

TOWARDS A CERTIFICATE IN LEADERSHIP



MUHAMMAD SA'IDU JIMADA

COPYRIGHT © SAD-TAYY FOUNDATION, 2019

Copyright is hereby granted to any interested body or person to circulate, transmit or reproduce this book on NON-PROFIT basis in whatever form (hard or soft copy), provided it will be in this form and content of presentation.

First Published: April, 2019

Published by

SADAQATU TAYYIBATUN FOUNDATION

Post Office Box 2630,

Minna, Nigeria.

www.sadtayyfoundation.org

INTRODUCTION

Leadership is so important that even if two people are to travel together, they are encouraged to make one of them a leader. He is to guide and direct their affairs throughout the journey. At the level of the family and society, peaceful coexistence, stability, and development depend on the positive qualities of a leader which naturally trickles down to the followership. The positive qualities are true, valid and applicable whether a leader is a believer in God or not; however, for believers, it's an icing of the cake. What are these positive qualities? How do they relate to the Ten Commandments or the seventy qualities of a good Muslim? Answers to these questions and more are discussed by the facilitators dubbed Directors and Gentlemen Participants in this dramatized leadership training course consisting of seven acts or sessions. It is intended for goodly enlightenment and entertainment of the reader.

Muhammad Imran Muhammad

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

COURTIER

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

PHILOSOPHER

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

SHEIKH

I am a believer in God, Who knows all things, the Best to Guide us because He

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

EGBON

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

DATTIJO

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

NDA

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

MODIBBO

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

CHIEF

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

COURTIER

Fine. Good. Okay. You are all welcome again. We are now well set to wish

ourselves all the best, in sharing and learning. We shall now disperse and convene for the first session next week.

SESSION ONE

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

PHILOSOPHER

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

We are each and all born into this world, naked. There is one person in history that is recorded to have differed, by the absence of fatherly conception. But he came naked too. Once we are here, our existence and continuous survival is a social function. We are nursed and cared for through infancy and childhood, getting all the protection and support we need, want and fancy. We socially learn the words and language of communication free of charges. The same with basic skills of acquiring wealth, weapons, etc. And the less of what we pursue the more we compete for it. This logically and necessarily generates differences. The kinds of food we eat are different. There is less competition for breastfeeding for instance compared to the beef to consume or beer or perfume. In order to secure the weak ones like infants, children and women against the strong ones like men, larger families, those who have weapons etc., there is the need for an overriding

Power or Authority. And it must be entrusted to one or some form among the members. This is the root of leadership.

MODIBBO

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

EGBON

Exactly. I mean, in the world of creativity, if there is no patent, copyright etc., people will just lose money. Imagine designing a software program or shooting a film or writing a book, without such protections. Granted that there are abuses, but if the protection is not provided for at all, the prosperity of the originators will just disappear into the thin air. I am personally conversant with the development of a pounding machine from Ilesa. The ministry of science and technology failed or even possibly sold the concept to a non-Nigerian. Later, pounding machines came in from Europe. I am sure that those in the arts industry like music and authors will give kudos to this recognition. This reminds me of the limitless culture of the Chinese in fabrication of things against any rules. There is this

extreme joke between a Chinese and an enthusiastic evangelist. He asked the Chinese if he knows Jesus? The Chinese answered that he does not know, but if given a sample, he will definitely fabricate. My point is that orderliness is necessary even though the Chinese are an excellent example of creativity by cheating. If we are all to become Chinese in this orientation, we will abandon quality control. We will not differentiate between real and otherwise. In medicine the Chinese have produced well performing drugs without transparency. They have many herbal products that contain ingredients that should have made them difficult to market if the real contents were declared.

NDA

Dear Sheikh, what is your take on this? The argument is evidently sound. I mean the necessity for common or superior authority cannot be disputed. Interestingly, we have been living with it, with loads of complaints or dissatisfaction. The logical suggestion will be that, at least those responsible or accountable for the wrongs, difficulties or complaints are either ignorant, stupid or wicked. And whichever is the case, is not excusable. It is therefore further logical to admit that the authorities are not punishing them enough or the same amount are unfortunately not correctable. This will be too negative to appreciate because it will amount to admitting that the negative factors have permanently taken over the positive factors in our history. I mean that, our appreciation of the desirability for superior power for common protection is not enough, without relating it to our reality.

