

**THE FOUR KEY CHARACTERISTICS OF MUSLIMS CURRENT  
SOCIOLOGICAL DECADENCE IN BUILDING THE UMMAH FOR THE  
DEVELOPMENT OF NIGERIA IN GENERAL**



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## **PARENTS AND FAMILY RELATIONSHIP CHALLENGE**

This is the inevitable foundation upon which society is based. The Muslim Ummah is not an exception. This is a great *Rahama* of Allah. It serves as the root of first ordinary belongingness. An intelligent observer will appreciate and acknowledge that the difference of Isa (AS), is a clear proof of the existence and creative power of Allah. In furtherance, it will be logically irrational to dispute the knowledge of the origin of Adam (AS) from a sounding clay or Eve from his rib.

But this favour is to make it easier for some shade of independence and responsibility to account for commitment and omissions. The express purpose of creating **Jinns and Mankind, to Worship Allah, according to His Guidance and the example of Muhammad (SAW)** can thus be easily understood.

From the Guidance, Family formation is by the standard of Marriage. This foundation for procreation is not negotiable. **But this is in a deepening state of crisis, in the Ummah.**

From the authentic records of the history of Usmanu bin Fodio and Ahmed Tijjani, they were the **first Teachers of their children.** Today, **most of the parents that scale the crisis of Family formation, contract the foundation or rudimentary literacy and education of their beloved children OUT. Many others send them to teachers with neither the foundation nor provisions.**

None of these requires the federal, state or local government authorities as we have them today, to **be able to do the quality needs of the Ummah, according to the Qur'an and Sunnah.** This is why the records of impressive budgets and interventions are more of corrupt and non-impactful results. Even the concept of *Almajiri* has been bastardized.

No one or body can responsibly attend to these for the Ummah, if not members of the Ummah themselves. Islamiyya or Islamic schools **cannot satisfactorily close this gap**. Preaching rounds cannot either. The **only solution is exemplary leadership**. But no one can give what he does not have.

This is one **trait** of Usmanu and the character of his leadership. Abandoning this along with the belief that, we are on the same course **is delusive**. No amount of or combination of **money, curriculum, structures and management** can achieve the results of the standards we have abandoned.

How these challenges are to be sincerely confronted now, with a monitoring yardstick, is **the priority responsibility of the Sultan and the Flag bearers**, to cease from being opportunists and manipulators of religion, **that is really self-destructive and not serving the Ummah**.

## **SCHOLARS AND LEADERSHIP RELATIONSHIP**

Indeed, Allah is the Lord of the worlds. Before the worlds it was Allah **alone**. He desired to be known and created the worlds. Therefore, no one deserves praise and worship except **Him**. He chose **Muhammad (SAW)** as the best model. Muhammad (SAW) pointed out that his successors are the best dependable guides after him. And two generations following.

None of the generations or his successors are the **model**. He remains the model, the best. His successors and the identified generations are **guides** to the **Guidance**.

And the **inheritors** of this **role** are the **scholars**.

The **Path** is thus that of Allah.

The **Last Messenger, Muhammad (SAW) is the gifted best model**, from whom we are to take whatsoever he gives us (to do) and deny or distant ourselves (from doing) whatsoever he disapproves of.

The **successors** are the best after him, with the benefits of **witnessing and participating** with him, in the course of his Guidance on the Path, by Allah.

The two generations after **them** are the commendable **practitioners on the Path**.

**No agreements between ALL of them, that is inconsistent with Muhammad (SAW) is tenable for acceptance. This means that disagreements BETWEEN THEM is too bad, to rest on.**

**Scholarship** is therefore what is **consistent** across the board. Muhammad (SAW) was gifted with **knowledge of Guidance**. The first step of livelihood is the search for and acquisition of this knowledge. Today, we have it in the forms of Qur'an and the Sahih collections of Imam Bukhari.

Islam is based on knowledge **and the practice of it, consistent with these sources**. This is the root of inheritance and what is to be inherited.

It is for that reason **incomplete**, to be a scholar without being a standard practitioner, **because Islam is a DISCIPLINE**. It is worse off, to be a leader, a Shepard, like a Parent, Teacher, Manager, Officer, Amir, Sheikh, Imam, Mufti, Director, Councillor, Emir, Chief, Sultan, Governor, President or whatever, **without this knowledge of Guidance and Living it**. And the best indicator will be that their **mention, presence, representation and the expectation of them will FIRSTLY AND FIRMLY, be according to Islam**. Not their residence, not their regalia, not their lineage, not their language, not their race, not where they come from, not their material worth, not their titles, not their gestures, not the influence or power they

command. Any other thing will be a diversion, a corruption. The power, authority, influence or command **must be of his discipline in Islam.**

Accordingly, the Ummah is its worth, as the best model among mankind, **the more knowledgeable and disciplined believers drive all aspects of livelihood leadership.** And to ensure this, is absolutely the priority responsibility of the Sultan. How he will do this I have no responsibility, but the earlier he gets conscious of this burden, the better for him and all of us.

The **indicators** for this challenge are:

## **SCHOLARS RELATIONSHIP IN BUILDING THE UMMAH – THE INTELLECTUAL**

Today we have **different organizations of the Ummah.** We even have **sects.** For the first, like the Izala and Tariqa, there are different groupings with distinct leaders. The pointer to this is the conflict between some of them, beyond disagreements. As for the second, the Shi'a and the Ahmadiyya are distinguishable. Another is NASFAT that is a prayer movement. Yet another is ANSARUDEEN, after the Madina helpers of Islam **by name.** This is because the Ansar were not an organization or movement. They were **ACTORS IN SUPPORT OF ALLAH AND HIS RASUL.** They did not name themselves as the ANSAR. The implications in the beliefs of a Muslim can easily be deducted from the naming of ANSARUDEEN.

