
LEADERSHIP AND GOVERNANCE AS EXPOUNDED IN SABIL AL SALAMAH AND AL INSAF FI DHIKIR MASAIL AL KHILAFAH.

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ABSTRACT

Leadership in an Islamic state is a responsibility which belongs to the Ummah as a whole and its political leader in particular. In other words, leadership represents the Ummah as a divine trust. The responsibility of the states does not absolve the Ummah of its own responsibility, but is shared between Ummah and the state and each has its obligation to fulfill. It is based on the knowledge of Islamic sciences and the possession of certain requisite qualifications, of which virtue is one of it and considered as the most important. Leadership is thus a prophetic matter because it is an issue connected with safeguarding religion and the communities in general. It is a matter which the majority of scholars have endorsed as a necessity without which a society and even the religion cannot survive. Hence, following the laid down criteria or principles of selection/election of leaders as well as taking the responsibilities mentioned by Islamic scholars brings peace, harmony, progress development in the entire ummah. The aim of the paper is to bring out the leadership and governance which includes the Fundamental principles, Qualities, Responsibilities as expounded in Sabil al salamah alal imamah and al insaf fi dhikir masail al Khilafah. The Methodology used is consulting and extracting from the contents of the manuscripts. The paper clearly pictured at what a leader look like and his duties.

INTRODUCTION

The greatest favour of Allah (SWT) on mankind is sending Messengers and revealing Books to deliver them from ignorance of knowledge and shirk to knowledge and monotheism so that they can worship Him alone, without associating partner to Him. The 1804 Jihad in Hausa land produced one of the greatest revolutions that had ever taken place in the history. Deep-rooted in Islam, the jihad not only culminated into the establishment of a state system of the Sokoto caliphate, but produced an effective administrative structure which lasted for about a century. The ideology of the jihad is geared primarily towards establishing a state where Islam and its principles predominate as opposed to what existed under the former Hausa rulers. The leaders of the jihad, Shehu Bin Fodio (1754-1817), Abdullahi Bin Fodio (1766-1828) and Muhamnadu Bello (1781-1856) scholars of great repute, spared effort at ensuring that they created

and maintained viable political institutions in order to realize the basic goal of the state.

LEADERSHIP IN THE VIEWPOINT OF ISLAM

The term Caliphate relates to a historical form of Islamic government and leadership, with both a specific literal meaning derived from Arabic and a broader, technical definition within Islamic political theory and history

The English word "Caliphate" comes from the Arabic term *Khilāfah*, which signifies the "office of a Caliph" or "succession." *Khalīfah* literally means "successor," "steward," or "vice-regent."

In a historical Islamic context, the term primarily means "Successor of the Messenger of Allah" (*Khalīfat Rasūl Allāh*), referring to the successors of the Prophet Muhammad as the supreme political and religious-communal leader of the Muslim community].

Technically, a Caliphate is an Islamic state led by a Caliph, who is considered the political-religious successor to the Prophet Muhammad and the leader of the entire worldwide Muslim community (*Ummah*).

The Caliph holds the highest political and military authority. While Sunni tradition does not grant the Caliph the same spiritual authority as the Prophet, they are seen as the protector and symbol of the *Shari'ah* (Islamic law) and the Commander of the Faithful (*Amīr al-Mu'minīn*).

The primary purpose of the Caliphate, especially in its idealized form, is the just ordering of Muslim society according to God's will and the defense and expansion of the lands under Islamic rule (*Dār al-Islām*).

Historically, the Caliphate was an institution that developed immediately after the Prophet Muhammad's death and evolved significantly over time. Sha-Wali-Allah gave a comprehensive definition of the institution of *Khilafah* as "it is the general authority to undertake the establishment of religion through the revival of religious sciences, the establishment of the pillars of Islam, the organization of jihad and its related functions, maintenance of armies, financing the soldiers and allocation of their rightful portions from the spoil of war, administration of justice, enforcement of *hudud*, elimination of injustice, and enjoining good and forbidding evil, to be exercised on behalf of the Prophet (S.A. W.)¹ The functions of this organized authority, is to facilitate the further

development of Ummah and to achieve various goals and objectives which the Prophet and his immediate Successors succeeded in effectively fulfilling. According to Sha-wali-Allah, as expressed earlier in the definition, the establishment of Caliphate was necessitated to provide continuity in some of the basic functions performed by the Prophet (S.A.W.). These functions included waging jihad, appointment of officers, tax collectors, dispatch of military expeditions, adjudication of disputes, appointment of judges, enforcement of the ordained punishments, and enjoining good and forbidding evil among others.²

Some prominent political thinkers are of the view that the institution of the office of the Caliphate is necessary; Ibn Jama'a for instance held this view and gave several reasons from the Qur'anic verses and traditions of the Prophet (S.A.W.) in its support.