PHILOSOPHER

Dear Sheikh, before you come in, let me make a point that will be helpful. Man is ordinarily evil even though he has capacities that can transform into potentials and abilities. Give a man a free space, he will eat good food to his destruction. He will drink good things to his destruction. He will even taste destructive food and drink to be super human. This is why the foundation intelligence for police

service is that: every man or woman is capable of committing a crime, in an environment where and when he or she feels safe. This is why maximum authority is very tempting. However with time, communism has collapsed. We are left with freedom, built on the opposite perception that, man is very capable of positivity because we have long gone beyond Stone Age. But we are witnesses to the historical reality that, freedom has not been less destructive. Humanity and history is therefore continually developing in readjusting the limits of the freedom. We have made mistakes, we will still possibly make others, but we are moving.

SHEIKH

Thank you Sirs. To begin with, our objective and direction is towards as much understanding as possible. We are not in a competing or fighting ring for either winning or losing. From our different contributions every individual has the final responsibility of deciding what is clear and admissibly right or otherwise. Allah truly created everything that we come to find in this life in addition to ourselves. He is good and orders only what is good. While belief in Him is not compulsory, His reality as reflected in all creations is irresistible. The guidance He has thus given to us is the best and will permanently remain so. As a result, the easiest path is in knowing it and complying to the best of our ability. The more we isolate or distant ourselves from the right, the truth that is freely available for us, more difficulties we shall find in attaining or realizing fulfilment. With respect to leadership, every man and woman is a leader in what is under one's charge. A husband is the leader of his family. A wife is the leader of herself and the home front. A principal is the leader of the school. A governor is the leader of the state. The president is the leader of Nigeria. And every one shall be held accountable for his trust. For that reason, there are rules and sanctions for fornication and adultery. There are financial regulations and conditions of service for administration and management of institutions. Allah has defined limits for

Himself which must not be crossed. These are prohibited degrees. He has also defined guidance by compulsory commitments and commendable ones to admirable ones. This leaves others that may qualify for doubtful classification. Whoever keeps away from them saves his submission. The summary of it is that, every and all capacities, wishes, desires, efforts, abilities or wills of man, must be consistent with what will please Allah. Godliness is therefore the standard for livelihood. The self or ego must submit, not for fear of anyone or to please anyone or take any offense, except for the sake of Allah. Any deviation from this will be costly for self and against Allah. The outcome will be suffering in this life and punishment in the life hereafter. The arguments you have lined up are seemingly fanciful. But the process is not only tortuous but you have admitted that after decades of efforts grounds have shifted and we are still groping for fulfilment.

CHIEF

This approach will appear easier to establish equality. If God is the focal point for everybody and the guidance is simple and clear for understanding, no group or club will arrogate to itself, the special privilege of audience or understanding him. But modern society is very complex. As we get along I will try to understand his relevance or competence today. Left to me, what I have found people are comfortable with is that, individuals and even groups can keep their religion to themselves. However, inter personal relationships and especially public concerns are totally at our discretion to make or mar. This is why knowledge of science and technology is the welcome god really. Those who have and control the best of it are so or closer to god. Those who are less developed can be said to be so distant. In other words, in livelihood we make or determine our god. But this concept of Allah is uniquely different because it presents him as living, active, with different relevant or valuable bearing on history.

DATTIJO

I believe that we have established the desirability or necessity for having a

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

CHIEF

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

PHILOSOPHER

As much as you are not totally wrong, it is harmless to define or clarify what it is. This is because the examples given by Dattijo are really, symbols of the power or authority or both. Power depicts force or the use of it. Authority is the legality or permit to demand for an action or take an action. This can cover all actions in the relationship between members of a society or above the society, including the use of force. However in its further specificity, it means reasonable force as distinct from the force applicable to enmity or competitive relationships. For instance in boxing or wrestling, the use of force in the relationship between the parties is competitive and at the risk of harm. Between enemies like in a war

relationship, the objective does not rule out total elimination of either party. But in the case of authorized employment of force, the trustee cannot be questioned immediately because he is not to be resisted in the first place. The use of force is therefore actually resorted to if and when the citizen or group fail to oblige a rule or are about to possibly do so. This is what distinguishes the orientation of the police from that of the army. Authority is hence collective consent that is exercised in the interest of all without any unreasonable and senseless discrimination. Every and all members are consequently assured of safety and prosperity under the common authority that is superior to any member or group in the society. This consent is so necessary that it is indirectly and directly given. It is indirect because of its necessity and does not require debate for any intelligent man to admit. To this extent, ignorance in law is not an excuse from full sanction if and when a rule or law is broken. It is also a direct affair because as a continuous process, society has to generally agree on what laws are suitable for the society. In modern democracy this is beautifully achieved through legislative debates or executive meetings resulting in laws, rules and regulations being made. This common authority and power is really the exercise of collective consent, responsibility and duty at the same time. I expect that this has clarified the subject of our discourse. Thank you Dattijo and Chief.

