. It is hence the responsibility of all, to resist such evil and the duty of authority to prevent or punish any persons on that course.

Equally unacceptable, though less evil than the above are individuals, leaders and followers or societies that hold unto the satisfaction of the physiological needs of man as total, sufficient and fulfilling. This is because the entire reality of man would have been reduced to that of an animal or objects that lack consciousness. The capacity and ability of man to appreciate his superior identity by connection to spiritual reality would have been denied. Such reduction amounts to rubbing out the superior part of historical reality that is indisputable. This is because while the physical body grows, develops and diminishes or even gets crushed, the spirit does not. Indeed, even for the growth and development of the body, immaterial values are required. So, it is not sufficient to wish or strive for the growth and development of foods, drinks, shelters etc. without protecting the process and the preservation of what is achieved. Only discipline, morality, services etc. can enable this. This is why humanity will not yet be safe in the hands of any individual or leader who isolates the best satisfaction of physiological needs from the non-material and spiritual needs of men and women or the society. To be less than human to humanity is not too far from wickedness to humanity.

For leadership to be right, it is not sufficient to be harping on construction of roads and bridges. Provision of electricity. Making fuels available. Providing drugs and equipment to health institutions. Raising the level of productivity in foods and drinks etc. These are not avoidable by whoever is entrusted with leadership. However, any leadership that will either ignore or reduce to non-priority or is bankrupt in the protection and improvements in values, will be less than human. It will in

consequence reduce the purpose of life, human livelihood, to eating and drinking, to this world. Only a leader and people who strive to grow and develop facilities, infrastructure, services, values and the spiritual fulfillment of the followers and society will be on the right course for humanity. Men, women and society need Truth, Sincerity, Love, Respect, Happiness, Hope etc. For believers in the life after death that is eternal, every and all strives and achievements should be geared towards attaining salvation in the hereafter.

There is no difference between a  
Killer and a Hater. Both remain on  
the physical realm and are spirit or  
values bankrupt.

To kill is to eliminate, to remove from the state of living. Between persons that take the laws into their hands, it is known as murder. It involves snuffing breathe out of the life of the victim. This is a crime and is accordingly punishable by law because the integrity of man is based on protecting his life. This is a singular right that is inalienable except it invites its being taken away to answer for its equivalent. No individual will want to be killed. A killer is therefore inhuman or harmful, evil and destructive of the worst or topmost level. When a man or woman is killed, the most civil rite to attend to the person is burial. Killing is so offensive that if one, for whatever reason or sense takes his own life, he is damnable by his creator. Suicide is therefore condemnable.

A hater is not different. Indeed, it is the evil spirit that precedes the physical evil by the killer. Hatred is a finished or concluded decision state of mind that someone must be put aside completely. Although this can apply to an object, an action or an idea, the worst and most abominable is the one directed to a human being. And although real hatred against any man or woman cannot be isolated from either his action or idea or an object related to him, hatred becomes abominable if and when the solution becomes the elimination of a human being - for personal cause or satisfaction. Indeed, if it is to satisfy the cause of a particular group or society, outside the confines of law, it is evil. For example, it is evil not to care about how someone got killed because he is black or is not a Jew. It is as evil and barbaric as eating fellow humans.

Human life is therefore a most precious creation that needs to be given utmost protection. Those who murder are therefore not different from those who hate when it is outside the confines of law. Therefore, it is right to hate adultery but not hate the adulterer for death by self. It will therefore not be hatred and abominable if the adulterer is stoned to death on the order of a court. It will be right to hate theft but wrong to sanction even a seeming murderer. This is why the law makes a distinction between murder and manslaughter.

What differentiates between right hatred from wrong hatred or right killing from wrong killing is isolation from the spirit, the law and from values. This is why a leader who is bankrupt in values or morals, will not be bothered about killing the citizens through careless or senseless management that aggravates poverty. This is procedural killing and most irresponsible of any leadership. However, because no particular individuals are targeted for elimination, it cannot be classified as killings.



Those who assume the reserved  
Right of Allah, by doing AS IT PLEASES  
THEM with fellow humans or even those  
with superior values, are akin to apostates,  
because they lack respect for limits by  
the RIGHTS of others.

It is the absolute reserve of Allah to do as Pleases His with any creation. Every and all creations including whatever they generate by their given capacities and abilities unreservedly belong to Allah. It is like the owner of a cow having right over its beef and dung or the owner of a car in deciding whether to drive, sell or give away the car. But unlike Allah, man has responsibilities attached to his rights. For instance, if the owner of the cow allows it to harm another person directly or indirectly by grazing in another person's farm, the owner of the cow becomes liable. If the cow gets infected and the owner affects the health of other animals or humans by it, he becomes liable. If the cow dies and he refuses or fails to dispose of it properly, he will be held liable. The very same applies to a car owner, if he runs into another person or person's property or the car pollutes the air.

The logical and sensible necessary difference is that, man in relation to fellow humans and creatures MUST uphold the integrity of others by limiting his rights to protecting or not infringing on the rights of others. Unlike Allah who is One and not having any partner or like, man shares likeness in all respects with fellow men and women. Indeed, some may even be superior in what any particular man shares. This may be in physical size, in knowledge, in resources, brute strength or entrusted authority. And even more interesting is that, it may be in evil or good.

For any individual, leader or leadership who therefore disregards, disrespects or abuses the right of another or rights of others, he is wrong, has crossed his limits and is irresponsible, whether in ignorance or knowledge. This is why depending on the gravity of protected rights; the person will be sanctioned. A bully child to another is therefore punished. A rapist is punished differently. So is a murderer. But the reality of the life of man goes beyond the physical. Thus, in financial transaction it is possible to attract more liability when a debtor fails to pay up as at when due. In marriage, divorce becomes irrevocable after the third and remarriage becomes necessary if reconciliation is realized after the waiting period. The abuser of a promise or an agreement is not different from a squanderer or betrayer of trust. This is why from the Ummah of Muhammad (SAW) that is the best, the hypocrites will visit the bottom of the bottomless pit of fire.

The valuable deduction from this is that man has the responsibility of timeliness in his relationship with others in matters of actions, services etc. And a leader is the most bearing in this requirement between him and individuals he relates with and those he is answerable to by authority and trust.

The right of every man is equal basic  
attention by the collectivity and the  
corresponding duty of every man is the  
protection of the integrity of ALL against  
ABUSE by the leading.

No one individual needs to ask, plead or demand for equal basic attention among

many. The justification for this is that the foundation resources for existence and survival are not the reserved right of anyone. The sky, landscape, sunlight, rains, rivers, seas, animals, plants, crops, mountains, rocks, stars etc. This is why authorities are put in place. The reasonable and sensible explanation or justification for this is that probable, possible or inevitable imbalances in natural endowments and the positive management of these can vary by individuals or groups. The authorities are therefore in place for the positive coordination of these and even curtailing the excesses or destroying the negative.

But the relationship between the leaders or leadership and the society or individuals is not one-way directional. The leader is not absolute. The leader or leadership can possibly develop excesses or negativity in relation to the society or some members of the society. For instance, it was wrong of an Israeli prime minister to sexually harass a fellow woman citizen. He was therefore rightly sanctioned for it. In the same way, it may be excessive of the ruling elite of the Peoples Democratic Party to personalize and privatize collective resources and services because the governance institutions are weak. It was therefore not surprising to have it replaced by All Progressives Congress in 2015, and again for its helpless obsession for power displayed in 2019, empty of positive opposition values.

Either party therefore has equal duty in protecting the integrity of man, between the individuals, groups and the leaders. The followers or members of the society are not to be driven like a flock of sheep, because the leaders are not above every and all members of the society in rightness, in absolute terms. They are preferred to be and should be supported to continue to be so by the members. This is why a leader is supported by others in his leadership, often known as a council. And the window of freedom is left open for suggestions, criticisms from within and outside the

leadership, to flow in. The objective is to strengthen the integrity of man by giving them the benefit of the doubt to contribute.

It will therefore be wrong for any leadership or leader to arrogate to himself absolute or final knowledge of what is right. The discipline that must arise from such knowledge is for the protective benefit and service of every member and the society at large.

## **THE OPTIONS BETWEEN THE HONOURABLE CHOICES IN LIFE**

To be among and along with those  
who have searched for and discovered  
the Ruling Truth in life and for life.

There are indeed too many things to be in life. The beginning that is worth starting from is between two. And there is no third that is either between or beside these two. Men and women can either be right or wrong. We can either be good or evil. But this is not often emphasized because it is universally unacceptable to consider belonging to the wrong or evil. It is a common understanding that those who are in the wrong or evil deserve either sympathy, pity or help. And these can take the form of teaching, training, cautioning, warning or sanctions. When those in the wrong are considered to be so out of ignorance, they are helped with knowledge or right knowledge. If it is out of mischief, they are punished, because the commission of the wrong or evil is deliberate. This is why wrongs that are major in the rating of society are punished without regard for the ignorance of the person who commits it. For example, gossiping is evil even though today, Satan has veiled it to the point of our living with professionals who collect and sell gossips. Thousands of people pay for the services. However, if you commit public resources to private use to satisfy even a genuine need, it is punishable. For example, if you stay away from work because you lost a relative who you have no recorded responsibility for, you are strictly liable to dismissal.

Thus, the many things one can be, must be among those things that are right and good. But again, a man or woman can be many things at the same time. For example, a woman can be wife, a banker, a mother etc. concurrently. Society and especially men will respect her as a woman. Her husband will love her as a wife. Her customers will admire her for prompt and good service. Her children will adore her as their first nurse, protector and teacher. The same applies to a man, in being many things at the same time. And each one can have a performance rating, between good and bad. However, in the course of being any of them either independent of the others or together, it is through time that the grade of right performance or playing of any role gets established. This is necessarily so because each status and role has standards. For example, there are differences between a child, parent and grandparent. There are differences between a teller, a manager and a director.

Therefore, the superior thing that cuts across will consist of what every and all right things or positions will need, to be right. And this relates to absolute and final rights that must not be negotiated. For example, truthfulness is an absolute right. An untruthful woman, wife, banker or mother is wrong and not right for anybody and in any society. Her impact or influence will be evil.

This means that one and indeed, topmost honourable thing to become, will be to be among and along with those who searched for and discovered the Ruling Truth in life and for life. These are the scholars. This is one option.

To be an admirer and thread the path of  
those who have discovered the Ruling Truth,  
in order to similarly discover the same and  
reconfirm the Truth.

Because history is continuous, new men and women are brought into this world of possible good or evil, it is necessary to have those who will hook up directly to the scholars. The logical and sensible justification for this is that no man or woman lasts forever. Many have come and died. Many are dying. Many will die. And it is the loss of the good ones that matter. The loss or death or execution of those who are evil, are always a relief to goodness and rightness or those that are good and right. For example, the tenure expiration, resignation, overthrow or death of a burdensome leader, and evil leader, a deceptive leader or a corrupt leader is ALWAYS a blessing. If this is not known while he is in office, it becomes evident after his succession by a good or right leader. And it is not impossible for a satanic leader to refuse to be even neutral after leaving office.

This logically and sensibly compels continuity as the following honourable option to pursue. This will be the students of the Ruling Truth. They may be direct learners from the scholars who are teachers. They may be indirect or distant learners by following the teachings and agreeing or supporting. They may be independent seekers very unconnected who arrive and affirm the same truth. This is the window of scientists, priests and others who had misbelieved in the Truth that is absolute before their discovery and later reaffirm the stand of the scholars. These are the next honourable people in society. They keep the light of guidance shining for safe and prosperous following.

The one who knows, is disciplined and  
strives to popularize the Truth and charts  
the course of living according to the dictates  
of the Truth by the generality of people for

superior livelihood.

Knowledge and discipline is so fundamental for the well-being of mankind that, most honours have to connect to it because, men are more human with it. The more or closer a person is to right knowledge and discipline and the more members of a society are so, the better the society. The options are therefore not limited to the leaders bearing the torch that shows the way and those connected to the same by the vocation of finding by searching or learning. One can know, be disciplined and still lead the way for others rightly by behavioral orientation.

This lifestyle of reaffirmation is the setting for a growth and development of the tradition or history of what is right. They live what have been certified. Their serving as models is the third grade of leadership that a society or any of its members may be blessed with. The entire society is or most members can attain this honourable status because, although you must not be an ignorant, you are not required to be scholastic. Indeed, the members of this rank continue to serve as living references for the growth and development of civilization.

Those that fit into this option, window or status, are necessarily in love with the Truth and submit to the guidance of scholars for establishing and maintaining general livelihood based on the Truth. Anyone of this class is often a man of knowledge or one who values knowledge as the right basis for success.

To be dependent on scholars for  
guidance on social, economic and  
political development or a learner to  
become one of these two.



The general society cannot possibly survive and prosper by just individual identities in isolation of one another or left to voluntary orderliness. Living is not only involving numerous and variety of activities but are required to be done rightly at different levels. This necessitates the arrangement of authority and its proper or rightly use to keep to absolute truths. This option is for responsible leaders. Those who have taste and are committed to the realization of right knowledge and discipline at the collective level of society. This is because the rightness of the individual must submit to the rightness of the collective through others.

To succeed as a leader, directing the affairs of the society must be based on right knowledge and discipline. The leader is only to be a good driver. Those who defy standards of right knowledge and discipline are despots. Those who relax the standards of right knowledge and discipline are corrupt. What is common to both is the abuse of what is right and good, in the interest of all, including everyone.

And this option has a twin partner. These are scholars or leaders who are distinct by specific or greater interest in management of collective social, economic and political affairs in the society.

Those who apply knowledge for the  
production of riches and wealth, for  
the enhancement of livelihood according  
to Truth.

This is the honourable option and status of professionals and skilled individuals or specialists. The knowledge and discipline that such people possess and utilize ends up in making life or living better. Engineering is a good example. Our growth and

development in terms of our physical environment is largely to the credit of the sciences related to mathematics, physics, architecture and engineering. The peculiar difference between this class of citizens from the earlier ones above is that, their knowledge and discipline is focused on the material world to serve humans. Examples are houses for humans or cages for animals of interest to humans; pens, inks and paper or different grades, types and forms for recording by humans; different kinds of equipment for farming, transport or communication by humans etc. The possible drawback of this can arise IF and WHEN the application of such knowledge and discipline is committed successfully in producing materials that can serve humans but is against humanity. This will amount to bankruptcy in the absolute knowledge and discipline that is right - the foundation for humanity. For example, the concept and production of baby dolls, cloning humans and artificial meat are aberrations. The technology and surgical skill for transgender purposes are like the production of mass destruction arms.

This means that just like knowledge and discipline of what is right in absolute status is required for the guidance of leadership, those who advise or assist leaders and all citizens, those who pursue the knowledge and discipline for the wellbeing of mankind need the very same guidance. For example, intention is very critical in human activities. This can either be good or evil. To intend and set out to produce warfare chemicals is evil. This is the same with atomic bomb. However, the production of even nuclear power for electricity is wonderful. But it can also be reformatted for production of bomb. This is why and how systems or software experts have to contend with hackers.

Because this level of possible honour can indeed build up inhumanity to humanity, it should always be under check by total compliance with knowledge and discipline that is absolutely right and be encouraged or compelled to be so, by leadership. Thus,

any form of deviation must be appropriately punished, to protect humanity. But today we can have leaders of universities or leaders of governance institutions by virtue of only such scholarship and discipline leadership. Such leaders often fail to inspire commanding absolute knowledge and discipline because they may be bankrupt or unconcerned. This is why for leadership, knowledge and discipline of absolute truths need be the binding seal. There is nothing wrong in having men as gynecologists. But professional ethic should protect their patients from abuse. This is no less applicable for women because there are animals among them defined as lesbians.

To belong to the class of those who  
are either supporters of one of the  
classes identified above but differing  
only in grade or a simple follower.

Those who are not clear leaders in any of the classes identified above must preferably be in either of the classes but as a lower member. Scholars therefore have disciples. Teachers have students. Those entrusted with authority have advisers. Professionals have entrepreneurs. Any of those who are lower members can become a leader in either of the classes other than their own. But the superiority and order of this remains. A lower member can therefore either become a leader in his class or even a higher class. For example, an entrepreneur can become a professional. And he is higher if he becomes entrusted with general society authority and even higher if he becomes a scholar. But a disciple does not become higher other than becoming a scholar. And a Teacher or student can become a disciple or scholar. In the same vein, an adviser or man of authority can become a re-searcher or student. The more distant

one drops from the status of knowledge and discipline of what is right and approaches or gets deeper into matters of materialism, the sweeter and easier options will be expanding. The risks or temptations of deviance, abuse and animalism will increase.

Those who are not one of these, as lieutenants in one of the classes are definitely simple followers, by being in active or supreme service of any or a combination of the options. All are windows for achieving by people according to their strive and blessings of Allah. This is why the right path is the middle path for humanity, which all of mankind can attain. The exceptions will be few and excusable provided they are harmless. These include the very sick, some kind of deformation and the insane. This is why the insane are not accountable for not performing the five daily prayers.

Not belonging to any of the above is the status and role of deviants that deserve to be curtailed or sanctioned.

## **THE FACES OF CHALLENGES FOR DETERMINING LIMITS**

What is to be allowed to flow in  
Variety against what is to be preserved  
to be constant in the behavior and  
activities of those being led.

It is an established standard for rightly livelihood that men and women or society is guided by revolving around right knowledge and discipline. While the scholars are the leaders in this respect or affair, for the day-to-day management of affairs political leaders or entrusted leaders by fellow citizens must ensure controls that will ensure or enable sticking to what is rightly right. The justification for this need is that life and indeed human activities are colorful in shades, types, forms or variety. And the root, ultimate consequence or objective may either be right or wrong. In order to permit men freedom of growth and development, constant reference or right revolution around the related absolute truth is necessary. If this is ignored, right knowledge and discipline can end up to be corrupted or even turned around to what is wrong.

For example, the consent of an adult or that of the guardian of a minor is critical in interpersonal relationships. Between a man and a woman, marriage is permissible, recognized, encouraged and can be rewarded. In this relationship sexual intimacy is approved. When these activities are in accordance with the right knowledge and discipline, there is no problem. But leadership has the responsibility of ensuring or maintaining proper compliance. In the levels and variety, there can be Marriage

between parties of different faiths. But this has limits. For instance, a Muslim man can marry a non-Muslim woman who is a believer in a revealed scripture by Allah. Therefore, if the man is to have approval for marrying a Buddhist woman, she will be required to accept Islam. It is therefore wrong for a Muslim woman to marry a non-Muslim. The mother tongue, race or nationality does not matter. This knowledge and discipline does not entertain sexual relationship as essentially a pleasure relationship. This is why marriage that is godly has a parameter. Sexual relationship between a man and another man or woman and another woman or such marriage all amount to abuse of the right knowledge and discipline. Rape is therefore not the starting point of deviation or evil. Accordingly, polygyny is recognized and limited to four at any time. Monogamy is not wrong. But polyandry is evil. Orphans are therefore recognized. However, if leadership fails in the guidance of marriage in a society, orphans can be either wrong or only appear to be. For instance, abandoned children by living parents who decide that the children are by mistakes, are orphans only by appearance. And those born and kept by the parents out of wedlock are wrong orphans. And today, no orphanages differentiate between right orphans, orphans by appearance and wrong orphans. This situation twists the right knowledge and discipline by inclining or tempting corruption.

The break between the opening for variety and what is right in absolute truth is the combined failure of both the scholars and especially the political leaders of any given society. This is why if godliness of constant and consistent compliance with what is godly is the goal or objective of a society, that right knowledge and discipline must be returned to. The scholars must reaffirm it. The leaders must make it the first standard. This is why leaders do not have to be scholars. This is why there are books of statutes. This is why conventions are critical. This is why after a leadership has made same gender marriage punishable, if another prospective leader is associated

with repealing the law, it is a clear pointer to double under development or double failure. And the parties principally responsible for this are the scholars and political leaders. This is certainly not a serving democracy.

The continuum between laws made for men to serve and men made to serve laws is a constant challenge of the scholars and leaders of society, to weave, for the prosperity of mankind, based on right knowledge and discipline.

What is to be institutionalized across  
the society by law against what is to  
be left to the individuals and groups to  
manage.

From established right knowledge and discipline, leaders are required, with time to gradually manage activities and aspects of this that can be institutionalized. This is extremely critical because it defines the beginning of misguidance if avoided. And this challenge can be more tricky or complicated. For example, in the foundation of mankind, the family, if its process and history is not responsibly managed, the costs can be high. In marriage, the consent of fitting parties and their sponsors are expressed before honourable witnesses and the confirmation of the status of the dowry. This may be closed with a brief feast. If the dowry as an act is further institutionalized by prescription of value content, it must be sure to be safe for enabling marriage by all. If not, then, the institutionalization is faulty even though it connects to the right knowledge and discipline. This applies to marriage by court registration too. The scholarship and leadership must not just ensure that it connects

to the absolute right but must not be escapist from the honourable standard, tradition or history. This is why it can be burdensome in a society where seeming non abuses become superstructural. No one will say introductions, engagements, bridal wears, supporters wears, gifts, contributions, boxes, parties etc. are outright illegalities because they are made connected to marriage. However, if these have become built up to be CONDITIONAL, then the limits of what is to be institutionalized against what is not to be are in bad and distasteful management.

It will amount to self-infliction to have a growing pervasive culture of loose sexual orientation, when the limits of institutionalization are not clearly defined and adhered to. For example, the mere announcement of the intention to join parties in marriage has become so developed that, it is scaring enough or a probable source of qualifying the process. Imagine doing it by word of mouth, sharing dates or kola nuts for the same purpose compared to printing invitations, making radio and television advertisements. And every marriage wants the whole world to be witnesses. Thus, characteristics like loans or debts coloring marriages are not uncommon or psychological challenges from both sides are not ruled out. The scholarship and leadership failure in such institutional determination is the root cause of cultural overpower that may not be defined as illegal but are strangulating the right knowledge and discipline that is to be established. This is why today, a Muslim marriage in different cultures in our society is comparable, not in terms of the basic Islamic Truth but how burdensome it is over the basic. And the difference of classes in social, political or economic background of the parties is a different scope of burden. Fortunately, the Prophet (SAW) who is the best model cautioned that religion is easy. Leaders must therefore always check what will result to difficulties. It is not everything that is not wrong that should be rated for recognition. For instance, it may not be illegal to give millions as dowry but when a toilet facility



made of gold becomes part of the gift, it reveals the decadence of the scholarship and discipline the society rests on.

What is necessarily right against  
what is either doubtful or clearly  
wrong.

In a standard definition of right knowledge and discipline that is not comprehensive, the challenge of determining and setting limits can be more, higher or more complex. Whenever growth and development takes place in human activities, leadership has the responsibility of directing it. This is why the World Health Organization ruled against the cloning of humans. When free thinking reduced sexual relationship to pleasure giving and taking, Islam provides marriage for procreation. It further specifically prohibits sex during flow or through the anus, between a properly married couple. If these were not expressed, it will be for the leadership to discover.

Thus, when it comes to oral sex and masturbation scholarship and leadership is satisfied that they are not necessarily right. The same scholarship and leadership cannot also absolutely establish that they are clearly wrong. However, the first or best inclination will logically and sensibly dictate avoidance because they fail to fit into the arrangement for procreation. Whoever will insist on proceeding can only go as far as tolerating the masturbation of the husband by the wife when she is having her flow. But this will open up the academic question of why not serve the wife if she is in the mood and the husband is not? This is why the conservatives are often of superior stand. This is why the so called liberals have to develop new knowledge and discipline for the adoption of condom against promiscuity. The struggle will be

to ensure that blow jobs are illegal and totally wrong. The struggle will not exclude the identification of baby dolls as clearly wrong.

Because historical process cannot be stopped, it necessarily requires to be directed to sustain right knowledge and discipline. Between what is clearly right and what is clearly wrong, there are doubtful things. This is why the safety valve for remaining on the right is to stay away from what is doubtful. What is doubtful is what may appear controversial but the truth is knowable by only those given of right understanding. And this is personal. It is not for propagation. It is therefore most risky to imitate and unfair to invite others into. A fair example is between alcohol and cigarettes. It will be strange and outrageous to consider the production, distribution, promotion or consumption of alcohol as right. They are clearly wrong. Not very much so with cigarettes. But can be. This is why an Imam or a Sheikh cannot be a smoker even though some of the followers may be. The Imam or Sheikh who is a smoker is better allowed to keep to himself and avoided. This is a challenge to the scholarship and leadership.

What must be avoided or stopped  
immediately against what can be  
accommodated or tolerated.

When or where scholarship and leadership of right knowledge and discipline has established or is satisfied with a growth or development that is clearly wrong, it has the first and full responsibility to avoid or stop it immediately. For example, it is basically wrong to make a public function a family or associates affair. It is worse if

the family member or associate is questionable. It will amount to abuse of what is right and corruption to hesitate to avoid or stop such, immediately it is indicated. This is because it will amount to double wrongs. The very same will apply to a non-family member or associate who is questionable. Partial right is not right, because the part that may be right may be the inferior part. In a large society it will be wrong to have the family member as the right aide except if he also happens to be the best or next qualified person. In this case it can be rightly only accommodated or tolerated. Nothing will prohibit a relation who is the most senior and qualified permanent secretary to become a Head of Service when the sitting Head of Service serves his term of office and exits in proper course. This will not apply, where the position is to be filled up by discretion. This is because the search must begin from outside the family. Any leader that hesitates or fails in so doing will sensibly court suspicions and distrust.

The duty of immediate stoppage of what is wrong and only tolerating or accommodating what is not fully right, is always a challenge to scholarship and leadership, when new things or situations come up. A star example is the jailing of the rascal Jew who associated Ali (RA) with divinity, by Ali (RA). This is different from the official execution of Al-Halaj for expressing that he is the Truth. The consequences are today burdensome to the Ummah. Simple issues have become complicated and even confusing. The growth and development of defenses is often veiled as knowledge and discipline. But what is basically right, what is absolutely right requires no specialized explanation.

This applies to nationhood. It will be irresponsible of a leadership to entertain freedom and democracy to the borders of secession. This requires timely response to guard the integrity of a nation against the whimsical ambitions of local or absentee miscreants. It will therefore be fool hardy to be misled by the mere number of

followers in such course. It will be irresponsible to stick, when standard rules and procedures are abused to achieve any goals. It will be akin to supporting an irresistible thief for public trust.

What is different but established to  
be both harmless and beneficial against  
what appears to be familiar but can be  
destructive.

History is neither stagnant in motion nor in formation. It is therefore not out of place to have activities regularly undertaken and getting satisfactory results, on informal conventional terms. And there are societies that have developed formal terms for achieving the same results or benefits for collective good. The history of the practice of medicine is a good example. The present practice of licensing practitioners is a later development that is now accepted worldwide. The superior benefits of this include the protection of the patient, to submit to only a certified professional. It also protects the professional against being lousily accused of murder in the event of the death of the patient. Furthermore, a body of certified practitioners can be referred to, to exonerate the accused practitioner or make him culpable.

This will be different if limits do not exist or apply. For example, modern governance of large societies has taken different forms. In Saudi Arabia where they are clear about the status of what is absolutely right, the limits of any introductions can be identified. The discipline required will be to apply breaks or risk negative consequences. This is why they are not practicing what ignorants will define as democracy. The United Kingdom that practices democracy has developed it along with conventions and non-written laws and procedures. Qualification for the upper

house of legislature or House of the Lords is not by franchise. This is unlike the United States of strangers, where the foundation of livelihood is WHAT THE MEMBERS ARGUE TO AGREE ON after the formality of identifying with God. Thus, in Nigeria our experience is best described as the crisis management of the inadequacies of democracy standards for protecting our integrity.

This is inevitable because we already have what is based on right knowledge and discipline that society has prospered on, against the knowledge and discipline that generates a culture that sweeps away (by encroachment on) what is right and true for us.

What is strictly private and requires  
to be kept away from others because  
it can impact value effect on others  
against what is most unlikely.

It is worth noting, the simplicity of Islam in this respect. The Prophet (SAW) was an ‘addict’ of praying. Even when he visits a companion, he could pray first, in the house. He was even specifically at times invited to visit and pray in a house. He was so prayerful that his legs got swollen. It was in gratitude to Allah. But he hesitated even commendable prayer in public congregation, for fear against becoming compulsory for the Ummah. This will absolutely be of positive value, but considered burdensome.

It is therefore necessarily so in circumstances that will be applicable only to a person. A good example will be in the case of a couple where the wife has undergone surgery and is warned against sex, because of the danger of pregnancy. When the couple returns to the doctor because the woman cannot live with abstinence, he can sign

them up for use of condom or the withdrawal method. The failure to recognize and keeping to the discipline of such restrictive application makes the society vulnerable to promiscuity.

It is therefore our individual and collective responsibility to agree on what must be of secondary priority and protected by all parties under a recognized leadership as against what is understood for upholding without any statutory prescription.

## **THE SCALE FOR THE MEASURE OF MEN'S IDENTITY**

The Ears' measure of value is in the melody.

The Eyes' measure of value is in the reflection.

The Limbs' measure of value is in the stature.

The Nostrils measure of value is in the smell.

The Tongue's measure of value is in the taste.

MAJORITY OF MANKIND COMPETE AND REST  
IN THESE THE MORE.

Listening and hearing is one powerful means or sense, granted to man. And the lowest or least benefit it can be employed in satisfying, is in the melody. The agreeable sound it can recognize, receive or enjoy. This may be from words of communication or not. It may be pleasant or frightening. The development of this sense depends upon exposure and the benefits derived through it depend upon the meanings and value attached to it. For example, people who live in snake infested areas can easily recognize the whistle of a running snake. Some people in the cities enjoy jazz or instrumental music. What is heard can have meaning, like in the case of words or speech. A poem can be heard. Drums beating can be heard. Songs can be heard. It is interesting to note that what is heard can be enjoyed or pleasant even if it has no meaning to the hearer or listener. This is why foreign music can be enjoyed. Men and women of royalty are often known to employ and enjoy what this sense can offer. Those who commit most of their time to the pleasure of the ears in itself do not make fair reference for livelihood, especially for collective good. This is why neither top musicians nor their top fans make historical models in leadership.

Those who manage to get mentioned are those whose songs or poems bear some meanings. This is why songs of praise, record of concerts and the awards winners never surface for reference in serious collective leadership matters.

Like hearing with the ear, seeing in itself is not the best service for the benefit of the individual or society. Because this ability connects to the use of light, it is strongly attractive. The best conscious users and beneficiaries of this are tourists. It is easily pleasant to see like to hear, for one who is not physically deaf or blind. However, it can, like hearing, transmit fear depending on what is seen. But this will depend upon its connection with meaning or interpretations. Thus, an innocent child can play with a snake because he has no knowledge of its harmfulness. When it is commonly said that traveling is educating, it really can be but doesn't have to be. A most traveled person can be a wanderer. This is why for instance a person educated in map reading can easily discover a route to a sought destination. It is for instance possible to watch a lot of films and merely enjoy the scenes without learning anything. This is not supposed to be, as a student of literature who can appreciate art. It is therefore now easy to separate between documentaries for serious and objective or knowledge seeking persons against films of leisure or past time. To make a distinction between mere seeing and seeing with meaning, an evil attractive woman can be defined as a woman with fine snake looks.

The special gift of physical build and the possible benefit of its employment is another. There are individuals that are comparatively tall even if their people are known to be tall. This is why the opposites are classified as dwarfs. The same goes with not just fat but strongly built persons. The career of wrestling or boxing is the reserve of the strong with the skill of destruction. This excludes exceptions fit for the Guinness book of records. The Turunku clan that were fair warriors were commonly described as men and women of thick thighs. Such special or extra



features are in themselves of lowly value unless and until they are employed for meaningful purpose. A large sized man can for instance be seen to be submissive to a comparatively smallish man or woman because of authority or marriage relationship. Hard labor is a common form for displaying or using this. Convicts can be sentenced specifically with hard labor assignments. And many skills of craftsmanship, trades, artisanship etc. require above average use of physical power. The best leaders are rarely of special physical attributes.

The function of nostrils that is to smell is another powerful sense that can confirm what is pleasant against what is offensive or a mixture of this. Any person who visits a pathological laboratory will easily sense the difference of that environment from a gymnasium or a restaurant. Perfumes are easily the popular means of confirming the benefit of this sense. Human beings are rarely recognized for the power of this sense when compared to animals. Dogs for instance can recognize the smell of their masters easily and both cats and rats can recognize the presence of each other for luck or risk. When a lion urinates to demarcate the zone of his family other wild cats do not mistake it. The value of this sense therefore relates to the use to which it is put. It is for instance useful for cleaning rots because the odor it oozes is the indication of its remains. It is also useful for distinguishing between a done meal and a burnt one. Unlike physical build, seeing or hearing this sense is not known to be commonly specially available.

The tongue that is critical for speech has a common lowly function of taste for all men. Most men therefore have the capacity to be gluttons. But that is not a goodly use. Animals like lions, horses and camels eat and drink far more than humans but does not give any of them the status of man. However, the value to which this flesh can be beautifully and powerfully engaged is in the recitation of the speech of Allah. Audibility is therefore a gift to man that can be engaged in a very valuable course.

But in itself, it may not be sufficient. This is why parents begin to teach and guide from infancy on speech.

All gratitude is due to Allah who has freely granted mankind these gifts with which they can make simple to complex livelihood possible. Every man and woman has more than one of these in good working condition. And majority of men and women have all the senses working. In the same way majority of mankind lean more on one and less on others while a few live on a fairly good and high weave of engaging all.

This is why those who are just royal by ascribed labeling, enjoy sight-seeing, exercise enormous strength or power along with those who very well follow suit and enjoy bodily services cravingly. They are still same as average animals, because elite animals can be these better.

The Minds measure of value is in  
the evaluation of connections or  
relationships. The Hearts measure  
of value is in the offer or reception of  
care.

THESE ARE THE RESERVE OF THE  
ELITE AMONG MANKIND.

The best of mankind are therefore not those endowed with physical size in special balance over hearing, seeing or tasting. Different animals are specially gifted in these aspects and are respected for it. The size of an elephant or hippopotamus is for instance intelligently attractive of respect or fear just like a python or alligator among reptiles or a whale in water. The brutal power of a lion or tiger or bear is readable

from its mere appearance. The speed of a cheetah can be easily ascertained by a non-victim. So is smelling and hearing.

The superiority of man relates to the finer coordinative employment of these in relation to issues or circumstances. While animals may have drawbacks in this by degree the weak resolution of this ability can suffer, if it does not overcome the specific special endowment of an animal. For instance, man can tame a wild animal with training and poisoning. All the same regular precautions have to be consistently kept for safety. Mistakes can be expectedly life costing. There will be no difference between a poacher or hunter going into a den of hungry lions while backing a member of the family and a child curiously entering the room a hungry pet python is kept.

Men can therefore in relationship with animals, kill them, tame them and domesticate them as pets, train them for sports or service and even as food. Between mankind, those who have these kinds of complex abilities develop methods, tools and equipment or technologies. All of these are directed or committed to achieving beneficial or harmful objectives. This is the difference between a vehicle for transport and guns or ammunition for war.

Other than generating growth and development in the material beingness of mankind, such abilities can be employed in the development of more profound things like ideas, concepts, theories, laws, rules, regulations etc. For example, in the skill of driving, to overtake another motor vehicle, the ability of estimating the required speed and manipulation between the vehicle ahead and the oncoming one is critical. This will involve measuring time, space along with speed in the given road and environment. A man can do this by initiation or when caught up in a

circumstance requiring this, for safety. This is what has led to the development of money for exchange in economic transactions of goods and services.

Related to this, is the profound ability of mankind to connect with care. This is beyond the natural connection between a child and parents or males and females, which animals also share. The conscious love of meanings or for meaning is the special reserve of men. One level of this takes the form of appreciation. This is different from attraction. Ideas can be woven into a literature like a poem or script and shared with passion and preserved over a period of time. This is how knowledge and discipline of the things that are right have been built up to have civilization. As much or many of mankind that are able to achieve the status of making such contributions in history determine the quality of that society. But this will further need the following of the others. Society is neither better with their scarcity nor with non-following. Indeed, things can be difficult where a good chunk of the following is to the portion of the elite that is careless about absolute truths.

A good man or woman is one that  
consciously cultivates progressive  
acquisitions to become an elite.

For leadership, humans require that from among them, as many as possible strive to cultivate the development of their minds and care, for the positive or progressive expansion of history. This means, for the benefit of all or most members. Those who will become exclusive are those who resist goodness and require to be forced to enjoy goodness or restrained from destroying that which is good.