Imam Al-Qurtubi mentioned in his interpretation (of the Qur'an) regarding the Almighty Allah's saying:

*And when your Lord said to the Angels, indeed, I will place a Caliph (vicegerent) on the earth.*³

Imam Al-Qurtubi said: "There are seventeen issues related to this verse. He later addressed three of them in relation to his interpretation and particularly with regard to the word (Khalifa). And he added the fourth issue about this verse pointing out that it is the basis for appointing an imam (leader) and or Caliph whose commands are to be heard and obeyed, so that the Muslim community will speak with one voice and the rulings of the Caliph are to be implemented through his authority". Therefore, there is no disagreement regarding the obligation of appointing a Caliph among the Muslim community or between its leaders.

Al-Mawardi, may Allah Almighty have mercy on him, said: "the appointment of the imam, and the imamaship (leadership) is established to succeed the Prophet in guarding the religion and worldly administration. It is therefore considered obligatory in Islam to confer it on a person in the nation that performs it unanimously."⁴

ELECTION/SELECTION OF A LEADER IN ISLAM

Islam as a complete way of life, leaves no stone unturned. The Glorious Quran revealed by Allah (SWT) was explained by the prophet and the four rightly guided caliphs expanded its exegeses while the jurists gave its analogical deductions when and wherever the need arose. After the demise of the prophet,

the Companions unanimously agreed to present Al-Siddiq (Abu Bakr) after a little disagreement that arose between the *Muhajireen* and the *Ansar* regarding the appointment of a caliph, until the Ansar said: "O you Muhajirun, if this matter had reached a deadlock, then let us take from us a leader and from you a leader." But Abu Bakr, Omar and the *Muhajirun* defended against their *Ansar*'s point of view and said to them: "Indeed, the Arab nation would never accept either to observe a religion or present itself so low to any other thing, except to this *Quraish* clan." They then narrated to them a story about this, and the people of Madinah discarded their view, as they adopted and obeyed the opinion of the *Quraish*. When Abubakar Al-Siddiq, may Allah be pleased with him, was about to die, he entrusted Umar with the leadership and no-one had said to him "This was neither obligatory on us nor on you." So, he intended to translate the institution of leadership into action to prove that appointing a Caliph was one of the pillars of the religion upon which the unity of the Muslims rested.⁵

It is not permissible for one person to singlehandedly appoint a leader; he will need to consult those charged with the responsibility of appointing leaders. And if they find his choice alright, they then respect his action regarding the leadership and this is accepted because his consultation in the matter is equivalent to having witnesses in the process Umar did it the other way, the right of choice is given to them in appointing one of them, as the Companions, may Allah be pleased with them appointed Uthman bin Affan, may Allah be pleased with him.

The other way was to adopt the consensus of the people entrusted with /the choice of the leader, and that if their Imam is not their leader, nor is he appointed as a successor, then the people of that city can appoint someone who in the presence of the Imam to occupy his position as their imam. They agreed upon him and were satisfied with him, for all those with them are Muslims, they ought to obey that imam, except where he proved to be immoral and corrupt.⁶ When Usman bn Affan was killed, people came to Ali bn Abi Talib saying that they would pay allegiance to him. They said to him

"Open your palm as it was necessary to have a leader." Then Ali said to them, "it is not your right. This is the right of the People of Badr. Whoever has been chosen by the people of Badr is the caliph" All the people of Badr came to Ali saying "we do not see any other person who merited this position like you. Open your palm so we can payⁱⁱⁱ our allegiance to you".

They paid allegiance to him, then his son Hassan paid allegiance to him then the people of Kufa did the same.