SHEIKH

Philosopher has done a lot in defining power and authority. The difference that I have is that both belong entirely to Allah. And His are not comparable with any other. We can see these simply reflected in our lives and history. The power to keep the heavens or sky in suspense beats the imagination of even a fool. The power to make rain or break the daylight and transmission to sun set is not for anyone to compete or dispute. He created us to eat, drink and defecate. Have you heard seen or can you live otherwise? He created us with bodies and spirits to live in space. Can anyone consider the contrary? This is why He is irresistible. It is

this Allah who is entitled to whole submission because all power and authority belong to Him. He does and can do as He pleases. Those who do not recognize this are truly ignorant. Those who do not care to submit only undo themselves. Submission is as a result only for our own benefit and fulfilment. Who knows man as much or to be better than his creator? In relation to the society, Whoever is given power and authority as described by Philosopher, is really a Trust, But, except it is of Allah, equality, fairness or justice is susceptible to abuse. As much as we may desire and attempt to play Superman by setting standards for all of us, it is not and cannot be compared to the standard set by Allah. Like I pointed out earlier, everyone is a leader and will be accountable for his trust. Hence, from private to family across group to the society levels, responsibilities and duties are defined. The difference is that the package is wholistic. It combines physics and metaphysics, this life and the hereafter. And the terms are set for compliance from now. Thus, any seeming immediate escape is not the closing of the case or matter. The orientation is therefore that every one all groups and the entire society have questions to answer for right compliance. No one is exempted.

NDA

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

CHIEF

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

MODIBBO

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

DATTIJO

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

EGBON

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

PHILOSOPHER

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

SHIEKH

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

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

SESSION TWO

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

CHIEF

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

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

PHILOSOPHER

Chief. Well done and thank you. Let me start by saying what is obvious. Leadership cannot be entrusted to an infant or a child. But there should be not knife-cut discrimination between adults. The aged will not need to be excluded by law. They will naturally or voluntarily withdraw at a time or point. The

minimum standard we have come to admit is nineteen years, from when one can join in determining who should lead. Of course, physical and mental health are assumed for the person. And it does not matter how many sick persons in physique and mind are unable, refuse or are denied such role in society. The justification for this is that health is the preferred positive status for all men. Those who are short of this are therefore not expected to be suitable in matters connected to sustaining good health, improvements on this or recovering those in need of good health. But it does not stop there. Like a fruit, that is best when ripe, leaders are preferred to be above the minimum bracket. Those who are between nineteen and twenty nine are preferably in the basic learning window. Between twenty nine and forty nine are the ripe brackets. And between forty and above is expected to be maturity for leadership. These are as far as basic chronological age of the members of the society are concerned. It is not normal to have non-members as leaders by primary qualification. From the complexity and critical responsibility of leadership, it goes without saying that a leader should have some basic knowledge and experience qualifications. It is expected that across the years to maturity, a deserving leader would have acquired these twin qualifications, to better the lot of his society. And the unexpressed qualification is the ability to generate WHAT AUGHT TO BE from circumstances that dynamic history will invite. This is why a barrister is not necessarily the most suitable person to always lead. An engineer may not be. A doctor of philosophy is not a good guarantee. This is why broad admixture may not be bad. Indeed those who have special training or high level of schooling are most blind of their critical inadequacy. History cannot move or be moved by specialty. Experience is said to be the best teacher because it provides both the windows for learning and the challenge for using what have been learnt in different settings. This is against every and all specialist learnings that are achieved by holding the connective variables constant. The distant exception to this are the arts and humanities.

EGBON

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

DATTIJO

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

MODIBBO

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

CHIEF

In fact the best inclination will be to have a trained expert in project management combined with monitoring and evaluation. The polity can then be mobilized to give him the required greatest support. This will guarantee prosperity without doubt. But I must personally admit of an experience where an international economist achieved personal plazas development along with squeezing non locals out of the environment. This amounted to double minus by raping the resources in trust and abusing national coexistence with others. As disappointing as it is, some of us who are participant observers in the history were not shocked. He is from the stock of the lowly. Frankly, this franchise of a thing can be dis serving. The argument that the concept of slaves is backward and that all humans have equal capacities to develop different potentials if given the opportunity is yet to be real. It may be possible but such lowly class members require time to develop, before the award of such recognition. I mean it is like expecting that someone who has the twisted mind that he has been suppressed for a long time, that he will not have the spirit of revenge alive in him. I will suggest that the problem is more complex than words can define for a solution.

