FELLOW BELIEVERS/EDUCATORS BEWARE!

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a) the PRESS is a critical realm of our political system and leadership. It is constituted of largely trained and brilliant citizens, to make use of their talent, to inform, educate and entertain us, for maintaining and enhancing our material and non-material well-being.

Unfortunately, members of the press are part of our problem because of employment trappings. They can not exercise enough freedom beyond what will be safe and profitable for the employers. The best they can exert, is criticisms that can be adjudged as balanced.

This balance is between what agents of the establishment are in pursuit of and what the opposition is pushing for.

Their best is to make the status quo better as it is.

They cannot be directly reliable for Reorientation Education, WITHOUT TAKING RESPONSIBLE RISK.

The option, is their likely conversion or adjustment, when history starts upturning what is admissible to give them profit. This is because the primary purpose of their operation is to do business with information.

While this may appear condonable for the private sector members, it is not different with the public owned media houses members, like the News Agency of Nigeria, Nigeria Television Authority or Federal Radio Corporation.

Indeed, they are worse because they have not been growing and developing on our National Culture terms. They have been massagers of Federal Government functionaries' egos and policies. This is why the public shy away from its products

except speeches and ceremonies, where others need accreditation before access to the venue.

The members therefore need as much or even more Reorientation Education as the problematic members of the Executive, Legislature and Judiciary.

And their recovery is more probable, compared to members of the bar, the learned in our laws and bankrupt in their identity knowledge and discipline. The majority of their best prosper on WHATEVER CAN BE ARGUED FOR, regardless of their identity guidance. And most of them are either Muslims or Christians.

The catastrophic impact and implications of the growth and development of our laws is the best pointer to this. Late Barrister Gani is a star compared to gigantic Late Rotimi. One was committed to society as his drive for law practice. The other was driven by whatever the logic of law will permit. One can imagine the difference of a version of our initial 1999 constitution if Gani were to head the same Constituent Assembly to produce our constitution.

They both help professionally to keep the system going and are contributors to the worsening history of our collective.

b) nobody can claim in absolute terms that the present course of leadership and history is not contributing anything positive. That will be most unserious. It is for instance paying salaries. It has made salary increases. It has paid pension increases. It is investigating thieves or even prosecuting them. It has been observing statutory public holidays. The members of the three arms of government are being well catered for.

It has broken some institutions in north west to establish the same in south west, for political gains and misappropriation of our commonwealth. It is innovating gigantic works in Lagos. Relocating some departments to Lagos.

The problem and concern are that the citizens are not getting better and are getting worse, with evident more commitments, of our commonwealth.

And the singular explanation for this is that, our leadership and governance is in isolation of the identity knowledge and discipline of both the leaders and the citizens, including the operators of governance machineries.

Thus, nobody can dispute that we cannot continue in the present course, if we do nothing about it.

The point is that the choice is ours, between proceeding on the present path, by apathy, carelessness and refusal, or taking the path that will rationally and sensibly make things better for all of us.

The singular path that affects and requires all parties to transform, as much as the level of our responsibilities vary.

c) we are asking for personal character Reorientation to tally with our religious beliefs and the belief in one collective and continuous Nigeria. And this requires that no individual, group, class or party is exclusively superior or inferior to the other.

One example is the ambition of Tinubu, Atiku or Peter to run for presidency. Each of them is entitled to, by law. The number of times anyone of them had run or changed parties is inconsequential.

The arguments of the convention to rotate and mix the geographical origin of a candidate and his running mate are both rational and sensible, but certainly

insufficient. We have had the varieties without any impact on our leadership and governance. Indeed, the running mate has no constitutional responsibility.

And the justification with competence for any party is neither here nor there. We have had history of competence on all sides and still failed.

All of the colours above traded by analysts, critics and supporters, do not and cannot guarantee any different results from: IT IS MY TURN.

Unless and until everyone eligible for participation in the process transforms in character and is driven by his identity consciousness to participate, as a Muslim or a Christian, we will not move ahead.

Another example is the indication by Isa Pantami to contest for the office of the Governor of Gombe State, confronted by the consensus actions of the party in the State.

As a card bearing member of the party, nobody can deny that he is eligible. Those who are in his support, objecting to the consensus results are right. And his reaching out to the National Chairman and the President was consistent. His interpretation and expectation of the concept and application of consensus is right. His war for justice is understandable.

Those who have objected and castigated him as an ignorant in politics were only partially right. If Lagos can come up with a consensus candidate why not Gombe? Moreover, the same president who entertained the complaints of Isa endorsed it.

However, Isa has been a Minister of the Federal Republic. He is therefore not a stranger to politics. Moreover, such accusers cannot even define politics or its statutory rules. His alleged fault of not doing any project or gestures to his constituency is not a necessary legal or responsible requirement. Even as Minister,

he wasn't an accounting officer. A Governor is, with full access to the resources of the State.

The most concerning critics are those who ask that he keeps to preaching and stay away from politics. Why? Does politics not require people of knowledge and discipline? There was the faulty example with Prophet Yusuf (AS). He was the source of the right interpretation of the King's dream. That is knowledge. He suggested that he could be entrusted with managing the crisis process. That is character. So, Isa cannot be faulted here.

The closest to the identity discipline of this subject were those who asked: when he was a senior cabinet minister under Buhari, given their known closeness, what did he do to manage the oppression of Buhari governance? Isa can neither explain nor be excused of this.

