

A LEADER'S COMPANION



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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.

I hope that someone will find this attempt worthy.

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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 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 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 it 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 bearer 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 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 last 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 this 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 close 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 supranational. 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 is social, political or economic background of the parties is a different scope of burden. Unfortunately the Prophet s a w 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 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 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 method withdrawal. The failure to recognize and 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 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 Turunkuclan 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 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, 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 itself 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 unless and 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 out rightly 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 out rightly. 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 and 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 lose 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 do. 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 admitting 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 with 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 sniffs gutter-slums or a student or house wife who drinks codeine for the same objective. The infrastructure, personnel and special education to safe 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 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 misled 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 are 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 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 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 productive of any such family and even that of a leader can be genuinely fulfilling or positive. The minus responsible for this is, is the strangulation of right knowledge and discipline in practical process. 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 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 to 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 irrationally 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 shariah 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 shariah. They do not therefore consider seeking redress on their relationship with Muslims in shariah court and the Muslims do not insist on being subjected to shariah. The shariah 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 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 s

a w 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 torches 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 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 not 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 equally 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 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 limit 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, 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 indiscipline 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 object 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 interpersonal 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 hesitation 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 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 they may be 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 medication. 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 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 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. However 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