NDA

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

think, that was what Egbon hung on and forgot about how to get it. This will appear to be the real beginning of the problem.

SHEIKH

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

PHILOSOPHER

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

Structures and processes have been developed and rigorous training of people for the best operation of the institutions. This is far above the previous convention of hunting for leaders. This was informed by the debate on whether leaders are made or born, because different past leaders were seen to properly be either of the two. The pride of Nda about project management or monitoring and evaluation or Management or Administration etc., are results of this realization that manpower is critical for institutions.

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

DATTIJO

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

meetings? Where are the certificates for completed jobs? A president put it in the most embarrassing and shameful terms. He said: they were so busy stealing that they forgot to cover them. In summary, all of those now questionable are those that were not effectively covered by this breed of anti-society.

CHIEF

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

SHEIKH

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

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

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

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

PHILOSOPHER

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

SHEIKH

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

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

NDA

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

CHIEF

I think the difference is clear. My worry is this about seventy. But the beauty is that none of them is by any man or for any man. In addition, they are to be

imbibed. In Christianity there is Ten Commandments. I can appreciate that if these are elaborated, taught and lived, the concept of the suitable leader will be very much easier to materialize. But there is a sixty difference.

EGBON

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

DATTIJO

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

EGBON

Truly, they have either been ashamed of the identity of believing or have distanced themselves by clinging to empty neutrality. This is not to deny that it has served most of them. They have secured themselves and their own while leaving our lot to our fate.

NDA

May be if the society were educated as we are now going through, different people would have been in leadership and we may have fared better.

Unfortunately I must say that, from my observation, they often more afraid or antagonistic to knowledge and the knowledgeable than otherwise.

CHIEF

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

PHILOSOPHER

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

SHEIKH

I believe that the point has been well made. My contribution is that, no amount of remembering and reminders will do, without a measurement tool for both parties, the leader and the electorate, in your case. I am sure that it will be irritating or insulting to be intermittently told or reminded: **PLEASE CONSIDER WHAT AUGHT TO BE THE RIGHT DECISION IN EVERY**

CIRCUMSTANCE. And a soliloquy of the same to oneself may scare those around. The simple reason is that, no collation will be sufficient because issues are constantly arising and the polity cannot effectively operate as a mini legislature. Indeed an intelligent member can advise the representative that, if he does not know what to decide in most cases, he can as well resign. The root of this whole problem which can never be satisfactorily understood or pinned down is the reality of our diversity. Those in advantage positions will prefer more. Those in disadvantaged positions will want to catch up with the advantaged. Those about to become advantaged will not agree with those that are about to become disadvantaged. For example, if the establishment of new universities is to be tabled before the polity each time and the responses are to determine the decisions, we will not be where we are now. But more serious is the fact that where we are is far from satisfactory. And it will continue except we decide on either of two positions. One is to change or transform the leadership basis or orientation. The second is to give up to continue with the standard that produces dissatisfaction.

In Islam, the about seventy attributes or characteristics of every believer including the leader, is the safety catch. If every leader and believer will not be a liar, it will be a stepping stone. No one will promise either what he will not do or what he will not complete. If every leader and believer will stick to what Allah instructs and permits against whatever Allah has prohibited, whatever sharp differences that will arise, will be absorbable. I can imagine that on every proposal, if every leader at all levels will ask: will it promote what Allah does not permit or will it enhance what is permissible? The same will be the simple tool of measure by the believers. And I can assure that the number of contacts or consultations will only raise the quality of decisions to be advised. If contacts are not made the results will be subject to the same measure of evaluation. The representative will know before he is told, whether he is performing right or otherwise.

MODIBBO

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

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

SESSION THREE

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

DATTIJO

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

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

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

SHEIKH

Let further admit that there is no compulsion in believing. The rule or expectation applies only to believers. Indeed we have had a head of government born out of wedlock. He set the greatest foundation of our greatest misfortunes. He lacks the spirit of collective good and may pursue it at great pain. That is a price of distance from Allah. You can imagine the looseness of a leader addressing his key lieutenants thus: I have not appointed you to end up becoming poor, but I am not giving you the license to steal. This is a real life leadership-quake. This is the satanic injection or invitation to corruption in the society at the highest level. Logically, you cannot give what you do not have. Under the rules and

expectations of Islam, fellow believers will dissuade him or oppose his choice. Then, Allah may help him to withdraw or overwhelm other non-believers against supporting him. But he may be more attractive to the non-believers because he represents a higher capacity for compromises. And this does not stop him from a flowery pilgrimage or building a township mosque. This is not different from those who establish fruitfulness and seal or really cover it with wedlock. It is still outside wedlock. But this matters only if they are believers. If they are and can arrange the possibility of a new born bearer the same surname with the mother, you cannot admit that as godly.

