

Sultan Muhammad Bello's Efforts in Promoting Adequate Security to Citizens: A Guide to Nigerian Muslim Leaders

Lawal Tambaya Ahmad

Dept. of Arts and Social Science Education,
Ahmadu Bello University, Zaria, Nigeria
ltahmad@abu.edu.ng

Abstract: *The rising challenge of insecurity in Nigeria, vicious attacks on local communities and kidnapping of people by criminal groups in geo-political zones of the country is being described by state officials as major security challenge. However, evidence suggests that the government is simplifying the underlying forces. In actuality, Nigeria has become the safe home of increasingly active terrorist groups. This paper is designed to view the security challenges confronting Nigeria in the light of the guidance and approaches of the scholars of Sokoto Caliphate (Sultan Muhammad Bello). The paper examines the extent of the relevance of their approaches in solving some Contemporary security Challenges confronting Muslims of Nigeria. In this regard, the paper delineated some security issues that serve as a guide in addressing the contemporary security challenges in Nigeria. The paper adopted mix method of both qualitative and quantitative research methodology. The paper establishes the followings as the major causes of insecurity in Nigeria: high degree of corruption which was alluding to the failure in governance, lack of functional and effective judiciary system as well as inordinate authority to leaders*

responsible for the unchecked malpractices and misappropriation of state resources. In the light of these, the paper recommends the following: Muslims in Nigeria should ensure the election of people with religious values, upright, sincere and have the consciousness of Allah (S.W.T.). Leaders should be vigilant in upholding security challenges and never entertain consolation to any personality that stands as a threat at the expense of the majority.

Keywords: *Insecurity, Corruption, Government, Challenges and Approaches.*

Introduction

Muslims all over the world and especially Muslim populated countries are confronted with various peculiar challenges of political struggle, insecurity, economic under development and many others. This situation constitutes a serious obstruction to the Muslim advancement and spiritual consciousness. The present political and security challenges engulfing many Muslim communities in Nigeria may not be disengaged from the plots of some external force, whose activities were geared towards strengthening their political ideologies by demolishing the political ideals established by the leaders of the Sokoto Caliphate. In many communities in Nigeria where Muslims constitutes the majority population, the activities of these external forces made the ideologies of the Muslims insignificance in spite of their over whelming numbers.

Islamic regulation covers every aspect of man's needs and hence obliged every Muslim to total submission. The deviation from any of the *Shari'ah*

guides may leads to chaos and uncomfortable life. In this regard, it should be understood the present Muslim challenges in Nigeria can only be attributed to the deviation in *Shari'ah* guide. This deviation further created some unfortunate developments among Muslims in the name of differences in creed (*Aqidah*), political aggression, ignorance and disregard to religious values among the Muslims and especially the political class, as well as infiltrations of misleading conception of materialism at the expense of all dignity and religious values.

The success of the establishment of Sokoto Caliphate by the leaders of the struggle, (*Shaykh* Uthman bn Foduye, *Shaykh* Abdullahi bn Foduye and *Sultan* Muhammad Bello) was a reflection of their focus on values and ideals that were related to the conduct of leadership, these mainly includes justice, consultations, advice on matters arising, consent, kindness, unity, humility, moderation, integrity, probity and honesty in service to their community. These made their style of leadership impacted positively on their subject. Thus, the struggle for the establishment of the Sokoto Caliphate demonstrated Islam as an all encompassing that covers all aspects of human life.

The esteem leaders of the Sokoto Caliphate viewed the challenges of their period in the light of Islam, just as the rituals and spirituals excises. The Jihad leaders examined the situation of the life the Muslims in relation to Islam. They found it to be distorted and unguided by political aggrandizement, political overzealousness with no rights or values recognized or respected. More so, the immorality displaced by those on authorities as well as

denial of Muslims to practice their religion as enshrined in the doctrine of Islam was also rampant. In Nigeria today, some of these atrocities are trying to resurface. They are making more difficult for citizens and Muslims in particular. This therefore, calls for the need to reflect on the methodologies adopted by the leaders of the Sokoto Caliphate in promoting adequate security to their citizens.