This is because the mind and care must be right for or in the interest of all. It is therefore good and impressive to develop mathematical skills and knowledge. It is

however only goodly, if it will for instance be employed in banking without interest for a people who are satisfied with the absolute truth that usury is evil and inhuman. It will be goodly when employed in executing inheritance rights for those who have an absolute structure for such. This is why knowledge in the form of art or science is not in itself commendable or useless, until it is applied in history for the advancement of mankind or a society. And this can be measured by its fitness to what is already established or without destroying it.

The growth and development of knowledge, skills and resources with the discipline of beneficial service to all, is of top priority if society and mankind are to be improving in conditions of living. And the smaller number or group in a society that is so committed and serving is the elite.

Those who refuse or are denied or are  
incapable by failure, to become part of  
the elite do not properly fit into leadership.  
And if they stumble into it, followers risk  
stagnation or retrogression.

To become one of or part of the elite in a society or among mankind is therefore a standard rational and sensible strive. It is neither evil to volunteer nor wrong to train members with the objective of making such from among members of the society. It will not be impossible for a member or some to outrightly refuse. But such that refuse can still fall back to lower things. It is for instance not evil to become a dancer or entertainer in a society. One can be a footballer, wrestler or boxer as against becoming a scholar or an academic. Modern history has carved out a path and role for even such people.

Some people may not refuse outrightly. They may suffer denial by reason and effort of mischief in the process or by the handlers of the process. The price of such evil practice is the possible loss of very suitable competences developing into very or more desirable abilities for the benefit of the society and mankind. The cause of this may be bankruptcy in absolute values like honesty and sincerity. This permits roles like hypocrisy and manipulation to play.

However, failure to produce such quality members can also be by their objective failure or achieving required pass level. This is easily measurable in examinations for professional practice or licensing. Medicine has for instance developed refined and high standards for this, to ensure that the health and life of man receives optimal protection in the hands of health personnel. Thus, while driving requires good sight, healthy working limbs, knowledge of road signs etc., medicine requires much more.

The logical and sensible implication of this is that a society is better positioned and run or managed, by the elite that are positive or progress driven. In the circumstance where the non-elite by the combination of knowledge, skills and discipline that rest on absolute truths that serve society and mankind become leaders, progress will at least or best, stagnate. And the greater likelihood is retrogression because authority will tempt the application of wrong, insufficient or harmful understanding, by such leadership.

Discipline is the combination of  
Knowledge of the limits of what is  
Right and living within the limits.

Discipline consists of a right-doing, combining what is true and committing the same

to establish what is right. This is either always a challenge or can be one. It is the positive side of the same idea, belief, process, action or history. The other side will be negative. And there is no midway between right and wrong. There is no center point between discipline and indiscipline. For example, it is right to believe in Allah and consistent with commitment to the five pillars of Islam. It will amount to indiscipline, not to believe in Allah and to engage in the five pillars. It will also be inconsistent to either adjust the belief terms/content or the pillars or the form of practice. It will for instance not be right to sign an agreement to participate in a peaceful and orderly election process and commit electoral offenses like buying of voters' cards, sponsoring thugs to disrupt the process, paying officers of the electoral body to manipulate the process or tamper with the materials. This will be inconsistent and therefore indiscipline. The simple logic is that the two cannot go together.

But it is not always as easy to establish the limits, even though people can be misled over matters that are as clear as the examples above. For example, when a leader is faced with the problem of corruption, it has legalistic form or level. Most leaders will allow the law to take its course over those that abuse it directly or indirectly. Those who award contracts of works and services to themselves and those who collaborate with contractors for personal benefits are both blameworthy. Only a few animals among men who become leaders will weaken the law apparatus. However, it is not as easy, in dealing with the culture or orientation of corruption. In this case, the challenge on the leader is the clear knowledge of not just what is wrong against what is right, but a right (for all), process of transforming the culture. The weight of this challenge can be appreciated based on two facts. The first is that the practitioners have assumed the harmlessness of such ideas and practices. The second is that it is not expressly provided for in the law books. In such cases, only administrative or

management machineries may at variant discretions handle. A viral example is petty business in offices by employees or full business outside office area or both. It is not easy to legally deal with this menace when post retirement life is evidently more insecure than secure. This has degenerated to official encouragement to employees to engage in businesses. But it is not feasible to have double loyalty on a single interest.

This is why leadership is a complex challenge that should be the reserve of the elite that can generate insight based on a sound or commendable foundation of right knowledge and discipline. No society can live on strictly only written laws. Mankind is better on imbibed rights against wrongs. The more members have to be hounded for compliance and sanctioned to deter others, the less civilized it is. This is why police states either do not last or the members are less relaxed. The abilities of voluntary goodness are at low ebb. For example, it will be weak, wicked or irresponsible of a leader to simply want to clean up in a society where most of the elite are obsessed with corruption without producing a new elite. And this requires time and special support, rather than just cutting the resistant elite that still serve some recognizable purpose.

The society is always larger than an individual or group to Correct. An elite is an inevitable requirement and their larger consistent growth and development in right knowledge and discipline is the determinant of their prosperity. Their corruption is always a misfortune to the society. The leader must therefore make their possible support his strategic priority or their transformation or their replacement. Even a scholar who is a leader will require support. Only a fool will do otherwise.

Rascality is the combination of either



Ignorance or carelessness about the  
Limits of what is right and living it or  
asserting that it is ALSO right or  
propagating it.

The right management of limits is so critical that any deliberate, careless or weakly ability amounts to rascality. This is VERY MUCH SO in a society where the elite is commonly or generally lost and a fair leader props up. A corrupt elite feasting on the ignorance of the general society is a rascal elite. This will unfortunately arise where the elite has an idea of what is right or really knows and even proclaims it but is careless about its practice. It is the height of mischief against the society and humanity. The worst that can befall a society is where the leader and leadership is blank or ignorant of what is right and required for such transformation.

The rascality is not established until the wrong is lived, supported by the false assertion that the wrong is right and spreading the practice by permission or omission. It is therefore not enough to be well schooled to serve as a suitable leader.

And to be knowledgeable but bankrupt in the practice by the individual is equally unsuitable. History is a process and dynamic. And humans are both the motor and required beneficiaries. Discipline is the only means to attain it.

It is only those who can evaluate and love for self and others, what is right in suitable manner, that are entitled to the identity of humans and role of humanity. History making is neither for rascals nor for the daft.

## **THE BURDENS TAKEN FOR GRANTED THAT COST HIGH FOR FOOLISH TRADING**

The fallible scholar who makes an exposition  
and runs the risk of personal pride apart from  
the greater risk of establishing activities based  
on misunderstanding the scholar.

The basis for scholarship is rightness. And the basis for rightness is absolute truth. The only source and symbol and guide in this respect is Allah. Scholarship and a scholar are therefore depictions or reflecting something higher. The relevance of either will ever continue to be dependent upon what the higher and real Essence admits. It is even in ordinary terms not understandable how or why a shadow can become of any value, independent of the object. Indeed, the shadow will always have its reality absolutely dependent upon light, between them. The two are not comparable. The curiosity of Musa (AS) was a good experience for reflection. He requested to see Allah (SWT) and he was directed to look at a neighborhood rock. When the light of Allah torched the rock, it crumbled and the glance of Musa (AS) led to His unconsciousness. On revival he declared his forefront submission.

A scholar and scholarship of right knowledge and discipline therefore always requires to be sustained by support. This will come from closest stance to what is absolutely right, closest to what has been accordingly established, the witness of historical consistency and the support of Allah. This is how the Prophet (SAW) lived

as a standard. For example, his wife was suspected of infidelity, he was very displeased, the wife modeled after Yaqub (AS) in patience, Allah exonerated her to establish the evil of rumours. Abubakar (RA) expressed the intention to sanction a bearer of the rumours by withdrawing his economic support to him. Allah established the superiority of forgiveness. He raised the status of Aisha (RA), through whose experience the history was enriched. What is absolutely right and consistently too, is that adultery is a capital sin. Morality or discipline goes hand in hand with knowledge.

A scholar must therefore be modest and humble to fairly embody the right knowledge and discipline for guidance. If any scholar or scholarship derails into generating personal pride, two disastrous consequences may be inevitable. The first is self-destruction because pride is evil for a subject or slave, who must remain a mere bearer of what the Master or Lord permits. The second is that because ideas or knowledge becomes alive only by actions, any false or incorrect expression beclouded in pride, can possibly generate actions that are distant from what is right and safe. For example, the subtle introduction of the idea that the initial hesitation of Ali (RA) in recognizing the right leader after the death of Rasul as proof of usurping his right to lead. A whole body of special knowledge and culture has been building on this. But nothing can be superior to what the Prophet (SAW) had approved or what his leading close associates had agreed upon. For example, Umar (RA) had upon the death of Rasul expressed the readiness to eliminate any person who announces so. But on arrival of Abubakar (RA) he clarified based on right knowledge. That, every living being is subject to death except Allah and worship is for Allah. Umar submitted by discipline in participating in the burial. The role of Allah in opening the mind of understanding between the rightly guided successors of Rasul and the recorders of the Qur'an is another example.

Both leaders and followers must therefore beware of the product or support of pride in all matters of right knowledge and discipline. Islam is not the affair of a big headed, arrogant or proud leader, scholar, teacher or student.

The scholar who thinks and feels that  
his understanding is right and is supported  
by authorities to implement his framework,  
at the expense of the eventual consequences  
that will be slight full and destructive of superior  
understanding.

The foundation of what is right is therefore NOT necessarily what is practiced or on the ground. This means that it may be and it may not. This is why we are often queried over merely accepting, admitting or adopting actions on the absolute basis of what our parents and grandparents are used to doing. The Qur'an always: even when they are irrational and senseless? Therefore, Ibrahim (AS) was superior to the idol worshippers because the idols could neither help themselves nor others and the worshippers could not deny this. The magicians of the Pharaoh of the time of Musa (AS) became satisfied that their magic was really deceitful and submitted to the truth of Musa (AS). However, it can be related to what is being practiced. This will be after the absolute right has been established. This is the status of the *Sunnah* of Rasul and the deviations that will continue to erupt.

What therefore makes for what is right is not necessarily what the authorities establish. The scholar or scholarship that succeeds in establishing an authority or is admitted by an authority is not the proof of what is necessarily right. In Islam, truth is one for universal recognition and submission. Such scholars, such scholarships

have the tendency of actually destroying the real truth by adjustments or corruption. The authority does not matter, whether it is in the form of an association, a mosque, a movement, an order or a sect. To be specially different is the beginning of creating a variety of truth or right. Following such will continue and remain to be foolish. The reward in exchange for such specialist creation will certainly not be the same with that of the original truth. To be also true is a defense for considerable association with the original **EVEN THOUGH IT IS CLEARLY DIFFERENT**. Painted fruits that appear ripe may be eaten but will amount to consuming the paint, which is not part of the fruit. And it will not change the reality of the raw status of the same fruit. This is why no physician will admit that a protein deficient patient is placed on artificial meat.

The right knowledge and discipline is independent of what authority bears. Saudi Arabia authority for instance will continue to be a good reference as long as it is compliant to what is right. When and where it fails to be right, it can be recognized within or outside. For example, no country under the name of Islamic rule can claim to be right in either discouraging or prohibiting the practice of polygyny as the standard in Islam. The leaders who are so are undoubtedly weak examples of what is right. The knowledge and discipline that is right cannot be twisted.

The scholar who expounds an existing  
understanding and risks opening a window  
to subtle diversions that can be both  
unintended and objectionable to the original  
concept and understanding.

The task, efforts and responsibility of scholars is to light up new situations and

circumstances for updating the understanding that fits right knowledge and discipline. An example is the concept of the Unity of Allah in essence and the challenge to a believer to unite with that essence. This is no doubt a sound principle in Islam and has a basis for its practice or realization. The explicit provision is that any believer who is firm on obligatory compliance and tops it up will voluntarily or commendable additions, is on the course of true guidance by the grace of Allah.

This can logically invite to expositions that will give a glimpse into the graceful evidences from what Allah has offered, in historical experiences. An example is the superior status of the believer in constant remembrance or glorification of Allah. While every type and form of compliance is glorification in essence, the example of rewarding expressions must not be rated as being superior to restrain from committing capital sin or protecting people from such commission. Indeed, the foundation of superiority in Islam is purity and compliance.

It is therefore totally wrong to personalize right knowledge and discipline. No believer or scholar who is evidently blessed with any favors like insight or guidance of Allah in assisting people to succeed or discoveries etc. must be taken to have godhead attributes. It is therefore blasphemous to say or believe that Isa (AS) raised the dead without adding: by the leave of Allah. Submission is not better with additions that are foreign to the standard. AbdulQadir Jilani for instance expressly condemned music. But one of the misfortunes we live with today is abundant drumming by those who identify themselves with 'his' path.

The despicable form of this growth and development will be when, where and if a scholar deliberately personalizes guidance knowledge, that is necessarily impersonal and universal, denying a non-relation access or recognition. This is open to the risk of being succeeded by even undeserving individuals. The consequence of this

includes probable commercialization of the knowledge or leadership and distortion of the growth and development of right knowledge and discipline.

The leader who swims in the comfort  
of immediate impressions around him  
at the great risk of the very opposite in  
the larger society because of effective  
efficient non connectivity.

Leadership is often inclined to withdrawal. This is ordinarily required to enable the leader transform into public value. This is why a leader is often allowed more than ordinary privileges. This also serves for his more than ordinary security against being easily or regularly overcome, by the weight of many or superior persons that may not be committed to the collective trust the leader is driving.

But these must have responsible limits, to avoid his becoming inaccessible. This will be the situation, where he becomes a robot to the aides that handle access to him. It will also be the situation if he is insensitive to open or quiet expression of differences or reservations. Any leader, who will score less than eighty-five percent positive opinions of his immediate environment or sub society, is a prisoner. A prisoner is not fit to be a leader.

The pump of satisfaction in the sub society of a leader is not even a guarantee that it is a fair reflection of the impact he is making in the larger society he is accountable to. What can make the difference is the responsible commitment of his immediate aides to the collective interests entrusted to him. And this cannot be a fixed attribute because men are dynamic. His superior display of that discipline will therefore serve

as the guide and standard. This is not possible where the leader lives like an Oracle that is powerful but lifeless and is best serving for fools. A leader who never asks after, invite and is accessible to more and more people that can add value to his leadership, is not right.

A leader who is of below average  
Knowledge and discipline and depends  
on the guidance of any scholars, is at  
the risk of admitting suggestions without  
proper evaluation and imposing the same  
on society.

The value of right knowledge and discipline is so critical for the humanity of mankind but it is not just available. Those in the world of knowledge recognize that there is right knowledge and discipline that is corrupted. This is different from wrong knowledge and discipline. For example, the unity of Allah is an absolute truth. This is different from uniting with Allah because it is not the same as reflecting Allah. In the same term godliness is not godhood.

The leadership by a scholar is therefore not a license for infallibility. He will constantly need to get close to Allah for guidance. And this can be by consistent inspiration like reciting *Fatiha* by a believer in the first generation, for healing a stung leader. It can be by the alert given to him by a conscientious lieutenant. This was how Umar (RA) connected with the rule of veiling for decency. It can be by established standard, like flogging a fornicator. It is therefore not easier when the leader is not even of average right knowledge and discipline.



One who does not know but has the capacity and ability to identify what is definitely wrong is left with jumping the bridge of corruption. Therefore, reference and reliance on those from among the scholars should be those that bear right knowledge and discipline. If a leader is below average and simply submits to the guidance of a mixture of the right and corrupt, the consequences will not be deserving.

This can easily become the situation where, the leader gets fascinated by the offerings by the knowledge and discipline of making livelihood comfortable without regard to the absolute truths that must determine their admission. This is why the most developed country or society in science and technology is not necessarily the most humane for humanity. The leader who is below average can therefore easily be the means of inviting evil people with riches into the society. But the people only know and will support the growth and development of evil wealth.

The economic magnet who contributes  
to the indices of national advancement  
and expansion regardless of ruling values,  
at the cost of real destruction because of  
isolation from scholarly guidance that will  
enable benefits to the led.

The burden of leadership for humanity by scholars, political leaders, technocrats is therefore never easy. As much as it is supposed to be employed in driving and enabling prosperity, they must be guarded against straying from the right knowledge and discipline that is not negotiable. The terms of protecting the integrity of the individual at no cost of the collective, for all aspects of real human identity must be inalienable. The position and role of the entrepreneur is not different.

In a society where the absolute truth is that alcoholism is wrong, only a below average leader and corrupt knowledge and discipline of what is right will welcome the technology of brewing as a credit. And it is in such a similar carefree or careless or evil entrepreneur, the material activities for such technology will find partnership. Employment and prosperity will blossom with more alcohol consumers. Then the partner of intoxicating drugs will follow. And the first step will be the legalization of marijuana for over the counter availability. In between will be over dosage in prescription drugs. Insanity will become a temporary relief lifestyle. But there is no difference between a head of government, a governor, a minister who sniff cocaine and a motorcyclist who smokes weed or who sniffs gutter-slums or a student or house wife who drinks codeine for the same objective. The infrastructure, personnel and special education to save them gradually sneaks into the priority needs of the society.

The leader who therefore simply gets enveloped in the pleasure of the material prosperity of the led, at the possible cost of weakening values, is inevitably a plausible window for generating opposing values. He will be a source and instrument of disservice to the society.

## **THOSE BOUND TO SUCCEED**

Those shrouded in initial blessings  
because they are born in wedlock.  
Those born out of wedlock, by no  
fault or choice of their own are  
starting on a faulty or weak foundation.

The God that created us has the absolute right of setting the standard for what is His, what is right. And nothing can be right in particular, in totality or summary that will not be with Him. He has also made it easy or convenient for us. To procreate or reproduce ourselves, He has ordered love and wedlock between the right parties. This means that the parties need be believers who uphold the truth. The logical and sensible objective is to build up what is right. The combination between a believer and non-believer is therefore wrong and not the standard. The fact that it is a possibility only establishes the feasibility of what is wrong. It is commonly known that witnesses, expression of consent and socializing are the signatures of wedlock.

However, the wedlock that is relevant for this universal truth is any between believing man and woman. The so called wedlock between one man and another or between one woman and another are thievery from the universal truth. They are abuses or betrayals of what is right. It therefore does not matter, whether the parties are believers or not. To be right, the gender combination has to be right, the parties have to be believers and the terms or procedures have to be right. A transformed gender party will not make any difference.

What is therefore consistent with the standard set by God in all respects is what right knowledge is. What is consistent with the standard set by God in all respects is what right discipline is. Any variation is corrupting and hypocrisy. Because it is totally of God, it is godly of men and women of mankind who believe and rightly comply. His reward of blessings that are originally not physical will therefore apply only to those who are this godly. In general, they will serve as the connecting windows for what is right. This means that although God is all-surrounding because nothing is possible without His leave, only those in compliance can be associated or claim godliness, by the specific leave of what He has permitted or prescribed.

Any persons who are therefore born out of this prescription are placed on a wrong footing. Unlike those on the right footing, their first challenge for correction will be to make up. This means that the belief setting will have to be corrected and if they are opportune to live long, to marry and reproduce rightly. They then join those who were placed on the right footing from the start. This is because the purpose of life is to build what is right, that is godly and is always pleasant and rewarding. They are the ones that are set on the path of success and if they strive, they will surely succeed, both in this world and in the hereafter.

Those who have grown in the  
protection and guidance of honourable  
parenting and socialization based on  
knowledge and discipline.

It is certainly not enough to be born right by the right people, even if the parents are scholars who are inheritors of the Prophet, even if the parents are holding powerful trusts at the highest levels in their society or if the parents are outstandingly endowed

with resources. This means that rightness or godliness is not an ascriptive status. I personally recall the alert by late Mallam Aminu Kano that, a descendent or child of a scholar is never one by mere birth UNTIL seekers of knowledge ask for guidance and he offers to guide, while his father is still alive. If his guidance is not contradictory to the right knowledge and discipline of his father, then he has attained being his son. It is therefore sheer audacity that combines ignorance and arrogance, to boast of who the parents of a rightly born person are.

The parents therefore have the primary responsibility of giving the child so rightly born, right protection and guidance. The child that is an embodiment of innocent physical, psychological, emotional, mental, spiritual powers, will require that these capacities are rightly developed and directed by right knowledge and discipline. This will be the content of the socialization of the child. For example, the child will be fed with what is legal or permissible and not what is prohibited. The same with drink. The child will grow and be seeing the parents resolving disagreements between themselves and others by reference to absolute rights as against prejudices imposed by use of their positions or resources or trusts. The child will learn patience and perseverance and enjoy the rewards that follow. This is the kind of child that is on the course of possible success.

Those who as parents or children or both, are on any path different from the totality of this definition of socialization relationship are wrong and not right. They are bound to fail except they change or adjust. It is therefore not impossible for even a child born on a wrong footing who will inevitably be exposed to corruptive socialization to later move to the right path. The possibility of this rests on the fact that right knowledge and discipline is self-discoverable. It is always available. It does not require force or compulsion to be proved.

Those who have learnt and become  
acultured with universal identity and  
orientation, that may improve on their  
parenting and socialization.

The only benefit of right birth and parenting is to acquire right knowledge and discipline. And this is not personal or the reserved benefit for either the child or the parents, but for both and mankind because godliness protects and serves all without harm. This means that a child who fails, refuses or is unable to grow and develop in accordance with right knowledge and discipline exposure and guidance by the parents, is not on the path of possible universal or godly success. It is therefore not necessary to always find godly parents having godly children. Any child who squanders the opportunity is on his own. It will therefore be only unfortunate where such a child becomes wrongly cultured because of the sheer carelessness of the parents or early confusion of the child mislead by one of the parents.

Rightly living by right knowledge and discipline is therefore required to be sustained by self-continuity. The child who will grow to possibly succeed must have the right parental foundation. The right orientation that will be the outcome of this, is the stepping stone for further growth and development by self, fairly independent of the parents. This is why educational institutions really only compliment the foundation built by the parents. This is why from the stage of an adult, laws become binding on the child that has become a citizen. He can charge and be charged to court, including his parents. With God he begins to become accountable from puberty.

The continuous improvements of compliance by more and more people informed by right knowledge and discipline is the path of godliness or righteousness. Therefore,

those that are bound to succeed uphold and are recognized for commendable attributes of accountability and transparency by both immediate or close associates and those distant. This is because absolute truths or rights are universal. They are relevant beyond the family one is born into, his group to cover entire humanity.

Those who have established a family  
life that serves members with necessary  
emotional balance and intelligence for  
their respective optimal growth, development  
and performance.

The direct connection between the old generation and the new one that is brought into being, in the life purpose of godliness is, the total growth and development responsibilities for the young. The status and the role foundation of the family is so critical that, a leader who is necessarily a product of one, must be a good example of producing good members and associates. This challenge on the family unit and the society in general can be best weighed or mirrored by the leadership of the leader in his family and surrounding. For example, if the family members of a leader who should guide the general society is crisis-ridden it is most likely that the leader will be playing his right public role in frustration or as a strange creature.

In any family and especially that of the leader, if members live a checkered or thwarted emotional and intelligent life, it is worrisome, unfortunate and wrong. For example, if members cannot sincerely advise him on matters that will help his trust, it will be too bad. If members will contend themselves with cutting benefits from his oversights, it will be unfortunate. If members will be engaged in subjecting him to their needs, wants and fancies with spiritual powers, it will be scandalous. If

members cannot serve as means of any informal value to his leadership, it will be back drawing. However, if the members live these and still enjoy supporting him, it will be wholesome corruption of discipline. For a leader, an indicator will be that, the traits or actions of universal truth will not voluntarily flourish or be supported. Individuals who are in positions of right knowledge, right trusts, and right endowment will not voluntarily boost goodly living because the leader is not inspiring. The progress of the leadership will necessarily be slow and even at times choking or confusing.

Therefore, no really frustrated or failed production of any such family and even that of a leader can be genuinely fulfilling or positive. The consequence of this is the strangulation of right knowledge and discipline in practical process. Only those who therefore establish the right family orientation base for the young generation and such leadership will be able to propel success and prosperity.

Those who strive and live to meltdown  
their accidental identities and advance  
to joining higher positive, wider and safer  
identities that are superior to the accidental  
ones.

To be right, to sustain it, to be really successful, striving is inevitable and transformation is the proof. Stagnation like death, is stationary. Those who thread the course of success have to strive to transform from their primary accidental identities to universal ones. For example, every individual belongs to a particular family. There is nothing wrong in remaining in one's family or immediate home forever. Progress can still touch them, but they will remain unsuitable to lead or for



leadership. This applies to even local champions or superb petitioners for local interests. They will have to transcend beyond their household by opening it up for others to join, just as they will respectfully identify with others, provided the superior absolute right is constant. This is how statesmen are made or become. At a lower level the principle and practice of inter marriage is for instance promoted. It is this universal identity and culture that is in view.

Those who are bound to succeed do not have to be ashamed of their primary identity as long as its characteristics are not abusive of acquired universal attributes and effectively relate with others who have different attributes, without the obstruction of the promotion of all. This is why and how different games get adopted across its initial home of origin. It is therefore pleasing to even racists when players from among immigrants bear their different identity and win medals or trophies for them. But gaming is very lowly. Universal culture is built around more serious issues and matters. Citizenship is for instance a more serious affair than just playing. Such players are better off when they become citizens of the new country.

They therefore feel safe with others as others feel safe with them. Their respective differences are harmless and protected, to flourish, by the opposite parties. The accidental or differing identities become secondary to the universal. It will be like all eating and drinking different things, but all are legal. Imagine a parade of Nigerian Police Officers, the Army who are bonded with patriotism. Only the mad ones, the sick ones and the corrupt see mother-tongue, geographical origin and religion of fellow members when at work of service or war.

## **THE HONOURABLE AND SAFE PATH**

It is final and complete for every  
and all living men and women to be  
placed on or thread, irrespective of  
lifespan.

Men and women come into this world and live for different times. For Muslims, this commences from the twelfth week of the pregnancy or conception of a child, in the womb of the mother. It is important to also point out that there is no discrimination between the circumstances under which it came about. It is honourable if it comes about in wedlock. It is most unfortunate if it comes about from rape. It is punishable if it comes about outside wedlock. For some, they will end up in miscarriage or still birth. Some will be born and die briefly afterwards. Some will survive to childhood, some to adolescence, some to adulthood, some to old age and even more before death.

From beginning, Islam provides for the protection and prosperity of the child. For example, abortion is illegal and amounts to murder. The husband of the woman or the father has responsibilities for the good care of the woman and unborn child. Upon birth, breastfeeding by either the mother or another follows along with the entitlement of the nurse if it is not the mother. Based on right knowledge and discipline of professionals, using the scale of the safety of life, abortion may be decided as advisable.

For those who live longer, the parents have the primary responsibility of caring for the child's wellbeing physically, socially, psychologically, emotionally, economically and spiritually. This comprehensive burden makes them the first Teachers of right knowledge and discipline to the child. It covers the scope of what strictly belongs to the child like his type of clothing, between the child and the mother like his cleanliness, between the child and the two parents like learning to speak and to walk, between the child and other parents and children, like socializing. This is followed by teaching and learning to pray. Then, institutions like schools and mosque come into the life of the child. All of these examples and more, are based on the things, the ideas and activities that are in accordance with the right knowledge and discipline of Islam. This is why fine levels like in the choice of a leader between persons who are equally qualified by knowledge and discipline, the older in age that is healthy and fit will be preferred. Indeed, a knowledgeable woman can lead where the men are bankrupt of the basics.

This paradigm sets out a path and standard for living throughout life. And the specifics are more than sufficient for safe and goodly livelihood by any and all. This means that, for any paradigm or outlook that learns or discovers from trials and errors, positivity is a matter of chance. Islam is superior to this because it is all-encompassing. The path that can be ascertained as safe and honourable must be able to serve from cradle to the grave. When a member dies it should not fail to develop or strengthen the integrity of the members and path. In Islam the death of an evil person is a relief. And when it is so expressed or witnessed by the leaving, he is so registered by Allah. Thus living evil persons will strive to be witnessed as goodly too upon death.

And better protection for the integrity of both the individual and the society can be provided by arrangement, than prohibition of suicide.

It provides for a resolution outlet in  
respect of Every and All disagreements  
between All parties to the absolute satisfaction  
of all parties irrespective of the scope and  
degree.

An honourable path that is safe will always provide a common standard for the integrity of every member and therefore of the collective. The difference between persons that are recognized and respected like between a leader and a follower, husband and wife, parents and child, male and female, believer and unbeliever, employer and employee or business partners etc. are satisfactorily provided for. Islam does so between life and death, for what is open and what is hidden.

When a properly appointed leader becomes oppressive or less serving, the first opening is to alert him by reminding him of the burden he will be answerable for and advising him of what is wrong on the basis of what is right. This correction or criticism is the responsibility of every member who knows, for the benefit of the entire society. And the scholars, his lieutenants or leadership fellows have this burden. Protest or revolt is out of question. This will logically and sensibly not be necessary because the leader is the right person. If he is not the right person, then the followers will have to bear the oppression. The leader will be conscious of his leadership as a burden and as temporary before he accounts for it. He will therefore be a fair listener and responsive to guidance. With the support of scholars, the society will have what is the choice of Allah as He will be with them.

In marriage the suspicion for infidelity can be easily attended to by an oath undertaken by the two parties, making Allah the witness of their respective truth and invoking His wrath if the party is not declaring the truth. This will only become necessary if none of the parties admits the truth. And after the oath the marriage is revoked. Indeed, not even a slanderer is tolerated. And when marriage becomes difficult to continue, it can be dissolved honourably without humiliation. In between, the parties can seek reconciliation between themselves, by involving their sponsors or constituted authority. This cannot be within a forever period. The length of applicable waiting for the woman is prescribed. For example, three monthly circles for a free woman and delivery for a pregnant woman. The terms or issues of disagreement cannot be whimsical or irrational. For example, there is no rational and sensible basis for divorce because the woman has not given a male child. Even blind science recognizes that it is the role of the man that selects the gender of the child. But in a blind setting or of hypocrites, such irrationality and senselessness can affect a most honourable institution like marriage. It will therefore amount to self-infliction of insanity for a Muslim to be living with a wife he suspects of cheating on him or does not trust, just to make a public face. One can only imagine what kind of creature he will become, if given the opportunity to lead. It will be a frustrated husband in leadership.

If a parent asks for the provision of what is prohibited by a child, the child can safely decline and the authority will not side with the parent because it is commonly wrong. A mother in-law can therefore not be right to seduce the son in-law. Indeed, a parent cannot force a child to marry an evil or compromised person. The authority can rightly correct this. The same applies to the relationship between men and women. A woman may not fancy beautification/identification by use of henna but may heed because the husband loves it and is a tradition of Rasul. It will however be wrong

for a woman to dress like a man, in an organized setting. The experience of having a court of law to certify the legality of a Muslim woman to use hijab in school or to be called to bar, points at how backward our growing nationhood is. That a Muslim is involved in opposing this is a definition of our Leadership quality. And he is a school proprietor.

This is why an unfortunate attribute of Muslims livelihood today is that the Shari'ah court is almost never the first choice in arbitration. The non-Muslims have therefore been blocked the opportunity of appreciating the fairness and effectiveness of Shari'ah. They do not therefore consider seeking redress on their relationship with Muslims in Shari'ah court and the Muslims do not insist on being subjected to Shari'ah. The Shari'ah is therefore not growing and developing with the history of Muslims in Nigeria. But this is not because it can't.

Indeed, the provision of final judgment in the hereafter covers silence before oppression between men and women of different capacities and abilities. An employee who is therefore not paid or underpaid may prefer the hereafter resolution immediately or after a judicial process has further failed him.

It is livable by every human and sane  
person to optimal satisfaction.

Any paradigm that requires or compels members to excel is definitely not human. Men and women are of different capacities and abilities, given different exposures or circumstances. This is why in the measure of intelligence quotient the exclusion or disregard of the environment of the person is disastrous. Indeed, only a foolish educationist will do that.

In Islam, the knowledge and discipline that is compulsory for the acquisition of every believer is easy and comprehensive. It provides the basis for humanness. And it critically hangs upon submission to Allah (SWT). This is how it makes cleanliness and purity of body, wears and the heart the foundation for everything because Allah is pure. Because man cannot be perfect, it provides for correction and forgiveness. And it is made real by appreciation and gratitude relationships. This is how faith, prayer, fasting, charity and pilgrimage are practiced.

And what optimal satisfaction can be better or superior to Jannah? The scope of the least is like the multiple of the earth and the heavens. To qualify for this in any human terms is impossible. It is a simple graceful grant of Allah. And each and every believer will get or be awarded according to his or her merit. Most critically, the best standards are not physical. They consist of attributes like truthfulness, honesty, sincerity, patience and personal in the historical circumstances that one lives through. The path of Islam makes the highest grace of Allah accessible by every ordinary believer. The present leader is not in any position of advantage.

It has established a satisfactory history  
of consistent knowledge and discipline,  
with the superiority of advancing without  
oppressing those different.

The peculiarities of Islam and the Muslim Ummah are that, Allah s w t revealed his last, updated and complete message to serve the entire mankind. He specifically sent Muhammad (AS) as the seal of Messengers and prophethood to convey it and live it with flesh and blood men and women. He therefore established the first and best

generation of guidance. He also generously advised that after his generation, the three following his will be on the path. The target of the best will therefore permanently remain his and the one immediately following his.

Two peculiar characteristics of this development are that, there is no compulsion on any persons to embrace Islam, and where the Muslim Ummah is in ownership and control of the society, non-Muslims and even unbelievers will not be denied their basic rights. These rights will be limited to what are safe and protective of the knowledge and discipline that governs the society. This was the experience the Jews in Medina enjoyed under the Prophet. And the Christian leader of Ethiopia admitted Muslims on the ground that they were not only harmless but progressive.

This is rationally and sensibly the path that is safe and honourable for mankind and humanity because it is progressive and not oppressive to differences.

It is open to investigation and voluntary  
adoption by new entrants.

Islam is neither of a country or race. No element of racism or racialism is therefore rightly part of Islam. It is therefore right to propagate it freely across all nations. It is therefore open to access by whoever is sincerely interested. Indeed, one of the injunctions is that believers should seek to know Allah and the truth. Islam is not for blind compliance by the followers and knowledge of the Qur'an the reserve of the imams.

Those who have lived in the Truth of Islam are the connection for whoever is interested to visit, check and evaluate for decision. This is the window through which many who were not born to Muslim parents discovered Islam and joined. This is the basis for the development of the records of the Sunnah of the Prophet (SAW) and



authentication of the same. And today, we have the comfortable collection of Imam Bukhari to rest on, after the Qur'an.

Its truth, transparency and standards apply to every member and non-members to seek, strive and realize. Those outside the fold can therefore come in, and those within the fold can reaffirm.

This is always possible because its torch bearers neither have the responsibility nor right nor liberty to adjust or remake the torch.

Its torch is not powered by either the number of followers, equipment of force or infrastructure associated with the followers. The torch of Islam is neither like the communism of China nor the democracy of United States.

## **THE SCHOLARS NEVER TO BE TO AVOID AND TO CHECK**

Those who do not know God or  
Refuse to acknowledge Him  
because of their incapacity or  
inability.

Scholarship, knowledge is light and the bearers are torch lights for guidance. Most men if not all, can be educated and need to strive to become educated. But not most can become or need be Scholars. Literacy is the common foundation for both. And in this, that is characterized by reading or what has been read, is being read or can be read, men and women can vary in their ability to recall and even relate the things read in the same context. This is the basis of rating being bright, brilliant or otherwise. And the application of this is what logically produces trades, crafts, skills, professions and their masters. The leaders who remain in schooling environments are best described as professors. Those in practice are best described as professionals.

Those who so excel and are able to develop personal experiential values that make them valuable to the larger society without discrimination, with explanation of insight into the purpose of life, living and the best ways to such realizations are the Scholars. The background subjects can be humanities, physics or metaphysics.

Every and all scholarship are therefore necessarily and inevitably based on a part of history that is already familiar even if wrongly known or understood. Its continuity or growth and development is informed or dependent upon evaluation and re-evaluation for confirmation disputation or adjustments.