QUALITIES OF A LEADER

Abdullah bin fodio and Muhammad Bello in their works outline the qualities one should possess before chosen as a leader and Both of them Referred to Imam Qurtubi and Imam al Mawardi on the same issue. The Qualities includes:

- 1 He must be a Qurayshi. Abdullah bn Fodio pointed out that in the event that there is no a suitable Quraysh candidate, an acceptable one could be elected from any tribe⁸.
- 2 A candidate must have the qualification of being a learned enough to make ijtiḥad and give fatawi
- 3 He must be experienced in war, the organisation of an army, fortification of frontiers, protection of the territory and ummah, and he must be able to punish the oppressor to acclaim the rights of the oppressed.
- 4 He must be a person who is not lenient in enforcing the hudud nor is frightened when beheading a murderer
5. He must be free commanded the respect of the community as in that time it was only the free who would enjoy that.
6. He must be a Muslim which is logical for the prime duty of the Imam is the protection of the faith which could not be expected from a non-believer.
7. He must be male, because a woman cannot be a judge except in particular cases to which she can be a witness.
8. He must be healthy, to be able to shoulder the heavy responsibilities of the Khilafah without any defect in his senses or in his body.
9. He must be *Mukallaf* (one who has reached legal majority).
10. He must be sane.

These last two provisions guard Muslims against being led by a young boy or mentally retarded person.

11. He must have ra'y (good judgement and wisdom).
12. He must be Just. As it is not lawful to elect a fasiq and it is recommended that he be the most knowledgeable among the ummah. It is not necessary that he be infallible to *zulal* (lapses) and mistakes nor that he knows the *ghayb* (unseen) nor must he be the bravest of the ummah.⁹

Those in charge of leadership matters should choose a leader who has met the right qualities, that is, a person possessing full bodily organs and who expresses the right opinions and is courageous enough as well as someone who comes from the *Quraish* lineage – this is the person to be considered regarding the top qualities.⁹

Disputes in Leadership

If two persons have the leadership qualities mentioned, then the one who is older in age should be selected for the position. And if the right persons for the position have been found, and not those selected, then such a position is left open. But if one person fits the position, then he is nominated to the position. Therefore, no two persons coming from the same town will be selected to a position of leadership, except where the places are far apart from one another, and that a ruling in one place will not affect a ruling in another place. Also, if people have given their allegiance to one leader, then no other group of people should attempt to give their allegiance to another person in the area.¹⁰

Establishing two or three imams in one era and one country, it is not permissible, according to consensus. Imam Abu Al-Maali said: Our companions believed that holding the leadership to two people on opposite sides of the world was prohibited. Then they said: If the contract of leadership was agreed upon by two people, this would be in the same position as two guardians marrying one woman from a married couple without one of them being aware of the other's contract. He said: What I think about it is that holding the leadership for two people in one place, regardless of plans and violations, is not of plans permissible, and there has been consensus on it. But if the distance is long and there is a wide range of intentions between the two imams, then there is room for possibility in this matter, and it is outside the scope of the conclusive matters. Professor Abu Ishaq used to think that this was permissible in two regions that were very far apart. Lest people's rights and rulings be disrupted.

The Karamiyya (A sect in early 9th -13th Century that flourished in the central and eastern Iranian regions) were of the view that it is permissible to appoint two imams without detail, and authorize this in one country, and they came to the conclusion that Ali and Muawiyah were two imams. They said: If there were two of them in two countries or regions, each one of them would be more capable of what he had in hand and better prepared for what came next, and because it was permissible to send two prophets in one era and this did not lead to the invalidation of prophecy, the leadership was more preferable and that

would not lead to the invalidation of the leadership. But Muhammad Bello disagreed with their stand and said “If two caliphs emerge simultaneously: Only one is valid; the other must step down to prevent division”¹¹.

ROLES OF A LEADER IN ISLAM

According to Muhammad Bello, the duties of a State are to be carried out by a number institutions and offices of the State. The Wazir (prime minister), Aimmah (state or provincial governors), the judiciary, the offices of the Muhtasib (inspector of public morals), and the bureaucracy. The last duty post is responsible for the day-to-day administration of the State. The Imam is the head of government and the chief executive of the State. It is possible to view that what happens to the holder of such a post would have a direct bearing on the nature and direction of the State. Hence, the great emphasis laid by Abdullahi Fodio on this office, both in respect of its necessity and the role it should perform on earth.¹²

The post of the Wazir (prime minister) is next only to that of the Imam. He shares in the organization and management of the State. He is the Imam's arm in administration, his refuge in times of difficulty. It is from him that he (the Imam) confirms what he already knows. Indeed, the greatest misfortune for the rulers and the ruled, nothing is to be deprived of honest and capable Wazirs, those who are perceptive and keen about the affairs of the people and fear none but their God¹³