Brief Biography of *Sultan* Muhammad Bello *bn Shaykh* Uthman *bn* Foduye

Sultan Muhammad Bello is regarded by the *Jama'ah* of the Sokoto Caliphate as the second *Amir'ul Muminin* (leader of the faithful) of the Caliphate. According to Junaidu (1978), he was born in 1195 AH. He was not the first son of *Shaykh* Uthman *bn* Foduye but the most learned among them. He was born and grew in an environment characterized by preaching, scholarship, and welfare care among Muslims. *Sultan* Muhammad Bello was gifted with intelligence and excellent memory. He lived under his parents and several scholars of his time. He participated in all the battles (including *Tabkin kwatto* battle which is the most decisive battle) between the Muslims and the unbelievers. Abdullahi (2014) said, before assuming office as *Sultan*, Muhammad Bello served as a diplomat, teacher, and commandant of the army, the secretary of both the Caliphate and his father. He was a *Mujtahid* (person who made Islamic legal interpretations), and was prepared for the office of Caliph before assuming the office. Abdullahi further said, *Sultan* Muhammad Bello succeeded his father and was Caliph for over twenty years. He faced several challenges particularly

the revolts of Alkalawa and Zamfara including Tsafe town. He reconciled with his Uncle *Shaykh* Abdullahi bn Foduye who bit for the succession and was given charge of the Western part of the Caliphate. *Sultan* Muhammad Bello tactically re-unites the *Ummah* which brought about peace and security that was never witnessed in the Hausa-land. This brought about expansion in economic activities and industrialization.

In the field of education *Sultan* Muhammad Bello built schools and encouraged scholarship. Mafara (1999) affirmed that *Sultan* Muhammad Bello like his parents wrote books based on circumstances, when he is asked a question or problem arose he write in response to the problem. When he appoints an *Amir* he writes explaining to him what to expect and what is expected of him, while the issue and subject of discussion determined the size of his book. His most voluminous book was *Infaqul maysur*, the history of Hausaland. *Sultan* Muhammad Bello was very liberal in the treatment of his subjects and visitors; he ensured security for all from within and without. He wrote extensively on the importance of providing security for trade and commerce, he died on Thursday, 25th Rajab 1253 AH at the age of 58 years having spent twenty years as *Amir'ul Muminin*.

Concept of Politics in Islam

The word politics in Arabic is generally referred to *as-Siyasah*. The word attracts different interpretations. According to Manzur (2003) the word *as-Siyasah* is derived from the Arabic word *Sasa*, *Yasusu*, and *Siyasatun*, which means to be in control. It equally means to organize and control an affair. Muslim

scholars understood the literal meaning of this root word differently, thus, its meanings depend on the concept of its usage. Aqil (2006) opined that the word politics (*as-Siyasah*) simply means activities of people that brings them closer to what is beneficial and keeping them distance from evils. Similarly a contemporary scholar in the field of jurisprudence Shakir (1986) viewed politics as composition of Islamic laws, from either revealed message or through analogy (*Ijtihad*) which guides to what is beneficial and goodness to the entire Muslims as well as preventing them from evils. Taimiyah (2006) also viewed politics comprising all the laws that are related to safeguarding trust of a state and its treasury, establishing justice and abiding by the rules and regulation of Allah (*S. W.T.*) on the rights of human beings.

In all the above views of the Muslim scholars lay emphasis on the importance of keeping trust of the community, state or nation to the person entrusted with, as well as commanding the subjects to what is right and acceptable before Allah (*S.W.T.*) in order to establish tranquility in the society which attract blessings and mercy of the Creator.

Politics in Islam (both in form and practice) is totally a different phenomenon from that of the Western thought and ideas. Islam can never be separated from socio-economic and political life of the society. This is because it provides a complete guidance for the betterment of all human beings in this world and the hereafter. In Islam, sovereignty belongs to Allah (*S.W.T.*) the Creator, Sustainer, and the Controller of the universe. Political terminologies such as democracy,

liberty, equality have special meaning and historical significance to the Western scholars of political thought; their meanings and significance contradict the understanding of the Muslims. Shafique (1987) observed that for hundreds of years, Muslims have had their own culture, politics and civilization deeply rooted in Islam which are derived from Divine message of the Glorious Qur'an and *Sunnah* of the noble Prophet (S.A.W).

In Islam, the concept of politics emphasizes that all power belongs to Allah (S.W.T.), He is the Master and Ruler over the affairs of Islamic state, therefore, and leaders in such states are term to be Allah's vicegerance on the earth. The relationship between Allah (S.W.T.) and the *Ummah* is that of the Master (*Ma'abud*) and the servant (*Abd*). These two terms were used in the following verses of the Glorious Qur'an:

Truly! This, your *Ummah* (*Shari'ah* or religion (Islamic Monotheism) is one religion, and I am your Lord, therefore worship Me (Alone) (*Surah al-Anbiya':92*).