But no scholarship and scholar can be or will be full without God. God is outside history that is located in space and time. It is beyond scholarship and all scholars combined, to know, understand, discover, confirm, dispute or adjust the truth and nature of God. The first, only and best foundation is to admit and try to appreciate God as He presents, permits and teaches that He should be known and understood. It will be both foolish and irresponsible to deny or object to what is beyond you. It is worse than an animal that lives on instinct serving as a psychologist for humans. The plain refusal or non-acknowledgement of God is therefore the worst deficit that scholarship and any scholar can bear.

Those who believe that they know  
Him and insist that their knowledge of  
Him requires no explanation or cannot  
be understood by others.

Scholarship and scholars are a form of leadership and leaders. They should be entitled to be listened to and even to be associated with or followed, by those who have learnt the truth they stand on and are satisfied with the same understanding and discipline.

This is feasible and is the basis for making the search for knowledge compulsory for EVERYONE. While not everyone needs to know and qualify as a doctor, engineer of different aspects etc. to live and sustain our physical life, it is not excusable for anyone to live a life that puts others at risk of pain, frustration or death. This connects to the purpose of life that is to be instituted because God has provided that we live together.

No knowledge and service connecting to God must be a relationship between any knowledgeable and a followership of ignoramus. The God must be the God of all and accessible to all who choose to know Him. The knowledge must be rational and sensible. The spirituality that may differ in degrees must therefore be capable of being experienced by everyone that cares. And the standard of results must be the same. If it is an elephant and the seekers are blind, the seeing who is the guide must make them each feel all the different parts. It will be dubious by making one feel only a part not felt by others.

Scholarship, knowledge and obedience to God are a necessary foundation for leadership and following. But it must be intelligent. And this is not possible without basic education and discipline that is accessible by all.

Those who have no standards to  
Equally submit to, along with others  
and are free to set any standards for  
others.

Having established that God is the absolute reality and truth – beyond All creations capacities and abilities, the only golden rule that will reasonably and sensible apply to all leaders and followers will be equal duty to submit.

This is because we each generate our identity from the family, group and society and the superiority of the family, group and society is limited to protecting the integrity of the individual that is or are universally recognized. The scope of universal is first determined by the immediate society and not the aggregate of the histories of the globe. This is why if a son cohabits with his mother or a daughter cohabits with her

father in Nigeria the society or authority intervenes for correction. And the government has neither the right, privilege nor authority to decide what religion one practices that has relationship in the society. However, it can have care for that which is alien to the society. Therefore, in caring societies like Saudi Arabia and China, the limits are safely and clearly defined. In loose societies it is determined by arguments in courts, if it is even questioned, because ANYTHING can pass.

Therefore, the string or terms of our collective safety must be common. The principle and objective is to guard each of us against the possible evil between us and against ourselves. It will for instance be worse than animalism in Nigeria to surrender self or one's bride to any leader to rest with for a night or more. The integrity of the leader is not superior to the basic integrity of the followers. It is equally both unreasonable and senseless to generate a government within a government. Both the leaders and followers will be wrong and irresponsible. This is why it is possible for such leader to be either in hiding, on the run or away from the followers. But the right standard is to be together with the followers and according to established rules and procedures in the society. The exception will be to leave along with the followers and practice in an environment where such can be condoned.

As God is permanent so must be the principles and livelihood for collective and individuals' integrity, by EQUAL SUBMISSION. And this is not possible without education and the constant development of this by discipline.

Those who have no standards subject to  
Evaluation by others for their discriminating for  
or against common understanding or exceptional  
explanations.

Leadership requires as a matter of necessity, transparency. It is not wrong to allow special basic privileges to boost the capacities of the leader, to be able to serve more and better. The measurement here will be of the collective results effected by the management and coordination by the leader. This will justify and possibly admit freeing the leader from direct similar engagements to enable him commit his time to management and coordination.

The implication of this is that the leader and leadership must subject itself to lesser privacy. This is because if for instance every member of the society is to engage in productivity for duration of eight hours and the leader is freed, he must be subject to common, numerable or collective evaluation. His eight hours is to be engaged in management and coordination of productivity. He can therefore be rightly asked about the eight hours, the management and coordination by any member or members of the society. As a duty, he must initiate this with the leadership in which he is number one. The eight hours is not for picnics.

The consequence of this position and duty is that, a leader cannot be responsible to be away for watching his football team at the cost of either the time or resources of his Office or both. It will be more irresponsible to be away for two weeks every month even if it is not paid for by the office. The worst would have befallen a society or government where this is regular, unexplained, unjustifiable or all of these.

This can only be guarded against if the leader is educated by personal knowledge and discipline. This can then be supported by aides and scholars and leaders in his leadership and outside. Where the leader is more empty than full, the balance of what receives in support will be his challenge. But if the aides take advantage of him or adopt negative neutrality, the cost on the society will be high.

The scholars who are contended with  
satisfying only physiological needs and  
every improvements on these, in disregard  
of the metaphysical.

Reality is not strictly and purely physical. The livelihood of man is not just eating, drinking, lying down, entering a shelter, running etc. Man thinks, speaks and evaluates. These are processes and activities that are not physical. Mentality and emotions only have connections with the physical but are not purely physical. The common examples or experiences of love and hatred are good indicators. Psych and dreams are real experiences. God is true.

Any leader or scholars that either by deliberate choice or ignorance limits reality to only one aspect or ignores or denies the other, is engaged in half-truth. Indeed, it is really practically impossible to be one-sided. The ignorance or denial of God is inconsequential to the reality of God. No man or woman can live permanently without water or defecating just as no man or woman can live without love, hatred or pleasure or anger or thinking.

History is for humans and by humans. And the foundation or basic standard for this, is the combination of the two. Pretending or actually denying or restricting to one aspect is therefore wrong and not right. Both or either is open to improvements by growth and development. We have seen that from horses, we had chariots followed by automobile. From caves we have huts followed by houses duplexes and mansions. We also have celibates, mystics, monks and saints.

Thus while the grade or level of individual choice of materialism or spiritualism, by strive and attainment can differ, the reality of both is an inevitable condition that any and all scholars must admit. Any pure or outright abuse of this must be avoided and resisted. And it is education of and by as many people as possible that can check such lies or deceit.

Those whose rightness is measured by  
only their followings, with a thickly mass  
of praises, the power of ignorant leaders,  
the lavish spending of corruptly rich  
businessmen and artists of leisure.

Only God is absolute and has both final and total rights, entitlements and duties, as He pleases. Every man or woman and all of us are therefore equally positioned and entitled to seek, establish or confirm and sustain what is right and true. Leadership for men and women and in society by scholars need not be of and for the blind, dumb, senseless and mindless who must be ignorant.

The numbers of people who are following a particular leader or scholars does not therefore in itself absolutely matter. And the justification for this is that when light connects to darkness, darkness was the original state. And clear appearance of things will only get revealed as light reaches and overcomes dark areas. In similar terms the small number or size of followers to a leader or scholars is not necessarily a measure of their wrongness. This means that the weight and scope of praises or condemnation that is associated with a scholarship, a scholar is not a sufficient proof of rightness or otherwise. Therefore, the support of a leader to a scholar or the support of a leader by a scholar are not in themselves sufficient to indicate or



establish rightness. This is because both are positions that attain integrity only if each one and both of them positively protect the universal integrity of both individual and collectivity that covers them with only differential respect. Those who back the same with material resources but evidently lack ethical explanation for acquiring the resources, do not add value to the claimed truth. Indeed, if the bearer of the resources is clean, his association is a mistake. Thus the promotion of such by artists of leisure is not necessarily a credit to a scholar.

Therefore, appearance and form do not necessarily on their own certify rightness. To differentiate, knowledge and discipline are required by members of the society beyond the followers. It is a reasonable consistency between the right that a scholar stands on and what others who are knowledgeable and are disciplined understand and establish, that is the basis for rating the rightness of a scholar. Other than such, the scholar or leader is not right.

Those who can be associated with  
infallibility or claim to be and protect  
themselves from being corrected or  
dismissed by superior evaluation.

The ignorant and the foolish are so because they lack or resist knowledge and discipline. They symbolize darkness in the course of history because they do not see the right path and cannot lead away from harm and wrong. Accordingly, they are the only ones that can grant the status of God or support such claim by anyone, in any form or type of attribute. Both of such scholar or leader and followers will be dead wrong.

Only God is deserving and possesses the entitlement to be absolutely and constantly right. God cannot be wrong and is therefore always right. Because nothing and everything become by His leave, He is absolutely positioned and entitled to question or permit BUT not to be questioned or restrained.

Every scholar or leader is therefore questionable. It is the basis for strengthening the knowledge and discipline of what is right. Any scholar or leader who resists revisits will close the window of affirmation or what is right, against his possible errors. Knowledge cannot stop with any scholar because history is dynamic and with a constant truth or right, arising colors, forms or types EITHER relating to the truth or whatever is right must not be lost OR veil what is wrong from its real identity.

This is only avoidable by scholars if they constantly and consistently make their knowledge and discipline accessible by teaching and sharing, freely and openly. The truth and what is right is godly. It therefore belongs to all or everyone that cares. God does not belong to any man, country or race. This is why for instance lies, hypocrisy, racialism, racism, corruption are evil to entire mankind. Any traces of it by anyone is a grade of backwardness and a risk to humanity.

When a race, country, language or persons assume such status and role, the price on history is inevitably high and wide because it extends across as many ignorant and discipline-free persons that are exposed to them. Only education by knowledge and discipline by as many as the majority and the quality sustenance of this education can keep a society on the path of right, most of the times.

Those who are unable to remain  
consistent to attract serious members  
of differing or opposition parties into

their fold.

Because only God is perfect in knowledge and discipline that are formless or without characteristics, fallible men and women will of necessity need to constantly visit and revisit the truth or what is right in order to remain right and improve on its knowledge and discipline. This does not mean a change in what is right. The difference between the perception of the world as flat against being round is not a subject of absolute right or truth. This is a subject within the environment of similar creation like man. This is why it can transform from time to time. The knowledge of how long sperm can possibly remain alive inside a woman has been transforming.

The right that the integrity of man should be protected by the law of an eye for an eye, cutting of a hand of a thief, stoning adulterers or execution of a murderer are few examples of truths that have been avoided or trampled upon. The best example of this experience is the United States. This is why it is a boisterous society in the growth and development of matters within the sphere of creations often roundly defined as science and technology. But unfortunately because this process encroaches on absolute truths CRIME and the combined infrastructure of works and services to maintain discipline are unnecessarily high, wide, and expensive. This care-free orientation has led to disasters like cloning, the right to instruct taking one's life and change of gender.

Therefore, for the scholarship, scholars and leaders to have their knowledge and discipline visited again and again are those who are able and separate between absolute truths or rights and free truths or rights. The rights and injunctions that are given by God are finally neither condemnable nor improvable. Understanding them for affirmation is the limited right of man that is right. The mixture of these spheres

is corruption. This is what will enable those who have the capacity and ability to know and correct their errors, join those on the right course.

No scholar has the authority to take anyone to where he does not himself know. And everyone is entitled to object to going to where he or she does not know, understand or recognize. Education is the only safety valve for this.

## **A HYPOCRITE NOT TO BE AND TO BE CAUTIOUS ABOUT**

He will be insensitive to timeliness. He  
may not eventually fail to do what is right  
but will be at his absolute convenience.  
He will exercise his independence by  
avoiding those who represent only his  
outward appearance.

To be sure, a hypocrite has two faces and two lives. In every society, there are right living and wrong living people, on the scale of right knowledge and discipline. For example, in a Muslim community, the search for right knowledge is compulsory and the bearers are the successors of the Prophet in holding the torch of guidance, when combined with right practice. The preferred persons for leadership are logically the best in right knowledge and discipline. But it is not supposed to be hopeless in a situation where the leader happens not to be the most knowledgeable. It is still fair, where the leader is highly disciplined with moderate knowledge. This is because the requirement for high discipline is average knowledge. Such a leader must be capable of distinguishing between those with right knowledge and discipline against those who have right knowledge and questionable discipline and those who have questionable knowledge and discipline, from among those in that area ordinarily or commonly referred to as scholars.

If and when such a leader appears, it will be easy to have a general sense of safety by believers. The justification for this is that, knowledge is for action, beliefs are for directing or guiding decisions. Discipline is therefore the ultimate destination of

right knowledge, to reap whatever benefits or aspirations a society may have. The point is that the society will definitely be unfortunate to enable either an ignorant, a confused or wrong practitioner of rights to become its leader. The required amount of knowledge for exemplary discipline is never complicated. This is knowledge of absolute truths and commitment to them, because they are the origin and return point for every one of us and all of us. These are inalienable universal truths that will enable the general sustenance and prosperity of mankind. This is different from the knowledge and discipline of specific trades, crafts, professions etc. Although these can suffer from corruption by the leaders or practitioners, they are only contributory to the universal truths and discipline for leading society in making history.

For example, no amount of specialized knowledge and practice of any craft or trade can make do with lies. Lie telling is a great evil because it is a window and foundation for what is wrong, for concealing what is right. A leader who engages in it at any level or in any form is a misfortune to the victims. The victims may be family members, friends, associates, lieutenants, colleagues, subordinates etc. Thus, a leader who BUYS TIME to enable his wrong objective and still ends up in doing what is right, is definitely a hypocrite. A leader who avoids the sources or scholars of right guidance and flirts with those who have poor discipline or inhibitions is a hypocrite. A leader who ignores his inaccessibility and does not specifically go after scholars who will remind him of absolute truths to which he must equally submit himself is a hypocrite. This is what is meant by abuse of time for personal benefits of convenience and independence. This is the leader with pleasant outward appearance and covert indiscipline.

He will commit what is right out of

inevitability, after serious deliberate efforts to introduce his prejudice. He will revert to those he had avoided to fulfill shielded interests after failure to Infuse it in the public interest he appears to symbolize.

A hypocritical leader does not always fail in doing the right thing for the society, in the society and with members. This is because a leader does not cease to be an individual, a member of a family, a member of a certain group in the society, just as he is a member of the society. A leader who is for instance goodly for the society or to the society by proper management of its resources is not good enough, if the management deliberately excludes some members AT THEIR DUE TIME. A leader who is for instance responsive to persistently opposed harm, only after complaints have risen to the ceiling top or is about to block hearing whatever he has to say or do, which will appear diversionary, is hypocritical. Just like what is right does not require a quarrel to be established, a leader does not require to be evidently pressured into doing the right thing. This will only reveal resistance to correction because no leader can be perfect. In the alternative, the leader can be said to genuinely find it difficult to understand and admit what is right. Either case is wrong of a leader.

Time is a very critical factor in the measure of the discipline of leadership. And this is not possible without the earliest admission of right knowledge as the basis for actions. Only an irresponsible or hypocritical leader will therefore even temporarily permit his distance or disconnection from the right scholars. The one who deliberately does so is worse. Even in hypocrisy there are grades. What is common

to all the grades is subtle avoidance or abuse in order to achieve a real preferred objective. A hypocrite is a dangerous opportunist.

Prostitution with right knowledge and discipline by hit and run relationship is clear hypocrisy of any leader that engages in it. This is because relationship with right knowledge and discipline or guidance by it must neither be selective on issues nor at times of convenient choice. For example, it is wrong to believe in Prophet Muhammad (SAW) and not Isa or Musa. This is not different from performing the five daily prayers at the beginning of the day, midday, afternoon or night at a stretch. This is not right. It is a corruption of the right knowledge in practice.

A leader who is a hypocrite is therefore not transparent. His outside may be but is unsatisfactory if his inside is not. A leader who is a hypocrite may be well serving to the society but is unsatisfactory if he is not to those who give him right guidance. A leader who is a hypocrite inclines more to those who praise him but is really afraid or even hateful of those who critically remind him of what is outstanding. A leader who is a hypocrite gets arrogant and pompous with celebration of immediate successes but it is humility that will empower him to confront the mistakes and omissions of such successes because history is continuous. A hypocrite is destructively prejudicial.

He will not entirely give up seemingly  
positive overt and covert strategies that  
will still enable realizing his prejudices. These  
can be in the forms of association, access,  
finance, information, spiritual influence etc.



The distinctive negative quality of a hypocrite leader is that, he does not fail or refuse to associate with the right people in knowledge and discipline all the time. Indeed he may have a good established record of relationship with the right scholars. For example, as a result of this, he will learn the values of justice and forgiveness in rulership. In the application of this right knowledge, he will be discriminative. He will take advantage of his discretion and reserve forgiveness for those he likes, his relatives and permit placing those unknown to him, those he is careless about and those he will wish evil for, on the course of justice. A leader who is a hypocrite is not straight across the road. And he is so willfully. He is fully responsible because he acts neutral in conscious knowledge of the consequence that will enable his real prejudices that are not universally wrong but so in action.

A hypocrite leader may not fail or deny access to himself or to trusts of influence. As a universal right, the doors of the leader are to remain open to members of his society. The justification for this is that right knowledge, competence and guidance are not the reserve of the leader, his team, family members and associates. There are always more and better things outside the immediate knowledge and competence of the leadership for discipline. Thus, as a first step, if the leader permits or ignores blocking access to him, he is being foolish and has been fooled by his aides. This will be higher grade of hypocrisy that is better engaged after the leader has obtained the universal truth and is committed to the colored practice of the same, in order to obstruct timely correction. The two contradictory faces of a hypocrite leader are the one of opening up for meeting with the right people for right guidance that he will personally acknowledge but will close up until he realizes the perverted implementation of the truth or even the complete opposite. This is because his prejudice is his real preference.

Finance is another means or tool, the employment of which can be to uphold or promote universal truths against selfish objectives. For example, Charity is the highest standard of employing resources. The beneficiaries entitled to it extend to any member of mankind and creations. This is why it is a charity to move a harmful object away from the footpath, road or help an animal in difficulty if it is safe. It is therefore charitable to assist in-laws. It is charitable to support orphans. It is charitable to support scholarship. But it will be selfish or prejudicial to support the distant needy over the near-by needy. This will be a colored application of what is right. In the case of a leader who will for instance support a scholar of right knowledge and discipline and then withholds or suspends the support in order to realize an objective of denial to the scholar, he is not only selfish but hypocritical. The difference is that the scholarship and scholar better represents what the leader will require for good leadership. It will always involve the prejudice of preferring another person by the leader. And it will be hypocritical even if the preferred is equally a scholar. The act of support to scholarship and to a scholar is personal. The leader cannot be right to be personally irresponsible with what is right to do or has been committed to.

This is why information is at times said to be a form of power. A leader who collects right information or knowledge from right sources or people and hesitates, ignores or refuses to acknowledge or even reward them is akin to a thief. This is why a hypocrite is not just a liar. He is a squanderer of trust or truth. He is a betrayer by abuse of the duty of completing a right course. This is why and how manipulators of religion for prejudicial objectives are hypocrites. The leader who engages in any practices to this effect is a hypocrite. Leadership is a special burdensome role and status of universalism for the regular commission of a leader who is not a hypocrite.

A hypocrite leader will always clearly avoid evident association with his real motive or interest. His banner will always be what is universally acceptable. If it is for instance pointed out to him that he will also not fail from benefiting, by committing a public interest action, he will express non personal interest. This is because his objective or prejudicial color may not be to change the activity but the person to be the instrument.

He will gladly and subtly take advantage  
of a natural or logical cause, like the death  
of the person related to his interest, in order  
to easily realize his objective. He can shift  
grounds against any shared trust.

The dangerous opportunist that a hypocrite leader can be illustrated by is a betrayal of a tacit trust. For a hypocrite, no opportunity has any moral weight. Therefore, anything can possibly serve. If a leader is for instance introduced to another leader with the understanding of joining hands to succeed, the hypocrite can ignore, abandon, undermine such relationship after succeeding. An equally shameless one will do so, on the death of the person who led him to get the support to succeed. If this is politics, it is of unbelievers. This is because it defies the universal truth of honesty that is an absolute right. Such a hypocrite leader will consciously fane ignorance to anyone that raises the issue. He will dis enable accessibility that will permit the raising of such issue. He adopts the posture of being unwelcoming for anything to do with the issue. As for him, he has not hurt public interest. But he has served himself. He has blocked any opportunity to either make the supporter become better by knowledge and discipline or to improve his knowledge and discipline as a

result of any superior input from the supporter. The consequence of such evil of hypocrisy is of double distinction. One is that, the path for transforming the drawbacks of the present to a superior position is suspended because, it is an impossible move into the future in isolation or in contradiction to the fundamentals of the present. The second is the consequential breed of real distrust between the two parties or an unfortunate license to the other party to perpetrate the same line of hypocrisy and prejudice or colored indiscipline.

This leadership mischief is not less costly to society, if it is practiced at inter-personal level. However, for instance will one measure the deliberate withdrawal or abandonment of the care for the widow of a late friend, on no ground of incapability? This is hypocrisy and for a leader, it is a stamp of irresponsibility. The weight of the harm of a hypocrite leader is in tons of the worst of the impact of individual mischief.

A seeming goodly person or leader who is a hypocrite will therefore not take good advice from even his declared reliable associate and may not express gratitude for the benefits he derived from its use.

He will not keep his volunteered word  
no matter how firmly or repeatedly he  
expressly gives it in private confidence.  
He will in safe secrecy betray, abuse or  
adjust any understanding consistent with  
universal truth.

The leader who is a hypocrite has or uses his outward appearance only as a camouflage. This means that a hypocrite is always neither ignorant of what is right

as against what is wrong nor is he ever naive about what is right against what is wrong. His actions or choices are always willful or deliberate. His volunteered word or agreement of an understanding verbally expressed or even in writing, does not guarantee his commitment. He will gladly, withhold, hesitate and indeed with speed, betray, abuse or adjust any understanding he had displayed on the given subject.

Because he is not always bound to succeed, whenever he is caught, he generates excuses that may be logical but senseless or sensible but unreasonable. This is contrary to the attributes of universal truths. His excuses will only apply, to protect his failed prejudices that are solely private, selfish or familial. Any aftermath claim or appearance to be ignorant, innocent or naive, is not genuine.

A hypocrite person and especially one that is a leader, must need be held fully responsible for his commitment. The justification for this is that hypocrisy must never be allowed to become common place in managing collective trusts. Worse still, it must not become a standard. This is why a leader to any fellow humans must learn to be open and welcome correction or criticism. Wherever, whenever and by whoever, transparency for objective living is either suppressed or closed, right knowledge and discipline will be the cost. The only means of attaining right knowledge and discipline and the sustenance of this is by critical dynamic relationship between people and especially between a leader and those he is leading. This is because no individual is absolutely or totally incapable of any trait, inclination or free from the temptation to be hypocritical.

## **THE EVIDENCES OF POVERTY**

When a society is largely populated  
by youths and adults who are not  
enjoying learning.

The humanity, the prosperity and goodly history of any society and mankind absolutely depends upon right knowledge and discipline. This cannot be achieved by ascription. Humans have to learn and live it. The process is also dynamic and challenging. This is because the wrong things can be learned and lived on that may amount to corruption of what is right. The sustenance of right knowledge and discipline is therefore the necessary standard.

The necessary and constant target for this will include every and all members of the society. This is because learning must not stop. This means that consciousness of the absolute truth will be the motor for driving livelihood by every and all men and women. This necessarily means that the youths and adults must be enmeshed in the orientation of ENJOYING LEARNING to become habitual.

Any society that neglects this is necessarily poor and is heading for bankruptcy or being driven by ignorance and rascality. Whatever the leaders have to do to ensure, guarantee this, is commendable and honourable.

Thus, if the windows for learning, that are inevitably numerous, are not structured and directed to popularize learning of right knowledge and discipline, the generation will ENJOY what is corrupted and wrong.

The parents, scholars, teachers, leaders, entrepreneurs, technocrats have this as a permanent responsibility. And the leaders are ahead in this because of the trust of collective interest and integrity given to them. These include legislators, political leaders and men of the judiciary.

When a society is largely populated by  
Teachers who do not grow and develop  
in knowledge and discipline.

If the youths and adults need to be cultured, those who are more or first Teachers before any other thing, have a primary characteristic to bear. It is not possible to give what one does not have. And except it is living and even refreshing, it will be boring and disgusting. Those interested in good health learn that medicine is only a saving grace tool. Only those sick need medications. But those who are not sick can feel well by regular good nourishment. This is why those who eat and drink well often jump sicknesses. And those whose choices and variety are in the tropics have learnt of the values vegetarians enjoy. The Mediterranean variety is another. Knowledge and discipline is therefore wide. The teachers cannot exhaust it.

But this is not possible, where or when teachers do not broaden their knowledge and do not get wider exposures. The exposures to same right knowledge and discipline or what is corrupted or wrong are the means for strengthening right knowledge and discipline. In a society where most of the students spend most of their physical and mental energy in finding the teachers and the lead teachers are often on the road for regular teaching in other schools, to make more money, EDUCATION will be the cost. And the managers, the planners are the problem. When these are not checked

by the administrators and political leaders, the society will be milling a combination of poor capacities and abilities products or good ones that are corrupt. Right knowledge and discipline orientation will be a matter of accident or chance.

When the products become parents, teachers, leaders and scholars, it will be of multiplier consequence or impact on the general society. This is an example of a poor society or one of its challenges.

When the scholars in a society are  
on each other's throats with physical  
arms or insults as against self  
clarification.

The right knowledge is always capable of being expressed by words. It can be explained for understanding by words. This is why the WORD is the greatest gift. It is the connection between God and mankind. His message of what is right and true is by word. Discipline is accordingly based on knowledge. Right knowledge and discipline must therefore be consistent.

Any scholar who is so by recognition of his right knowledge can therefore neither be flawless, infallible or perfect. The only source of best guidance is the Prophet (SAW) who was guided by Allah (SWT). This is why the final standard is to take and excel or compete in whatever he has enjoined or allowed. In other words, abandoning, avoiding, negating by resistance or objection and distancing from what he has forbidden or disallowed is the best.

It is therefore a graceful source for the scholars to reaffirm the content of the right knowledge and discipline. This means that in a society where scholars agree on what



is wrong or corruptive, they are evil. Their number or positions do not matter. For example, there will NEVER come a time when it will be right to associate with a thief, a gambler, a druggist, a homosexual, a murderer or a liar. These are capital sins. It will be the height of dishonour to promote such a criminal for collective trust.

It will therefore be a sign or characteristic of irresponsible poverty, for scholars to be at physical or verbal war with each other. It will also be worse if a scholar who is questioned by a non-scholar to respond with an insult or engage his followers to resolve the differences. The affair of what is right knowledge and discipline is entirely of Allah and therefore not anybody's reserve. The only and all he needs to do is to explain or clarify his knowledge by words. This is because it is not impossible to establish and share the truth.

This is often feasible when the scholars in the society are failures in the discipline of the right knowledge. The consequence of this is evil because the truth they stand on is contradicted by their commitments. Inordinate material greed or bankruptcies of contentment are often instrumental in such disposition rather than real ignorance. This can be a foundation for dangerous hypocrisy.

When the leaders are either not learned  
or have no respect for scholars to guide  
them, for the benefit of the general society.

The poverty or misfortune of a society can be bad enough when the ignorant or below average learned becomes a leader. While it will be disastrous to govern on what ignorance informs, it will also be dangerous if his orientation is that of disrespect to scholars. Scholars of right knowledge and discipline should always be sought after.

It is neither respectful to invite or receive a scholar, to sit on the floor while the so called leader sits on a chair, nor is it proper to pay them off like in business transactions. Any leader that does so is a rascal because he is trading with the truth and setting a foundation for materially needy or greedy scholars to be tempted to corruptive advice. It is a characteristic of poverty in the society.

The danger of such leadership can be appreciated through the impact on the material being of the general society. The followership will gradually not grow and be built on ideas that are superior to any and all members of the society, but to serve some individuals or family or group.

When the growth and development of  
manuscripts, books, libraries and readers  
are not steadily increasing along with the  
population.

The word, is the best means by which right knowledge can be expressed or explained. And this can be recorded for keeps, for reference, for transfer, for training, in manuscripts, in hand bills, leaflets, pamphlets, books, libraries and the minds of readers. It is therefore a necessary logical measure of the poverty or prosperity of a society, the ratio of these resources to the right knowledge and discipline they uphold.

The history of Islam has the brilliant example for reference, in the preservation of the best speech, the message of Allah. The same applies to the traditions of His Messenger and the seal of prophethood (SAW). The Qur'an has continued to be committed to human memory in addition to physical records. Indeed, a few attempts

at distorting or corrupting the content of the Qur'an have been checked by those who have it in memory. Late Imam Bukhari had committed hundreds of thousands of Hadiths to memory, from which he penciled down what remains the most authentic reference after the Qur'an.

Thus, in modern society where these physical reservoirs are either not available, scanty or in shabby state, when compared to expanding population of men and women, poverty of right knowledge and discipline will inevitably set in. And resort to ignorance, corruption and rascality will become options. This is a measure of poverty that is not excusable, if the integrity and prosperity of mankind is to matter.

Where the growth and development  
of the material resources for knowledge  
are not measured and controlled by the  
values relating to the established truth  
for the welfare of the general society.

There can be no disputing for instance that, we enjoyed a fair infrastructure for the keeping of these forms of keeps. At the National level we have a chain of libraries incorporating all the states. Some few progressive states have libraries. Thousands of schools across all levels have libraries. This infrastructure is continually being managed by trained librarians. And this profession has its own association. We also have archives. Museums are another form. Transitory ones are cinema houses, media houses etc.

But the question of how many books, manuscripts or tapes are in them is another question for embarrassing answer. The question of the content is even worse. This

is because the basic production and reproduction of the ideas of the right knowledge and discipline is on the decline and heading for a crash. If a record is to be taken of either magazines, journals or newspaper, the number and quality are not impressive. How many of the proportion of literate Nigerians contribute to their production is more abysmal. Is it prohibited or prohibitive for teachers or students to write articles on current matters and place on notice boards in their schools? Have they not disappeared?

But this is not the end of the gloom. The content of the right knowledge and discipline is down. The opposites in the forms of wrong and corruptive knowledge and discipline have taken the front and middle rows. The evidences include the laws and machinery against hate speech or material, pornography, cultism etc. But, if not public institutions, individuals are very rich in these. The knowledge and “discipline” is appreciably very much above average. The highest point appear in the forms of pushing for licensing prostitution or legalizing same sex relationship and marriage. We have had girls making money from getting paid for being laid by a pet dog of an expatriate in Nigeria.

This is no doubt a characteristic of grave poverty. Where are the parents? Where are the scholars? Where are the leaders? Where are the entrepreneurs? Where are the teachers? Where are the schools?

## TEMPTATIONS TO RESIST

To very well know your personal capabilities in either understanding and lighting the path of history, pulling people together for a common course, growing and developing resources or in just following one of the above, and then deciding to shift grounds easily, from the built up age of forty. That will be a self-destructive step and to the greater detriment of the society. Men and women should strive to mature by forty, to be positive engines of history. This is for those who have been consistent in right knowledge and discipline.

To hesitate to passionately, freely and basically support individuals with clear resource competence for the general growth and development of the society, by any developed member, in knowledge, leadership, and resources reproduction or in following. Not to support will amount to destructive selfishness.

To hesitate to guide and criticize a good scholar, a good leader, a successful entrepreneur or a commendable loyalist. If this is not done, the impression that will be created is that, there is no room for improvement or progress and can cause stagnation.

To hesitate to evaluate criticisms along the lines of the credentials of knowledge and discipline of the subject and sponsor what is against right knowledge and discipline that is absolute. This will be the path of the ignorant, the arrogant and oppressor.

To hesitate to pursue, admit and act on new things and terms after satisfactory certification of their respective safety and addition of value to the status quo. Those who do so kill time and are thus ingrates of development opportunities. They will qualify as wicked or hypocritical in the end. Timeliness is critical for prosperity.

To sweep away anything that either defines the structure, super structure or values of the status quo by anything without testing its fitness to the main framework or outlook. This is because whatever achievement or advancement may be admitted, must not abuse or contradict the right knowledge and discipline of guidance.

To ignore discipline in relation to a relative or partner with whom one enjoys some service or benefits, on any issues of general standards. It will always become the basis for possible deviation generation. The standard of right knowledge and discipline does not exempt anyone. The best example is the end of the uncle of Rasul who died without submitting to Allah. In contrast Rasul heard the footsteps of Bilal while he was shown paradise.

## **BEWARE! BEWARE!! BEWARE!!!**

Beware of any notorious abuser of trust who offers himself to be a Lead Trustee or is recommended to be one. It is the evident witness of change in the person that should make his sponsorship by clearly opposite persons qualify him for consideration. It is both irrational and senseless for a crook or one who has equally betrayed trust to serve as a guarantor for another to be burdened with another trust. The foolishness of such supporters is beyond measure. This is because people of clean records should always come before those with colored or dented records.

Beware of a really frustrated family leader, to be able to extend genuine milk of human kindness beyond the possible attention of his immediate family members with ease and commitment. This is because the family is the foundation for his personality. He will be inclined to make-ups, to pull a wool over the eyes of the public. But a bad family head will at best be a frustrated person striving to make others happy. It is not only unnatural or contradictory but cannot be fulfilling to the leader himself.

Beware of an assistant who sees and urges carrying out collective responsibility by only even the best means of immediate or close relations and associates. Whatever achievements may be attained will be at the expense of the growth and development of non-relations and distant associates with equal stake.

Beware of who is a champion of getting things done effectively and efficiently without respect for how it is done and by who. Only a growing and developing system of doing things survive and last in giving fulfillment across board. Participation is key to system development.

Beware of a really normal person who flaunts the credentials of abstinence from physical comfort, because he may need help to be normal in the leadership of normal persons. If he pretends to be comfortable with skewed arrangements of conveniences from what is allowable, he will inevitably behave abnormally even if not illegally.

Beware of a volunteer who vows and will sign a covenant to do better than another, with less critical credentials, because he will most likely not be able to do better if he strives as much. The necessary pains to make up the differences in the credentials are often only exceptionally welcome.

Beware of a leader who is happy and flaunts his projects achievements and does not weep over unaccompanied values that will sustain such drives because he may develop another Lagos or Texas instead of Vienna.

Beware of growing and developing structures without a system and in isolation of the growth and development of men. The results will always be evident progress in things against difficulties of moving ahead and human disenchantments.



Allah is both true and the Truth

Muhammad (SAW) is the best model of what is right

Scholarship and Scholars of what is right are the best

Political leaders bear the greatest burden to care for all

Technocrats and Entrepreneurs are inevitable for reality

Following consciously is the best status for the integrity

of self and all

Only the wise choose and strive to be learned

And Allah chooses whom He likes to be a Scholar

Only the forbearing among mankind are fit to lead

But its need for knowledge to be right makes it scaring

to the learned and exciting to the fool

These two will be accountable for everybody and themselves

All the others will be accountable for themselves and to the two

No one is therefore excusable from knowledge of what is right

## **PART II**

### **TOWARDS A CERTIFICATE IN LEADERSHIP**

*The two teachers of the program, Sheikh and Philosopher are introduced by Courtier, to the participants. The participants are Nda, Dattijo, Egbon, Modibbo and Chief. The objective of the program is to open their minds to understanding LEADERSHIP. This will enable them become good citizens of Nigeria, support any leader with leadership burden or serve well in leadership position. And the most important role of this learning is to contribute to educating fellow citizens on LEADERSHIP.*

## COURTIER

Honourable Gentlemen, I am Courtier, responsible for accompanying the directors of this program. Sheikh and Philosopher will be directing the program. It will be in sessions. Either of them can introduce the topic or subject of the session. This means that, anyone of you can connect while others join. Indeed, after introducing the subject, any Honourable Gentleman can lead, where the director does not make any opening remarks. The advantage of having two directors is to provide you with the facet that may be over-sighted, even if it is weak. With this, I invite the directors to introduce themselves and then the participants will follow.

## PHILOSOPHER

I am not one of you. Any of you and even some of you or all of you can become like me in your mind-set, if you find it meaningful and paying. This also means that you can discard or amend it. My certificate qualifications are not of direct relevance because we are all basically qualified to communicate meaningfully, given our adult status and various trainings. The focus here is to define a life pattern of living, for our prosperity, because if we fail, we will be to blame. Our fate is in our hands. Thank you and you are welcome.

SHEIKH

I am a believer in God, Who knows all things, the Best to Guide us because He is our Creator, with the purpose of serving Him for our prosperity in this world and the next. I will attempt to remind us of what He has provided for our guidance and prosperity as humans. It will serve those who volunteer to submit to Him and provide safety for those who choose not to. I will support my colleague in delivering the program and pray that at the end of the program, we shall become better individuals for ourselves and humanity. Thank you and God bless.