With these **structuring and institutionalization processes** within the Ummah, the contradictory and confusing state and orientation of we the followers can be appreciated because they are inevitable. More seriously is the **identity** of the Sultan. Is he the Sultan of all or of only one or some? Is the identity to the different Leaderships, to the followers, to the government or to some of these? And how real

is it? Indeed, how relevant or meaningful is this in the context of leading and protecting the faith of the believers?

The clear challenge here is **casting doubt** on the **reality of the meaning and unity of the Message and the Messenger**. This **questionable** status and orientation of the knowledge and discipline that we all profess is akin to the degeneration Muhammad (SAW) distinguished his time from later time. He said, among the Ummah, some persons will be identified as sincere, even though Islam is not separable from sincerity.

The essence of this challenge is that the scholars **are missing the RESPONSIBILITY of keeping to the LIMITS OR BOUNDARIES** of what is consistent with the times of Muhammad (SAW) and his successors. And whoever delves into what is doubtful is at the risk of excesses or crossing the limits, and landing into the **exclusive reserve of Allah**.

Given the superiority of **knowledge and discipline of the Guidance** for the livelihood of a Muslim and the Ummah, no law, meeting, structure or organization **can bailout**. Only superior knowledge and discipline that is sincere **can attract the blessed intervention or guidance, against the excesses**. An example is the case of compiling the Qur'an, after the death of Muhammad (SAW). The leaders disagreed **only for Allah to join their hearts in agreeing**. Allah is therefore not dead or ceased interest in guiding the sincere.

So, it can be critically asserted that the **scholarships and scholars that now drive our Ummah today are coloured with some insincerity**. These are the challenges for the Sultan to **STRAIGHTEN on the Straight Path**. This is what the caliphate gave to the Ummah and the Sultan has the **first and highest responsibility for this**.

How he is going to do it, I sincerely do not have any responsibility. And the earlier he does it, the better for himself and all of us.

## **THE SOCIOLOGICAL IMPLICATION**

As already pointed out, in order to give teething and **separatist identity** to the different shades of insincerity they can have Identity Mosques, Identity Registration with Government, Identity Leadership, Identity Membership, Identity Operational Structures like Schools, Centres, Libraries etc.

With these facilities, members are **specifically socialized**. This is why they have the **embarrassing** open arms **to admit any Muslim into their folds**.

## **THE ECONOMIC IMPLICATION**

The resources of Allah entrusted to the endowed by Allah, **do not get united or uniform commitments**. An example that indicates this is not only in the separatist structural development of these differences but even in defined rights of Allah, like **keeping away from USURY, execution of ZAKAT and INHERITANCE**.

Indeed, the shade of disrespect for scholars by the endowed is growingly pervasive. The rich, that are most often less knowledgeable if not ignorant, see the scholars as beggars for favours or easy instruments to capture and use, in defence of their status or for their popularity.

Two examples of this weakness or collapse of the unity and strength of the Ummah are what **will be extremely difficult to experience today**. When the Constituent Assembly (that had a large percentage of Muslim members) had the knot of Shari'ah to untie, Obasanjo simply invited Late Mahmoud Gumi, to educate him on the subject. He **sincerely** submitted that it will affect only Muslims. And the drama was responsibly closed. The very same Mahmoud Gumi was given Five Million Naira



by the Federal Government, for the building of a National Mosque in Abuja. He sent for Shehu Musa Yar'Adua. Shehu obliged. He told him: Here is the sum by the Federal Government for a National Mosque. It will not be enough to benefit the Ummah. I am giving you the sum, to use along with the wealth of Allah He has entrusted to you, to build the Mosque. It was done. **The power of Gumi was that he was sincere. He neither had nor was interested in the resources.**

The shame of today is that no singular scholar commands such respect. The businessman can comfortably ignore or even drive away the scholar, because he will be representing himself or his group or his sect. Indeed, a businessman can point to another scholar who is equally or more endowed, to do the same. Moreover, it can be the scholar who is endowed that is approached, and will not listen.

The essential meaning of this is that, **the unity of knowledge, discipline and therefore the Ummah, has been shattered.** It is the primary responsibility of the Sultan to recover this. I sincerely do not know how he can do it. But the earlier he checks this, the better for himself and all of us.

## **THE POLITICAL IMPLICATION**

Given the democratic dispensation we are wilfully and not wrongly engaged in, the Ummah cannot be optimally served or protected. The distrust and orientation of the Christians, who are fellow believers is the greatest misfortune. They can only understand us **by our claimed identity and the actions that drive it.** For instance, it is not uncommon to label some Muslims as extremists or bigots while others are tolerant. The confusion is completed when a politically oriented Muslim group participates in Christian activities.

This is really neither the fault of the Christians nor the followers of the different Muslims identity. It is rooted in the knowledge and discipline that drives the groups.

When the political trappings of our democracy props up **a leader who is a Muslim but more bankrupt in the knowledge and discipline of the Guidance**, you can only reap more complex confusion. He will be confused. The citizens, including the Muslims will be confused. This is because the sincere will be kept away. The hypocrites will be kept close. The driving will neither be the expectations of Allah, His Messenger nor Citizens of Nigeria. The greater failures will continually be covered by scholars who specialize in praising him, for their benefits.

The rascals around him will be even more embolden. An example is telling a president in our time that, his leadership is like that of Umar (RA). He will enjoy the deceit and the scholar will be rewarded with money. A most embarrassing one is to scold the Imam of a Friday Congregation, for asking for assistance to repair the Mosque generator. And his leader will not respond immediately.

The essential root of this, is the failure of the knowledge and discipline of our leaders at most levels but especially and most so, with our scholars. I sincerely do not know how the Sultan has to overcome this. But the earlier the better for himself and all of us.