In other verse the Qur'an states:

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave (*Surah Maryam: 93*)

In an Islamic state, there is no separation between the religious and worldly affairs. The two are indivisible; both religious and worldly matters are ruled, control, and regulated by Allah (S.W.T.) Who legislate

and approve laws. Umar (1984) states that, Islamic legislations cut across all facets of life in the state affairs. It determines what should be and how it should be. Both the ruler and the ruled are equal before the law of Allah (S.W.T.). Therefore, in an Islamic state, a ruler is expected to operate the laws not to enact it. He should always consider the welfare of the ruled at the expense of himself. This will make him more conscious of the burden of leadership.

Leadership and power to control is a great blessings of Allah (S.W.T.) because a just and trustful leader has a great reward from Allah (S.W.T.), as in the narration of Abu Hurayra (R.A.) that a just and trusted leader is among the seven categories of people to enjoy available shade on the Day of judgement. The noble Prophet (S.A.W.) says,

سبعة يظلهم الله في ظله يوم لا ظل إلا
ظله، الإمام العادل ... رواه البخاري
Seven people Allah will shade
them under His shade a just
leader ... (Bukhari Vol.2,
No.660).

While commenting on the above *Hadith*, Muslim scholars explain the position of a leader in Islam as great and significant in the life of Muslims, because it is a way of removing all forms of evils, indecencies and corruption as well as settling conflicts in the community. Leadership is highly significant and hence Allah (S.W.T.) commands to the establishment of leadership in every stratum of people. In this view, al-Jazriy (n.d) stated that scholars are unanimous that leadership is

compulsory in Muslims community; there must be a leader in every community who is responsible for the establishment of religious rites and to safeguard people from all forms of transgression. In the *Hadith* the noble Prophet (S.A.W.) says,

After me governors will rule over you and those who are upright will rule you by their uprightness and those who are corrupt will rule you by their corruptness: listen to them and obey them in everything which is compatible with truth, if they are correct in their dealings then it will be your benefit and theirs, and if they act incorrectly then that will still be to your benefit (in the next world), but will be held against them. (Bukhari *Hadith* no: 4765).

Islam warns leaders against any injustice and oppression on the weak members of society. But authority can be exercised on those who commit crime and violate the rights of *Shari'ah*. Allah (S.W.T.) commands:

The indictment shall be upon those who oppress people and those who commit injustice and wrongdoing on earth shall be severely punished (*Surah as Shurah* 42).

The essence of leadership in establishing justice and rights made it obligatory on every leader to squash oppressors and their activities if it is the only means to establish cordiality in society. The Qur'an delineates the function and role of leadership through justification of the use of force and weapon. Allah (S.W.T.) says:

Verily we have sent our messengers with clear signs and revealed with them the

Book and the Scale (of judgement) so that people may be firm in justice and we provided iron, wherein is mighty power and many uses for mankind and that Allah shall know who will help Him and His messengers in the unseen... (Surah al-Hadid, 25).

While commenting on the meaning of this verse, Kathir (2006) said: The aim of commissioning prophets and revealing divine Books is to have people who administer justice in the cause of Allah and in the right of His creatures. Ibn Taymiyyah further says, whoever deviates from the Book shall be corrected by Iron. Leaders according to Islamic political system are the successors of the Prophet (S.A.W.) and should therefore, put all their efforts in ensuring justice prevail in their communities, and should try to stop and prevent all forms of oppression within and outside their leadership. Thus, security of life and properties of citizens becomes paramount in an ideal leadership style.

Concept of Security and Insecurity

Security of the lives and properties of citizens in any given nation is one of the greatest duties of a leader. Therefore, security is refers to government institution and processes of protecting lives and properties in any given time. It is the activities that involve in protection of a country, buildings, or persons against danger. It is as a result of this that people willingly surrendered their sovereignty to government who protect their lives and properties. Security is seen as any means deliberately designed to relieve any threat that prevents people from carrying out their normal activities.

Security is not all about military might, defense or law enforcement. It also accommodates far more reaching issues. This is because even when there is peace in a state and majority of the citizens are living in opt hunger, such state cannot be seen to be secured. Security therefore, is the ability of a state to overcome any challenges no matter what the challenge that threatens well being of the citizens.

Insecurity on the other hand can be seen as a situation to be exposes people to danger, anxiety, lack of protection of lives and properties. It is a state of lack of control, uncertainty, lack of stability, inadequate protection and unsafe situation (Achumba, Akpor, & Robaro, 2013). Alaro (2015) assert that insecurity is a situation whereby a country cannot protect the citizens and their resources both within and outside the territory. Therefore, political insecurity is the inability of government to protect civil and political rights of it citizens.