EGBON

I am delighted to be in this program, given my background in engineering sciences and technology. I am certain that truth is neutral and attainable or discoverable by all plain minds. I welcome myself to this special group and will contribute my best.

DATTIJO

I have come for this program with the expectation that I will leave here better than I came.

NDA

I am a student of development studies with exposure in political theory and political economy. I believe that insight into leadership will add value to my understanding of society and history.

MODIBBO

I studied history and law. I know that leadership is critical for the prosperity of humanity.

CHIEF

I am flowing along. I agree so far and do not require to repeat the points made. I am lucky to be in this program.

## COURTIER

Fine. Good. Okay. You are all welcome again. We are now well set to wish ourselves all the best, in sharing and learning. We shall now disperse and convene for the first session next week.

## SESSION ONE

*The class opens with all participants in attendance as Sheikh, accompanied by Courtier join them. Philosopher hurriedly joins the class, to take off.*

## PHILOSOPHER

Dear Sheikh, Courtier and gentlemen participants. To set the ball rolling, we will start with, the desirability or necessity of leadership in human society. While I am pleased to introduce this opening, any one of us should feel free in suggesting the subject or aspect of discourse in our subsequent sessions. Let me also quickly add that, even though we may not consider any subject attended to, to be exhaustive, we shall proceed to a fresh session at each meeting. And as you should understand, no formal certificate need be issued to you at the end of this program. We shall all be pleased with any outstanding role and position anyone of you will be opportune and positively play. In real life, no teacher can guarantee the choices of a student. It is more so in this case because we are not training you to reproduce the same thing. So far and sufficient with that.

We are each and all born into this world, naked. There is one person in history that is recorded to have differed, by the absence of fatherly conception. But he came naked too. Once we are here, our existence and continuous survival is a social function. We are nursed and cared for through infancy and childhood, getting all the protection and support we need, want and fancy. We socially learn the words and

language of communication free of charges. The same with basic skills of acquiring wealth, weapons, etc. And the less of what we pursue the more we compete for it. This logically and necessarily generates differences. The kinds of food we eat are different. There is less competition for breastfeeding for instance compared to the beef to consume or beer or perfume. In order to secure the weak ones like infants, children and women against the strong ones like men, larger families, those who have weapons etc., there is the need for an overriding Power or Authority. And it must be entrusted to one or some form among the members. This is the root of leadership.

#### MODIBBO

Right. I can appreciate, a couple having twins or triplets as against others commonly having one. Some having just girls, some only boys, some a mixture and some, having none. They grow up and the boys need the girls in marriage. The factors that will determine this finally is complicated in addition to the condition of competition. The factors like beauty or attraction between the gender, the individual consent of the parties, the inclination of the parents and influence, the trappings of wealth or social class etc. will eliminate the suitability or otherwise of each wishful pairing. This is why marriage as an institution has laws, rules and regulations that define it. In consequence, limitations are defined that must be obliged and they go to reduce the scope, pattern and level of related competitions that can ordinarily create friction. For example, a married woman is not allowed to be pursued for another marriage. A brother does not marry his sister. Indeed public or common authority is not only logical but makes sense. I mean it is intelligent or appreciable.

#### EGBON

Exactly. I mean, in the world of creativity, if there is no patent, copyright etc., people will just lose money. Imagine designing a software program or shooting a film or

writing a book, without such protections. Granted that there are abuses, but if the protection is not provided for at all, the prosperity of the originators will just disappear into the thin air. I am personally conversant with the development of a pounding machine from Ilesa. The ministry of science and technology failed or even possibly sold the concept to a non-Nigerian. Later, pounding machines came in from Europe. I am sure that those in the arts industry like music and authors will give kudos to this recognition. This reminds me of the limitless culture of the Chinese in fabrication of things against any rules. There is this extreme joke between a Chinese and an enthusiastic evangelist. He asked the Chinese if he knows Jesus? The Chinese answered that he does not know, but if given a sample, he will definitely fabricate. My point is that orderliness is necessary even though the Chinese are an excellent example of creativity by cheating. If we are all to become Chinese in this orientation, we will abandon quality control. We will not differentiate between real and otherwise. In medicine the Chinese have produced well performing drugs without transparency. They have many herbal products that contain ingredients that should have made them difficult to market if the real contents were declared.

NDA

Dear Sheikh, what is your take on this? The argument is evidently sound. I mean the necessity for common or superior authority cannot be disputed. Interestingly, we have been living with it, with loads of complaints or dissatisfaction. The logical suggestion will be that, at least those responsible or accountable for the wrongs, difficulties or complaints are either ignorant, stupid or wicked. And whichever is the case, is not excusable. It is therefore further logical to admit that the authorities are not punishing them enough or the same amount are unfortunately not correctable. This will be too negative to appreciate because it will amount to admitting that the negative factors have permanently taken over the positive factors in our history. I

mean that, our appreciation of the desirability for superior power for common protection is not enough, without relating it to our reality.

#### PHILOSOPHER

Dear Sheikh, before you come in, let me make a point that will be helpful. Man is ordinarily evil even though he has capacities that can transform into potentials and abilities. Give a man a free space, he will eat good food to his destruction. He will drink good things to his destruction. He will even taste destructive food and drink to be super human. This is why the foundation intelligence for police service is that: every man or woman is capable of committing a crime, in an environment where and when he or she feels safe. This is why maximum authority is very tempting. However with time, communism has collapsed. We are left with freedom, built on the opposite perception that, man is very capable of positivity because we have long gone beyond Stone Age. But we are witnesses to the historical reality that, freedom has not been less destructive. Humanity and history is therefore continually developing in readjusting the limits of the freedom. We have made mistakes, we will still possibly make others, but we are moving.

#### SHEIKH

Thank you Sirs. To begin with, our objective and direction is towards as much understanding as possible. We are not in a competing or fighting ring for either winning or losing. From our different contributions every individual has the final responsibility of deciding what is clear and admissibly right or otherwise. Allah truly created everything that we come to find in this life in addition to ourselves. He is good and orders only what is good. While belief in Him is not compulsory, His reality as reflected in all creations is irresistible. The guidance He has thus given to us is the best and will permanently remain so. As a result, the easiest path is in knowing it and complying to the best of our ability. The more we



isolate or distant ourselves from the right, the truth that is freely available for us, the more difficulties we shall find in attaining or realizing fulfilment.

With respect to leadership, every man and woman is a leader in what is under one's charge. A husband is the leader of his family. A wife is the leader of herself and the home front. A principal is the leader of the school. A governor is the leader of the state. The president is the leader of Nigeria. And every one shall be held accountable for his trust. For that reason, there are rules and sanctions for fornication and adultery. There are financial regulations and conditions of service for administration and management of institutions. Allah has defined limits for Himself which must not be crossed. These are prohibited degrees. He has also defined guidance by compulsory commitments and commendable ones to admirable ones. This leaves others that may qualify for doubtful classification. Whoever keeps away from them saves his submission. The summary of it is that, every and all capacities, wishes, desires, efforts, abilities or wills of man, must be consistent with what will please Allah. Godliness is therefore the standard for livelihood. The self or ego must submit, not for fear of anyone or to please anyone or take any offense, except for the sake of Allah. Any deviation from this will be costly for self and against Allah. The outcome will be suffering in this life and punishment in the life hereafter. The arguments you have lined up are seemingly fanciful. But the process is not only tortuous but you have admitted that after decades of efforts grounds have shifted and we are still groping for fulfilment.

## CHIEF

This approach will appear easier to establish equality. If God is the focal point for everybody and the guidance is simple and clear for understanding, no group or club will arrogate to itself, the special privilege of audience or understanding him. But modern society is very complex. As we get along I will try to understand his

relevance or competence today. Left to me, what I have found people are comfortable with is that, individuals and even groups can keep their religion to themselves. However, inter personal relationships and especially public concerns are totally at our discretion to make or mar. This is why knowledge of science and technology is the welcome god really. Those who have and control the best of it are so or closer to god. Those who are less developed can be said to be so distant. In other words, in livelihood we make or determine our god. But this concept of Allah is uniquely different because it presents him as living, active, with different relevant or valuable bearing on history.

#### DATTIJO

I believe that we have established the desirability or necessity for having a superior common authority. And the revealed options are between the logical and sensible responsibility and duty to create one or submitting to that of Allah. Indeed, in submitting to Allah choices or discretions will be limited by avoiding the things, areas or standards prohibited. The difference between the two is that, while both will admit changes and possible introduction of ways, means or manners of imposing such power or authority, one will be more demanding or stressful because it is totally dependent upon what the people design. The other has clearly less room for smartness or privileges because the platform of limits applies to everyone across the board. But, Dear Philosopher, Sheikh and fellow Gentlemen participants, what is this desirable or necessary leadership? It appears that we simply assume that we know it. But even the submission of Sheikh that will appear to have answered it as the power, will, instruction or pleasure of Allah, may require further explanation. What easily comes to mind when the subject of authority or common superior power is discussed are facilities like courts, the police, the army, acts of parliament or decrees etc.

## CHIEF

Oga Dattijo. You are right. And our assumption is safe because we already know it. You have already outlined it.

## PHILOSOPHER

As much as you are not totally wrong, it is harmless to define or clarify what it is. This is because the examples given by Dattijo are really, symbols of the power or authority or both. Power depicts force or the use of it. Authority is the legality or permit to demand for an action or take an action. This can cover all actions in the relationship between members of a society or above the society, including the use of force. However in its further specificity, it means reasonable force as distinct from the force applicable to enmity or competitive relationships. For instance in boxing or wrestling, the use of force in the relationship between the parties is competitive and at the risk of harm. Between enemies like in a war relationship, the objective does not rule out total elimination of either party. But in the case of authorized employment of force, the trustee cannot be questioned immediately because he is not to be resisted in the first place. The use of force is therefore actually resorted to if and when the citizen or group fail to oblige a rule or are about to possibly do so. This is what distinguishes the orientation of the police from that of the army. Authority is hence collective consent that is exercised in the interest of all without any unreasonable and senseless discrimination. Every and all members are consequently assured of safety and prosperity under the common authority that is superior to any member or group in the society. This consent is so necessary that it is indirectly and directly given. It is indirect because of its necessity and does not require debate for any intelligent man to admit. To this extent, ignorance in law is not an excuse from full sanction if and when a rule or law is broken. It is also a direct affair because as a continuous process, society has to generally agree on what laws

are suitable for the society. In modern democracy this is beautifully achieved through legislative debates or executive meetings resulting in laws, rules and regulations being made. This common authority and power is really the exercise of collective consent, responsibility and duty at the same time. I expect that this has clarified the subject of our discourse. Thank you Dattijo and Chief.

## SHEIKH

Philosopher has done a lot in defining power and authority. The difference that I have is that both belong entirely to Allah. And His are not comparable with any other. We can see these simply reflected in our lives and history. The power to keep the heavens or sky in suspense beats the imagination of even a fool. The power to make rain or break the daylight and transmission to sun set is not for anyone to compete or dispute. He created us to eat, drink and defecate. Have you heard seen or can you live otherwise? He created us with bodies and spirits to live in space. Can anyone consider the contrary? This is why He is irresistible. It is this Allah who is entitled to whole submission because all power and authority belong to Him. He does and can do as He pleases. Those who do not recognize this are truly ignorant. Those who do not care to submit only undo themselves. Submission is as a result only for our own benefit and fulfilment. Who knows man as much or to be better than his creator? In relation to the society, Whoever is given power and authority as described by Philosopher, is really a Trust, But, except it is of Allah, equality, fairness or justice is susceptible to abuse. As much as we may desire and attempt to play Superman by setting standards for all of us, it is not and cannot be compared to the standard set by Allah. Like I pointed out earlier, everyone is a leader and will be accountable for his trust. Hence, from private to family across group to the society levels, responsibilities and duties are defined. The difference is that the package is wholistic. It combines physics and metaphysics, this life and the hereafter. And the

terms are set for compliance from now. Thus, any seeming immediate escape is not the closing of the case or matter. The orientation is therefore that everyone, all groups and the entire society have questions to answer for right compliance. No one is exempted.

NDA

The bearing of this collective or common interest is spiritual. This is the spirit and meaning of nationalism, patriotism, statesmanship. But if the root is in belief and submission to Allah, it is definable as godliness. The objective of either or both, is the prosperity of society and mankind. Interesting. Only a daft mind will deny the reality of spirituality in us, in mankind and in history.

CHIEF

It is clear that only the elite are qualified and entitled to be entrusted with leadership.

MODIBBO

Well, I will suggest, the learned. The intricacies are really burdensome.

DATTIJO

It will not be sufficient to be read, even though it can be an advantage.

EGBON

How foolish! How risky! The struggle by men even on pain of death, to lead.

PHILOSOPHER

Those who are entrusted, like those who win elections really deserve sympathy for the burden if they are lucky to have intelligent supporters or associates. But most of them are often more foolish than wise. They will either do whatever things, to win or will celebrate the winning or will protest to the courts to become the winner. The electorate are not better. They help in the desperate or dirty process and beat drums

or shoot guns after. But this is because man is not ordinarily reasonable and sensible. They need to be implanted in him.

## SHIEKH

In the community of believers, the one who asks for, should be avoided because he is unsuitable. The right person will be the one identified by others and pursued, even as he rejects to be given the trust. Such will get the support of Allah in his best leadership efforts. And as rightly recognized, only those with the right knowledge and discipline will qualify to be approached. Discipline is the point of attraction. Discipline is the formative point of knowledge. No matter what one knows, if he does not live by it, it is of no value for leadership.

*No person has further made any contributions. Courtier stands up and thanks everyone who made the session lively and meaningful. He announces that a fresh aspect will be introduced and discussed at the next session. Participants stood up and took turns in shaking hands with the directors as they walked out of the class. And Courtier was whispering: woe to the leader who is happy or full of life.*

## SESSION TWO

*The participants stroll into the class to await the directors. To their surprise, Sheikh, Philosopher and Courtier were already quietly seated in the class. Courtier simply welcomes them and announced that the last person to come in will set the ball of the day's session rolling. And it fell on Chief.*

## CHIEF

Good morning everybody. I recall that we stopped at understanding the desirability or necessity for a common or collective consent, in the forms of power and authority,

symbolized by leadership. The dividing line is between men doing it themselves or simply submitting to God, Who has laid down sufficient explicit guidelines for the security and prosperity of all, that mankind inevitably pursues. With this beautiful foundation, the question that may follow for discussion and understanding is: who will be suitable for this trust of leadership? And I believe that even Sheikh will need to enlighten us because we do not have directly appointed leader by God in our generation. In the case of Philosopher, the crisis we are constantly in portends that our leadership arrangements are not satisfactory or we have not been able to enable the right leaders prop up or both. With this opening remarks, I make the floor open.

*Philosopher started to clap for Chief and others followed. Courtier remarks that Chief can make a wonderful director of the program. Sheikh simply smiled. He moved to sit down as a participant and Courtier along with the directors equally stood up and took their proper position.*

## PHILOSOPHER

Chief. Well done and thank you. Let me start by saying what is obvious. Leadership cannot be entrusted to an infant or a child. But there should be not knife-cut discrimination between adults. The aged will not need to be excluded by law. They will naturally or voluntarily withdraw at a time or point. The minimum standard we have come to admit is nineteen years, from when one can join in determining who should lead. Of course, physical and mental health are assumed for the person. And it does not matter how many sick persons in physique and mind are unable, refuse or are denied such role in society. The justification for this is that health is the preferred positive status for all men. Those who are short of this are therefore not expected to be suitable in matters connected to sustaining good health , improvements on this or recovering those in need of good health. But it does not stop there. Like a fruit, that is best when ripe, leaders are preferred to be above the

minimum bracket. Those who are between nineteen and twenty-nine are preferably in the basic learning window. Between twenty-nine and forty-nine are the ripe brackets. And between forty and above is expected to be maturity for leadership. These are as far as basic chronological age of the members of the society are concerned. It is not normal to have non-members as leaders by primary qualification. From the complexity and critical responsibility of leadership, it goes without saying that a leader should have some basic knowledge and experience qualifications. It is expected that across the years to maturity, a deserving leader would have acquired these twin qualifications, to better the lot of his society. And the unexpressed qualification is the ability to generate WHAT AUGHT TO BE from circumstances that dynamic history will invite. This is why a barrister is not necessarily the most suitable person to always lead. An engineer may not be. A doctor of philosophy is not a good guarantee. This is why broad admixture may not be bad. Indeed, those who have special training or high level of schooling are most blind of their critical inadequacy. History cannot move or be moved by specialty. Experience is said to be the best teacher because it provides both the windows for learning and the challenge for using what have been learnt in different settings. This is against every and all specialist learnings that are achieved by holding the connective variables constant. The distant exception to this are the arts and humanities.

EGBON

I think the complexity is understandable. But my worry is that why can't we assuredly get guaranteed leadership just like science and technology offers results? I mean nothing is impossible. A good research will reveal the nature of challenges and the solutions that can necessarily follow. This means that more research is required.



## DATTIJO

So, researchers are our best bet for good leadership. Egbon, which area of researchers will qualify? Those in agriculture, music, fabrication, nuclear power, building, finance or it should be the reserve of those in politics, sociology, economics and psychology or what? I think Philosopher has jumped this trap, by avoiding the definite suitability of any specialty.

## MODIBBO

I think the best we can possibly get from the submission of Philosopher is that the leader will combine qualifications of study with experience for the greatest support by the votes or approval of the electorate. Popularity is the determinant here, of who is suitable at every point in time. So, if a school dropout or certified failed contestant gets the greatest support against an international economist, he is the best for that time. If a legal luminary gets the greatest support against a chemical engineer, that will be it. I think the offer of Philosopher is that, that is the best we can possibly get. But this best is not any definition of right for the best. This means that, although the society members will not differ in what is best or their requirements, after giving their greatest support to say, a doctor of philosophy who is also a teacher and very senior public administrator, there is no guarantee that he will lead right. It is as stupid as expecting that an erudite speaker will make a responsible law maker after a scandalous executive session. While the polity that permits such further self-imposition of leadership misfortune will logically qualify for a write-off, it is not impossible or unlikely in real history.

## CHIEF

In fact the best inclination will be to have a trained expert in project management combined with monitoring and evaluation. The polity can then be mobilized to give him the required greatest support. This will guarantee prosperity without doubt. But

I must personally admit of an experience where an international economist achieved personal plazas development along with squeezing non locals out of the environment. This amounted to double minus by raping the resources in trust and abusing national coexistence with others. As disappointing as it is, some of us who are participant observers in the history were not shocked. He is from the stock of the lowly. Frankly, this franchise of a thing can be dis serving. The argument that the concept of slaves is backward and that all humans have equal capacities to develop different potentials if given the opportunity is yet to be real. It may be possible but such lowly class members require time to develop, before the award of such recognition. I mean it is like expecting that someone who has the twisted mind that he has been suppressed for a long time, that he will not have the spirit of revenge alive in him. I will suggest that the problem is more complex than words can define for a solution.

NDA

Are you suggesting that the gloomy or at best, doubtful status you have painted is what we have to live with and have no options? Certainly, the polity that is the final critical reference for determining the leader is a board of gamble. The submission of Modibbo is very educative here. No wonder, I have personally had the embarrassing submission of a leader that our country defies all economic theories for practice and positive results, unlike other countries. If he is evil, I was not impressed by the flag bearer of achiever who meekly submitted that, you can only do your best and leave. To a student of development like me, it is not encouraging or hopeful enough. We require a spring board that is inspiring. I think, that was what Egbon hung on and forgot about how to get it. This will appear to be the real beginning of the problem.

SHEIKH

Okay, let me make my own contribution. I believe that the challenges from the

discussions are majorly two. The first is that, we DEFINITELY need common safety and prosperity that will still allow or give room for quality and quantum variation. For example, may be those who produce more should get more. But those who cannot produce at all, those who cannot produce immediately but will later be able to do so and those who had produced but no more do so, also, deserve to be catered for. And the reward system or structure needs not be the same. Every and all leaderships are consciously or unconsciously committed to this. This is the written or unwritten purpose or objective of leadership. In the parlance of Nda, this is governance. The clearly second challenge is the uncertainty of getting the right leader to bear these responsibility and duty at any particular point in time or all the time. And if we have the choice, it should be better. But the best, growing and poor experiences have not differed. We can only get a satisfying leader, a tolerable leader or one that is a regret. Whether we consider types of government, forms of democracy, the model countries or the imitating countries, the stories, the conclusions are the same. Indeed, the bracket is the same. The end remark will always be the same: WE COULD HAVE DONE BETTER.

## PHILOSOPHER

Absolutely. But let me add that, a lot of impressive or commendable progress have been made and are still on course. Indeed, advanced systems, democracies or countries are distinctly superior, better, more comfortable etc. than the developing or backward ones. And the secret is in the recognition of this critical challenge in getting the right people all the time, which you have correctly pointed out. The answer is in INSTITUTIONS.

Structures and processes have been developed and rigorous training of people for the best operation of the institutions. This is far above the previous convention of hunting for leaders. This was informed by the debate on whether leaders are made

or born, because different past leaders were seen to properly be either of the two. The pride of Nda about project management or monitoring and evaluation or Management or Administration etc., are results of this realization that manpower is critical for institutions.

Here at home, you will appreciate that legislators undergo the training for the competence in the role of making laws, when they assume office. This is different from drafting laws. That remains a reserved professional support service for the legislature. The executive members either go on retreat or workshops, seminars, summits or conferences. In the end, the probable blunder is reduced. With a supported leader who has minimum qualifications of age and cognate experience, he will get the best or maximum competence support for good leadership, because of the structure and processes of the leadership institutions. This saves us from the headache of not getting the right person as a leader in many turns of mandate. Of course, I am not suggesting that the possibility of blunders or mistakes is now zero. But we are more likely to be better than we used to be. It is not faultless or fool proof. But the progressive difference is not disputable.

## DATTIJO

There is no doubt Dear Philosopher. But the probable cost has not reliably or definitely been secured. Whether a smart or daft leader, a thief can still do a lot of harm to the system or society. In this country, we have had a party with above average satisfactory coverage of the country. It drew men of certified competencies to its fold. It had over a decade of opportunity to move this country. This is in spite of all checks and balances provisions and processes. What we have come to discover to have lost tempts discarding all the specialist support arrangements. Where are the audits and auditors? Where are the procurement meetings? Where are the certificates for completed jobs? A president put it in the most embarrassing and shameful terms.

He said: they were so busy stealing that they forgot to cover them. In summary, all of those now questionable are those that were not effectively covered by this breed of anti-society.

CHIEF

I agree with Dattijo. In fact, there is too little to be proud or comfortable about all the progress veils by Philosopher. I think Sheikh should continue from where he stopped.

SHEIKH

Thank you Chief. I think so far so good, with the additional clarification by Philosopher and the experiential comment made by Dattijo. At this point, the clear revelation is that of ACCOUNTABILITY. From the concerns raised, if a leader fails to perform and no resources are lost, it may be forgivable. In other words, failure has always been accompanied with costs to the general society. This is the resulting crux of the matter. This is why it is worrisome that resources lost may not even be discovered by the instruments of checks and controls. All of these go to discredit the arrangements for getting a suitable or the right person to be entrusted with the security and prosperity of the collective. In Islam, the provision is total in coverage and inclusive. It also does not inhibit the establishment or development of institutions. Of course, only humans are involved. Those who are alive. The concept of maturity applies only after a preferred standard or status. The person is required to be a believer in Allah who revealed scriptures to His Messengers from the past and closed it with the Qur'an to Muhammad. In our context, Muslims and Christians will be understandably relevant. Although the Jews will be admissible, it will not make reasonable or sufficient sense to mention. Those that can claim it have no prohibition, like traditional idol worshippers and it stops there. Again before the concept of maturity is considered, the believer is preferred to have been born in

wedlock. It establishes a foundation for building on. It is the ordinary connection identity with Allah and the window for the flow of His blessings in the affairs of all the believers, including the prospective leaders. Remember that in this case, everyone is a leader, a shepherd and will be accountable for his care. Everybody is therefore in the business or affair because it is the command of Allah. It is impossible to be in submission, to be godly, without knowledge. The husband needs to know his rights and duties in relation to his wife and children. The same applies to the wife in relation to the husband, their properties and the children. They two need the knowledge of the rights of the neighbours, non-believers and animals. The constant connection with Allah through praying is incomplete without this levels of knowledge and discipline. This is why a leader is not to be protested against but prayed for. And the suitability for leadership should be placed on the comparatively most learned and disciplined. This is easy to check itself out between believers who know themselves and their discipline. This means that persons proposed can decline. That will compel approaching the next best. The principle is that, leadership is for Allah and he that fears Him and loves Him most, qualifies best. It is over this that any other qualifications of subjects and cognate experience rests on to count.

For accounting for commitments in all spheres from personal duty of proper cleaning after passing urine through protection of the neighbours to keeping and management of the resources of an orphan or organization, one is to do his utmost best before accounting for them fully, on the Day of Judgment. Thus, it is between the believer and Allah at all times. It is for that reason impossible to strive as such and not surpass the expectations or standards that are made by man. What is unique about this qualifications is that, they are free and within the capacity of every and all persons. Not to tell lies for instance is one of the capital requirements for everyone. No leader of whatever level must tell lies if he or she is a believer. No certificate or training is

required for this. And there are about seventy of these. The most compliant person is the most qualified. These are the leaders with Allah and Allah will be with them. It is therefore expected that a believer who knows that he has shortcomings in these seventy, will strongly hesitate to accept the invitation to lead, even if others do not know. If they know, they will be ungodly and answerable to Allah for suggesting or supporting him.

#### PHILOSOPHER

Dear Sheikh. I think the goals a believer will be expected to realize between himself and fellow humans as well as God are the same or achievable by the principles and practices of transparency. Of course, there is the clear difference of responsibility, duty and accountability limited to the relationship between the leader and the society. Indeed, humans have gone far and carving the path to common good.

#### SHEIKH

It may appear to be so, but it is not the same. Two or double facets cannot possibly be the same with one. For clarity, transparency connects to open sharing. For example, a marking scheme for a given examination questions is transparent because any learned teacher in the subject can reaffirm the rating of an examinee and arrive at about the same conclusion. This is why for instance, an average student who alleges being failed for refusing to have sexual relationship with a teacher can be controversial. It is easier to establish the claim or reveal arbitrary wickedness on the part of the teacher, if the student is of above average quality. If a student is a forty-five percent performer where the pass mark is forty, it will be difficult to penalize a teacher who scores the student, forty-three. If you take the case of the value of contract works and services, transparency demands that there are witnesses to the declaration of costs. It does not require to question several participants making the

proposition of the preferred company most admissible. This is why audited and sealed reports do not bar administrative sanctions after visitations.

This difference is that transparency deals with what is shared by others. But it does not stop putting a wool over the eyes of all or some of the witnesses. Indeed, there are circumstances that will not fail to pass in transparency even though the subject is not. Take the case of really false fumigation of an area by the collaboration of a Chief Executive and his auditor. How can an external auditor or visitor capture it, if the costs involved is modest? The same reasonably applies to renovation works. But when a believer with knowledge and discipline or the fear and love of Allah is involved, the check is double for each participant. If no man knows Allah is watching. It is being recorded by the angels permanently attached to each man. And piling sins along with seemingly safe records is not right. The two are different with one being superior. Truthfulness that is informed or based on godliness is more than the signature of truth by professional humans.

NDA

I think it is worth admitting that there is a real difference between the two. Nothing in the submission of Sheikh suggests that a believer cannot be evil, wrong or tell lies. Indeed, the samples we live with are like that. However, the fact that they stand to account for their commitments before Allah, should make them a preferred risk. It also means that they can be revived by education, beyond schooling. Constant God-consciousness is the culture or orientation that is low or missing. And from the submission of Sheikh, this is not by loads of canonical prayers or counts of pilgrimages but by practical or living distance from the about seventy capital sins. One will be inclined to see the reason and sense in all believers making these avoidances the first and general manifestos. If every believer, every leader and the



society leader can be these cultured, I imagine that most of the crisis and discomforts we experience today will be managed.

CHIEF

I think the difference is clear. My worry is this about seventy. But the beauty is that none of them is by any man or for any man. In addition, they are to be imbibed. In Christianity there is Ten Commandments. I can appreciate that if these are elaborated, taught and lived, the concept of the suitable leader will be very much easier to materialize. But there is a sixty difference.

EGBON

The difference will be manageable because the seventy is a completion of the ten. Indeed, I would want to think that the seventy are very much related rather than being compartments isolated from one another, since, they are not material loads for bearing.

DATTIJO

Well. I think the worries are not over. The reality that may require clarification is that, while the presentation of Philosopher clearly welcomes the sympathy of bearing with the limits of what our arrangements can enable, the option of Sheikh has remained theoretical. I mean, throughout our history, no open idol worshipper or acclaimed Jew or traditional religion member has led this country. Granted that, for sweeping impact or results, all believers are required to be on the trail of leading in safety and prosperity, but all the general leaders have been believers. And I doubt if any of them can be associated with milling us right. Their identities have even generated hopelessness.

EGBON

Truly, they have either been ashamed of the identity of believing or have distanced

themselves by clinging to empty neutrality. This is not to deny that it has served most of them. They have secured themselves and their own while leaving our lot to our fate.

NDA

May be if the society were educated as we are now going through, different people would have been in leadership and we may have fared better. Unfortunately, I must say that, from my observation, they are often more afraid or antagonistic to knowledge and the knowledgeable than otherwise.

CHIEF

Dear Philosopher and Sheikh. Where do we head to? I thought we have crossed the bridge of the identity of the right leader or leaders, but we may just be at the middle. What is so far clear, is the need for knowledge and education of what is right, that is missing. Beyond the claim, of being a believer or democrat or whatever.

PHILOSOPHER

Thank you Chief. The issue rests on knowing and acting the meaning of representation. As we will all appreciate, when a leader is elected or appointed, what is expected of him as a representative cannot be the collation of the opinions of those he is standing for. This will surely always be in varieties and may even be contradictory. And it should not be just whatsoever pleases him. Rather, between the two, he has the burden of resolving on WHAT AUGHT TO BE THE RIGHT DECISION IN THAT CIRCUMSTANCE. Moreover, the circumstance will include the submission of other representatives. This is philosophy. Every leader must be a philosopher to some degree. And the guiding principle remains, the safety and prosperity of each and every member, without obstructing healthy positive

differences. If leaders will be constantly conscious of this and reminded of the same, we can expect a lot of improvements.

SHEIKH

I believe that the point has been well made. My contribution is that, no amount of remembering and reminders will do, without a measurement tool for both parties, the leader and the electorate, in your case. I am sure that it will be irritating or insulting to be intermittently told or reminded: PLEASE CONSIDER WHAT AUGHT TO BE THE RIGHT DECISION IN EVERY CIRCUMSTANCE. And a soliloquy of the same to oneself may scare those around. The simple reason is that, no collation will be sufficient because issues are constantly arising and the polity cannot effectively operate as a mini legislature. Indeed, an intelligent member can advise the representative that, if he does not know what to decide in most cases, he can as well resign. The root of this whole problem which can never be satisfactorily understood or pinned down is the reality of our diversity. Those in advantage positions will prefer more. Those in disadvantaged positions will want to catch up with the advantaged. Those about to become advantaged will not agree with those that are about to become disadvantaged. For example, if the establishment of new universities is to be tabled before the polity each time and the responses are to determine the decisions, we will not be where we are now. But more serious is the fact that where we are is far from satisfactory. And it will continue except we decide on either of two positions. One is to change or transform the leadership basis or orientation. The second is to give up to continue with the standard that produces dissatisfaction.

In Islam, the about seventy attributes or characteristics of every believer including the leader, is the safety catch. If every leader and believer will not be a liar, it will be a stepping stone. No one will promise either what he will not do or what he will

not complete. If every leader and believer will stick to what Allah instructs and permits against whatever Allah has prohibited, whatever sharp differences that will arise, will be absorbable. I can imagine that on every proposal, if every leader at all levels will ask: will it promote what Allah does not permit or will it enhance what is permissible? The same will be the simple tool of measure by the believers. And I can assure that the number of contacts or consultations will only raise the quality of decisions to be advised. If contacts are not made the results will be subject to the same measure of evaluation. The representative will know before he is told, whether he is performing right or otherwise.

## MODIBBO

The difference is outstandingly clear and hopeful. We need to work on ourselves at all levels. It is the only foundation for getting the right leader or leaders at all levels, for every time. This is my understanding.

*Courtier follows up with thanking everyone for the well spent time in making the second session. He then added that participants are invited for the closing rite. They shake the hands of the directors as they leave. This time around Courtier was whispering: man is imperfect and can help himself if he understands.*

## SESSION THREE

*Courtier could not help smiling as he walked into the classroom with the Directors and found the Gentlemen Participants already well seated for a fresh session. They took their positions and he remarked that: maybe circumstantial pressure or trapping can generate creativity. He welcomes everybody and invited any participant volunteer to kick-off the discussion, otherwise the Directors will gladly do so.*

## DATTIJO

Let me begin with asking for an apology because, I prefer to reintroduce an aspect of what we had discussed but appears to me to deserve further clarification.

*He held on to see if he will be discouraged, especially by Courtier, but no one interrupted. He therefore continued ...*

Sheik provided the birth circumstance of a person to have critical relationship to his ability to lead right because Allah's pleasure is a window for His support, I suppose. This may sound ridiculous in a society like ours, where not all members are believers and we all have equal rights to present ourselves to lead or be asked to lead. Indeed, he has admitted that there is no compulsion in believing.

## SHEIKH

Let me further admit that there is no compulsion in believing. The rule or expectation applies only to believers. Indeed, we have had a head of government born out of wedlock. He set the greatest foundation of our greatest misfortunes. He lacks the spirit of collective good and may pursue it at great pain. That is a price of distance from Allah. You can imagine the looseness of a leader addressing his key lieutenants thus: I have not appointed you to end up becoming poor, but I am not giving you the license to steal. This is a real life leadership-quake. This is the satanic injection or invitation to corruption in the society at the highest level. Logically, you cannot give what you do not have. Under the rules and expectations of Islam, fellow believers will dissuade him or oppose his choice. Then, Allah may help him to withdraw or overwhelm other non-believers against supporting him. But he may be more attractive to the non-believers because he represents a higher capacity for compromises. And this does not stop him from a flowery pilgrimage or building a township mosque. This is not different from those who establish fruitfulness and seal

or really cover it with wedlock. It is still outside wedlock. But this matters only if they are believers. If they are and can arrange the possibility of a new born bearing the same surname with the mother, you cannot admit that as godly.

This is a critical basic background. And it is rated or protected by listing as a capital disobedience. This is the source of fornication and adultery. Marriage is not hinging on dowry that may be payable anytime. The access or liberty of intimacy must be preceded by the standards of consent, witnesses, dowry, eligibility etc. Non-believers are therefore not preys for believers. The standard is for all humans. If non-believers will establish fornication or adultery against believers and ask for their rights in Shari'ah courts that believers submit to, they will get relief. This is how non-Muslims can help Muslims. Beyond this, the prospective leader who is an adult and is logically preferred to be married, cannot be one who is known to have an irresponsible or careless family life. We had the equal misfortune of having been led by such a believer. And the price only added up to the foundation. There is no rule that if you punch your wife for disagreements that you get out of the fold of Islam. But an unfit family head may make a good scientist or technocrat but certainly not a leader. How then can you expect a frustrated family head or one who has given up on the direction of his family, to make a straight public leader? It is most unlikely. And how can either believers or even non-believers claim that they never knew of these examples of drawbacks, to have protected our generality from the suffocating state we are into now? This is why leadership choices for public affairs need be more than the questions of number and propaganda. A wrongful product of intimacy will bear deficit of blessings, independent of the sins of the parents. That he is innocent is not denied. But rightful reproduction cannot be promoted by giving equal and free hands to the products. The only way is to check the source. If such children will always tax their parents for the abuse and society is firmly against it, the windows

for rightful reproduction will get wider and more. The system must remain consistent in order to expand godliness.

*Courtier then interrupted with the remark: Allah does no evil, it is we who place evil upon ourselves by disobedience. Sheikh naturally stopped. And Philosopher continued with a fresh subject.*

## PHILOSOPHER

I am beginning to appreciate the lively nature of Allah relationship with believers for His support or otherwise. This makes a lot of sense. This however reveals the very dynamic nature of man and his particularly evil inclination. In place of the beliefs arrangements that can claim advantage of superior checks because finality rests in the perfect hereafter, mankind have developed cushioned provisions to help the public leaders remain on the rightful course. As we have already recognized, the regular objective of leadership, entrusted with resources, power and authority, is for the security and prosperity of all. To finally or ordinarily guard against the undeserving or unnecessary extermination of any member or their number.