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

questions of number and propaganda. A wrongful product of intimacy will bear deficit of blessings, independent of the sins of the parents. That he is innocent is not denied. But rightful reproduction cannot be promoted by giving equal and free hands to the products. The only way is to check the source. If such children will always tax their parents for the abuse and society is firmly against it, the windows for rightful reproduction will get wider and more. The system must remain consistent in order to expand godliness.

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

PHILOSOPHER

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

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

CHIEF

Sir, you are more than right. But this has not stopped rapping of public resources. What explanation can provide any understanding for a governor of an additional funding state to leave office with personal billions of dollars and naira or a poor state governor confirmed to have done away with billions meant for flood victims? Some have been recorded to build estates. A minister alarmed even international thieves given the volume of the theft. The most confusing part of this is that a governor was probably jailed outside this country for indiscipline connected to plunder of resources entrusted to him, but was welcomed as a hero in a festival. One who the citizens retorted to the contradiction by saying: if he stole, is it not our money? We are happy with him.

EGBON

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

DATTIJO

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

MODIBBO

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

SHEIKH

If I may come in, it is impossible to provide sufficient arrangements. The first reason is that people differ. In a state, a leader may live happily in the structure provided. In another state, the leader may prefer to recreate another structure that

befitting. This may be influenced by what obtains in other places or a wild idea. New states and the initiation of Aso Villa are good examples. Indeed, a confused but greedy leader may rent his own private house to be paid for from public purse. Each and all of them were blowing patriotism. The security arrangements are not wrong, but it will be misleading to suggest or think that it will be sufficient to guarantee rightful leadership. Allah who created us revealed that man will not be satisfied with his inordinate greed. Even with eternal life and absolute safety in paradise, an occupant will still ask Allah, to farm. He will be permitted. He will sow, it will yield and the harvest will be immediate, before his eyes. The last entrant into paradise will claim to be satisfied with the grant and not facing Hell Fire. He will be granted but will ask to go under a shade. He will be granted but will ask to be at the gate of paradise only. He will be granted but will ask to be admitted. And Allah will provide him with more than all his asking, tenfold of the heavens and the earth.

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

attracts the same anger, until she returns. In Islam, livelihood rests on trials of keeping within defined limits and responsible discretions.

PHILOSOPHER

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

NDA

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

DATTIJO

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

CHIEF

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

MODIBBO

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

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

SESSION FOUR

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

CHIEF

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

COURTIER

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

CHIEF

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

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

PHILOSOPHER

Welcome to everyone and all of us. It appears to me, and may be to some others, that the about seventy catch of Islam or Sheikh is attractive. However, this is based on his intelligent submission that there is no compulsion in it. In reality, the believers who are not Muslims do not need to be Muslims, to cruise our

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

EGBON

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

DATTIJO

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

SHEIKH

Thank you Philosopher. The non-compulsion has to do with the specific declaration that Allah is One and Muhammad (SAW) is His Messenger and slave. This will make the five pillars of Islam required of the person. So, non-Muslims eat and drink like Muslims in respect of all things PERMISSIBLE for Muslims. Muslims today largely refer their disputes to courts of common law even though they are free to refer them to shariah courts. It is a challenge to Muslims. Not doing the right thing is clear against doing the right thing. And non-Muslims will rarely prefer to refer their disputes with fellow Muslim citizens to shariah courts. This is so because both are informed by ignorance. The consequence is that the Muslim fails to stand on his faith. The non-Muslim fails to support him in his faith. But the shariah will neither harm the non-Muslims nor be unjust to the believer. This is because in our judicial arrangements a Qadi of shariah court can sit along with a Judge of common law to decide on a case, involving the different parties. This drawback and stagnation has led to the underdevelopment of shariah

in the Ummah of Nigeria, which has given more boost to the common law because Muslims are contributing to it. And subjecting oneself to shariah is not negotiable in Islam.

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

if you are a fool, you will notice that if American English is applicable, it will consistently question British spellings of words like forty or ammendment. Authors and Philosophers who write in English understand the stupidity of such limitations. This is why a software not informed by Islamic tradition will permit writing Allah without starting with a capital letter. Does that prohibit or disallow a Muslim from using it? That will be crazy. This is why United States is the fastest growing society with the most damaging risks and destructions. This is where ANYTHING that is presented as NEUTRAL passes. The consequence is that safe human standards depend upon the force behind it or against it. The point is that, unless we have knowledge of the limits to keep and live our discipline accordingly, we will not be able to keep our identity and build it by taking responsible advantage of others or our environment. Is Obama not a Christian? Is Trump not a Christian? Where do you place the recognition and resistance to gender transformation? This class should know, learn and live different from this abuse of basic intelligence, basic reason and sense. There is therefore no real or genuine fear, if we are to be sincere. Of course I would not deny that it can effectively serve as a tool for manipulation of the ignorant and the naive by wicked opportunists.