Muhammad Bello outlined some responsibilities of a leader which he wrote for Umar danlajji of katsina which are as follows:

- i. Fear of Allah in dealing with all matters
- ii. The leader should be a man of kindness and more inclined to forgiveness than to anger.
- iii. The leader should always be craving for the company of religious scholars and be one that listens to their advice.
- iv. The leader should impose conditions on his officials, the first and foremost of which is to be just. He must select them from the best of his men and should supervise their activities at all times.
- v. The leader should order his subject to observe justice and goodness and avoid doing injustice to each other, and to love good deeds and hate evil ones.
- vi. The leader should provide public amenities for the people of his state for their temporal and religious benefits.

- vii. The leader should treat his people in accordance to what is most honorable, such that each one of them is treated in accordance with his position situation.¹²

The political works of Shaykh Uthman ,Abdullāhi and Muhammad Bello are of course, full of quotations from Al-Qur'an or prophetic sayings. For a leader he should not allow his hatred for others to turn him away from justice. He must act justly towards all; justice is nearer to true piety." This is what the contemporary Muslim political theorist's term as Al-adl al-Mutlaq, (absolute justice) which was taught by all Prophets of Allah. The Prophet Muhammad, peace be upon him is reported as saying. "A just leader is most loved by Allah, and a tyrannical leader is most hated by Allah." He also says: "A single day The Caliph must not neglect his appearance which should be simple but dignified. He should be calm and kind, encouraging goodness and avoiding evil and wickedness, he should wear correct male attire and should not try to make himself look attractive as women do. He should not waste public funds; he should not wear any gold or silver nor should he dress up in clothes made of expensive materials. It is demeaning to do so. The Caliph must not pay slavish regard to fine clothes, horses or luxurious standards of housing.

The Caliph must be on his guard and refuse to listen to mischief-makers. He should keep his voice low and watch what he says. He must never lie and never break a promise. If he makes a law, he must ensure that it is abided by. His actions must never differ from his words, for if they do, his people will lose respect for him. In public the Caliph must show the same degree of familiarity with all the people. When people greet him, he should not smile on some and not on others, or chat with some and not with others, because he is in no position to know whether or not those whom he is greeting are complainants or wrong doers. The Caliph of a just leader is indeed much better in the sight of Allah than a worship of sixty years.¹³

In his book "*Diya'al Hukkam*", Abdullahi bn Fodio mentioned that the Caliph is appointed to safeguard the rule of law. He is appointed with a specific mandate to uphold the rule of law, to ensure justice and equality in such a way that the citizen gets their entitlements and the property as well as the well-being of orphans, the sick ones, and the insane and so on, are safeguarded. Each Caliph must do his utmost and exercise power in the fear of Allah. If he is upright his work will show complete lack of self-interest. He is not appointed to oppress his subjects, what he must do is lead them as far as religion and their material well-being are concerned and thank Allah for having the opportunity to do so. No appointment is properly made without completion of the following three conditions:

- i. The Caliph (or appointing body) must ensure the man to be appointed is qualified. If he is not qualified, he should not be appointed. If it is necessary to make the appointment before all the relevant information is available, the man should be given a temporary appointment subject to confirmation.
- ii. The person to be appointed must be given a clear description of his duties and the limits of his authority must be defined. Failure to do this negates the appointment.
- iii. The official awaiting appointment must be given his assignment in advance and its territorial limits must be defined.

It is forbidden for any appointment to be made on the basis of personal preference or favoritism.

THE ISLAMIC PRINCIPLES OF LEADERSHIP

Islam as the total submission to will of Allah and obedience to the prophet whom was sent as an example as stated in the Quran

“Indeed in the Messenger of Allah
(Muhammad saw) you have a good example
to follow ...”¹⁴

i. JUSTICE

Islam places a significant emphasis on the importance of justice. Justice is considered a fundamental principle in Islamic teachings, and it is deeply ingrained in Islamic core values and ethical framework. Here are some key aspects of what Islam teaches about the importance of justice.