Entitlements and privileges like salary, allowances, transport, housing, health, feeding, clothing, communication, personal guards and aides etc. are provided, to check or control the natural inclination to excesses by the leader. Indeed, you will agree that larger than one life arrangements are popularly with us. It is often summarized as protocols. All of these are to support the leader to care more about the general society, since his have been reasonably provided.

## CHIEF

Sir, you are more than right. But this has not stopped raping of public resources. What explanation can provide any understanding for a governor of an additional funding state to leave office with personal billions of dollars and naira or a poor state

governor confirmed to have done away with billions meant for flood victims? Some have been recorded to build estates. A minister alarmed even international thieves given the volume of the theft. The most confusing part of this is that a governor was probably jailed outside this country for indiscipline connected to plunder of resources entrusted to him, but was welcomed as a hero in a festival. This was one incidence to which the citizens retorted to the contradiction by saying: if he stole, is it not our money? We are happy with him.

EGBON

I am also a victim of such leadership. He made a selfish law to protect his privileges for life, after leaving office.

DATTIJO

I think this is the aspect that we just have to continue on, until things can become better. This is our best. We can make improvements with time. At best, the offer will be: they have low capacity for, what ought to be right in different circumstances.

MODIBBO

This cannot be right. I mean it will be wrong to claim that we cannot do anything about it. Those who will pretend so will be doing so, to the advantage of the elite who will always have one of their own as the leader.

SHEIKH

If I may come in, it is impossible to provide sufficient arrangements. The first reason is that people differ. In a state, a leader may live happily in the structure provided. In another state, the leader may prefer to recreate another structure he will defend as more befitting. This may be influenced by what obtains in other places or a wild idea. New states and the initiation of Aso Villa are good examples. Indeed, a confused but greedy leader may rent his own private house to be paid for from public



purse. Each and all of them were blowing patriotism. The security arrangements are not wrong, but it will be misleading to suggest or think that it will be sufficient to guarantee rightful leadership. Allah who created us revealed that man will not be satisfied, given his inordinate greed. Even with eternal life and absolute safety in paradise, an occupant will still ask Allah, to farm. He will be permitted. He will sow, it will yield and the harvest will be immediate, before his eyes. The last entrant into paradise will claim to be satisfied with the removal from and not facing Hell Fire. He will be granted but will ask to go under a shade. He will be granted but will ask to be at the gate of paradise only. He will be granted but will ask to be admitted. And Allah will provide him with more than all his asking, tenfold of the heavens and the earth.

Thus, in Islam, submitting fully to all inclinations without restraint or limits reduces the status of man to that of an animal. But man is not created without the ability to choose or not to particularly do wrong. That belongs to the characteristic of angels. This means that the strive to distance from evil, the building up of compliance or keeping within the limits, is the middle path for all. The best model, Prophet Muhammad (SAW) had no palace, no guards nor did he dress in gowns. The provision of Islam is that of competing in restraint. It is therefore wrong and irresponsible of a believer who is outside leadership arrangements to be funded by the leader in any form. Paying of whatever bills is criminal. This is if he is a believer. But it is not impossible for this to happen even though both parties are believers. But they have exceeded the limits. They can attract the anger and curse of Allah, His Messengers, His Angels and His Sincere servants. It is worse than a woman who goes out without the permission of her husband, who attracts the same anger, until she returns. In Islam, livelihood rests on trials of keeping within defined limits and responsible discretions.

PHILOSOPHER

I admire and welcome the concept of trials. That is intelligent.

NDA

So, what stops us from just becoming Muslims, since we have nothing to lose? For me, this is rational and makes all sense.

DATTIJO

I am sure we do not have to get to that. If the believers will just get adjusted to begin to do what is required for compliance, it will be wonderful.

CHIEF

You are absolutely right. If Christians and Muslims will adopt education for reorientation, we will get on course. My worry is these about seventy. I mean the Muslims are battling badly with about seventy, how do you engage failures in ten to make any good in additional sixty? The situation appears as helpless or hopeless as ignoring the terms of Allah and doing our thing. I do not think that it is enough to understand that challenge even though we can claim that it is halfway the solution.

MODIBBO

We may have exhausted at least the major explanations for understanding the problems. We can leave the solution for another day.

*Courtier cuts in: Gentleman Modibbo, you are closing the discussion for the day already. Leadership can be interesting. The arrangement is for directors to be ahead and I serve as an intelligent monitor, but things appear to get out of the order, though not harmfully. Thank you all and let's have a good day. The rite proceeds and the whisper this time is: we cannot resist being human but godliness is a matter of choice.*

## SESSION FOUR

*Courtier and the Directors arrive at the class and found only Chief seated. Chief may be suspected to have decided never to come late, to avoid the pleasant sanction of directing the session. But it was still safe to arrive later.*

CHIEF

Welcome Sirs. I went for a social activity and decided to rest in the class before it is time instead of rushing home and rushing to the class.

COURTIER

That is thoughtful of you and very disciplined, for the program. As you know, we only expect members to do what is right which includes timeliness because we have no sanctions for coming late or being absent. Of course, minimum attendance of seventy-five percent is what will enable reasonable and sensible impressions.

CHIEF

I just thought you will say seventy only. But you did not say about seventy before the five.

*All the members laughed while Sheikh smiled. They understood Chief to be referring to his wonder over the about seventy of Sheikh against the Ten Commandments he now understands to have been rendered irrelevant in our livelihood. The Gentlemen Participants then walked in briskly and were wondering if the session had started. But Courtier relievingly welcomed everybody and invited Philosopher to take the floor.*

PHILOSOPHER

Welcome to everyone and all of us. It appears to me, and may be to some others, that the about seventy catch of Islam or Sheikh is attractive. However, this is based

on his intelligent submission that there is no compulsion in it. In reality, the believers who are not Muslims do not need to be Muslims, to cruise our history to prosperity. And I believe, this will be wonderful. My dear friend Chief will have less to worry over. But there are clearly two huddles to this. The first is that, it will be difficult to understand how one will not become a Muslim while behaving like one. This is an unconscious worry for one who is not a Muslim. That there is no compulsion is therefore not sufficiently clear. The second huddle is that, we are already on the common neutral ground that is making some headway even though it is surrounded by challenges. When people feel free about something, it is easier to manage than when it is full of reservations.

EGBON

The problem cannot be better defined than what Philosopher has just done.

DATTIJO

That will save us from having a thick wool over our eyes.

SHEIKH

Thank you Philosopher. The non-compulsion has to do with the specific declaration that Allah is One and Muhammad (SAW) is His Messenger and slave. This will make it compulsory on the believer to practice the five pillars of Islam required of the person. So, non-Muslims eat and drink like Muslims in respect of all things PERMISSIBLE for Muslims. Muslims today largely refer their disputes to courts of common law even though they are free to refer them to Shari'ah courts. It is a challenge to Muslims. Not doing the right thing is clear against doing the right thing. And non-Muslims will rarely prefer to refer their disputes with fellow Muslim citizens to Shari'ah courts. This is so because both are informed by ignorance. The consequence is that the Muslim fails to stand on his faith. The non-Muslim fails to

support him in his faith. But the Shari'ah will neither harm the non-Muslims nor be unjust to the believer. This is because in our judicial arrangements a Qadi of Shari'ah court can sit along with a Judge of common law to decide on a case, involving the different parties. This drawback and stagnation has led to the underdevelopment of Shari'ah in the Ummah of Nigeria, which has given more boost to the common law because Muslims are contributing to it. And subjecting oneself to Shari'ah is not negotiable in Islam.

This unreasonable disposition that builds up senseless livelihood is not limited to the empty fear of being converted. And both Muslims and Christians are in this. Allah has forbidden usury for both. What literature and actions have we contributed to this? How long has it taken to register a bank on interest free foundation? But Christians patronize without harm, even if not motivated by religious injunction. Did we not hear the loud cries of Islamization followed by the admission that: if sukuk loan arrangements got roads constructed in routes abandoned for years and it is Islam, more Islam is welcome? Allah has forbidden fornication and adultery for both. Are Muslims and Christians not of the greatest number in the population of this country? If we have been decent in this respect only, how close can we measure our closeness to Allah? We all admire a prime minister of Israel punished for sexual harassment but how committed are we? What reason and sense of measure will justify ceremonies for the dead? Of what intelligent value is burying people with clothes or money or food? We see the stupidity of burying a king along with living men and women and materials by non-believers. But we do not see ours. Even couples with Ph.D. qualifications have broken marriages because the husband is insane for a male child. But is it not the man that determines the gender of a child? The foundation institution of family for godliness is destroyed for no reason and no sense. Where did we get the option of single parent from? Beyond this, is language

Muslim or Christian? Is Islam Arab? Where do we place Christian Arabs? Is Christianity Roman, Italian, British or Israeli? Once you leave Allah you have only His creation to go to. Even Judaism that is neatly racial, you can find strange creations that are not Jews either claiming or asking to join the fold. But, if we use a smartphone, laptop, desktop or tablet, do we not face a given/installed dictionary to use? Even if you are a fool, you will notice that if American English is applicable, it will consistently question British spellings of words like jewelery or pediatric. Authors and Philosophers who write in English understand the stupidity of such limitations. This is why a software not informed by Islamic tradition will permit writing Allah without starting with a capital letter. Does that prohibit or disallow a Muslim from using it? That will be crazy. This is why United States is the fastest growing society with the most damaging risks and destructions. This is where ANYTHING that is presented as NEUTRAL passes. The consequence is that safe human standards depend upon the force behind it or against it. The point is that, unless we have knowledge of the limits to keep and live our discipline accordingly, we will not be able to keep our identity and build it by taking responsible advantage of others or our environment. Is Obama not a Christian? Is Trump not a Christian? Where do you place the recognition and resistance to gender transformation? This class should know, learn and live different from this abuse of basic intelligence, basic reason and sense. There is therefore no real or genuine fear, if we are to be sincere. Of course I would not deny that it can effectively serve as a tool for manipulation of the ignorant and the naive by wicked opportunists.

CHIEF

Thank you and God bless Sheikh.

EGBON

The second huddle suggested by Philosopher is really irrelevant from this

explanation. We cannot be talking of any disadvantage or advantage by people, ideas or actions informed or built on ignorance. Moreover, all we are now enjoying are enmeshed in crisis, discomfort, pains and confusion. That is why we are easily attracted to miracles and gambling in various forms and flavours are scrambled for. Deceit as a mode of invitation has become popular. The amount of cheating that goes behind is not imaginable. Network service providers are either luring into bonuses or prizes. Banks are not left behind. But they are NOT like the prizes won in schools for positions. The competitions rake in NEVER TO BE ANNOUNCED sums, out of which winners take some. This is corruption and is evil.

DATTIJO

I agree with you completely.

PHILOSOPHER

I cannot object to all that have been submitted. I am not blind in my eyes or my mind. But, let me still say that, the invitation to the good things of life is not resistible. I mean, we all need, want and fancy good food, good drinks, good housing, good transport, good partners, good roads, good bridges, good cars, clothing, etc. The desire for these is not measurable, or at least far outweighs the contrary. This is a meeting and melting pot for everyone. How do we beat this?

MODIBBO

Well, if we must go back to this, these are destinations, tangible things that are for regular use and pass away or have to be repeated. Although we are free to differ in the details, but the arrivals are not very much the problem. It is how or the circumstances of getting there. Achieving any and all of these under the arrangements of thefts, rape, force, like inflated values, Mafioso etc. is not humane. The situation of an island of good things and people surrounded by an ocean of poor

people and violence in rickety facilities scattered around is most irresponsible. It is leadership failure. Everyone deserves peace, happiness, safety along with these sample destinations. It is unacceptable to lack and be of violent orientation just as it is to have and be in fear or maximum security for peace.

## SHEIKH

All the same Philosopher still has a point. The point is that tangible needs, wants and fancies appear most appealing or inevitable because of our physical nature. If we do not eat, drink and defecate, we will very soon die. The body will collapse and the spirit will leave it. That is the point that cannot be dismissed. However, the problem begins here. If one believes or admits or whatever, that the beginning and end of man is physical, then he may misbelieve that there is no problem. He can be deceived to continue to think and live as such. But man is as much a spiritual reality as he is physical. Some will define it as immaterial. It does not matter. Concepts like forgiveness, peace, love are not defining or reflecting any tangible reality. The transparency that Philosopher explained earlier is not a physical mirror. It is not even the activities to be shared but an expression of expected satisfaction resulting from proper compliance with standards. You do not have to declare belief in Allah or Angels or Day of Judgement or Satan to know and experience the evil of lies telling, betrayal, cheating, hypocrisy, etc. No one needs these to feel hurt when insulted or to understand that flirting is wrong. Allah Who created us made it in these related natures. The true reality of humanity must admit a balance in the two. The bankruptcy in one will not permit humane livelihood. And the meeting or satisfaction of either must be through a relationship process. It has to be positively dynamic.

In Islam the non-materials are GIVEN, are non-negotiable and actually determine the rating of the material, for being right and for acceptance or otherwise. It starts



with Allah and ends with Him. His controls are that He can specially intervene. He can make it comforting. He has prepared rewards for compliance and sanctions for abuse, as pleases Him. So, it is absolutely impossible to have any contestant in modern democracy or any leader or prospective leader who has other than material or tangible things or values that are similarly material, to build. This can be infrastructure, finance or inflation. No leader or a prospective one will campaign to provide truth, honesty, sincerity, decency, happiness etc. But they are not achievable except by humans. And it is for humans. Indeed, what makes it critical is that, those to realize all these, including the leaders, are not free or excluded from benefiting in the same or from the same. It is therefore their special burden to ensure that all others can be or actually get served, including themselves, but neither making themselves the priority nor giving themselves special attention. The point being made is that the present arrangements and course of activities give us results that are less than satisfactory and coloured with painful costs. This can be attended to by us if we have proper understanding of things. As a result, it is not compulsory to stick to the misfortune simply because others are in it or the irrational and senseless option, to wait until or may be things will improve.

## CHIEF

It cannot be made clearer. The problem is ours. The challenge of solving it is within our capacity. The choice is ours. If we solve it the benefits will be for us. If we pretend or refuse, we will be the losers. The price is already high and we can expect to pay more if we remain careless.

*Courtier observed that Chief has helped in pointing out that no further discussions are required to understand the subject of the session. He wished everyone a pleasant retirement for the day. This time, he was whispering: man cannot survive without breathing and eating. Neither is dispensable.*

## SESSION FIVE

*It was amusing to everybody that the participants were ahead and Courtier was leading Sheikh and Philosopher behind. It was still a uniform men parade to the class. Philosopher simply expressed his joy for the orientation of commitment to the program by both parties. Courtier welcomes everyone, interestingly by name and requested that Philosopher opens the session, having made the first remark.*

### PHILOSOPHER

It is always a pleasure to start the session because, our history is really seriously motored by the fine and ordinarily seeming neutral ideas or principles and practices that have evolved to what we have. While we have gone far in understanding these along with inadequacies and a probable option or solution, we may not have exhausted what to appreciate. I think that leaders and polities have sensed or felt the drawbacks through the embarrassing failures of especially public institutions. This explains the shift to allowing and even encouraging the individuals or organized group otherwise known as the private sector, to shoulder some of these responsibilities. It cuts down corruption and costs. The leader is therefore left with providing policy guidance and the whip to check those who abuse the trust. And a lot of improvements have been recorded. This is not to deny that in situations where the transition process is not transparent, the costs are not measurable. This may be the middle course between the fears-cum-crisis of more to absolute public control and the suspicion of being lured into another religion by those who are happy with their faith.

### MODIBBO

Are we to understand that privatization is necessarily more safe and sane when compared with public controls? That privately driven societies are less corrupt? It

will appear that we may not have a clear picture except and until we connect the whole affair to the objective of desiring to have a common consent, Power and authority in place. Head or tail, the target is the entire members of the society, given safety and prosperity without blocking differences, provided no one or numbers are suffocated. What you have highlighted is true with a caveat. Public institutions are built on the premise of giving services. Private institutions are built on the premise of making profits, even when they are involved in giving services. Therefore, the question of saving costs and freedom from corruption are not necessary. Indeed, public institutions can have profit making orientation. It is closer to certainty to state that services by public institutions are always cheaper and more affordable. Moreover, the ultimate objective is to provide access to all, for prosperity. The point is that, it is humans that will still run the system and they are inclined to exceeding limits.

#### EGBON

From the experiences of Nigeria, the simple preference between the public and private will be an academic exercise. Privatization has consistently been scandalous. There are public institutions that have been embarrassingly corrupt while a good number have been patriotic. The private institutions engaged in key services have remained corrupt and inefficient. The communication sector is not different from the education or health sector. Power is not different from transport. The objective of safety and prosperity for all is not associable with even the communication sector. More people have phones, but at what cost? The tariffs measured by basic communication needs against required costs for other needs, is criminal. The service providers are always declaring staggering profits after taxes even though they are recorded for evading or delaying the payment of taxes. The privatization of the distribution of electricity has been a day and nightmare for the citizens of Nigeria. I

do not think that the highlight has added any value to the solution we are interested in. The banking sector has not only been blood sucking, it has often served as a safe haven for financial and economic crimes against Nigerians. The recapitalization was not the problem but the principal operators.

CHIEF

Personally I will want to have more insight into the about seventy guidance principles or injunctions that are already on the ground for imbibing to make as many right leaders as possible. This is very attractive because we can benefit from them without declaring faith in Islam. Whatever will make one Selfless or control selfishness and greed, to serve all of us is most welcome. This will be useful for leadership, whether of the general society, public institutions, private institutions or at family and other informal or formal relationships.

PHILOSOPHER

Right. And Sheikh has submitted exactly that.

SHEIKH

Okay Gentlemen and Dear Philosopher. The consistency that we crave for in the form of the reliability of a leader that is not assured by all the structures and processes we have been developing can be helped by attributes like honesty, sincerity, utmost strive, fairness etc. The provisions of about seventy actually exceeds seventy for believers but are all related. For clarity and assurance of those who decide without listening, trying to understand or giving a benefit of the doubt, becoming a Muslim is a far more serious issue than the requirements for making a comfortable material livelihood. And we are already all in it. For example, those who are not Buddhists and are familiar with Bhagavad Gita appreciate that all aspects of life have yoga. It is only ignorants who will not recognize that not every

Yogi is a Buddhist. Even those who admit and practice contemplation soon discover that they have to create a goal or focus if they are not in Buddhism, when using the vehicle of Buddha. This is Indian. This is Health. The one is regional, the other is universal. What is Islamic or Christian about Acupuncture? Are Chinese the only beneficiaries? More recent is the seeming neutral madness of topless practice by women. It is informed by the claims of connection by Mr Rael with Unidentifiable Flying Objects. It is a package of body and spiritual reality for material advancement. This is how the utopia of submitting to geniuses is now being developed. Muslims and Christians will understand and cannot differ on the scriptural requirements of not ASCRIBING ASSOCIATES to Allah. He is the Alpha and Omega. What this means, is beyond Not making images. This is because it is the worst or lowest level of respect. How can you imagine and create or fashion WHOM you do not see? Carvings are for the reading of the eyes. The real meaning of the commandment is OBEY ALL HIS PROHIBITIONS AND INJUNCTIONS. For example, Sorcery will be completely out. Cursing others will be out. Disbelieve in destiny will be out. While Christians have no business with the great sins of not performing the five daily prayers at their appropriate times or abuse of Prophet Muhammad or his Companions, and men not wearing silk or gold, we are both, neither to feel secure from the devisings of Allah nor despair of the mercy of Allah and lose hope. Both non-Muslims and non-Christians or unbelievers have no business with this.

I will thus make my submission without pretence. It will be transparent. Who knows, it may invite an open mind into the fold that I belong. Islam, at the individual level prohibits Suicide. The more you live to serve the greater the opportunity of higher prosperity for eternity or the greater the prospect of repentance and doing good. Anyone who takes his own life will be assigned to Hell with the means of suicide. Will this be beneficial to only believers for practice? Accordingly, no human life is

permitted to be taken, because it is the grant of Allah and only Him can decide on taking it. This is more than the right to life. The right to life can be sealed with NEVER taking the life that is alive. This is the rationale behind the moves to abolish capital sentence. Man thinks it is the best. Those who have taken life or lives can therefore face life imprisonments. And in between they can enjoy amnesty. But Allah who granted the life varies from this. It is the burden of believers to submit themselves to the standard of Allah. Thus, if theft is not met with cutting of the wrist but a fine or recovery, we cannot complain of the consequences. The taking of alcohol and gambling are great sins. The first is of greater harm than benefits to man and the other is fraudulent. Imitation of a different gender from what you are created is a great sin. Gender transformation is the extreme.

At the family level for instance, disrespect for parents is a capital sin as long as they do not invite you to what is prohibited. So is rebellion against husband. There is no guise under which it is welcome. Even unbelievers do not consider it decent. Adultery and Sodomy are specifically to be met with stiff sanctions. This connects with the value and status of the foundation of humanity. In relation to others, making a false witness, hurting neighbours or robbery are great sins. Can structures and processes ensure these? How far do the ethics of professional practices go? And are they always not admissible in the fold of what Allah permits? At the economic level usury and consumption of the orphan's property are great sins. And it does not matter whether they are blessed orphans from parents in wedlock or the other shameful sources. And at leadership relationship level, telling lies, dishonesty, bribery, oppression, arrogance, pride, conceit, vanity, haughtiness, misappropriation, breaking a promise or pledge are all great sins. In modern life, smartness can cover some or all of these, if and when the person is not caught. The greatness of these related sins for believers and Muslims in particular, is appreciable by the preparation

for them with Allah. Let me use the example of a hypocrite. This is one person, one believer, who, to himself, to others, his family and especially a leader, is characterized by telling a lie or more, not keeping a promise or pledge made and betrayal of trust. The information Angel Gabriel gave to Muhammad (SAW) on an occasion of his expression of pain for punishment in the grave was that: Allah has prepared for hosting, believers who are hypocrites, a station in the hell fire below unbelievers. Hell is a bottomless pit of fire. It is therefore not smart to make a promise or pledge to a fellow man over what is within your capacity and abilities and recoil. For example, a leader who is a Muslim will only undo himself to promise bearing a burden or doing a favour and keep the person waiting or expecting for a long time. Any delay from the time of competence is akin to spreading the knowledge of Allah for fame, generosity in charity to be hailed. These will be first entrants into Hell Fire with the displeasure of Allah because of their abuse of time. What of one who replaces the appointment of one for another on the ground of selfishness? What of one who abandons or avoids a widow he has commitment for? What of the one who ignores a pledge because one of the parties becomes late? What of the one who buys time to get a commitment out of his way? It will not matter, the amount of mosques he builds or the Imams of holy mosques praising him as a leader. He is answerable to Allah for every and all activities at his personal, family, group and societal levels, in addition to his spiritual duties. There is no hiding place for a master strategist, who really only covers his greed and wickedness. So, if Muslims fail in these and more, they remain accountable to Allah. If believers fail in these and more, they have no excuse for not being held accountable. As for unbelievers, it is not the business of believers to even warn them, since they have taken a position. However, we can all not escape from what we commit ourselves to. The inadequacies are already revealed.

DATTIJO

This is certainly not as bad or burdensome as may be easily construed.

PHILOSOPHER

I personally find it safe across the board. I mean even if it is questionable to believe and some sanctions prescribed are rejected, there is a lot of wealth and benefits derivable with the Leadership of especially right believers.

CHIEF

I can clearly understand why whoever asks to lead or such arrangement is a step in error. And the suitable person will almost always be the one who is burdened with even if he decides to be on the run.

MODIBBO

Muslims and Christians are a shame to our history. They are failures in the guidance they should symbolize and deeply in the corruption of unsatisfactory human efforts to provide common safety and prosperity. The quarrel between them has consumed them out of ignorance or is it deliberate mischief?

EGBON

Ignorance is undoubtedly evil and destructive. With it, poverty is inevitable. The failure in the balance is the root of poverty. And if unbelievers are the ones bearing the torch we will not continue not to seek clearly but it will continue to be a shame on the believers.

*Courtier comes in to say that enough has been provided for thinking, contemplations or whatever. He thanked everyone and invited the Gentlemen Participants to depart as he whispers: two wrongs have failed and the right is unwilling, what a misfortune for rational and sensible men.*



## SESSION SIX

*As if the program is just about to start, the participants were seated in the classroom quite ahead of time. The Courtier and the Directors did not appear to be expecting any surprises. They walked into the class and they were greeted with a pleasant surprise. The participants all stood up as a mark of respect but did not utter “good morning to you Sirs” as pupils often do to receive their teachers. Courtier smiled signalled that they sit. He thanked them and invited Philosopher to start the day.*

### PHILOSOPHER

Good morning everybody. I will say, it is a pleasant day. Sheikh will say, all praise be to God. This time, I want to put a simple but critical question to Sheikh. Does it mean that all the efforts and progress mankind has made in building institutions and in the course of improving them along with advancement in the tools or facilities being used, impacting on our general effectiveness and efficiency are of no serious value?

### SHEIKH

I believe that I have not impressed so. And it will be wrong. The examples of cross cultural influences I have given, like our use of technology products and methods of other societies point to this. More specifically for example, I am not suggesting the requirement to use animals for transport because the Prophet did not use a cycle, motorbike, car, train, ship or aircraft. The expansion and setting or development of the holy mosques in Mecca and Medina are good pointers to this. Use of cameras or mechanical transmission of Zamzam water or electricity are not haram. It will as well be absurd to say that the Nigerian Constitution is haram. For one, it is our making by choice and agreement. It is therefore still different from the American Constitution. Institutions are as a result not evil in themselves.

The difference or caution or observation is that, they are never a guarantee for goodness. They can be manipulated. The constitution provides for freedom and the limits of this, in order that the freedom of another will not be encroached by that of another. This has no meaning until it is applied by men in the relationship between actions and authority. This is why it was not illegal to propose repealing capital punishment in our laws. But it was not admitted because it will be offensive to what is right for some Nigerians. Thus, capital punishment is still applicable. But interestingly, even this, does not permit Shari'ah courts to make capital punishment rulings as commanded by Allah. If an adulterer is caught on the standard of Islamic witnesses, he is most unlikely to be stoned to death. The first reason is that the leaders have not become educated enough to know and embrace that it will apply to only Muslims. Both Muslims and Christians are blameworthy in this. The second is that common law courts have alternative provisions or the powers to decide such matters differently. And thirdly, because the alternative is a human creation, it is open to adjustments. For example, the abolition of slavery is good. It is not prohibited. But oppression does not go with slavery only. Apartheid is not slavery but is oppressive and was fought against. Is racism not oppressive? Are we not struggling with it? Are we winning? What of colonialism and neo-colonialism or imperialism? Is capitalism not oppressive? Is communism different? Allah prohibits oppression, whether under slavery, apartheid, racism, racialism, capitalism or whatever. We have political institutions, structures and processes to enable fairness in getting leaders and governance, to achieve general safety and prosperity for all. But is there any guarantee that even good leaders and governance will be gotten, if it is not the better or best? And more seriously, I am not saying that if a believer, a Christian or Muslim is a leader, the best is guaranteed. It will amount to saying that if you are endowed with resources, you will surely be the best or richest or most powerful or most learned. How many believers have scriptures in their custody?

They are certainly more than those who do not. But how many even read them? Nigeria is endowed with oil, gas, gold, etc. But can we even exploit them on our own? Israel is yet to establish free claim of offshore oil. It does not have any on land. But it is more developed than Nigeria. Niger republic has uranium but is not able to pay some of its dues to international bodies. The determining factor is DISCIPLINE AND ORIENTATION. The best believer scholar may be corrupt in governance.

Institutions can be helpful or be used for selfish objectives. Cults and secret societies are evil organizations or institutions. The same with Mafioso. What makes them evil is reserving safety and prosperity either WHOLLY or FIRSTLY for their members and against all others. So, the desirability or necessity for some order, power or control is inevitable. The entrustment of this is also inevitable because safety and prosperity is a permanent need for mankind. The superiority of my submission is that MAN is the greatest or Central factor in this whole affair. That his Creator has provided the best terms for his realizing his best without curtailing the blossoming of his initiative. If he admits and submits to these provisions, his basic realization is possible. If he subjects the initiatives he generates to the same standards, he will yield the positive results of his realizations. But if he chooses to ignore the provisions, the drawbacks he will harvest are inescapable costs. Indeed, our creativity is ignited by our natural setting. Do we not talk of the transfer of technology? Is it always useful or even necessary? American firms for example have plants in China. China has benefited by developing related products. But the Chinese products are more affordable and applicable to the Chinese. Nigerians who buy these products will have to adjust to meet the services they need that are neither American, Chinese nor universal. And has United States done that with its nuclear technology? But hasn't Russia, Japan, China and North Korea developed theirs? The key challenge in DISCIPLINE and ORIENTATION is that of setting, knowing and

keeping to limits. For that reason, goodly livelihood provisions are not prohibited for leaders. But those that are modest will forever remain the best. You do not need to believe in Muhammad (SAW) to admit that he remains the greatest leader. You do not need to be an Indian or a Buddhist to respect the efforts of Indira Ghandi. Tafawa Balewa and Ahmadu Bello will continue to draw admiration. But was Magee of Briton a good leader? What of Mandela? What you cannot avoid to appreciate is that, in the areas of free human discretion, even the fine leaders cannot guarantee that their successors will agree and continue on what they have laid down. It is a popular history to have things either abandoned or pulled down. This is what Trump is doing in relation to the healthcare policy introduced by Obama. Unlike most of the previous leaders, Buhari has continued with good policies and completed abandoned projects of his predecessors. The other drawback that is popular is for succeeding leaders to ‘enjoy’ the evils and selfishness that their predecessors engaged in. In Nigeria, tribalism or nepotism and misappropriation of the leaks from the oil sector have unfortunately been consistent. It is therefore foolish and selfish to think that doing a little wrong to compensate for perceived disadvantage is not too bad.

## PHILOSOPHER

Why should I not even be a believer? This is a clarification that has been either blurred, unavailable or ignored.

## CHIEF

It is clearly inclusive of the Ten Commandments except keeping the Sabbath which is really Jewish. Even if it is not, we are already observing Saturday as work free day without qualms. And there is an intelligent consistency with the other explicit outlined commandments. They are clearly universal necessities for the safety and prosperity of mankind. And those that are for Muslims are for non-Muslims and

unbelievers to choose to be part of or otherwise. The definition of non-compulsion is clearer. The disparaging relationship between Muslims and Christians is thus foolish, unnecessary, based on ignorance, destructive or a deliberate mischief by the worst believing members.

EGBON

Granted, all right. What or how can any difference be made, since humans are not robots? It is clear that the pessimism of Philosopher still has a place. If man can commit wrong or evil under safe cover, to improve the level of possibilities in doing what is right is still a challenge. Granted that institutions, structures and processes can, are, have been and will continue to be vulnerable to manipulation, believers may be driven by greed or forgetfulness or the combination of the two. Moreover, Allah is not physical and there is reasonable assurance that He may not appear or intervene immediately. Sheikh Sir, what have you to say about this.

DATTIJO

Before the response Sir. Philosopher had finely defined efforts to encourage the leader to do what is right by approved privileges to cater for more than the basic needs, wants and fancies of the leader. I think Philosopher or some other person phrased it as ‘larger than ordinary life’ provisions. But it has not helped much. Rather, most of the leaders, in addition to non-performance, steal public resources to create facilities or avenues to enable their continuous livelihood in similar provisions or even superior ones.

MODIBBO

In addition, political parties in government and opposition have not helped. Leaders have even resisted the parties that brought them to power or bought the opposition to silence. The leader then logically and sensibly transforms into a dictator, an

oppressor or military civilian authority, supported by a kitchen, a club or whatever, that is often a tic on the resources of the public in trust.

## SHEIKH

Truly, the provisions and attraction or the admission of their value is not enough. Indeed, acting accordingly is not enough until it becomes a habit, continuous or constant. All the observations made are correct. And it falls in line with the terms I expressed. That to have the scriptures is not enough, to read and understand them is not enough, to live it is what matters. And let me add that, to enjoy living it is the goal.

You will appreciate that the basic foundation to be acquired after getting born within wedlock, is knowledge of what is right and the discipline that goes along with it. In Islam, the religious knowledge is **COMPULSORY**. This consists of knowledge and compliance with **ALL** prohibitions and injunctions. This is why for a Muslim, his daily compulsory prayers are meaningless if they do not impact on him or her to be fearful of Allah, loving of Allah, protective of trusts, safe to his neighbours, hardworking, clean, punctual, etc. And as I pointed out, every person is a leader in the affair under his charge. This include both formal and informal callings. Logically and sensibly, such an individual will be an asset, with the acquisition of any skill or professional competence at the level of application. A believer man who is a gynaecologist does not need any special ethical outline to protect his patients from personal molestation. But it is not impossible to find one, committing adultery or fornication in the approach of rape. This is because it is without the consent of the patient. And I believe, that is the question that is being raised. How is this to be helped?

The answer rests in knowledge and discipline across the board. If every believer that is a leader is rightly set in knowledge and discipline that is compulsory, they will influence the high possibility of producing the collective leaders from among those of them that are either the best, better than most of them or the good ones among them. It will be irresponsible and out of place for a thief, one born out of wedlock or a liar to either offer himself and be welcome or invited to lead. This is very simple because the provisions for necessary compliance can only be lived by making a living. You do not need to be an engineer or economist to be honest. Rather, your practice of engineering or economics is what will reveal your honesty. And everybody needs to be honest. Thus, the base of knowledge and discipline lives that produced the common leader has the continuous responsibility of reminding and guiding the leaders. It does not matter where they are found, in whatever endeavour. If they are in the ruling party and government or the opposition or the polity, it does not matter. In Islam, these are the Scholars. Scholars are not Prayer mantises. They are humans, believers, who make their livelihood based on right knowledge and discipline. They are associated more with knowledge because of their modesty in material cares and commitment. This is why it is arrogant of a leader to turn scholars into contractors or even disrespect them. In the life time of the Prophet while at Madina, a strong strange frightening sound was heard. The Companions enquired about it. The Prophet was inspired to inform them that an arrogant man faced the anger of Allah some thousands of years back. He was being swallowed by the earth and has just dropped in the position he deserves in Hell Fire. Arrogance that is prohibited is as evil. But some leaders will sit on chairs and permit the scholars to sit on the floor. Some will even invite them and keep them until they have time, to give them audience, some will send them on errands etc. But political leaders come after the scholars. Knowledge is required for the discipline or right management, administration or governance of men. Scholars are the bearers of the truth or the

commandments of Allah. Then, entrepreneurs follow because the status of man is superior to that of all the material and non-material things that have their value in serving man. Entrepreneurs manage, administer or develop material and non-material needs, wants and fancies for man. This is why given values like the natural beauty of a woman are in the lowest grade. Mineral resources are of the same status. The woman needs to be cultured to be valuable and mineral resources need to be extracted or even processed to give them value. But it is not uncommon to find a leader falling head over toes to a swinging waist. A leader, at all levels, who is bankrupt of basic knowledge and discipline that is compulsory on every believer is akin to a corpse, darkness or a harmful creature. A leader of the common or collective that is a believer and is this bankrupt, is the greatest misfortune that can befall a society. And such a collective leader who disrespects, avoids or is afraid of scholars, cannot expect to be a good leader. This is because he cannot avoid to relate and have dealings with the entrepreneurs, who symbolize the completion of human reality. In the end he will be vulnerable to being ruled by either his self or a cabal or both. This is because in submitting to Allah or right knowledge and discipline symbolized by scholars, he will be directed to serve ALL, whereas the direction of material agents is to the body and self. The believer who is a leader will always need right knowledge for the right discipline. The association with those who know and live rightly will serve as a boost of fulfilling belongingness and a check against diverting. The leader will be in the position of being cultured for collective good. He will not be like a fool who misthinks that he knows what is right, any time. This is the demonstration of modesty and humility. When he is right, it not his sole ability and success, nor that of those that contributed to supporting him with right knowledge and guidance. The focus is Allah and the objective is serving Allah. Thus, if himself and aides are the focus, the commendation will end with the rating of men. For instance, he may be rated as one of the most powerful or popular leaders in the



world, regardless of the mess he is sitting on. On the contrary if a believer holds himself right on the measure of the number of followers and singers, he will be drifting toward associating the people with the right of Allah. The sign is in the power drunkenness of the leader.