CHIEF

Thank you and God bless Sheikh.

EGBON

The second huddle suggested by Philosopher is really irrelevant from this explanation. We cannot be talking of any disadvantage or advantage by people, ideas or actions informed or built on ignorance. Moreover all we are now enjoying are enmeshed in crisis, discomfort, pains and confusion. That is why we are easily attracted to miracles and gambling in various forms and flavours are scrambled for. Deceit as a mode of invitation has become popular. The amount of cheating that goes behind is not imaginable. Network service providers are either luring

into bonuses or prizes. Banks are not left behind. But they are NOT like the prizes won in schools for positions. The competitions rake in NEVER TO BE ANNOUNCED sums, out of which winners take some. This is corruption and is evil.

DATTIJO

I agree with you completely.

PHILOSOPHER

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

MODIBBO

Well, if we must go back to this, these are destinations, tangible things that are for regular use and pass away or have to be repeated. Although we are free to differ in the details, but the arrivals are not very much the problem. It is how or the circumstances of getting there. Achieving any and all of these under the arrangements of thefts, rape, force, like inflated values, Mafioso etc. is not humane. The situation of an island of good things and people surrounded by an ocean of poor people and violence in rickety facilities scattered around is most irresponsible. It is leadership failure. Everyone deserves peace, happiness, safety along with these sample destinations. It is unacceptable to lack and be of violent orientation just as it is to have and be in fear or maximum security for peace.

SHEIKH

All the same Philosopher still has a point. The point is that tangible needs, wants and fancies appear most appealing or inevitable because of our physical nature.

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

In Islam the non-materials are GIVEN, are non-negotiable and actually determine the rating of the material, for being right and for acceptance or otherwise. It starts with Allah and ends with Him. His controls are that He can specially intervene. He can make it comforting. He has prepared rewards for compliance and sanctions for abuse, as pleases Him. So, it is absolutely impossible to have any contestant in modern democracy or any leader or prospective leader who has other than material or tangible things or values that are similarly material, to build. This can be infrastructure, finance or inflation. No leader or a prospective one will campaign to provide truth, honesty, sincerity, decency, happiness etc. But they are not achievable except by humans. And it is for humans. Indeed what makes it critical is that, those to realize all these, including the leaders, are not

free or excluded from benefiting in the same or from the same. It is therefore their special burden to ensure that all others can be or actually get served, including themselves, but neither making themselves the priority nor giving themselves special attention. The point being made is that the present arrangements and course of activities give us results that are less than satisfactory and coloured with painful costs. This can be attended to by us if we have proper understanding of things. As a result, it is not compulsory to stick to the misfortune simply because others are in it or the irrational and senseless option, to wait until or may be things will improve.

CHIEF

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

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

SESSION FIVE

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

PHILOSOPHER

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

MODIBBO

Are we to understand that privatization is necessarily more safe and sane when compared with public controls? That privately driven societies are less corrupt? It will appear that we may not have a clear picture except and until we connect the whole affair to the objective of desiring to have a common consent, Power

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

EGBON

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

against Nigerians. The recapitalization was not the problem but the principal operators.

CHIEF

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

PHILOSOPHER

Right. And Sheikh has submitted exactly that.

SHEIKH

Okay Gentlemen and Dear Philosopher. The consistency that we crave for in the form of the reliability of a leader that is not assured by all the structures of processes we have been developing can be helped by attributes like honesty, sincerity, utmost strive, fairness etc. The provisions of about seventy actually exceeds seventy for believers but are all related. For clarity and assurance of those who decide without listening, trying to understand or giving a benefit of the doubt, becoming a Muslim is a far more serious issue than the requirements for making a comfortable material livelihood. And we are already all in it. For example, those who are not Buddhists and are familiar with Bhagavad Gita appreciate that all aspects of life have yoga. It is only ignorants who will not recognize that not every Yogi is a Buddhist. Even those who admit and practice contemplation soon discover that they have to create a goal or focus if they are not in Buddhism, when using the vehicle of Buddha. This is Indian. This is Health. The one is regional, the other is universal. What is Islamic or Christian