Allah teaches us in the Quran to be just

Allah commands justice, the doing of good,
and liberality to kith and kin; and He forbids
all shameful deeds, injustice, and rebellion.¹⁵

Allah alone is the law giver who possess all powers as he described in the Quran

*And whoever does not judge by what Allah has
revealed-then it is those who are the
unbelievers*¹⁶

Allah says

...But who is better than Allah in judgement
for a people who are certain¹⁷

In Islam, justice is not only a human virtue but also a divine attribute. Muslims believe that Allah (God) is perfectly just, and His decisions and actions are characterized by absolute justice. This belief underscores the importance of justice in the Islamic faith. Contains numerous verses that emphasize the importance of justice. For instance, it is stated in the Quran that

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor; Allah is more worthy of both, so follow not inclination lest you not be just. And if you distort (testimony) or refuse (to give it) indeed Allah is ever with what you do acquainted¹⁸

Scholars have stressed that it is compulsory for the Amir as head of government, to observe justice in the conduct of public affairs. This is because Allah has made laws mainly to protect the people from injustice. A leader has one of two choices: either he should be just and enjoy the pleasure of being the dearest of people to Allah, or he would be unjust and would therefore pay the sequence by being the most hateful of people in the site of Allah. At the broadest level, justice means that every owner of a right should be given such a right. Thus it entails the protection of the weak from the strong, the poor from the exploitative rich, the paying of an employee his proper wages even before his sweat dries, providing support for persons in genuine need such as the orphans, the infirm and the insane. It means that a ruler should only do good, e.g. offering a gift out of his own personal property, and that a judge should not deliver judgement when angry or hungry as these may affect the course of justice. Justice entails that a state must treat its citizens equally.¹⁹

ii CONSULTATION

Shura is an Arabic word that literally means consultation and, in its simplest form, is an Islamic principle that calls upon Muslims to gather and make through articulate debate and sound reason, form productive opinions and strategies of implementation to be presented to the *Khalifa*.

There is clear mention of *Shura* in the Holy Quran, which, amongst other definitions, outlines it as a method by which consensus can be achieved, thus preventing ideological deadlocks that may ultimately lead societies toward disunity:

*And those, who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them*²⁰.

The Verse explained broad principle of governance on which an Islamic state ought to be based upon, it lays down (mutual consultation) as the basic principle which should guide Muslims in the transaction of their national affairs. This simple word contains the nucleus of a representative form of government of which will make it a successful one.. The *Khalifa*, or Head of the Islamic State, is bound to take counsel with the representatives of the people when he is to take a decision of vital national issues

Closely related to the use of justice, is the desirability for consultation for an effective discharge of public affairs. There is constant consensual agreement on the requirement for consultation among the *ulama* (scholars). The Leader as a symbol of good governance, must consult with the governed on crucial issues of state administration. The learned, pious and just men, and those who do not fear to say the truth, are to be consulted. This is significant because it makes it possible for state policies to be based on sound foundations.

iii ACCOUNTABILITY

Those who obtain leadership must be accountable here in the world is and here after. This sense of accountability injects the necessary piety and fear of Allah in the person as a leader. Again, it is this accountability which helps to distinguish a just government from an unjust one. This verse emphasises the comprehensiveness of accountability.

*So whoever does an atom's weight of good will see it,*²¹

*And whoever does an atom's weight of evil will see it."*²²

CONCLUSION

Learning is the key to achievement, the sokoto jihad leaders did not established the sokoto caliphate just like that, they were learned, who were brought up by the learned parents who contributed immensely for shaping their morals. In other to achieved what is expected as a parent we should go back to school to learn, give our children sound Islamic and western education this would give us a society that would radically change the political, social, religious and economic life of our society to be in conformity with the rules of Islam, Islam mopes at any changes of government and policies that are narrow-minded, particularly in the contemporary democratic set-up where leaders are chosen on party basis, go down to lower level of government such as state and local government should apply the qualities stated in the work in order choose a better candidate for their own development.

SUGGESTION

Islam today have been widely spread and is still spreading, knowledge is found at the hands of every one interested in it, it utilization is for our own benefit, fear of Allah is the most important aspect of life, even though we are in secular nation where Constitution are use as laws, but we know our selves, we choose our leaders from among us, we should use the knowledge acquired in electing our leaders without looking for worldly gain, but for our betterment in the world and the hereafter. Paper qualification should not be use only as a yardstick for electing a leader we should put into consideration who is God fearing, dedicated to his responsibilities, who gives listening ears to both, compassionate to people and above all who is physically Religious.

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