#### PHILOSOPHER

Please what basic training or general studies or right knowledge is required, given as the ignition for remembering Allah to stick to His guidance? This will hopefully at least raise the quality level of believers for suitable leadership.

#### SHEIKH

The foundation is the knowledge of the attributes of Allah which are traditionally popularly referred to as the ninety names of Allah. If one is familiar, knowledgeable and understands the unity of Allah through these attributes and more, he is likely or can possibly be thinking Allah and acting accordingly in his day to day activities. The distinction is that if values are taught independent of rewards and sanctions, beyond the immediate, keeping them may be fanciful but not as a duty. Thus, if patience and perseverance are taught in relation to physical training everyone can understand because of the benefits other practitioners have enjoyed. People who want to burn fat or boost their testosterone can easily get registered. But in religion, the application includes the relationship between people. Vengeance is not taught. And it is of religious value because Allah rewards it. The consequence is that the seeming victim does not get disoriented or discouraged or disorganized and the partner has no opportunity to continue. The result is that a balanced relationship is quickly recreated and history forges ahead. It will be unlike the heads of United States and North Korea. It will take threats, time, intrigues and the specific warning of Trump that the head of North Korea is ready and can decide against America. He has the capacity and political will. That is the difference. Imagine if South Africa

has bred even one thousand Mandelas. If the United States makes three thousand Luthers, things will be far positively different in and for the United States and the world today.

The difference between a non-believer leader and a believer in leadership is the ultimate focus. The non-believer is committed to the people to the best of his abilities. He can probably give fair results from the standpoint of seeing himself as doing the followers a favour, since the discretion rests with him. He may produce good results out of the personal motive of increasing his fame. He may still produce fair results in order to fair well against his predecessor. Psychologists will affirm that these confirm the tendency of striving for self-actualization by those who have security in physiological needs and belongingness. This is the reality or reflection of all man-made systems of leadership. It does not matter if it is monarchy, military, democracy, etc. The risk or disadvantage is that positivity depends upon the chance of the choice of the leader. And we already appreciate that man will ordinarily not prefer to stick to limits, to discipline. Indeed, he can get so obsessed or addictive to the point of irrationality, senselessness and self-destruction. This is why there is no difference between the official provisions for the president of United States, the heads of the governments of Russia and China or Nigeria when compared to the late Shah of Iran, the Sultan of Kuwait, the leader of Dubai or the Emir of Kano or Ooni of Ife, etc. In the case of a leader who is a knowledgeable and disciplined believer, his focus will be Allah. He will serve as a duty and can even mean denying himself. His pleasing Allah is the goal and the praises of people will really be diversionary. He will always strive to do what is right to the best of his abilities and hope that Allah will accept the service. He does not matter and his orientation will not possibly beget praise singers or boot lickers or sycophants or thieves in the guises of professionals or beloved relatives. He is only one and also striving to be ahead in

RIGHTFUL COMPLIANCE. He can make mistakes even at his best. This compels humility and remorse. But the non-believer who is a leader needs praise and commendation to do more. Unfortunately, to be heard, can be manipulated. An evil leader can also be praised by his supporters.

CHIEF

Thank you Sirs. It cannot be clearer. The ball is in our court.

*In the absence of further comments or questions Courtier smiled and said: thank you everyone, thank you everybody and thank you all. He added that the next session will be the time and forum to end the program. Participants understood that the session has come to a fruitful end and commenced the routine of walking out before the Directors. This time around, the whispering was: those who have senses cannot help knowing and those who genuinely care cannot help to understand.*

## SESSION SEVEN

*Courtier led the Directors into the class and rightly found the Gentlemen Participants already seated. The Directors went round the class to shake each of the students. This is no doubt a farewell session. Courtier welcome everyone again and reminded that, the session is for sharing take-aways or what one has learnt or understood. It is also the last opportunity for asking any questions related to the program. This will at least impress on the Directors that, the relationship has been worthwhile and beneficial.*

MODIBBO

I have learnt that, leadership is the most serious burden because it has to do with a fellow human enabling safety and prosperity that he is also in need of, for the collective.

EGBON

I believe that we have all realized that we can seriously and genuinely help our crisis situations by being honest with universal truths, without changing or losing our faith, because it is really out of pretence, ignorance or mischief.

CHIEF

Well. What can I say. It is most regretful that believers are and will remain liars until they admit their failures and pick up the responsibility and duty that humanity deserves. I now appreciate the pain of non-believers for believers even though they are ignorant of the knowledge and discipline that need to characterize believers.

DATTIJO

It is instructive that right knowledge and discipline is beneficial to humanity regardless of belief or persuasion and the drawbacks of man-centred efforts cannot be made up without Allah.

PHILOSOPHER

I have never doubted that education and orientation will continue to be the saving grace for our general safety and prosperity.

SHEIKH

Good and goodness have to be strived for and continuously too, whether we believe in Allah or not. The absence of Allah by our denial is really resistance and can only yield stress, dissatisfaction, frustration, fears, etc. regardless of the scope, quantum and quality of material achievements or advancement we attain.

EGBON

Poverty will continue to be part of us because we have to work to produce and share as a necessary moral responsibility, to remain safe and prosperous. Philosopher will define it as a state of scarcity.

## DATTIJO

Men are plain or blank for good or evil. The difference or whatever they become is dependent upon them. But they are better if they admit their right position of conscious or intelligent creations that are meant to submit.

## MODIBBO

It is fool hardy to worry about believers by non-believers because it is a matter of choice. It is even more foolish to ignore the benefits that can be acquired from believers.

## PHILOSOPHER

Hypocrisy is evil and well provided for by Allah. The sanction is both appropriate and impressive because of the harm it can impact. If hypocrisy-free Leadership can be developed and assured without believing, that is the most important singular challenge to mankind.

## CHIEF

Believing does not prohibit good livelihood and even special privileges but it is clearly contradictory to tolerating wretchedness or exploiting the members. God is not served materially and material good that is godly spreads beyond the believers.

## SHEIKH

For safety and prosperity, non-believers can benefit from the leadership of a believer whereas under the best leadership of a non-believer, believers need be cautious of the limits by prohibition.

## CHIEF

Indeed, modesty and humility are the best characteristics of a leader who is a believer. Flamboyance or extremism are far from godly Leadership.

## DATTIJO

Allah has no tribe, race or region that makes right and He has no given friend or enemy. The standard is common submission to His Commandments by all, equally, in competition, with Himself as the only Law Giver.

## EGBON

No amount of religiosity is relevant for leadership except and until it serves all mankind, without destructive consequences for those who differ or creating special spiritual or material positions for the leader.

## PHILOSOPHER

The real classification of society is between the Scholars, Political leaders, Entrepreneurs. Any other classification is not sufficient for the safety and prosperity of the general society or is indeed either false or with a veil. The simple reason and sense of this is that, the needs, wants and fancies of men are equal across the board of materials and services. Political parties and ideologies can be deceitful.

## MODIBBO

It is clear that a believer who is a leader has to be consistent at both personal and public levels. He cannot be right to be responsible at one level and be hypocritical or irresponsible at the other level. A hopeless or partially good family head cannot be right because he is good with associates or good in the office and betraying to friends.

## SHEIKH

Only the leader who is all-round effort full can be associated with the blessings of Allah. His efforts will yield pleasant results and he will have another reward awaiting him in the hereafter. And his genuine mistakes can be forgiven. This will be regardless of how he is treated by men. Prophets were humiliated and even killed

even when they were bearing the truth. Huddles are properly trials, in the case of believers in utmost submission. When a hypocrite leader enjoys the favours of Allah it is his reward for the good he commits because Allah is just. It is therefore burdensome.

#### PHILOSOPHER

Men do not need only food, drink and shelter to be cared for. Education, health and recreation do not complete the picture. Peace, Trust, Hope, Sincerity, Honesty, Consistency, Goodness, etc. must be covered. That is humanity. Humans are not like a flock or herd of animals to be given good food drink and health care for use to serve humans.

#### MODIBBO

Subjects, lieutenants, followers or citizens are not and must not be reduced to or treated as slaves or agents or instruments to serve the selfish, myopic, family whims and caprices of the leader or his associates. The consent, power and authority that is in place, is to be submitted to by all and to serve all equally.

#### EGBON

The real essence of the disagreements between the opposition and the ruling party and government is selfish or elitist to serve their interests as against being in the collective interest of the society. This is why everyone or group or party is obsessive about getting the trust of power and authority. This is why the ruling party neither takes criticisms seriously nor does the opposition stick to criticisms that will improve governance or is at its best when elections are approaching.

#### CHIEF

A leader who is a believer and is hypocritical may be most destructive. The knowledge of his hypocrisy turns sincere scholars away from him. His hypocrisy has

the effect of reproducing hypocritical lieutenants who will be abusing public trusts and be satisfied with their not being covered, recorded or detected. The hypocrisy of a leader destroys the faith of the lowly and transforms them into negative radicals because of the hopelessness in the leader. In further consequence, entrepreneurs will really either feel oppressed or mock at any claims of commitment to what is right by the leader.

*Courtier whispered: such a leader quickly deserves folds of curses by Allah, His Messengers, the Sincere, the Angels, for the tenure of his leadership. This was followed with a chorus of: amen and amen.*

## SHEIKH

In the Qur'an, we learn that, wheresoever one turns, the Face of Allah is evident. This is why and how all creations are in submission or glorification or witness that Allah is One and Only, the Irresistible. The consent, the power and authority we have been discussing will be wrong or corruptive, if appropriated by a leader, for himself or a group. It is meant for all, including the leader, for submission, for the benefit of all. That is the reserve of Allah. Not believing is therefore untrue and unrealistic.

*Courtier appears satisfied that the end is here, by nodding. With a long silence following, he clapped and everyone followed except Sheikh who simply smiled. Philosopher interrupted with the remark: this is satisfactory and fulfilling. Everyone here can educate in leadership or try to make a good one. Chief followed with the remark: may the good Lord bless the lessons learned. Courtier concluded by wishing everyone the best. The Gentlemen Participants then walked out shaking the Directors with both hands and Courtier with one hand. Courtier will then say: darkness and light cannot stand each other.*



## **PART III**

## **POSTSCRIPT**

## EXPLANATORY NOTE ON WHAT IS RIGHT IS TRUE

What is right must be true to be correct. This is beyond what is consistent. For example, it is right to have a vessel or carriage run on wheels with tyre. This can be true with material facilities but does not have to be correct. Motorcycle, car, truck and aircraft will have these applicable to them. But it does not apply to helicopter, train or water transport facilities. This is essentially because, they are at the discretion of the ingenuity of the designers, fabricators and producers or manufacturers.

However, these discretions are **subject to what is feasible/permissible. Any and all of these discretionary products are conditioned by availability of space, land, water and the raw/natural/freely gifted materials put into useful forms or means.**

What is therefore right, that is simple, is applicable to **everyone irrespective of the knowledge and skills or varying powers between us.** This right is a **defining value, a moral, that is immaterial, that drives us and is not the discretion of any one of us. It can be the superior discretion of all of us or a collection of us.** This is what distinguishes the rules and regulations that bind us as a society, an institution, organization or professional body. The ropes of **ethos.**

The collection of these in their consistency, that define **the standards of what is admissible as a given or innovative material, process, organization or behaviour WITH THE ETHOS OR MORES CERTIFYING THE ENTIRE PACKAGE, QUALIFIES IT TO BE RIGHT.** For example, a knowledgeable person in medicine **requires a license** and a graduate in law **requires to be called to the bar,** to be a recognized practitioner, for the safety of the society.

A society of people who therefore **believe in God**, will be deviating from **submission and shutting themselves off from the support and pleasure of God**, the much and more **HIS CLEAR DISCRETIONS OR LIMITATIONS ARE IGNORED, ABUSED OR COMPETED WITH.**

Every, all and the finality of **ideas, percepts, opinions, decisions, processes, actions, objectives and uses MUST NOT OPPOSE, DISENGAGE FROM, BE INDEPENDENT OF, OR PROVIDE PARTNERSHIP TO THE ESTABLISHED RULING LIMITATIONS.**

This means that no one and especially at any level of leadership must be an **ignorant or a careless person, because they have the burden of recognizing, admitting, promoting, establishing and building what is right.**

Any family, group, organization or society that is not led by such knowledge and discipline is bound to generate self-inflicted inevitable crises. This means that there must be no inconsistency **across the strata of leadership in the knowledge and discipline of what is true and right. If and when this is corrupted in any form, it will inevitably spread to weaken THE IDENTIFICATION AND UNITY OF WHAT IS RIGHT AND TRUE.** What is right and true will get blurred and what is wrong will begin to appear to be what is right or **equally right.** The behavioural orientation of the members that will accordingly follow will be weakening or even destructive of the identity of the people.

The **knowledge and discipline of what is right and true** is the foundation for goodly livelihood of humanity. Anything to the contrary is **deceitful and bound to generate frustration, crisis and inevitable drawbacks.**

## **EXPLANATORY NOTE ON ALLAH AND A BELIEVER OR A HYPOCRITE**

Allah is indeed the **only reality** and **men can find total fulfilment only in relation to Him, before and above any and all things or others.**

To begin with, man is plain empty that can be rightly or wrongly informed or rightly or wrongly acquire this reality, which is the Path to his true meaning and fulfilment.

Man learns and is taught language, for communication, that refines relationship. A child brought up by an animal is therefore not different in these respects by one brought up by humans. They easily **fit into** the environment they find themselves. This is why racial, language and geographical identity are really of limited value.

Racial identity rated as superior standard is simply foolish because mere physical intimacy across any difference between even handicapped partners, can share the colours, immediately or in future generations. To be an African, an Arab, an Indian, a Chinese is not the right basis for meaningful identity. In the case of language, exposure, learning and use will enable any man speak, learn and relate with any language other than the one that is of birth environment. A Jew with Hebrew can be fluent in Idoma, just like a Hausa can be tooled in Chinese. An abandoned child raised by animals will need to learn a human language just like a dog can fairly understand commands in human language when taught. It is therefore a social tool, that does not in itself grant knowledge of what is true and right.

The only thing and one that is true and right is Allah. This can easily be discovered by exerting mindfulness and much easier by learning His Message that serves as His Guidance, by the one chosen by Him. And we can **establish this by the success of the livelihood of the chosen.**

For those who have failed or refused to identify with true and right knowledge, they will be false, in self-deceit and wallow in livelihood contradictions and crisis, **as much as their false discipline departs from the clear guidance, that is true and right discipline.**

It is therefore consistent, by knowledge, for every and all believers to be in constant appreciation and **praise or glorification of Allah.** This is a part of the meaning and purpose of prayer and justification of constancy in it. The other part is **giving life to the belief that life is a gift by Allah.** This is by the conscious relationship with Him, beyond knowledge and praise.

The believer asks and continues to ask for every and all of his needs, wants and fancies, **along with utmost feasible efforts.** Thus, the higher **relationship of gratitude** by the believer is the opportunity to affirm his faith and submission. The giver of **free life at His discretion MUST RETAIN HIS UNIQUE AND ABSOLUTE IDENTITY.** If he grants the request **the believer will be right and true in his belief if he expresses gratitude.** If he fails to do so, it is a weakness and drawback that is blameable. This is because **if His discretion is not to grant the request,** it is still goodly and merciful. His Guidance is that His Compassion is above His Anger. He may have replaced it with **saving** the believer from a harm on his way or converted it to a better answering reserved for him in the hereafter. Does the believer not totally believe in the hereafter and accountability?

Accordingly, he who asks and is granted **more or better or both,** has the responsibility to **submit wholesomely.** He will be worse than an ingrate, defined above, **if he is not thankful, grateful and submissive.** This is the rating between all believers, the favour and the exceptionally favoured. In another perspective, between our common ability to cultivate farm products, to be owners of farmlands

and the products being cultivated, different from authority to rule and direct both parties, for the benefit of all.

As a result, those who do not **appreciate and praise Allah, are ignorant and foolish.** Those who are accordingly not grateful to Him but to **self or some other creature,** are misguided. As for those who are abundantly provided and are not submissive, they are the **lost.**

A believer **in any of these classes is thus a hypocrite and worse than an unbeliever.** Given his misplacement in relation to Allah, his relationship with fellow men and humanity will not be predictably safe for himself and others. This is because his livelihood will be a bundle of contradictions – before men and Allah.

### **EXPLANATORY NOTE ON THE RULING TRUTH IN LIFE FOR LIFE, FOR BELIEVERS**

With Allah being the only reality, the truth that is right, and the logical necessary right that believers are on the right and true course, only scholars symbolize the true and right path.

Allah cannot be reached except by knowledge. Indeed, this knowledge is also a gift because He enables it by a mixture of favours to the origination of man. There is the placement of man in a suitable changing physical environment in space; being one of several number, types and forms; the gift of the capacities of feeling, seeing, hearing, tasting, sensing; and the possible ability to **learn, communicate and relate with one another.**

Allah is therefore, though separate from man or any of His creations, they necessarily are a reflection of Him. And since He has gracefully granted simple Guidance with revelations, scriptures and messengers (of our kind), **there is clearly a path of**

**reflecting Him that He has chosen, different from the path He has not preferred.** Consequently, believers are distinguishable by **reflecting Allah as He has Guided to further attain His pleasure.**

The knowledge of the scriptures and compliance according to the right guidance and examples of His Messenger is the first step of discovering what is true and right. Those who embody this twin and intertwined attributes of the **knowledge and livelihood, are the torchbearers of what is true and right.** They are the living evidence of the continuous connection between what is true and right reflection of His absolute truth and reality. They are the right **excuse against those who do not believe, but inevitably reflect Him on the path He has chosen to be wrong.**

This means that the first and permanent relationship men who believe must keep alive, among mankind, needs to be related to Scholars. They are Teachers. They are Guardians. What is then logically and sensibly right for knowing and living what is true is to **strive to be a scholar, be a student of a scholar, be in the service of a scholar, be in respectful association with a scholar or take the guidance of a scholar seriously.**

The livelihood and leadership that is driven by knowledge and discipline that is true and right is the constancy required of believers for themselves and in relation to others. A parent is for that reason not to be less than a security guard, a technician, a manager or political head.

**It is for every man who believes to therefore choose right association and belongingness, and not just believe.**

## **EXPLANATORY NOTE ON DISTINGUISHING BETWEEN VARIETY AND COMPETITIVE IDEAS, OBJECTIVES, CONSEQUENCES, PROCESSES, DIRECTIONS AND ACTIONS, FOR RESPONSIBLE CONTINUOUS AND IMPROVING REFLECTION OF THE UNITY OF ALLAH, ACCORDING TO HIS COMPASSIONATE GUIDANCE**

The preservation of the **unique and absolute unity of Allah for His pleasure** is the beginning and end or singular **purpose of life and the primary and ultimate responsibility of leadership.**

The peculiar nature of Allah or the nature of His personal self-subsistence is absolutely His preserve. This is **not knowable because it is neither a creation or natural.** He cannot be grasped. He is not within grasp. He is out of grasp of any and all creatures. This is why Musa (AS) could not really see Him. This is why Muhammad (SAW) proceeded beyond *Sidratul Muntaha* leaving Jibril (AS) behind, interacted with Allah, but **did not see Him. THERE IS NOTHING LIKE UNTO HIM.**

His choice is to be **reflected, from behind veils.** At one level, the freedom is His. A believer can be permitted or led by Him to Himself by His preferred veil or otherwise. He makes the living out of the dead or leads from darkness to light. This is because both belong to Him. He forgives to purify. However, the second level and forms are His preferred choice for believers to reflect His Truth, His Unity and Uniqueness. We can therefore say: There is Allah. Allah is One. But Allah can really not be described. We cannot breakthrough our nature. This permission as guidance is a chosen favour or mercy for believers. Moreover, Allah surpasses any and all things. His pleasure is Whatever He chooses. Thus, He chose from among us Messengers to convey and teach His Message and Path. And for those who attain



salvation in the hereafter, He has promised, to grant a glimpse of Himself. This is why that glimpse is better than all the pleasures of Jannah, because He is **above and beyond all**.

Every and all believers have personal and leadership **deliberate responsibility and challenge of constantly KEEPING WITHIN THE LIMITS OF ALLAH'S PREFERRED VEILS, CHOICES AND GUIDANCE, WITHOUT PARTNERSHIP OR COMPETITION**. This is the absolute logic, sense, justification and **rule against apostasy**.

The beauty, compassions and mercies of Allah can then be appreciated across **those things that are commendable examples by His Messenger and the expansive scope of CHOICES ACROSS AND BETWEEN ALL THE THINGS THAT ARE PERMISSIBLE. THESE MUST EXCLUDE EVERY AND ALL THINGS THAT ARE CLEARLY PROHIBITED AND BETTER STILL, EVERY AND ALL THINGS THAT ARE DOUBTFUL**.

Livelihood across time therefore continuous to progress, expand and transform **on a trial course for believers, to prove their mettle, to keep and strengthen their faith**. This is by distinguishing between the competitive variety of options, what consistent with the reflection of the unity of Allah.

**EXPLANATORY NOTE ON THE COMMITMENT OF THE MAJORITY OF MANKIND AGAINST THOSE OF THE ELITE AMONG MANKIND, THAT SHOULD DISTINGUISH BETWEEN LEADERS AND FOLLOWERS FOR MAKING HISTORY**

For more than the simple majority of mankind, by the gift of Allah, we have our senses working in good state, the basic capacities for knowing, learning, working or acting and living according to true knowledge and understanding or otherwise. We

are thus equal in this respect. The less than simple minority that are partially and different by being handicapped or deformed, are the proof that Allah can, at His pleasure vary His gifts. This is more evident in His other creations. While we walk on two feet, some move on four, some on several, some crawl, some even fly. In another phase, we live on earth, others in water. Within space, we are visible and can be seen, but some are visible only with facilities and others are not.

At this basic level, **no man is denied the ability to be rightly reflective of the unity of Allah by worship, because the Guidance covers all circumstances.** Both the seeing and the blind **who do not know where to face at prayer times are not blameable if they face the wrong direction.** For the making of history, productivity is necessary and the distribution of the same across the society. Majority of mankind are therefore **fit** for these, which will enable their physical sustenance. These are often classified as needs, wants and fancies.

This majority require **constant guidance, to keep within the limits of what is true and right knowledge and discipline.** Those whose minds and hearts are committed to the meanings of every ideas, actions, processes and direction **to be consistent with true and right knowledge and discipline** are less in number. And they are not required to be as many. They are the elite, among mankind.

They are **first entitled to drive the leadership of society.** It is best to have from among them to be the leaders and especially the overall leader. This is because the cost of not having the overall leader as truly and rightly knowledgeable and disciplined, cannot be short of **stress, frustrations, crisis and drawing backward, regardless of the best intentions.** He will be easily susceptible to mislead and deceit, by **the ignorant and hypocrites.**

This will inevitably be worse, where the scarcity or shortage of these elite attributes, affects lower strata of leadership, like in the family, in groups, in schools, organizations, institutions. The worst can be the case, where increasing individuals are bankrupt in basic knowledge and discipline of what is right and true, **because every believing individual is indeed a leader or custodian of the trust, to keep within the limits of Allah.** Accordingly, neither an engineer, a technologist, a technician, a craftsman nor a final user of the product **is excused from this leadership burden and responsibility.**

As a result, it is not **sufficient for a believer to be one who works, eats, drinks, rests, regardless of the variety of forms, types, levels.** Animals can reasonably achieve these, consistent with their worlds. Men have the **higher objective, responsibility and purpose of reflecting the unity of Allah, consciously.** This is the critical difference between believers, against unbelievers and hypocrites.

#### **EXPLANATORY NOTE ON THE BURDENS OF SCHOLARSHIP IN RELATION TO KEEPING TO WHAT IS TRUE AND RIGHT ACROSS THE SOCIETY AND ESPECIALLY IN DIRECTING LEADERSHIP FOR THE COLLECTIVE INTEREST**

Scholarship that combines knowledge and discipline of what is true and right is more than an average task. Beyond being a commendable strive for self-fitness, to reflect the unity of Allah, regardless of the trade for daily livelihood one is occupied with, it includes capacity and ability to **guide whatever and whoever, in whatever trade or occupation, against distance from the light of Allah, that every believer should be.** This means that scholarship for Islam, for a believer is **distinctively superior to mere academics or research.** This is because **nothing** will be initiated for the fun of it, for mere interest, to meet curiosity or objectives **as challenges arise.**

Priesthood is also not necessarily synonymous with scholarship. In our present setting, where religious leaders may be appointees, they are more identified with leading in rites. This may leave out the critical aspect of livelihood relationship requirements. In consequence, we have many of them in different grades.

No believer that is a scholar with whatever expertise will be personally involved, promote or support what is prohibited. No believer is free to set out to pursue **anything, except in the name of Allah, the Beneficent the Merciful**. It should therefore neither be harmful to self or another or others, **even if it is not within the scope of clear prohibition**. This is the absolute standard that informed Muhammad (SAW) going on jihad, **only on the instruction of Allah**. And no major engagement is to be commenced without *Istikhara*.

The **objective** will be to be **in compliance with the Guidance by Allah**, from intention through the processes to the results and implications. This rule will safeguard self and others, irrespective of **relationship drawbacks**. Enemies will not be denied their rights. Friends, Partners and Associates will not be guaranteed any advantage. And resisting enemies against self, because of reflecting Allah is not wrong.

Thus, to be recognized or serve as a reference, which is **the deserving status and role of scholars, has its own risks**. The first is based on the safe principle of **equally sharing in the reward or sin of following, obliging or submitting to the advice, example or guidance, that is given**. The multiplayer effect, till the end of time is on the scholar. The second is that, devoid of direct divine guidance, the guidance must be **selfless**, even if he or his interest will be affected. This is why the strongest history of truly and rightly guiding scholars were not part of Leaders trains. They were sought after. While being part of the train is not clearly prohibitive, the

**dependence of the ruler or fear of him or protecting the interest of the ruler** may conflict with what is true and right. This requires **courage on the part of both the scholar, by not sparing the ruler, and the courage of the ruler, in rationally and sensibly evaluating any recommendations, with respect, for the sake of Allah.** Accommodating any and all recommendations by a ruler or leader is out of question. The standard is not set by either party or between them. Both of them are to subject themselves to the Guidance of Allah.

It is even more challenging in our present circumstance. Varying from the tradition of *Rasul*, people now offer themselves, ask for and struggle to be made leaders. In our setting, the leader doesn't have to be a Muslim or a Christian. While there should be no difficulty in serving **all and well, by any believer, if it will be, in the name of Allah, to whom all belong**, the support or blessing of Allah that would have freely flowed in support of the leader, **will require to be desperately sought for.** Indeed, this inclination has transformed many learned believers into traders. They get paid to **'get favours for the leaders from Allah'**. Above these, how many of the believers are fairly knowledgeable and disciplined in the reflection of the unity of Allah? The leaders and should-be scholars are transforming into believers with strange and disturbing creatures.

A corrupt scholarship combined with ignorant or careless leadership can only **advance hypocrisy and generate inordinate greed, audacity, oppression, with consequences of frustrations, crisis, hopelessness and confusion.**

Until these standards are straightened out, it will continue to get more difficult to understand why our society is making seemingly utmost efforts but failing further and further. And only **education for reorientation across the board on a**

continuous basis, with the true knowledge and discipline of what is right, will be corrective.

## EXPLANATORY NOTE ON THE CRITICAL VALUE OF THE FOUNDATION OF A BELIEVER AND THE SOCIETY

A practical and indeed merciful provision for man to **best fully reflect the unity of Allah, by purity**, is in the beginning of the reproduction of ourselves. The institution of marriage is the umbrella for blessed conception and birth of a believer. By compassion, while the parents of a believer may have been converts, the family can rise to the status of producing children **like the parents that are already or born as Muslims**. While it is not a curse to have been born outside the faith, to have been born in the wedlock of unbelievers is more honourable than outside wedlock by either unbelievers or believers. It is indeed worse to have been a product of bearing believers **outside wedlock**. These are persons born within the prohibited degrees. It does not matter, whether the characteristic is incest, premarital, extra marital, etc.

Believers and especially leaders, are best footed if they are opportune to come into this world, as guided by Allah. It is on this, further building can be made easier for the individual in the family, for the two in the community and for the true and right livelihood of the general society. Everyone along or as well as all members, will be driven by the pursuit of the same objectives of reflecting the unity of Allah, to the best of their abilities. Leadership, Governance and Livelihood will constantly attract the blessings and possible special interventions of Allah.

The provision for errors to get corrected is consequently not the preferred course. And because it is objectionable in any form, it is worse, after belief in Allah. Fornicators and adulterers are **evil**, on their own path and that of the society. A society that mills members loosely out of the limits of what is permissible is bound

to be weak, **in belief, in blessings, in unity etc.** This means that the cultural process will be an avoidable struggle between a decreasing right and blessed products, increasing unblessed products and growing loose livelihood, departing from the standard that is true and right.

The more this is the course, the more challenging, transformation will be. Neither sociology, the economy nor the politics will be less difficult. No bad beginning can grant good ending except a critical change occurs in the process.

### **EXPLANATORY NOTE ON WHAT CONSISTS OF SUPERIOR AND SAFE GUIDANCE**

There is a clear difference between what is **complete** and what is **seemingly complete** whereas it is **actually seeking to be so**. Because Allah is **perfectly complete, His Guidance is a reflection of Him, like creating us in His image**. The freedom role of man is to seek **further and whatever, within the confines of His provisions**. What is **sure** is that no matter how we strive, we cannot break through His **real limits, confines or Will**. We have roamed for years to move from the concept of a flat earth to a round one. The medicinal values of plants and fruits we live with and live on have continued to unfold. Our stubbornness in taking alcohol and pork is gradually folding back. We are still ambitiously seeking to further discover our physiology, our psychology, etc.

The choice of waiting for a reference point to know and act, which may still be faulty is certainly irrational and senseless, when a complete Guidance is available. For example, if we are to wait for research results before enjoying the benefits of **taking oath, setting an agreement, diplomacy, of turmeric curcumin or black seeds, etc.**, our lives will be slower, less exciting and even dull. Believers therefore have **everything to be grateful**. Those on the track field of a race are certainly superior

and better than those who will be searching for the field, to know what tracks and games are, to participate. Those who just accidentally find the field are not better either.

No single one or group among mankind should claim infallibility, as it will amount to audacity and oppression. The prove of the reliability of this is that everything man has assumed to be the best has been undergoing changes or reconstruction, including ideas, processes, systems etc. Indeed, they can turn out to be destructive. For example, we have moved from fertilizers to genetically modified products, only to start cautioning against the consequences. Believers must as a result **beware of fancy, popularity and ordinary pragmatism. In themselves, they cannot be all-round meaningful, without fitting into the complete Guidance freely granted to mankind.**

A believer must not shy away or be afraid of transparency, plainness and straightness. The goal and striving of all is the same and the driving force, terms or principles are not different. Any real variation will rest **on a different intent and pursuit, that is deliberate or permitted, and is evil. It is worse than a crooked arrangement or orientation.** Hypocrites bearing the identity of believers are not trustworthy and the worst of mankind, because **they are many-cum-changing faced and fake.**

Accordingly, poverty is **either distance from reflecting the unity of Allah or contradictory reflection of Allah, by either unbelievers or hypocrites respectively.** And these can be further reflected in the society by the greater scope of ignorants in the knowledge that is true and right, the scope of teacher-student relationship committed to learning the truth that is right, the levels of these, the institutions and facilities, that serve as **foundation for the discipline that is right.**



In summary, from the beginning to the end of true and right reflection or livelihood, **knowledge and the scholars are central to success, in all aspects of history and society.**

## **THE CONTEMPORARY TEXTURE OF OUR HISTORY THAT REQUIRES ATTENTION**

The **family institution is in crisis.** The increasing number of reproduction outside wedlock is alarming. There are those that are products of adultery, best known to the mothers, **who are already in marriage.** There are those who are products of fornication or a combination of an adulterer/adulteress and a fornicator. There are those who are products of either of these and considered corrected by a follow up marriage formality.

This status and roles of the believers involved have generated new cultural patterns in our society and history. The concept and identity of **orphans** that are necessarily required to arise from proper marriages and parents is now distorted. It covers **unlucky products that are deliberately abandoned by the mothers or parents.** This is the root of unwanted pregnancy, unplanned or pregnancy by mistake, in our dictionary. With technological advancement and pharmacology, abortions have been added to our practices and knowledge.

Accordingly, we now have **single parents by design,** unrelated to marriage, but with financial security for the products. This can even be by a mother, with a known partner or the benefit of sperm donation. There are also those characterized by surrogate roles.

Sexual relationship is therefore isolated from marriage and is not just booming, but expanding the culture of weakening and destroying the family institution that is true and right. Family planning has been offered **safe sex** by contraceptives. The desire

for the experience outside marriage has consequently been given a platform. Sex occupation, calls girls, online sexual connection platforms, etc. have sprouted and the facilities for satisfying the same have expanded. There are sex toys, baby dolls, etc. Indeed, marriage with dolls has commenced.

Believers and indeed leaders at different levels are **increasingly** overtly, covertly, deeply and actively part of this expanding culture.

For that reason, the arising questions for every and all believers in this respect include: **Has a leader any responsibility to protect the institution of marriage and the family and will he be accountable for it? Have believers the duty to ensure that any leader cares about correcting the deviations in order to restore the true and right institution of marriage and the family? Will each believer be accountable for participating in this culture, by either promoting or neutrality that permits its promotion? Has any society or collective leader asked to lead and cared for commitment to this foundation of our identity? Has the collective or society leader not the first and greatest responsibility to attend to this, because of its critical relationship to total livelihood and his granted monopoly of authority to enforce what is true and right?**

As scaring as this situation is, to any sincere believer, the further implication of our actual closing or rejection of the blessings that ordinarily flow will rightful compliance with the Guidance of Allah, those who are in leadership, those obsessed for leadership and those who had led, should either be burying their heads or stand up as straight as possible.

**All of these are displays of EXCESSES OR BREAKING THE LIMITS OF THE GUIDANCE THAT WE IDENTIFY WITH AS TRUE AND RIGHT.**

But how can all of these become, with the true and right leadership of the scholars, who are the torchbearers and examples of the knowledge and discipline that is true and right, reflecting the unity of Allah? It is logically and sensibly **IMPOSSIBLE**. Therefore, the only explanation is that the scholars, scholarship, the processes, the system and facilities are **not serving enough to mould and mill believers, better than what we have as our present characteristics and culture.**

With paucity of knowledge and absence of discipline in scholars, what values can be added to the capacities of leadership? Indeed, when and where even the leaders are more wanting, in the knowledge and discipline of what is true and right, the negative consequences are not only inevitable but will be multiplying.

Thus, we are characterized by many challenges including: **scholars in crisis of the Guidance for all of us, between themselves and turning into commanders of respective followers. The content of the knowledge Guidance by them is now both variant and contradictory. The teeming followers are abandoning self-learning and joining to build different armies or companies or societies. The responsibility of each believer in reflecting the unity of Allah in his specific undertaking is weakened.**

**Reflecting the unity of Allah is getting divided between rites and livelihood.** For instance, there is no believer who does not constantly hear that canonical prayer is the first thing to be accounted for and that the best among believers are those who protect their prayer and perform it in its earliest due time. **But this cannot be complete or meaningful, if it does not impact on the livelihood of the believer positively. This is the explanation for the streaming to the house of Allah, at home or on pilgrimage, while we have less and less to establish our fitness into**

**the Guidance of Allah.** Of what meaning is keeping the canon prayer, when your neighbour is not safe from your harm, when public or private trust given to you will be misused, when you will not be punctual in attending meetings, if you expect people to be lenient with you whereas you will not be to others, etc.?

Do we interpret the knowledge that: **we are created, only to worship Allah to mean, keeping the five canonical pillars, while we are free to do whatever we choose for ourselves?** But the essence of submission or discipline is **restraint.** Hence, we cannot be **careless about the curricula of our different activities and expect that our reflection of the unity of Allah, living according to what is true and right will follow.**

It is the knowledge of Guidance that we embody, that is required to drive our livelihood. Our canonical connection with Allah will then be lively because it will constantly be freshly characterized by new appreciations, gratitude and increasing submission. But if a naming ceremony for a child born in wedlock and another that is born outside wedlock are characterized by the same appreciation, gratitude and submission, the spirit will be confusing. It means there is no goal to race to and no achievement to differentiate between the two.