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

I will thus make my submission without pretence. It will be transparent. Who knows, it may invite an open mind into the fold that I belong. Islam, at the individual level prohibits Suicide. The more you live to serve the greater the opportunity of higher prosperity for eternity or the greater the prospect of repentance and doing good. Anyone who takes his own life will be assigned to Hell with the means of suicide. Will this be beneficial to only believers for practice? Accordingly, no human life is permitted to be taken, because it is the grant of Allah and only Him can decide on taking it. This is more than the right to life. The right to life can be sealed with NEVER taking the life that is alive. This is why rationale for the moves to abolish capital sentence. Man thinks it is

the best. Those who have taken life or lives can therefore face life imprisonments. And in between they can enjoy amnesty. But Allah who granted the life varies from this. It is the burden of believers to submit themselves to the standard of Allah. Thus, if theft is not met with cutting of the wrist but a fine or recovery, we cannot complain of the consequences. The taking of alcohol and gambling are great sins. The first is of greater harm than benefits to man and the other is fraudulent. Imitation of a different gender from what you are created is a great sin. Gender transformation is the extreme.

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

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

DATTIJO

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

PHILOSOPHER

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

CHIEF

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

MODIBBO

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

EGBON

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

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

SESSION SIX

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

PHILOSOPHER

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

SHEIKH

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

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

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

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

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

PHILOSOPHER

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

CHIEF

It is clearly inclusive of the Ten Commandments except keeping the Sabbath which is really Jewish. Even if it is not, we are already observing Saturday as work free day without qualms. And there is an intelligent consistency with the other explicit outlined commandments. They are clearly universal necessities for the safety and prosperity of mankind. And those that are for Muslims are for non-Muslims and unbelievers to choose to be part of or otherwise. The definition of non-compulsion is clearer. The disparaging relationship between Muslims and

Christians is thus foolish, unnecessary, based on ignorance, destructive or a deliberate mischief by the worst believing members.

EGBON

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

DATTIJO

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

MODIBBO

In addition, political parties in government and opposition have not helped. Leaders have even resisted the parties that brought them to power or bought the opposition to silence. The leader then logically and sensibly transforms into a dictator, an oppressor or military civilian authority, supported by a kitchen, a club or whatever, that is often a tic on the resources of the public in trust.

SHEIKH

Truly, the provisions and attraction or the admission of their value is not enough.

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

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

The answer rests in knowledge and discipline across the board. If every believer that is a leader is rightly set in knowledge and discipline that is compulsory, they will influence the high possibility of producing the collective leaders from among those of them that are either the best, better than most of them or the good ones among them. It will be irresponsible and out of place for a thief, one born out of wedlock or a liar to either offer himself and be welcome or invited to lead. This is very simple because the provisions for necessary compliance can only be lived by making a living. You do not need to be an engineer or economist to be honest.

Rather, your practice of engineering or economics is what will reveal your honesty. And everybody needs to be honest. Thus, the base of knowledge and discipline lives that produced the common leader has the continuous responsibility of reminding and guiding the leaders. It does not matter where they are found, in whatever endeavour. If they are in the ruling party and government or the opposition or the polity, it does not matter. In Islam, these are the Scholars. Scholars are not Prayer mantises. They are humans, believers, who make their livelihood based on right knowledge and discipline. They are associated more with knowledge because of their modesty in material cares and commitment. This is why it is arrogant of a leader to turn scholars into contractors or even disrespect them. In the life time of the Prophet while at Madina, a strong strange frightening sound was heard. The Companions enquired about it. The Prophet was inspired to inform them that an arrogant man faced the anger of Allah some thousands of years back. He was being swallowed by the earth and has just dropped in the position he deserves in Hell Fire. Arrogance that is prohibited is as evil. But some leaders will sit on chairs and permit the scholars to sit on the floor. Some will even invite them and keep them until they have time, to give them audience, some will send them on errands etc. But political leaders come after the scholars. Knowledge is required for the discipline or right management, administration or governance of men. Scholars are the bearers of the truth or the commandments of Allah. Then, entrepreneurs follow because the status of man is superior to that of all the material and non-material things that have their value in serving man. Entrepreneurs manage, administer or develop material and non-material needs, wants and fancies for man. This is why given values like the natural beauty of a woman are in the lowest grade. Mineral resources are of the same status. The woman needs to be cultured to be valuable and mineral resources need to be extracted or even processed to give them value. But it is not uncommon to find a leader falling head over toes to a swinging waist. A leader, at all levels, who is bankrupt of basic knowledge and discipline that is compulsory on every believer