Insecurity is the absence of safety, certainty, and lack of protection. In addition, insecurity can be described as a breach of peace and security, whether historical, religious, ethnic religious, civil, social, economic and political that contributes to occurrence of conflicts and led to destruction of lives and properties (Ewentan & Urhie, 2014). From the above definitions one would come to conclude that insecurity is the opposite of security and vice versa in all facet of human life. Therefore, under all circumstances those whom Allah (SWT) bestowed with leadership should ensure the provision of security and welfare of their subjects.

Causes of Security Challenges in Nigeria

There are many factors that are attributed to the persistence of insecurity in Nigeria, The prevalence of soft state and unaccountable leadership, the incursion of politics into the administration, weak institutions of government and informal structure, perception of political office as the primary means of gaining access to wealth, conflict between changing values and moral codes, the weakness of social and governmental enforcement mechanism, the absence of a strong sense of national commitment and national focus, dysfunctional legal system, ineffective government works with slow budget procedures, lack of probity, transparency, responsibility and accountability, the great inequality in the distribution of wealth, the culture and weird value systems of the Nigeria society, and widespread of poverty. Other contributing factors for insecurity in Nigeria are Poor governance: unchecked misappropriation of government funds and corrupt/poor practice in governance, weak institutional capacity within the police; extreme inequality, poverty, and unemployment all these have greatly assisted in the escalation of insecurity.

Also among the major causes of insecurity in Nigeria are:

1. **Arms and weapons trafficking:** The groups terrorizing Nigeria are known to be deploying sophisticated weapons in their operations; due to the porous nature of Nigeria borders and poorly policed by the Nigeria Custom and Immigration Services. The porous nature of these borders heightens the potential spread of terrorist activities in Nigeria from the

neighboring countries of Chad, Cameroon, Benin, Burkina Faso, Mali, and Niger. The vulnerability of the border to the infiltration of terror groups is compounded by the forest reserves in the regions. The illicit proliferation of weapons exerts a considerable impact on peace and security and increases the incidence of terrorists' activities in the country.

2. Controversial peace agreements between some state governments and criminal groups:

In an attempt to stop these attacks, and due to larger failures on the part of the federal government, the state governments like Katsina, Sokoto, and Zamfara initiated direct negotiations with these criminal groups. As part of these negotiations, the state governors offered the criminal groups amnesties and other incentives to end violent attacks. Some have even agreed to release all arrested persons from such groups in exchange for hostages. These agreements have failed for a number of reasons: First, these criminal groups lack central command and a common goal, so it has been difficult to bring them all to a common negotiation. Moreover, agreements made with one group are not binding on others. Second, the dialogues excluded the local communities that bear the brunt of violence and expect the state to deliver forms of compensation, justice, and protection as a condition for durable peace. The collapsed negotiations have led to renewed attacks by the criminal groups, while the farmers and vigilantes acting on their behalf have also remained completely unaccountable. Beyond these negotiations is the problem that the state governments have no capacity to enforce the agreements and are barely equipped to address many of the underlying causes of insecurity,

including shrinking space for grazing and porous borders.

3. Illegal mining activities: Competition over access to mineral resource deposits in many states exacerbates already-existing tensions. Often terror groups control the minefields and are able to act with impunity because of the undue patronage they benefit from the authorities through connivance. The syndicates also fund banditry and cattle rustling in mining communities, displacing and inciting violence among Fulani pastoralists and farming communities.

4. Overburdened security apparatus and diminishing presence of the federal government: The rising insecurity in many regions of the country is compromised by the unending war with *Boko Haram* in the northeast, deteriorating security caused by terror groups with little resistance in the northwest and the security challenge cause by the activities of members of IPOB in the southeast, as well as the members of MEND in South-south regions. The security personnels could not effectively confront the challenges owing to their insignificant number, poor welfarism and facilities that could assist in resisting and defeating insecurity uprisings. In fact, in the statement by the public relation officer of the Nigerian military defense headquarters Abuja on 14th September 2021, that the Nigerian military services are on active deployment in no fewer than 30 states of the federation, tackling internal security threats that ordinarily should have been left to the police to contain. With security forces stretched, Furthermore, terrorists and criminals appear to be emboldened given the federal government's weakening engagement.