Given a crisis ridden foundation and a helpless or weak knowledge and discipline leadership, it is inevitable to have a confusing submission characteristics. We have lots and growing number of mosques and churches, growing memberships of the identity of believers, growing and expanding practices of Guidance, but our fulfilment is dropping. We make comparative international marks for pilgrimages, we are a clearly prayer-warriors nation, Charity or related foundations are impressive and our *da'wah* or evangelism are unbeatable. But **fetishism, cultism, Mafioso, etc. are growingly, the inner or second identity of growing number of believers.**

Our economic and financial livelihood are irresistibly as distant as our reproduction, from the unity of Allah. While it is easy to see and feel the corruption of leaders who are thieves, the growing inter personal or corporate extortion are becoming norms. Measures either of fuel, power or gas, can face the challenges of either manipulated meters by either the suppliers or consumers or adulteration by the supplier. The amount and forms of **gambling that we are lured into today are prospering, because of our growing inordinate greed and the advantage taken of the ignorant by the thieves.** The sponsor will spend ten million to rake in five hundred million and give away fifty million as wins. And everybody will claim to be happy.

If the anger of Allah is not less than His mercies and compassion, we would have been swept away. But our submission does not add anything to His grace, just as our deviance does not reduce anything to His grace. His Guidance is for submission, for **our own benefit.** Our excesses are to undoing ourselves. He has created us and placed us in the twin state of provision of basics and circumstance of needs, wants and fancies to be strived for. And He has provided clear Guidance for His chosen path or standard. Men are free, outside His restrictions. The opposite path and standard that is not chosen **are the open options that contradict His.**

**Knowledge** therefore comes **first.** **Authority or Leadership** follows to materially appear to be **first,** because it can and should make pervasive impact of true and right knowledge. **Economy and daily livelihood** is right **as much as it is directed and complies.** This is the body. Authority is the mind. Knowledge is the soul.

## **AN INTRODUCTORY INSIGHT INTO THE NATURE OF SCHOLARSHIP CHALLENGES FOR NOTING**

The basis for scholarship is **firstly**, the **gift of Allah**. This is the **word and guidance in the Qur'an and Sunnah or guided practice lived and directed by His last, best and favored example, Muhammad (SAW)**.

This is like land or earth crust along with all that are on it (permanently or intermittently), and in its bosom, like mountains, vegetation or minerals; the waters along with whatever are contained in them or that share livelihood in them and on land; the space along with the air/wind, the provision of light and its withdrawal for the reality of darkness.

Like no one knew of his origin, in terms of **why** and **how**, before he is told or claim to discover it, **no one knows anything, for certainty, without requiring to be taught**.

The distinction between **what is certainly right and true against what will remain a game, trial, adventure or a guess of WHAT IS RIGHT AND TRUE, is MORE than the relationship between a manufacturer of a self-driven car or an artificial intelligence product and the product**. This is because the **originator of the beginning, the between and end of things and all affairs is way high above a finder who is bound to the original environment and circumstances of a blank member of the environment and circumstances**.

The blank member, the seeker, that is part of what have been brought into being from **nothing** will inevitably experience a combination of **closeness to what is right, errors in what is right and changes in what to hold as right – from time to time**. This is art and science at their best. Thus, the development from chariot to cycles and application of motor to run it, just like the development of the body, from a

simple cover or cabin to one equipped with facilities like refrigerators, televisions, heaters and even arms. The art of design for the variety of presentations (by make or model) is not different. Furthermore, even if expiration date for use of these products are given, they could fail before then or last beyond the time. Moreover, none of these products **can be enabled, without the learning of man, without the (given) raw materials employed, with the (exercised) ingenuity of man.** This means that **nothing about man or his product is either original or of final or absolute status.**

The superiority of the gifts of Allah is both in the originality of their existence from **nothing** and the **inevitability** of man or anything that appears to add anything to history, to be **within the confines and permissibility of the gifts foundation.** It is for instance both inconceivable and non-practicable, for man or anything **to occur or apply, neither on earth, in the earth, on water, in the water nor in suspension, in space.**

The right and true knowledge, guidance, scholarship and discipline therefore all belong to Allah alone and are His discretion. A believer will be right and true, as long as he keeps within the defined limits by Allah. Freedom, as a result, consists of any and all possible **funns that do not approach contradicting the setting of Allah.**

For every and all believers in revealed scriptures, it is ambitious to subtract or add to the guidance and over ambitious for a Muslim to do so, because with the Qur'an and Sunnah, **the required knowledge and guidance has been completed, for LEARNING AND COMPLIANCE.**

## **ON WHO SCHOLARSHIP RESTS**

No single believer is **exempted** from acquiring and living this knowledge and discipline in **all aspects.** In other words, no individual, group or society, has **the exclusive superior right, duty or responsibility for this above or better than**

**anyone.** The distinction of superiority rests on **constant right compliance above others.**

And the cultural development of this livelihood, the combination of knowledge and discipline, has been enriched by **the consistency of the RIGHTLY GUIDED KHALIFAs of Muhammad (SAW).** The singular final reference remains, the livelihood and direction of **Rasul (SAW).** The **two generations that followed,** in the best exposition and compliance to **the same right and true knowledge and discipline, submitted to being identified with what is right and true as long as they were CONSISTENT** with the Qur'an and Sunnah. This reaffirms the seal status of the Sunnah as the **first reference.**

The 'latitudes' of **understanding, expositions and experiences** across the time of the Prophet himself, the time of his four successors and the times of additional two generations – in terms of consistency with the **best example of Muhammad (SAW),** remains a single latitude, for **all time reference.**

It is therefore only rightly that **no one is free from constant and effort full seeking of the right and true knowledge TO LIVE IT.** The beginning of the duty and responsibility for reward or sin thus commences from puberty. Before this, learning and practice should have commenced. And the scope of this will cover **injunctions and enjoins against necessary restrictions,** relating to **Allah, Self and others** – including anyone or those known, those not known, those related to one, those who are not related, groups, societies, animals, plants etc. For example, nothing must be associated with Allah; one must not harm oneself; and others must be saved from the harm of oneself – **directly or indirectly, openly or secretly.**

Accordingly, the individual will be accountable for acknowledging Allah, for the preservation and prosperity of self, others and the relationship between these **within**



**the limits permissible by Allah and without compelling anyone to be like self, as much as the protection of self and the community of believers are allowed.**

This means that on your own, in whatever engagement you may be, in relation to your environment and others, the intention through the process, the target end or objective and the clear definite consequences, **must keep within guidance.** The summary of this is that, no one, no activity, no pursuit, no objective **falls outside responsibility and accountability. The preservation and prosperity of self and others, as much as is permissible, within the limits of Allah, Who is the Only One entitled to submission, is the ULTIMATE RULE FOR ALL.**

The simple individual on his own, the family members in their relationship, the craft works, enterprise, adventure, travel, research, thinking, production, association, interactions, designs, tests, disagreements, decisions, rewards, permissions, sanctions, choices, rules, constitutions, leadership, governance, of anything or anyone, by anything or anyone, for anything or anyone **must be kept within the limits defined for all of us, as it applies to each, a collection or all of us.**

The public leader and the supporters or followers, the business people and the parties that give life to the exchanges and wealth creation, as well as those who support or follow at floating status, are not differently burdened, from teachers, students or listeners in following **because in each of these categories, there are leaders in collective direction, in wealth creation or religious tenets practices.** But each and all of them are **EQUALLY RESPONSIBLE FOR THE RIGHT TENETS PRACTICES AND THE DIFFERENT RESPECTIVE LIMITS THAT APPLIES TO THEM.** For example, the public leader must not tell a lie or be hypocritical in what burden should be borne or shared, to pursue the collective safety and prosperity of all. The wealth seeker and maker are differently characterized in

their not telling lies or being hypocritical. The example that will apply to them will be costs of production, logistics and profit margin or scale of measure for exchange. Tempering with the truth of any and more of these will be, crossing the limits. In the case of the religious teachers, false reportage of a saying of the Prophet or twisting the meanings of the Qur'an or assuming/assigning a strange (divine) status, are **excesses**.

**Scholarship** or the search for the right and true knowledge is **neither exclusive to teachers of religion and the students, nor exclusive of practice. Knowledge and discipline must go together concurrently.** The superiority of knowledge rests in the simple fact that the gift of right and true knowledge for guidance **is our connection to Allah.** Prophet Muhammad (SAW) is the best and complete model, in his person, his religious practices, his relationships, his transactions, his disagreements, his decisions, his pains, his teachings etc. **without institutionalization.** The successors of the Prophet (SAW) or torch bearers of the knowledge and discipline that is true and right cut across all spheres of life. **The distinctive difference is the scope of contributions to the guidance that is consistently right and true.**

## **HIGHLIGHTS OF EXAMPLES**

Each and all parties in their individual and relationship capacities, engaged in production of anti-malaria drugs, are not less required for honesty, truthfulness, transparency, compared to the researchers who establish the strains of malaria parasites and what can destroy them without avoidable harm to humans. The physicians who are entrusted with consistent application of the drugs according to the truths advised by the researchers and producers must keep within the specifically defined limits or discretionary limits **rightly informed by their experiential**

**knowledge.** This informs possible variations in prescription of the same drug for the same challenge to different patients. For example, the weight, age or medical condition of the patient can influence the decision of the doctor for dosage. Indeed, the physician may **safely** experiment with what is **ordinarily outrageous, not in the books.** And the patients are not **excluded, to realize what is finally right and true.** They are required to fully submit in two respects. The first form, is making fully truthful and sincere declaration of their state of health, to the best of their ability in communicating with the doctor. The doctor will relate and distinguish the symptoms for an ailment and decide. The doctor also has the science and technology of diagnosis to support his interpretation. And the second form is, strictly keeping to the instructions and prescriptions of the doctor. Indeed, in the event of any uncomfortable response to the compliance, what is right for the patient is to return to the doctor for either reaffirming his instruction or adjusting it or changing it.

We have undoubtedly built structures for all the levels, like research institutions, equipment, hospitals, pharmacies, factories, laboratories, standard control bodies like **NAFDAC** and **NDLEA.** The professional personnel are increasing, standardized by certification and registration or licensing. Indeed, at all the levels, there are operating codes of conduct or practice, because knowledge must go along with discipline.

We have also developed facilities like insecticides, treated mosquito nets, insect repellent sprays or creams, not to talk of electric facilities for attracting mosquitoes to their death.

At the center of all of these ‘developments’ is **man.** It is clear from this example that, it is unimaginable to have ignorants in any and all of the related fields or

aspects, **to enable these developments.** Learning in pursuit of safe and prosperous livelihood is therefore inevitable and only discipline can place them on the table.

However, **it will still be unsatisfactory, if it is short of the discipline that is based on the knowledge that is true and right.**

This is because men are architects of the required discipline for best results, **but restricted to relations to the fun knowledge of ourselves and the requirements for our safety and prosperity.** This is why the present multiple progress have two essential weaknesses. The first is that, it is **safely** characterized by indiscipline (because it depends upon our individual grooming and choices, that are safe) with its attendant consequences. Every aspect or party, is doing its **best, in safe isolation of the others.**

The researchers are continually committed to the identity, nature and relationship of the strains to harming humans and as much of what can destroy them. The level of funding these can be checkered with the advantage taking of the leaders. The allotment of the responsibility to carry out the research can be weakened by prejudicial appointments, which can have negative bearing on at least the time results will be gotten. The manufacturing arrangements and processes are not freer from the similar challenges between the parties involved. With diagnosis, are we ignorant of the use of expired reagents and giving at least opposite results? This is when patients have the misfortune to be victims of carelessness. What of the failure to use them before they expire, buying expired ones or setting them ablaze to cover up the truth? Moreover, products, chemicals and drugs can be substandard, even when they are labeled as standard. Tablets, caplets, capsules or syrup can be the one. The physicians can over prescribe or even hospitalize, to make more money. And the sick may engage in self-prescription or abuse of prescription. For instance, with

coartem tablets, both doctors and patients commonly abuse the **requirement to take the second dose in the eighth hour and then every twelve hours subsequently.** For the patient, who is the final goal, the time the drug will build up in his system can affect quality of efficacy and the time. Where it gets poor, the parasites can become resistant and the patient can experience relapse. Indeed, the transmission of the parasites to another person can make the new victim resistant to this drug that should have worked. This character of indiscipline is commonly made up with an extension of treatment with a different anti-malaria. The windows for stronger drugs, poisonous or toxic insecticides get open. A strata of money spinners who prosper on the ill health of the society is generated. Indeed, the money making has become so developed that **the indices of hospitals, drug manufacturing and attendant services are seen as progress.**

In consequence, the cultural orientation of pursuing our safety and prosperity, from the history of malaria challenge and treatment, has **subtly shifted primary interest from men, ourselves, to money, along with the growth of equipment, institutions, specialization, chains of authority, careers etc.** These have further injected the deepening and widening of **competing objectives and even wars between the emerged different identities.** The best reflection of this **monetary and monetization drives is in the contemporary struggle between what is termed public against private responsibilities.** The ‘public’ is complaining of **increasing costs for running and growth along with waste and corruption in the face of dwindling resources.** The ‘private’ is challenged, encouraged and ‘supported’, to take over, leaving coordination or control to the public. But the retained aspects are not free from the same cultural orientation. It is only a new burden now sharpened by the **promotion of FREE PROFITEERING.**

This example of this critical service that is a material necessity can be seen to be impossible without the productivity aspect. If researchers and doctors and monitoring organizations are giving the services, the drugs, the equipment, the chemicals, the buildings, the vehicles, the machineries etc. all contribute to enable it.

**But**, these are further impossible without a government or governance arrangement. This is **why Public or Political Leadership** is inseparable and in fact **more accountable for the eventual burdens, crisis and confusion, citizens may get engulfed in**. The political leaders are given the collective mandate along with the authority, laws and coercive instruments, **to ensure, keep and build the safety and prosperity of each individual and all, with only responsible differences that are rational and sensible to the common identity of all**.

The folly or risks of having ignorants in the chain of the health service to attend to malaria is not imaginable. And because Leadership is an entirely different form of challenge, expertise in any form or level of this chain of health service **is definitely inadequate**. While such a person **may appear to be more suitable**, it is a deficient understanding, because general leadership of even the sector is a different and superior form of challenge. The political leadership that will encapsulate the health sector along with numerous other sectors is therefore the most serious challenge that will be most unfortunate, **if handed to any person that is ignorant, naive or innocent of the trappings of the challenges**. It will not matter, whether the person **offered himself, imposes himself because of his access or relationship to the leader, is wrongly nominated or appointed out of ignorance or whatever**.

This means that the knowledge and combined discipline of what are commonly termed, **the constitution, philosophy, ideology or identity of the collective people**,

**are both necessary and required superior attributes, as against paper qualifications, for pursuing our collective safety and prosperity or leadership.**

The resting on only some academic or skills certification is, for that reason, not only misleading, insufficient but can be self-defeating or even mischievous.

And because **both of such knowledge and discipline are results of the efforts of men, variety of the same things have colored our history.** This is because they have different environmental trappings. For example, in the State of Israel, tropical medicine is very poor. They had overcome the challenge of malaria long ago and do not require almost all of the knowledge and discipline that relate to it. In tropical Africa, the challenge of malaria is variant. Only a visit to the literature on malaria by World Health Organization will for instance give non-health personnel the knowledge that it can be valiantly **deadly and the standard treatment may not be necessary across all societies.** The dosage of using chloroquine is a fair example. The same applies to drugs discovered and in use, even though our global village status has for instance widened the use of coartem. The form and type or identity of governance is not an exception. **There are different forms of democracy, socialism/communism and even monarchy.**

But just as we are crisis-ridden in helping ourselves with respect to the challenge of malaria, the crisis and challenges of leadership and governance are only more turbulent and evasive. The health personnel are not only building the history of strikes with **justifications**, we recently went through the scandalous mockery of ourselves, given the **sharing in the international realm of human failures.** The history of Covid-19, involving diversion of investments or expenditure, supported by loans, donations and coloured with a broad spectrum of corruption and **growing real commitment to depopulation of human specie, are now with us.** We are now

battling with self-inflicted confusion due to our **inordinate greed and over ambition.**

As costly as these are **increasingly becoming**, we are still largely irresponsible to the combination of ignorance and hypocrisy that is responsible for this self-destructive process, patterns and commitments.

The first Guidance is that **man is sacred and should not just be reproduced or eliminated, for no justifiable authority of his maker.** The standard of our reproduction must not be isolated from the standard for affecting the elimination of any one. This is the meaning of the golden rule of wanting for others what you will want for yourself. This **instructs restraint** from unnecessary, harmful, evil to anyone, including pursuit of what will be **unclearly beneficial.** This intrinsically requires **not being false in any respect.** This standard, that is **applicable to everyone and is the responsibility of everyone, to oneself, in every and all dealings or engagements, in relation to every and all of others, is the only true and right knowledge of the basis of our unity, submission to Allah, equality, that should drive our discipline for safety and prosperity.** And because Allah is the real truth from which we can source what is right, believers **know, live, in certainty of returning and accounting for every and all affairs in this life.** This personal true and right orientation is not replaceable with any percept, any paradigm, any philosophy. The material cannot be complete without the immaterial. The existence cannot be without a beginning or origin, survival is therefore appreciable fun, but certainly secondary to origination.

The ignorance or corruption of this, has led man to seem to be rightly pursuing his safety and prosperity **even by elimination or control, with greater life, power and meaning given to money and his handwork, like artificial intelligence.** The



foolishness of all of the efforts is in the amount of costs, stress, pains we are enmeshed in, in spite of our utmost continuous efforts. This is because **we have exceeded the limits of Allah. We are in increasing abuse of the Guidance.** Even simple rational and sensible priorities are abandoned. What will it cost to enhance unlivable environment for mosquitoes in our society? How much less shall the **necessary investments be?** Top it up with individual-cum-professional ethos, as prescribed by the Guidance and ourselves, how much less shall be the costs, in terms of finance, toxins etc. and **greater** benefits of health?

## **THE CHALLENGE OF SCHOLARSHIP IS THE CHALLENGE OF LIVELIHOOD**

Scholarship cannot be devoid of discipline. Scholarship and discipline of what is right and true is the responsibility of every individual to pursue, for self, by self, in whatever engagement and in relation to other humans and creations. The best and torch bearers of the knowledge and discipline that is true and right are not restricted to any aspect of life. And no individual, group or nation has the monopoly of this, **free from evaluation by the same standards.**

It is and will remain right to condemn homosexual/lesbian practices, corruption by music or threshing the hijab, and the sanction of such reminder cannot make them right. It does not matter, how learned, how wealthy or what authority is entrusted to the source or the country of such.

## **AN INTRODUCTION TO THE BASIC SCHOLARSHIP CHALLENGES TO A MUSLIM IN OUR CONTEMPORARY NIGERIA**

When any child is born, he is clean innocent, to the best of our knowledge and understanding. And at no time in whatever circumstance can any person deny this; at birth through the cradle to death. On our part, the observers or witnesses, the child

is **not blamable for anything**. Indeed, the child is lovable. This rationally and sensibly justifies **universal likeness** for children. When a mother abandons a child in any form, for whatever ‘reason’ it is **not wicked** for another person to save the child. And we are clear witnesses to abundant records of children getting transformed by other than their parents, just like those who are not abandoned. We are also witnesses of abundant records of children becoming evil, by the handling of other than their parents or their parents.

The foundation **for** a child to become good from innocence is therefore a **trial** in knowledge and discipline. The inevitable one is within our capacities, limited to ourselves, our learnings and relationships. Thus, a catholic priest saved some twins from the misfortune of maltreatment or even death. And they become admirable Christians later in life. This went along with a different kind of development of those who were not taken away because they were not twins. But the evangelism of the priest transformed some of the parents of such twins and even the traditional priest that guided to eliminating twins. Some children are born into Islam, Christianity or Traditional (idolatry) religion, just like some later make switches.

**As for the knowledge and discipline that is true and right, everyone is blank at birth and REQUIRES TO BE GIVEN THIS GIFT OF GUIDANCE.** Those born into the families and environment of **either** of the three are different **only if they REALIZE the gift**. The Muslim or Christian child is only on a fairer pedestal, **that is not a guarantee**. The security of **belongingness rests and depends on the CONSCIOUS STRIFE OF SEEKING AND CONTENTMENT WITH CONSISTENT COMPLIANCE**, by the child/person throughout his life, in person, in his engagements and relationships with others, men, animals and things. The Prophet (SAW) said in a *Qudsi* Hadith, “Allah Almighty says, ‘I created all My servants *hunafa*’ (i.e. following the original religion of

**monotheism), then the devils misled them from their religion and forbade them from what I made lawful for them and commanded them to associate with Me that which I have not sent down any authority for.” (Muslim).**

This gift of knowledge and required discipline that is true and right that **absolutely** belongs to Allah and has a history of compliance along with corruption, has **finally** been reaffirmed by Allah, in the identities of the forerunners in the discipline. Therefore, what we now find appearing to be different, is **not of Allah**. It is indeed ordinarily illogical and twisting, to have the same knowledge and discipline, to be **against each other, without a flowing relationship, and from the origin or originator.**

Abraham was neither a Jew nor a Christian. Rather he was  
a *hanif*, a *Muslim*, and he was not one of the polytheists.  
(Qur'an 3:67)

The essence of the knowledge and discipline that is true and right is **originating and returning to the absolute identity of Allah, which is His Unity**. Associating anyone or anything with Him is a fundamental departure from Him and whatever is His. Polytheism is out. This is consistent with the last and closing guidance of Islam by Muhammad (SAW). Any Jew or Christian who receives the message of Islam and accepts it, gets a double reward. This does not apply to non-believers in the revealed scriptures. And the primary focus of Muhammad was on idolators.

A clear example of the **uniqueness of Allah** for our reflection is in **choices or pleasures of originating us**. Like most of us, Muhammad (SAW) was born of Abdullahi and Amina. But not so with Adam (AS) or Isa (AS).

Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him (Adam) of dust, then He said unto him: “Be! and he is.” (Quran 3:59)

And her who guarded her chastity, so We breathed into her Our spirit, and made her and her son (Maryam and Isa) a sign for all the nations. (Qur’an 21:91)

The duty of seeking for the knowledge and discipline for **our livelihood is therefore a trial for believers, to keep all within the limits or in compliance with the knowledge and discipline that is true and right, that is gifted to mankind.** That is Guidance. Ignorance in the first **that is inevitable is self-destructive.** Ignorance or hypocrisy in the second, **that is a matter of choice, is self-denying of true fulfillment,** because the next life after death is true and **this life will be fully accounted for.**

So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind. (Qur’an 30:30)

The purpose of creating man is therefore, to **worship Him.**

The scholarship challenge at this level is first for the Muslim Parents. Before the conception and birth of the child, the guidance of being married within the **permissible degrees** was a duty. Intimacy was to be strengthened **in the name of Allah.** Producing a child outside marriage is therefore an abuse as much as marriage within the prohibited degrees. The parents are fully accountable for this responsibility. Knowledge of these by both parents should have preceded the joining with the **note** that they are **uncompromisable, compulsory and any degree of deviation is a great sin.** Prohibitions are the boundaries of Allah. If they did not

know, it is not an acceptable excuse because they are already in the fold of Islam and will be held accountable. What then will be the status of the tradition of joining **such parties with pregnancy by their own parents, themselves and witnesses? What is the status of celebrating it? And scholars will be part of it?** From the web of the parties that play different roles to set the foundation for the production of a child, it will be clear that **ignorance has no room**. This also reveals why a hypocrite is worse than an unbeliever, because he **actively engages and is responsible for twisting, or refashioning the Guidance**.

It is therefore the responsibility of individual believers, families, community, organizations and indeed the authorities, to strive and ensure that what is true and right in these respects are known and practiced as the right tradition. None of these parties has justification to rest, ignore or passively watch the wrong things being promoted and built. **No party is excluded from the duty to correct with the hand, the tongue or dissociation, according to one's status**. Moreover, the teaching on our path is that, good doings or ignoring them or doing the contrary **are subject to sharing in the rewards or sins, by the beginner and all followers**.

Whoever intercedes for a good cause shall receive a share of  
it, and whoever intercedes for an evil cause shall share its  
burden, and Allah is prepotent over all things. (Qur'an 4:85)

Narrated Abu Huraira: The Messenger of Allah (SAW) said, "Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their rewards at all. Whoever calls to misguidance will have sin upon him similar to those who follow him, without detracting from their sins at all." (Muslim)

For example, Usmanu ibn Fodio and Abdullahi consciously wrote and dissuaded against the practice of placing a white sheet under a new couple for blood stain

resulting from intimacy, as proof of virginity, for honour. This is scholarship in strengthening the Sunnah of Muhammad (SAW). I recall the regular dissociation of late Justice AbdulQadir Orire of Ilorin, from sex or pregnancy before marriage. **Is it sufficient for the history of the Ummah, that we simply recognize that such practices are wrong, while we enjoy indulging in them?** This is the kind of foundation a child may come from or find to be part of the environment he will live in. The peak experiential consequences we have faced are like biological siblings discovering that they are in marriage with offsprings and comfortable joining of Muslim daughters with non-Muslims.

This is to be followed by **a good naming**. Thus, the most beautiful name **cannot compensate for any of the abuses that gives the child a poor blessed background, that is not his making**.

Even this, can be arrived at with either difficulty or confusing circumstances. The plain standard process of naming a child is checkered with misplacement of responsibilities. The parents can have had two or more children without directly either pronouncing the prayer in the ears of the newborn or the name. The child may fall into a sea of names given by different claimants of the child. The names may not be informed by any goodly knowledge of it. Indeed, the reference may not be pleasant or encouraging. The peak of confusion is at times displayed by the parent changing the name, because the reference has turned from being commendable to an oppressor. The child will often grow with a less commendable name among the pool, like the day of his birth against what is better. The faulty combination of the background and the naming can then produce a child with an excellent name produced out of fornication or adultery. It is not uncommon to have less commendable names as the formally registered ones for identity.

The knowledge and discipline that is true and right in the naming of a child is a great challenge with us, and getting more and more compounded. This is because it is not enough to know but equally important to live it. And it is not an exclusive affair of any group or class of believers. For any child that finds himself enveloped in this scope of confusion, it will be a rough ride to the simple appreciation of the standard of Islam for marriage and naming. Learning the **true and right knowledge and discipline** will be confronted by contradictory practices in the least. Where seeming leaders are in such practices with comfort, it will only take time, before bold deviants begin to record and teach them **as also right**.

It is on these, the **teaching** of the child rests, to learn, directly or indirectly, consciously or unconsciously, by encouragement or enforcement, **of as much of the basics as possible, by the parents, their appointees or recommended teachers**. The child may therefore be faced with growing up with a culture of **convenient contradictions**. He can learn the basics that are indeed true and right but living within what are either clearly contradictory or a combination of things that are consistent with what he has been taught and opposite practices.

Indeed, at this level, the same truth that is right can begin to take different and contradictory forms, with competitive practices that can generate conflicts within the same Ummah. For instance, literature abound for the right and true knowledge that Muhammad (SAW) is the last and seal of prophethood and another, restraining from outright objection to this, **but subtly introducing a renewer of the same message. Indeed, there is the bolder literature and following, that awards divinity status to blood/marital relations of Muhammad, to qualify them as leaders of the faith**. The child runs the clear risk of being tutored by any one of the varieties of teachers. And where the parents are themselves blank and empty, the risk is higher, because they cannot appoint a suitable teacher for the child.

This exposure is subject to be expanded, because we legally live with Christian brethren as citizens of Nigeria. Trinity will further require a right and true sorting. Christians accord divinity to Jesus in a more complex manner than Shi'a and Ahmadis (fellow Muslims) who do so differently. This can dangerously be by simply aligning with either ignorant and fanatical fellow Muslims or Christians. The lousiness, stubbornness or stupidity of any believer abandoning his personal duty to strive for the right and true knowledge will imprison him in ignorance and darkness, making discipline or livelihood **on the straight path, a gamble or matter of chance.** Appointing or assigning this duty to someone **totally, like institutionalizing the personal responsibility KILLS the livelihood of establishing what is true and right in permissible changing circumstances, like polio and corona virus vaccines.**

More unfortunately, majority of believers are **distant** from them **taste** for learning the **meanings of the Qur'an, Hadith and the history of Muhammad (SAW), who lived the Qur'an.** The fashion of the growth of Qira'a culture is the best pointer to the gap between the resounding recitations within the Ummah and the level of the **love and fear of Allah by believers.**

When true and right knowledge of Allah is in a confusing state, how can the genuine love of Muhammad (SAW) be built up against superficial or fanatical love? This is why the **lively or conscious belief in the Day of Judgement and all that go with it, are more foreign than homely, in the religious and mundane livelihood of believers.**

But the inhibitions to a smooth and fair learning by the increasing children and greater number of adult believers do not stop as above. The pillar of Salat, the identity of a Muslim and the key connection of a believer to Allah, is another. The



consciousness of the guidance that Salat has ten parts to be passed, for complete reward is evidently scarce. Indeed, it is becoming increasingly common to see Salat being rushed, like the case of a man the Prophet (SAW) personally corrected by instructing him to repeat it all over. Another indicator is that in addition to regular Salat, believers can go on pilgrimage and return without signs of positive change in their livelihood. This hobby nature that salat is increasingly turning into exposes the gap between knowledge and discipline in the spiritual connection and history of the Ummah.

*Recite* what has been revealed to *you* of the Book, and *maintain* the prayer. Indeed, the prayer prevents indecencies and wrongs, and the remembrance of Allah is surely greater. And Allah knows whatever (deeds) you do. (Qur'an 29:45)

Narrated Abu Huraira: A man came to the Prophet (SAW) said, "This person prays in the night but he steals in the morning!" The Prophet said, "**Verily, prayer should stop him from doing that if what you say is true.**" (Ahmad)

Salat **is the motor** that drives the believer. In the language of Rasul, Du'a is the weapon of the believer. So, with expanding corruptive background in the reproduction of the Ummah, naming for fancy, confusing and competing knowledge of Allah, careless learning of the religion and a poor connection with Allah **environment**, the scholarship challenges any child and members of the Ummah are living with, is very worrisome.

The loosening of faith by believers is thus becoming common place. Spiritually, believers are easy members of cults, like having discovered what is missing to realize fulfillment. The attendant material culture inevitably becomes inclined to **copying non-Muslims and even unbelievers**. For example, within the Ummah there are

**total objections** to celebrating the birth of Rasul to the point of making it an apostasy. We also live with **increasing celebration of our own birthdays, marriage anniversaries etc.** We will almost go to war, to have **Shari'a courts** only to provide wider employment opportunities and secondary attention to collapsing marriage and the family institution. But Shari'a is an all-encompassing livelihood. And **how many Muslims patronize the courts?** Are the judges models of knowledge and discipline that is true and right? What is the meaningful difference between them, traditional rulers, chairmen, governors, legislators and the president, for believers **with full constitutional protection to pursue their safety and prosperity, along and as well as other citizens?**

The confusion can be glimpsed by appreciating our **continuous institutionalization of our livelihood, without any inputs to make them serve our identity.** In our teaching and learning arrangements, the schooling system does not make the products **better believers because the concept of education divorces religion from knowledge or spiritual from secular.** Both Muslims and Christians are in this misfortune. This confusion is reflected and empowered by the recent vocational or entrepreneurship education of some universities, religious identity by some, as different from others.

It is not different with our politics. Candidates are not safe to be known and seen as 'religious' persons, even by believers. And it is only sensitive, because the strata of religiosity leaders have increasingly been exposed to be either, myopic, equally corrupt and at times tainted with rascality. But the root of this, is the preferred isolation of the knowledge and discipline that is true and right from mundane livelihood. This is why missionary schools ran by Irish Catholic priests in the past have better records of disciplined products than most current model schools. We therefore have political leaders and legislators who are either **afraid, ashamed or**

**cautious of their identity as believers.** The more ignoring you are, of connecting with Allah and the Day of Judgement, for **now and the wits or chances of possibilities, the more fitting you are rated.** The candidates and the electorate are thus **helping each other to real doom, by their identity.** Registration, votes, parties, campaigns and manifestos are the **‘sufficient neutral requirements’.**

This is why between independence to date, both Muslims alone and combined with Christians, we are just beginning to establish **usury free** banking and investment. The knowledge is still poor and evolving, **even though we both believe in the prohibition of usury by our creator and scriptures.** Within the Ummah, zakat and inheritance are practices at low ebb, because both the knowledge and commitment are very weak. It is as a result inevitable to have social frictions within the Ummah, between Muslims and Christians, and less or non with unbelievers, **who have nothing to guard because, whatever can serve is acceptable to them.**

**UNTIL** we begin, as individuals, families, groups, **to confront and overcome these highlighted challenges, by scholarship that means knowledge and discipline of what is true and right, TO DRIVE OUR LIVELIHOOD AT ALL LEVELS, we shall not fit into Allah’s description of the Muslims:**

You are the best nation (ever) brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah. (Qur’an 3:110)

This is the foundation upon which Muhammad (SAW) guided.

Narrated Abdullah ibn Umar: The Messenger of Allah (SAW) said, “Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband’s home and his

children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.” (Bukhari and Muslim)

**Leadership is neither devoid of scholarship nor an affair that is only corporate and but is also personal and connected to all relationships, of work or social.** Islam has no room for ignorance to be excused, at any level.

## **CHARACTERISTICS OF THE UMMAH'S IDENTITY CHALLENGES IN NIGERIA: THE REAL OBSTACLES TO MUSLIMS CONTRIBUTIONS TO THE UNITY, STRENGTH AND PROSPERITY OF NIGERIA**

This is not related to **unbelievers**, who are neither Muslims nor Christians, but those **who believe in one God and the revealed scriptures**. This is entirely applicable to Muslims and non-Muslims who are believers **to** benefit from understanding Muslims and themselves better.

It strictly applies to everyone who acknowledges his identity to be a Muslim, bearing the **Kalimatu Shahada**, from birth or from conversion. It also applies to those who take this identity for play, by adopting it at the convenience of place, business or assignment, because the person will become accountable for apostasy at the point of any change **afterwards**.

For each and every bearer of Kalimatu Shahada, he should know that, the **best favour and success doors to Jannah has been mercifully made available to him, by Allah, FOR STRIVING TO ATTAIN**. By the Compassion of Allah, through the Qur'an and the Sunnah of Muhammad (SAW), it is **his choice to make it between three end results**. The first is by striving to be granted the special mercy of enjoying the shade of Allah on the Day of Judgement and safety from questioning. One would have attained the status of belonging to the class of **excellences – to enter Jannah**. The second is by striving optimally to be granted the mercy of recognition and acceptance **to have greater weighing good deeds against evil deeds – to enter Jannah**. The third is by **insufficient qualification, requiring some make-up, to receive the mercy of forgiveness by Allah – to enter Jannah**. The Prophet (SAW) urged each and every believer to seek for belonging to the class of excellences, who will be admitted into the different grades of the highest Jannah.

But none of the first and second classes are attainable **wishfully without optimal commitment**. In other words, **careless or carefree believers have the third class to achieve**, and even here, those that will awaken to hope to become privileged **will be those with equal weights of good and evil**. The balance will be sharing in the different grades of Hell Fire, to be hosted in, before the mercy of Allah reaches them. The **worst** among them are **hypocrites, who will assuredly be hosted below UNBELIEVERS in the bottomless pits of hell**.

The knowledge and discipline of achieving the best is the primary orientation of a Muslim. Ignorance will not permit or grant it. When someone who is for instance blessed with more than basic wealth and authority, is invited and guided to seek belonging to the first class, he will jump at it. However, because it is a matter of choice, a **wretched** will be careless and a **rascal** will in addition to wretchedness justify refusal to do so, **for himself**.

The present challenge of the orientation of Muslims is characterized by either the **ignorance of this implication of bearing the Kalimatu Shahada, careless, carefree and lose commitment to the requirements of this identity or the combination of hypocrisy and rascality**. This explains the embarrassing pervasive culture of wishful awarding of Jannatul Firdaus to fellow believers like liking on social media.