is akin to a corpse, darkness or a harmful creature. A leader of the common or collective that is a believer and is this bankrupt, is the greatest misfortune that can befall a society. And such a collective leader who disrespects, avoids or is afraid of scholars, cannot expect to be a good leader. This is because he cannot avoid to relate and have dealings with the entrepreneurs, who symbolize the completion of human reality. In the end he will be vulnerable to being ruled by either his self or a cabal or both. This is because in submitting to Allah or right knowledge and discipline symbolized by scholars, he will be directed to serve ALL, whereas the direction of material agents is to the body and self. The believer who is a leader will always need right knowledge for the right discipline. The association with those who know and live rightly will serve as a boost of fulfilling belongingness and a check against diverting. The leader will be in the position of being cultured for collective good. He will not be like a fool who misthinks that he knows what is right, any time. This is the demonstration of modesty and humility. When he is right, it not his sole ability and success, nor that of those that contributed to supporting him with right knowledge and guidance. The focus is Allah and the objective is serving Allah. Thus, if himself and aides are the focus, the commendation will end with the rating of men. For instance, he may be rated as one of the most powerful or popular leaders in the world, regardless of the mess he is sitting on. On the contrary if a believer holds himself right on the measure of the number of followers and singers, he will be drifting toward associating the people with the right of Allah. The sign is in the power drunkenness of the leader.

PHILOSOPHER

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

SHEIKH

The foundation is the knowledge of the attributes of Allah which are traditionally

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

The difference between a non-believer leader and a believer in leadership is the ultimate focus. The non-believer is committed to the people to the best of his abilities. He can probably give fair results from the standpoint of seeing himself as doing the followers a favour, since the discretion rests with him. He may produce good results out of the personal motive of increasing his fame. He may still produce fair results in order to fair well against his predecessor. Psychologists will affirm that these confirm the tendency of striving for self-actualization by those who have security in physiological needs and belongingness. This is the reality or reflection of all man-made systems of leadership. It does not matter if

it is monarchy, military, democracy, etc. The risk or disadvantage is that positivity depends upon the chance of the choice of the leader. And we already appreciate that man will ordinarily not prefer to stick to limits, to discipline. Indeed, he can get so obsessed or addictive to the point of irrationality, senselessness and self-destruction. This is why there is no difference between the official provisions for the president of United States, the heads of the governments of Russia and China or Nigeria when compared to the late Shah of Iran, the Sultan of Kuwait, the leader of Dubai or the Emir of Kano or Ooni of Ife, etc. In the case of a leader who is a knowledgeable and disciplined believer, his focus will be Allah. He will serve as a duty and can even mean denying himself. His pleasing Allah is the goal and the praises of people will really be diversionary. He will always strive to do what is right to the best of his abilities and hope that Allah will accept the service. He does not matter and his orientation will not possibly beget praise singers or boot lickers or sycophants or thieves in the guises of professionals who beloved relatives. He is only one and also striving to be ahead in RIGHTFUL COMPLIANCE. He can make mistakes even at his best. This compels humility and remorse. But the non-believer who is a leader needs praise and commendation to do more. Unfortunately, to be heard, can be manipulated. An evil leader can also be praised by his supporters.

CHIEF

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

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

SESSION SEVEN

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

MODIBBO

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

EGBON

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

CHIEF

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

DATTIJO

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

PHILOSOPHER

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

SHEIKH

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

EGBON

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

DATTIJO

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

MODIBBO

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

PHILOSOPHER

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

CHIEF

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

SHEIKH

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

CHIEF

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

DATTIJO

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

EGBON

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

PHILOSOPHER

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

MODIBBO

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

SHEIKH

Only the leader who is all-round effort full can be associated with the blessings of Allah. His efforts will yield pleasant results and he will have another reward awaiting him in the hereafter. And his genuine mistakes can be forgiven. This will be regardless of how he is treated by men. Prophets were humiliated and even killed even when they were bearing the truth. Huddles are properly trials, in the case of believers in utmost submission. When a hypocrite leader enjoys the favours of Allah it is his reward for the good he commits because Allah is just. It is therefore burdensome.

PHILOSOPHER

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

MODIBBO

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

EGBON

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

CHIEF

A leader who is a believer and is hypocritical may be most destructive. The knowledge of his hypocrisy turns sincere scholars away from him. His hypocrisy has the effect of reproducing hypocritical lieutenants who will be abusing public trusts and be satisfied with their not being covered, recorded or detected. The hypocrisy of a leader destroys the faith of the lowly and transforms them into negative radicals because of the hopelessness in the leader. In further consequence, entrepreneurs will really either feel oppressed or mock at any claims of commitment to what is right by the leader.

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

SHEIKH

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

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