Indeed, his engaging Tinubu that is the greatest problem of the Ummah and Nigerians, further gives him away as isolating knowledge from discipline FOR THE COLLECTIVE. Therefore, those who alleged that he could have joined another party but remained, because of the fear of exposure were attractive.

Isa's expression of interest and war is not impressive, just like the defence of most of the critics. With identity knowledge and discipline, none of these would have arisen and Isa can support all the parties with the needful guidance of Reorientation Education, given his messy experience.

But given the present course, ANYTHING IS POSSIBLE, especially, whatever will give Tinubu the votes of Gombe.

d) we are objecting to defining governance as sufficient, with projects, works and services offerings in themselves.

We are not against Maiduguri through Kano and Kaduna road to Abuja project, in itself. We are vehemently opposed to its non-completion and continuous review of its cost over a period of ten years. The indicator is the works from Lagos through Ibadan to Ilorin. The only explanation is the bankruptcy of the leadership in identity discipline. The difference of completing the Abuja to Kaduna rail line is a good example of a difference.

The exotic works in Lagos like the Lagos-Calabar coastal road is not a priority, over pending uncompleted works, that will connect more Nigerians. Works cannot come before food security. Indeed, food production is not possible with insurgency and banditry.

Loans cannot be a priority when leakages are expanding and thieves are not scared.

It is not how much government is doing but how less the citizens cry because of poverty in basic needs of existence and survival.

e) we are calling for observing the terrifying trial before our very sight, hearing, knowledge and helplessness.

The arrest and necessary actions connecting Sheikh Sani Khalifa to the attempt to upturn the Federal Government of Nigeria should be an eye opener for every believer.

The legal, logical and sensible basis is that, within the period under investigation, he was a recipient of questionable sums from an accused for attempting to take over the government. In other words, he is not related or the responsibility of the accused, or a regular recipient from the accused. He is also not a routine professional serving the accused, like a physician, architect, etc.

The concern is that he is a reputable man of Allah, who consented to ask Allah to grant the accused, his claimed promotion desire. And he received a gesture of appreciation into his bank account.

The gravity of the issue is that, it seeks to challenge our collective unity instruments, symbolized by President Ahmed Bola Tinubu. This is 'SHIRK'. It will NOT be tolerated. It must be CRUSHED. Our Unity must not be challenged. And unlike the idolatry of just rules and organizations, we have given it life, with a President with our mandate.

The only difference with belief in God, that must not be tolerated is that, THIS, has permissible ways of challenging or dealing with it. Moreover, if the alleged coup had succeeded, the leadership will be lived with, as much as it may be registered as illegal.

One way is the voluntary honourable resignation of the President. Another is physical and mental incapacity. Death will not be faulted or punished. The legislature can become so radical and resistant to abuses, as to impeach the President. The opposition and citizens are at liberty to criticize the President and his governance, for a better Nigeria and Nigerians.

After the arrest of Sheikh Sani, the immediate complication is that traditionally, military offenses are handled by court marshals, though this is a civilian government and he is not a military personnel. Added to this, is the swiftness with which such courts act, conclusively.

In response, concerns were raised because of his identity discipline and the proof that he was unaware of the objective details, by reporting to the authorities personally, against freezing his account. This was followed by a flood of pleas, in the open and with functionaries of government. And there were laced threats or

caution against injustice, because it may attract the anger of Allah. And there were resorts to prayers.

The essence of all the mix up rests in the UNCERTAINTY of our collective identity and discipline.

We had experienced military kangaroo court marshals that executed suspects with questionable conclusions. The civil courts have not been totally saved from manipulation. And the present government, headed by Tinubu deserves every protection, regardless of the non-performance of Tinubu and his team, that ignited the alleged attempt to turn the government over.

However, the curious part of the entire process is that Tinubu is a Muslim. His baptism in church does not cancel this. His alleged association with cultism does not affect this. In fact, his struggled attempt to recite Fatiha, that is a compulsory requirement does not deny him this identity. His resort to Christian priests for prayer and guidance does not affect this. Not even the courting of the Papacy is enough. That, he has severally been seen to pray and performance of Umrah, are enough. His expressed knowledge of Muslim-Christian relationship to be keeping the Qur'an and the Bible on the same shelf without problem and building his type of family with a Christian Pastor wife, do not discount his belonging to Islam. This makes him wholly responsible on the terms of Islam.

When the rotten state of the leadership of the Ummah is added up to the character of the Muslim President, Sheikh Sani Khalifa is left with only his Iman and whatever Allah wills by his trial example.

His eventual execution or long-term imprisonment will certainly not make him a loser with Allah. It can be a warning and an alert to our forefront leaders who have contributed immensely to enabling the present state. This is the real placement for

the rascals who argue that they have no reason to hide from the government against arrest or questioning.

In the event Sheikh Sani Khalifa is left off the hook, its not hurrays. While the element of alert remains, it can be further used for bargain, to get political campaigns.

It is a mess either way.

For a responsible Ummah committed to a better Nigeria, our identity knowledge and discipline must be the driver of our livelihood. It is not the restricted requirement of any group or class, but of every believer. Then we shall be bricks of a fortress strengthening each other. Allah has no partner and Rasul (SAW) is not the father of anyone, but a Slave and Messenger of Allah.

Muhammad Sa'idu Jimada **JP**