Every individual, every parent, every leader **who is a Muslim, has the responsibility to correct this, for himself and in relation to others, as the foundation for positive reorientation**. The foundation for appreciating this is characterized by two factors. The first is that **majority will be going into Jannah through a visit to the Hell Fire because its path is sloppy, tempting and immediately pleasurable**. The second is that the **safe** classes require **utmost and**

**sincere consistent and so ending commitment.** Allah is strict in **recording and punishment because He is the Just, AS COMPASSIONATE AND MERCIFUL THAT HE IS.**

In relation to ourselves and all other Nigerians, Christians and others, each and every Muslim **needs to keep to the Guidance, as much as possible.** Every Muslim individual, relation, neighbour, parent, teacher, professional, technician, craftsman, researcher, leader or whatever, **must not be seen, heard or felt or evaluated WITHOUT ISLAM.** This is the conscious **relationship** that will **drive the identity of the Ummah and will further LIGHT UP the positive reality of Islam,** even to its adversaries. While all others will see, hear, feel and enjoy overall safety and prosperity of all, the Muslims will know and trust that it is only part of the ultimate purpose and goal of the Kalimatu Shahada, they are bearing. Belief in Allah and the Messenger is **inseparable** from belief in the Day of Judgement and **crossing trials** as the means to ultimate success.

This is the basis for the provision of the **compulsory search and acquisition of the knowledge of the deen.** In this respect, **no one is exempted.** How can Kalimatu Shahada be meaningfully lived, without knowing what it is? The knowledge of Allah is therefore fundamental. The discipline that this knowledge is required to generate is living **His** attributes as much as possible, as the vicegerent of Allah. This is made easier with the certified status, witness and lived guidance example of Muhammad (SAW).

The ignorance and careless discipline of majority of Muslims in this respect, is critically responsible for the fade and even fake livelihood of **selflessness** and therefore strong **selfish, discriminative and divisional orientation of Muslims, between themselves, and against OTHERS. And the unfortunate consequence**

**of using the identity against other identities, only gives it a weak competitive status.** For example, contrary to accepting differences of race, endowment, language and geographical origin as useful for easy recognition of persons, **as guided by Qur'an and lived by Rasul**, they are given values. But in Islam, a learned slave is more qualified than an ignorant free person to lead. In ignorance, leadership can be by inheritance.

The implication of this arises from knowledge. Allah is the **All-Knowing**. He has **freely** provided the knowledge and discipline by the guidance laid down **for learning, in order to have knowledge and become knowledgeable**. A Muslim who chooses to be ignorant has no excuse whatsoever for being held accountable. And if Muslims decide, permit or are neutral about **obstacles to enabling knowledge freely, it is entirely their self-undoing**. Allah does not change the conditions of living people, until they change what is in their minds, that drives their commitments. And because Allah is most merciful, His response or intervention can be ignited even by **repentance**. A Muslim without knowledge is dead, akin to darkness.

Thus, the knowledgeable in the true and right knowledge is motivated to be truthful **by being compliant to the guidance**. Truth is not a tangible thing and is not exhaustible. It is not scarce and does not diminish. These are characteristics that make the Unity of Allah, unique and absolute. For a Muslim to therefore **live the knowledge, his self will require to submit, without reservation**. In other words, whenever, however, wherever, the truth conflicts with the self, the truth must be given the way. This is why with **Justice**, a believer is enjoined to uphold it, **even if it is against self, relation or associate**. And the example of the limits of obeying parents is given in the Qur'an.



What therefore makes **telling lies a major sin**, is its comprehensive conflict with what is true. Telling a lie can be hiding or denying the truth. This can be by submission of what is false for admission against what is true. It can be discriminatory truth, by admitting only a part. It can be withdrawal or nonchalant to the truth. Making a promise and not keeping it, deliberately or by carelessness or selfish caution is not different. This is why betrayal is related as much and as well as abuse of trust. It does not matter, if it is **to self, Allah or to others**. This is why in Islam, a Muslim who is a **hypocrite is more dangerous than an unbeliever, given his crooked identity**.

The learning and living the attribute of **ruling** is not different. A Muslim will know that ruling belongs to Allah and living it requires that a believer bearing the burden and trust, to rule a people, fellow humans, the guidance of Allah is the absolute requirement for **peace, security and progress**. After doing his best, Allah aides his affairs. Thus, no Muslim **believes or accepts to be a ruler**. The example set by Muhammad (SAW) is **to be a LEADER, by being in the forefront, IN NO LESS OBEDIENCE OR COMPLIANCE**. Anything to the contrary is tainted with pride and sufficiency, that are deviations. It is irresponsible and amounts to oppression, for a Muslim who is a leader to say: I have done my best, better than my predecessors. The yardstick is neither his nor that of his predecessors. This is why Allah **provides support for a leader who does the right thing for the sake of Allah, but to the displeasure of the followers**. If followers become right in booing or stoning a leader, **he is on his own**.

This is the root of the different shades of tribalism and divisions in our practice of Islam. Thus the **‘brotherhood of Fulani, Hausa, Kanuri, Yoruba, Igbo, Katsina, Kano, Zaria, Osun, Egba, Lagos, Sokoto Muslims’ IS SUPERIOR TO JUST BEING A MUSLIM BEARING THE KALIMATU SHAHADA**. And each shade

is **waiting** for its member to **qualify to lead the Ummah**. This notorious contradiction of the essence of the Unity of Allah and Islam, is the explanation for the **filthy orientation of the Ummah today**. It is completely objectionable in Islam to believe or be committed to some guidance of the Qur'an and Sunnah and not others. This is not the Path for believers.

Neutral seeming Muslims in leadership who are either ignorants or hypocrites have abandoned their identity to drive their direction. In place of the guidance of Allah and the questionable filthy path of believers, they have come up with additional versions of identity like **alumni, classmates, course mates, school mates**. They are ashamed of their identity and committed to options that will serve their purpose. But they are degrading, backward and self-serving as tribal or regional organizations, in real pretensive pursuit of our unity, strength, collective safety and prosperity. This is why Muslims are not **less guilty in the contradictions, confusion and dissatisfaction that have been building up in our polity, economy and society**.

How can a Muslim be a supporter of Allah, with his knowledge, time, resources or life, **by restricting the definition to what pleases him, against what pleases Allah?** Why and how do we expect the blessings of Allah to flow from this? Worse still, we rate our practice and our status as consistent example with the truth of Allah and the example of His Messenger? Do we not observe the **degenerative trend**, of Muslim opportune leaders **striving** to be immediately or shortly after, **succeeded by their children or siblings?** Is the notorious practice of the same in the traditional arm not enough example for Muslims to recognize and admit the folly of **dissociating competence for leadership from knowledge and discipline**, as Muhammad (SAW) has guided? Is the difference between the independence, integrity and command of respect for the examples of the past leaders against the race for contracts and physical remodelling of palaces of those that follow, to achieve

the same identity not clear? Moreover, is it prohibited to have your son **become a leader, if he is recognized with the identity consciousness that is true and right?**

If you cannot **benefit, be just, be sincere, be witness, guard, fight for, revenge for, enrich, empower, teach, reform, be patient with, be peaceful etc., with a fellow Muslim, believer and human being, FOR THE SAKE OF ALLAH, then you do not believe in His Protection and that He is the Truth.** Your real orientation will be describable as **complying with care or caution.** It is not stubbornness but stupidity.

This is why it is sufficient for a Muslim to know/memorize and live the ninety-nine attributes of Allah and achieve Jannah. This is godliness. This is why the Qur'an enjoins thoughtfulness, contemplation. It is not meaningless singing of the attributes like a parrot. It is meant to serve as a connection bridge, for having a **taste of the faith.** This explains the descriptions of Muhammad (SAW) by Aisha (RA) in two forms. The first was that **his character is living the Qur'an.** The other is that he is pleased and angriest and resistant, to whatever, **for the sake of Allah alone.**

How can you worship Allah without knowing Him? And what gives you the audacity to think that you are the standard, when you are brazenly inconsistent with the practice of the truth?

Following this, for each and every Muslim, is the knowledge of the Messenger of Allah, Muhammad (SAW). This requirement is based on the status given to him by Allah. He is the best model for mankind. Anything he **gives must be taken and anything he objects to must be distanced from, by those who believe.** And because the **religion is the total affair of Allah, the burden on Muhammad (SAW) is NOT THE GUIDANCE OF MANKIND BUT DELIVERING THE MESSAGE.** The Prophet is similarly a slave of Allah, foremost in submission.

Muhammad (SAW) is therefore not to be worshipped. Indeed, characteristic of his exceptional modesty, he cautioned against assigning any trait or attribute of divinity to him. The middle Path for believers is to acknowledge what a fellow Muslim may have clearly achieved and not go beyond that. This is because all praises belong to Allah. He loves it. He praises Himself and enjoins believers to praise Him.

The knowledge of this distinctive position of the Messenger of Allah, demands submission to Allah according to the recorded authentic Sunnah of Muhammad (SAW). Anything short of this is sufficiently risky, to be avoided.

But, today we have Muslims in the Ummah who question or are hesitant to accept the Sunnah. We also have Muslims who accord the attributes of divinity to fellow Muslim leaders. The scholars have been careless or neutral about this negativity in the identity of believers in Nigeria. The question that arises is whether the truth cannot be established, to expose the errors in the differences? Has the truth divided or has no scholar attained such knowledge? This weakness is a havoc to the identity of the Ummah and consequently, to the ability of Muslims **contributing to the unity, strength and prosperity of Nigeria.**

The experiential consequences that the Ummah has become victim of can be appreciated in two critical and unfortunate respects. With respect to governance, the right knowledge and discipline is that, rulership belongs to Allah. Indeed, it is unpleasant to have a Muslim named Malik. Anyone who seeks to be entrusted with it is left on his own by Allah as against one who has it enforced on him. This will be supported by Allah. Given our setting of self-imposed imported democracy arrangements, **one is required to offer himself and compete for the party to choose.** The struggle continues against other flag bearing candidates. These may be Muslims. And Muslims have definitely been involved at party levels, just as they

must be involved in voting for their choices. As clumsy as this trapping makes of the prospect for smooth attraction of blessings, when it is topped with a **choice** that is ignorant and careless about knowledge of what is true and right to be covered by bankruptcy of lieutenants, aides and associates who will **remind him of what is true and right or correct him when he is wrong**, you can expect a Muslim turning into a strange creature, given the authority, power and comfort statutorily made available to him.

Like the ignorance and filthy practice in respect of half of our religion (where a believer will know that a lady is already committed and still goes to approach her), a fellow Muslim will continue to **struggle** for power after the elections, until his right is sealed by the Supreme Court. The justification is always that, the **winner** rigged, and the platform is that the seeker of justice was clean. If in the **process, and through time, the identity consciousness of Muslim participants have been applying to party membership, the search for goodly citizens would have been part of Party practices and it would have been easier to genuinely and selflessly sponsor most suitable candidates, even if they have financial handicap**. This could have made the results of using the same self-imposed institutions and processes more beneficial to all Nigerians because, safely disciplined persons will always be the choice of **Muslims, Christians and Others, FROM AMONG THEMSELVES AND NIGERIANS**. The real competition between all citizens will be **righteousness**, differing with canonical identities of Muslims and Christians. This is the meeting point to Nigerianism.

But Muslims have failed to make this possible and desirable difference **because their orientation is not godly. It is not selfless. If the struggle for ‘serving’ is for the sake of Allah, the ‘permissible’ extent for ‘right’ resistance or objection will not be exhausted**. This is because it is impossible for any competitor to fail to

recognize either that, the winner is right, has been smarter, more fitting **or the will of Allah, until after a Supreme Court ruling.** The reality of our practice is therefore more of **a game for taking control of our collective mandate, by those who are opportune to do so because we are bankrupt in a lively identity consciousness.** The bandwagon that enables this unfortunately includes Muslims.

Thus, the in-house careless and carefree living of the knowledge and discipline of the Sunnah of Marriage and the Family, has led to the collapse of the institution, with corruption. The attraction to a **most recommended** party has transformed to the lower grades. Attributes of knowledge and discipline have been degraded for characteristics that are either given or acquired. The figure of the prospective partner or status in finance or influence or relationship to these, are now more consequential. The **cost** of getting married has gradually transformed into a standard as against **convenient options.** Living marriage has equally transformed with characteristics like **testing before marriage, purposeful divorce, etc.**

When the love of Muhammad (SAW) (marriage and the family) is bastardized added to upturned living of the attributes of Allah, out of ignorance and hypocrisy, **what flow of the blessings of Allah and His interventions do we specially look up to? And what contradictions, conflicts and confusion do we expect to be free from? Identity crisis can only generate disorderliness and discomfort.**

This is the **filthier and burdensome faith character and indiscipline, with which we SEEK CONNECTION WITH ALLAH.** For example, **minus shyness that is part of Iman, we are commonly shameless and proud,** in practices relating to the Marriage, the Family, Leadership and Governance. We then invest in building mosques and attires for praying. The number of Mosques and number of attendant worshippers are good indicators. The number of Nigerian pilgrims for minor and

annual pilgrimages is another. And we are in endemic intra religious, inter religious, political, economic and social compounding challenges. At best we can only affirm that, **it only appears as if Allah is not supportive.** But many outside observers will ask: **where is the support of Allah to the believers?** The truth is that the **commitment that Allah demands of believers is BEYOND APPEARANCES OR THE THINGS THAT MEET ONLY THE EYES.** The heart needs to be **committed along with the limbs.** This has for example recently become appreciated by simple reservations to Qira'a, because of the culture of competition for prizes, that has become an offshoot. And the simple guidance knowledge of what is true and right about canonical prayer is that, **the believer transforms into a more positive person and agent, because of his constant connection with Allah.**

Like Salat and Hajj, fasting in the month of Ramadan is no less a victim to **our pervasive ignorance and indiscipline.** They have largely turned into rote-like worship and Zakat is more inconsequential for ruling compliance while sadaqat is more of dishing personal favours, because the giver is worth doing so, as against **in the name of Allah.** The special favour of the rule of fasting the month of Ramadan is not different.

But the isolation of the canons from livelihood is **improper to the extent that the believer can wallow in avoidable difficulties and self-deceitful misbeliefs.** Muslims will get disoriented by ignoring the roles that are **theirs** to play and inevitably get covered by burdens and embarrassments, and think that it is the doings of Allah or end time. But how can a parent with devout commitment to the canons **who is careless about LIVING ISLAM** not add to the burdens of the Ummah? He can be rightly opportune to be rich, because he can even inherit them and can train his child to be a barrister. But if the child is bankrupt in living Islam and becomes a

leader, the misfortunes that can befall the society, in the name of progress, can **approach and later include MATTERS WITHIN PROHIBITED DEGREES.**

The canons are special gifts to **further motor believers in lighting the truth of Allah.** In other words, a poor performing Muslim in the canons who is well performing in the livelihood **can still be of benefit to himself and humans.** No Nigerian will be at risk with him. For himself, he can even gradually get further ignited, by improving proper canonical practices. But for the Muslim who keeps the two parts by right performance and livelihood, his discipline will **be superior and to the better advantage of himself and humanity.** This is because Allah encompasses all aspects or affairs and His favours or compassion does not immediately **EXCLUDE** unbelievers, non-Muslims and hypocrites.

Muslims must therefore **not think or misbelieve that,** the **MANIFESTO** of the prohibited degrees to be supported with the commendable examples of Muhammad (SAW), **and allowing whatever is not in contradiction of these as well as being cautious about what is doubtful, is either for fun or selective compliance, to attain fulfilment, in this life and in the hereafter.**

This is the explanation for whatever we can **still record as achievements, in our history of leadership and governance over the years, regardless of our identity challenges. And we can still continue with increasing seeming improvements alongside increasing costs, crisis, confusion, conflicts and dissatisfaction.**

Anytime we therefore have new marriages tied, anytime we have new-borns into families that are granted the favour of living long, anytime we have new political leaders, anytime we have new legislators, anytime we have new chief executives, anytime we have new professionals, anytime we have new craftsmen etc. **as long as they are Muslims, the Nigerian Ummah will be increasing and building up the**



**present challenges, worsening its capacities and abilities to contribute to the unity, strength and prosperity of Nigeria and Nigerians, which includes them. The only path to real, meaningful and right **difference**, is confronting the challenges by **educational reorientation**.**

## **REFLECTIONS ON THE GAPS OF CHALLENGES WITHIN THE UMMAH FOR RECOVERING THE MODEL STATUS OF LIVING THE BEST EXAMPLE AMONG MANKIND IN THE SETTING OF NIGERIA**

We have found ourselves and have indeed been actively involved and responsible for the constitutional Nigeria we are living in today. We can therefore not be excused or deny accountability for, what it is today. We are part of its beneficiaries and its destroyers. It will be illogical and senseless to either stand aloof from its problems or continue on the terms of neutral negativity, instead of positive activity. The standpoint here is that of **each and all citizens who bear *kalimatu shahada***, as their identity. For that reason, it is **in disregard or irrespective of the knowledge and discipline or consciousness of the Muslim**. Ignorance is not an excuse as much as hypocrisy is the worst state. The **middle and right path is, knowledge and discipline of what is true and right**.

This implies that any Muslim who resists **the constitutional provisions of our sovereignty**, is on the path of ignorance or hypocrisy and will be destructive of citizenship. This will **not be Islamic**. It will not be godly **to be harmful to mankind and be sterling in canonical duties**. The ignorance or veil over this is wrong knowledge and acting accordingly is irresponsible.

In the history of Nigeria, if the ideology and insurgency of Boko Haram deserves **total sanction, it is because it is both unconstitutional and not Islamic**. Accordingly, if any Christian individual or group, assumes the same identity, it will **not deserve less response or sanctions**. This **equally means that**, any individual or group that **crafts any ideology and pursues the disorganization or disorientation of the constitutional arrangements and provisions, outside religious beliefs platform, in the name of Nigeria, is EQUALLY**

**IRRESPONSIBLE AND LIABLE FOR SANCTION, IN THE EARLIEST POSSIBLE TIME.** It is like internal rot in a fruit compared to infection from outside or internal as against external injury in a man. Either is effectively capable of destroying the identity of the Nation, the fruit or man. Another example is between insurgents and kidnappers or armed robbers.

Thus, for the constitutional compliance of every and all Nigerians, **including every Muslim, whatever religious or non-religious idea or engagement or activities, that is capable of breaking or weakening our unity and progress, deserves the combined sanctions of all parties, irrespective of differences in religion.** For Muslims, belief in Allah and submission to Him in all respects of our livelihood is what is **ALWAYS RIGHT.** Allah has **no interest in any affair EXCEPT AS WORSHIP TO HIM ALONE.** This is why every activity of a Muslim should consciously be **preceded and based on: IN THE NAME OF ALLAH.** If, when, where and how a Muslim takes advantage of this **free and effortless opportunity, for constant and continuous blessings and involvement of Allah in his affair, it is his making.** It is the **GUARD** for keeping within the permissible degrees and **AWAY FROM BREAKING THE BOUNDARIES AND FALLING INTO THE RESERVES OF ALLAH.** It is **fully inconsistent and inadmissible, to keep your personal covenant with Allah and break the legal and consistent ones with fellow men.** It is not Islamic to be a Muslim amongst Muslims and be a **different/dubious/opportunist in relation to non-Muslims or non-believers.**

In defense and standing for the **truth,** Muslims are accordingly enjoined to be **just,** to self, that is even if it is **against oneself, as well as to a relative or parent.** This is submission to Allah. A Muslim is also enjoined to pursue peaceful resolution of differences between parties **and if the wrong party persists, they should join hands with the right to establish justice.** This does not exclude a non-Muslim or

**non-believer, in the relationship.** This is the beginning or first step for a Muslim, **to live his appropriate and relevant relationship with fellow Muslims, non-Muslims and unbelievers, who are citizens of Nigeria.** This is living the **attractive or lighting** role of the model for mankind. It is like charity should not be restricted in benefitting only fellow Muslims, **provided the form will not immediately promote what is clearly prohibited or doubtful.** Islam is not **a necessarily possible livelihood with only fellow Muslims.**

This **patriotic role is impossible,** if the individual Muslims and the Ummah is **ignorant and careless by not living consciously, driven by knowledge and discipline that is true and right.** In Islam, every individual is accordingly a leader, beginning with himself, to submit to Allah and to oblige every other livelihood requirement, without abusing or exceeding the limits of Allah. Every Muslim is accordingly, **personally accountable for these two levels of related trusts.** You cannot possibly give what you do not have. A leader and responsible person is a **reflection of what he knows, believes in and drives his livelihood.** An ignorant cannot lead himself, and less of others. One who cannot be an **informed guardian to his family, will inevitably gamble with the trusts of others.** Luckily, there is neither excuse nor **final escape** for a rascal. The instruction is from the inquiry put to Aisha (RA), on what the **character of Muhammad (SAW)** was. She replied that: **“It is according to the Qur’an.”** And Umar (RA) is recorded to have learnt with his head and lived with his limbs and relationships, *Suratul Baqara*, across a number of years – **not just rote memorization but including the translation.**

In the political history of Nigeria, between 2015 and 2023, it would have been **different,** if Muhammadu Buhari, Ahmed Bola Tinubu, Abubakar Atiku, Bukola Saraki, Rabi'u Kwankwaso, Nasiru El-Rufa'i, Ahmad Lawan, Femi Gbajabiamila were **in addition to what is between them and Allah been driven by the conscious**

knowledge and discipline of the Qur'an and Sunnah, in managing their public trusts and relationships. Indeed, if Buhari had served as a respectable model to them, at least a few would have made the effect of reducing the magnitude and scope of the negative impact Nigeria was exposed to. But not one of them can qualify as Satan. It is therefore possible to go through satanic experiences in the hands of Muslims **if and when a Muslim is careless or selective in living submission to Allah, between his personal relationship with Allah and managing the trust of others.** It is like Allah has no business in **the other** that completes the testing **ground for accountability.** It is livingly **naïve** to adopt a livelihood of others and expect fulfillment, when the standards are different. This will be like an Angel playing Sharia, a Communist playing Democracy, worse than a man playing a woman.

This is because **against the impossibility of a believer serving as a good leader, the leadership of a Muslim should be an opportunity for a model and fulfilling leadership and governance for all Nigerians, in addition to making a genuine international mark in contemporary history.**

The leadership of the individual is the foundation for the family and the Ummah. This is instructed by the tradition that, the Ummah is like the body of an individual, whatever affects a part, affects the whole. This protective suggestion, is **of truly and rightly living Muslims.** Thus it is misplaced and misleading, to accommodate or condone **evil or wrong living fellows** for protection **simply because they are Muslims, ESPECIALLY WHEN THE RIGHTS OF OTHERS ARE THREATENED OR INFRINGED UPON.** The basis for enabling this protection is knowledge and discipline that is true and right. The direction of Ummahood is to **strengthen and enlarge what is true and right.** This is the basis of **frowning at the division of the Ummah.** The scholars therefore have the constant burden of

delineating the differences that arise in the knowledge and discipline of what is true and right **as well as the limits that will remain fitting**. The signs of the failures in this leadership can take the forms of institutional or organizational identities within the Ummah.

For immediate appreciation, is the fact that **history does not stop, for anyone or anything, just as one cannot give what he does not have**. In consequence, if a family leadership FAILS, the products are AVAILABLE TO OTHER LEADERSHIPS OR WHICHEVER ONE IS EXPOSED TO, TO BE CAPTURED, WITHOUT RESISTANCE, OR FAILED RESISTANCE. This is the historical consequence of the development of the sultanate caliphate **in education** against post caliphate history of ‘opportunities’ for Islamic Education across a real disintegrating Ummah, with national sovereignty boundaries. Consequently, people got attracted to invitations to or admission of ‘Islam’ from Saudi Arabia, Pakistan, Iran etc. Following the development of this weakness is the logical admission of the within weaknesses of each, according to AGE, GROWTH, AND RESOURCES. This is worse than the ordinary division of Muslims by numerous unnecessary mosques, because the mosques now have specific ideological identities. And it can be so strong as to resist attendance or leading of Salat by a non-member. The costs of this foundation leadership lapse are inevitably reflected in the sharp divisional developments within the Ummah, BETWEEN MUSLIMS THAT BEAR THE SAME *KALIMATU SHAHADA*.

The scholarship challenge to the **religious scholars, institutions and organizations, that are undeniably based on the Qur’an and Hadith**, is the continuous failure to establish the **unity of true and right knowledge and discipline for any and all believers**. This requirement is not achievable, as long as

**the scholars cannot establish the limits between what differences are admissible against those that are not.** Like in ablution and Salat, the distinction between *Fard*, *Sunnah*, *Mustahab* **against Haram** must be the standard guidance, applied to **ideas, principles, beliefs, processes, activities etc.** This is a constant and dynamic challenge as history unfolds. And the **definite possibility rests on the absolute truths that, believers are enjoined to contemplate and Allah guides aright, the sincere.** A star example is the case of Imam Bukhari, whose collection of Hadith connects the scientific process to his personal physical-spiritual discipline and Allah enabling sincere believers accepting it, like the compilation of the Qur'an between Abubakar (RA) and Umar (RA). The scholars have the **wajib jihad responsibility and duty to fill this expanding gap.** And to be sure, scholarship in Islam is open and not restricted to Imams or Preachers. The standard **of the limits of Allah** applies to all aspects of livelihood, whether it is knowledge, research, management, processes, society, technology, services, relationships, war, politics or prayer, charity, faith or pilgrimage. There is nothing praiseworthy or commendable, with neutrality to the evident differences, frictions and even conflicts. And the shameful Path will be the **understanding, without making any attempt and concluding with either REAFFIRMATION, REJECTION OR ESTABLISHING RESERVATIONS, for the guidance of the Ummah.** An example is the efforts of Ahmad Deedat of South Africa, in his Christian environment. The scholars of Nigeria have the duty of checking whatever **irresponsible excesses** are established between differences like Izala movement, Ahmadiyya, Shi'a etc.

This is the requirement for strengthening the Ummah in Nigeria, for the benefit of all citizens. This is Islam for humanity.

Directly related to this challenging gap is the socio-economic relationships between the Muslim leaders of this category. Those who are endowed among the Muslims

are rarely aspiring to be scholars, to enhance their spiritual being. It often stops at the level of **doing favours** by charity and generosity. Others may really be business relationships like sponsoring pilgrimage to pray for them, sponsoring competitive recitation of the Qur'an, building of mosques, to be well mentioned, establishing Islamic Schools, etc. The relationship between most of such Muslims and the ordinary Muslims **rarely** relates to enhancing knowledge and discipline. And it is worse in relation to scholars. This rotten setting is not different in relation to political leaders, except in the form. They seek, keep and build the relationship in order to increase their material worth. Thus, unlike you will almost certainly find an Imam well educated on attending to the dead, a businessman is mostly blank and uninterested in the knowledge of Islamic economics, investment, zakat or inheritance. The political leaders are not very different. Their relationship with the society, the businessmen and ordinary citizens, is that of being **on top and deserving to be sort for, to be served or doing them some favours. The orientation of bearing a burden is extremely low.** It is therefore most uncommon to have discussions of the religious safety of leadership relating to them. **No one ever discusses the challenges of accountability and improving them.** Indeed, even on secular level, it becomes of interest either on approach of audit routine or preparation to get more or new funds.

The implication of this character of history is that, related **true and right** knowledge draws back or shrinks, against the continuous growth and development of society, economy and politics, **that is, in isolation or disregard for their connection to HOW AND THE EXTENT TO WHICH THEY ARE SUBMISSION TO ALLAH.**

Unfortunately for the Ummah, **this material disconnect from the knowledge that is true and right, symbolized by the leaders, makes them even more hopeless,**



**though not necessarily impossible.** The proof is that knowledge development will be slim, if any. This is because the scholars or scholarship can **rarely get the material support to make the difference a reality.** The possible senseless slim exception may be when a child or relative of the economically endowed or political leader becomes a scholar. Another form of exception will be if the businessman or political leader is also a **scholar or also endowed respectively.** This is the sore of failure or refusal, to live and serve **for Allah,** beyond self, family, relatives, language and region. How can one act rightly or fully or even better, when one is ignorant and closed to learning? The reference example is that Allah granted Rasul (SAW) **Guidance.** Abubakar (RA) supported him with his all materials needs. The same with Usman (RA). Ummahood is beyond personal and congregational canonical activities.

The gravity and reality of this **state of careless concern for the foundation upon which Muslims and the Ummah must rest** is the biggest root that is feeding **corruption, that Muslims are no less culpable, in the destructive process of our history.** Is there any personal, civil, criminal **material or moral corruption, that Muslims are not participating in or having leaders?** Shamefully, some of us do not just claim to know what is corruption but that we are either free from it or are champions of its destructive. But how far have we gone or succeeded in doing? Are we not worse off or turned into a laughing stock? Anyone, any leader, who is a Muslim **but is an ignorant in the knowledge and discipline of the Qur'an and Sunnah, is bound to fail, in the requirements to play the role of a model.** And only a fool will further isolate himself from the scholars. As a Muslim, success in this world is not just insufficient but rates lower or much behind success in the hereafter. This is clearly consistent with our present reality, given the temporary or transient and aging nature of all things and affairs of the world, with time. The stable

and pervasive nature of this culture is felt, by the common neutral attitude or response of especially the political and economic leaders, when they are invited or reminded to connect their trusts to accountability on the Day of Judgement. Similarly, because little value is given to knowledge and scholarship, it is difficult to have any recommendations or suggestions that will raise the level of true and right knowledge for improvement of discipline, listened to or given any serious attention.

These are what we have made out of the innumerable **favours, Allah has bestowed upon us, the Ummah of Muhammad (SAW)**. The *Kalimatu shahada* guarantees our safety from eternal damnation. *Istigfar*, *Salatun Nabiyy*, *Zikr*, Gratitude are bonuses over and above the canonical requirements for **direct interaction with Allah**. Then which of the favours of Allah shall we deny? But the combination of ignorance, false consciousness in the face of inevitable historical process has exposed us as different from what we can become with guidance.

In consequence, Muslims and especially the different categories of leaders have **acquired the characteristics of hypocrites, in spite of our elaborate religious practices and commitments**. You will find across all levels of leadership the insensitivity to **connecting with our belief in the Day of Judgement**. We are blind though we have eyes, we are deaf, though we have ears and dumb though we can feel. We are dead and in darkness, though we are moving around and bearing the *Kalimatu shahada* along with the Qur'an and Teachers. In the mirror of Salat, we hold congregational prayers, **in rows, shoulder to shoulder, in unity, without discrimination and following the Imam, but not so, in our livelihood**. How then can our presence and activities be spectacular like Salat in Ka'aba? How many of us or how often do we meet a fellow Muslim and remember Allah? How many times or behind how many Imams have we prayed and felt the fear and love of Allah?

This is the pack of our Ummah with which we expect to at least attract the appreciation and respect of the Christians and even support, to light the truth for unbelievers. How is this prospective, when we do not even have a template of knowledge and relationship with the Christians? Indeed, with Christians not being in more honourable state (i.e. experiencing similar divisions and internal conflicts), why and how can we avoid unreasonable and senseless disagreements, conflicts and confusion? This is not the aught contribution of Islam or Muslims, to the safety and prosperity of Nigeria.

The challenges are these numerous and complex. But the solutions are not as difficult, because the **will** of some of us is capable of reversing the situation. And **starting it** will place us on the course. What is required is **education, with the knowledge and discipline guidance that is already available. And we have more than sufficient scholars to commit to this duty. The only rule is ONE UMMAH.** Where are the economic and political leaders in the Ummah? The Scholars need to educate them for transformation into the leaders holding the trusts of Allah. It will be like breathing life into them. With the help of Allah, all of them will not be beyond recovery. And it will take less time to enable them commit their resources in this patriotic jihad. They do not need to attain the status of a scholar to understand the benefit of their right commitments and the risk of avoiding it. Political leaders are not different even though they are more difficult to approach because of the garb of authority they wear, without knowing the weight of the burden. The same structures of divide can be **invited for engagement in this project.** The results will then be adopted for use for the orientation of every and all Muslims in Nigeria. This is a more serious affair than the common within structures arrangements for sustaining a particular identity, by routine dues and fund raising activities. The orientation of the project will not be self-defence or competition between the divisions **but**

**establishing the foundation *Rasul* provided.** This should be the button that will ignite the revival of life, into the Ummah and by implication enable Nigeria transform into a **better version of itself.**

The proof of the need for this leadership reform is that, unlike ordinary members of the Ummah, whose reorientation is equally the goal, their immediate capacities to bail or sponsor such project for the Ummah is low. The experiences of public appeals for a Mosque in Jigawa, University in Katsina and owning shares in a private bank are good pointers.

The da'awa train that has been moving and expanding is for instance not evil or irrelevant. It is also constitutional. But in the present circumstance of the Ummah, it is worse than the medicine man being in need of medicine himself, because the members, agents and machinery of da'awa are a very small percentage of the Ummah. All the same, in setting priorities right, their orientation should expand to include members of the family, as they also need to transform.

The expected indices for measuring the rightness of this Education and Reorientation, will include the following:

Individual Muslims will be more responsibly safe and useful to anyone, irrespective of differences, with clear respectable **limits.** This will attract the blessings and support of Allah; which creations cannot resist to appreciate or even love.

The Ummah will get less divided and more united, by the needful **discipline** to strengthen the unity of Nigeria. Others will see and should learn, the reduction of geographical identity, language differences and religious variations to **colours.** The fact that fellow Christians share the same fundamentals with Muslims, if they equally work on the open attributes for serving humanity, it will further boost **our togetherness.**

The level and scope of trust will increase for Muslims and believers and good citizens will be attracted to each other. In politics, political parties will have no choice but **become** by respectable members of safe integrity and attract similar citizens, for the better leadership and governance of our affairs. The competition will be of the attributes the members symbolize rather than the party and identity of the presidential candidates.

The religious identity of a leader, his regional identity and language group will become **colours**. Whichever applies to a leader will not in itself become a credit or discredit. Nigerians will be motivated and driven by the functional attributes of the prospective leader.

For the individual leader, it will be **easier and more fulfilling** because his full identity has not been muzzled by his mandate. As much as he does not need to pretend, he will be more predictable by others, because we all share the same Nigerian identity.

The costs of administration and governances will drop, since more people will be disciplined and expect accountability. Those who differ will be on defence even before the law catches up with them.

As Muslims, we shall begin to taste the sweetness of Iman, by **not compromising anything that is the right of Allah in our livelihood, as well as enjoying the benefits of patriotism, in the context of the provisions of our constitution.**

On the spiritual angle, sincere Muslim leaders or non-leaders, **may experience the absolute attribute of Allah that justifies loving Him and fearing Him at the same time.** Such submitting believer who strives to the best of his ability in every circumstance of his livelihood, will **recognize his limits, discover the immediate interchange between success and failure to be both successes and his personal**

**development of humility.** While this **patience and perseverance** is rewarded, when the same is based on the lack of faith and indiscipline on the terms of Allah, it is **not Islam**. The blessings and any intervention of Allah can be observed, regardless of the circumstance. This is because the compassion of Allah is all-encompassing, even as His mercies in the hereafter are reserved for believers. This is for the elite in submission.

## REFLECTIONS

**Narrated Abu Hurairah (RA): I heard the Messenger of Allah (SAW) say: “A man who acquired knowledge, taught it, and recited the Qur’an (will be among the first to be judged). He will be brought and Allah will remind him of His favour (upon him), which he will recognize. Allah will say: ‘What did you do as a token of gratitude for that favour?’ He will say: ‘I acquired knowledge and taught it, and I recited the Qur’an for Your sake.’ Allah will say: ‘You have lied. You learned so it would be said that you were a scholar, and you recited the Qur’an so it would be said that you were a reciter, and that was said.’ It will be commanded that he be dragged on his face until he is thrown in the Fire. A man for whom Allah expanded his resources and gave him from all types of wealth. He will be brought and Allah will remind him of His favour (upon him), which he will recognize. Allah will say: ‘What did you do as a token of gratitude for that favour?’ He will say: ‘I left no path wherein You love to spend except that I spent therein for Your sake.’ Allah will say: ‘You have lied. You did that so it would be said that you were generous, and that was said.’ It will be commanded that he be dragged on his face until he is thrown in the Fire.” (Muslim)**

**Narrated Abu Huraira: The Prophet (SAW) said, “Woe to the rulers! Woe to the authorities! Woe to the trustees! Some people will wish their forelocks were hanging from the star of Pleiades on the Day of Resurrection rather than had been responsible for anything.” (Ahmad)**

**Then, wherein shall an ignorant and uncultured person(s) fit into volunteering or to be elected or appointed or nominated or in assisting for governance, by leadership or management or administration? And how can anyone or a bunch**

**of determining ignorants and uncultured people produce and maintain knowledgeable and disciplined levels of leaders, managers or administrators, for good governance or collective safety and prosperity?**