Ways of Promoting Adequate Security

No government succeeds as a sovereign entity if its teaming population is not mobilized for self-reliance. Therefore, redundancy and indolence especially among the abled youth must be reprehensible and condemnable acts by the state. This constitutes a serious challenge to security, which could be attributed mostly to poor governance. The scholars of Sokoto Caliphate emphasized on having a competent leader as described by *Sultan* Muhammad Bello in *Usul al-Siyasah Wa Kaifiyyat al-Makhlās Min Umur al-Riass* (1820 C.E.) that the similitude of a competent leader is like a spring of water, and all other administrators in the world are like the mud (over which it flows). If the spring is pure, the dirt of the mud will do no harm, but if the spring (itself) is polluted the purity of the mud is of no advantage. Thus, it is the responsibility of the competent leader to appoint qualified and competent persons in public offices purely based on their credentials and competence. For instance, *Sultan* Muhammad Bello in *al-Ghaith al-Wabl Fi Siraj al-Iman al-Adl* (1820C.E) warns in the following:

Know also that most of the evils that befall the state come from the appointment of officers who are anxious to have the appointment, because none would be keen on such but a thief in the garb of hermit and a fox in the guise of a pious worshipper. Someone who is keen in the collection of money, sacrificing for such his religion and integrity, all his endeavors are for the fruits of this world, not portraying

zeal and honesty, and that is the sign of treachery...

In order to demonstrate the stated ethical principle as in the above quoted statement, *Sultan* Muhammad Bello as an administrator further assured upholding the ethics and directed other leaders that:

He should appoint for the acre of state affairs such persons who have seriousness, truth and honesty. The appointment should be based on piety not emotion. The basis of government and fundamental prerequisite for any office is not to appoint a person who seeks or covets an appointment....

In a similar instruction, *Sultan* Muhammad Bello sent and directed Umar Dallaji of Katsina and indeed for all other governors in the Caliphate that:

For this purpose, he (ruler, governor/president) shall foster the artisans, and be concerned with tradesmen who are indispensable to the people. They include farmers, smiths, tailors, dyers, physicians, grocers, butchers, carpenters, and all sort of trade, contribute to (stabilize) the proper order of the world. The ruler must set up these tradesmen in every village and locality. He should urge his subjects to produce foodstuff and store it for future use. He must keep villages and countryside peopled, construct fortresses, bridges, maintain markets, roads, and

realize for them all what are of public interest so that the proper order of this world may be maintained.

Shaykh Abdullah Foduye in *Diya' al-Hukkam Fi ma Lahum Wa Alaihim Min al-Ahkam* (1806 C.E.) opined that, government should carefully present itself wisely in dealing with insecurity challenge as stipulated by him in the following submission:

...should, out of kindness, lower to them the wing of humility without being either soft, which may lead to disrespect, or tough which may lead to hatred. He should make them suffer for every crime they might have committed, but with mercy and kindness as exemplified by the Prophet (S.A.W.).

In *Shaykh* Uthman bn Foduye's conception in *Usul al-Adl Li Wullat al-Amr Wa Ahl al-Fadl* (1808 C.E.) identified the most important qualifications for leadership. These include: a strong belief in the value system of the society in question: justice - because an unjust man may act arbitrarily and may transgress so that people are deprived of their rights; capacity 'to give independent judgement both in the 'roots' and the 'branches' of the *Shari'ah*, possession of sound judgement and diplomacy in handling affairs; capability of being strict when necessary and lenient where leniency is required; and ability to execute- his decisions and commands.

However, *Sultan* Muhammad Bello in *Usul al-Siyasah Wa Kaifiyyat al-Makhlas Min Umur al-Riass* (1820 C.E.) said;

If Allah (S.W.T.) wishes people good He gives leadership in their affairs to the best of them He also gives them those who will help them. Such rulers would lead the community in the right path and put matters in correct places. They would seek the advice of people who have ideas that are handy in solving problems. They would find powerful people, knowledgeable people and experienced people to help in their different spheres. They will value the prayers of pious people so that the community will fare well in every respect. Such leaders would advance people who deserve promotion and hold back those who do not merit advancement.

In the conception of the scholars of Sokoto Caliphate, insecurity challenges may first be approached through dialogue and diplomacy until when options are exhausted without success, then the use of force would be resorted to. In this regard, *Sultan* Muhammad Bello in his book *Sard al-Kalam Fi Ma Jara bainana wa Abdussalami* (1817 C.E) said never submit to the idea of negotiation only at the expense of people's security instead he emphasized that the *Imam's* (leader) responsibility is to protect the freedom and rights of the citizen. Therefore, the security of people should be considered utmost and whoever stands as threat should not be spared regardless of his status. This could be the

reason why *Sultan* Muhammad Bello sacked 'Yandoto and razed the scholar settlement to the ground to demonstrate the paramount of the community's safety and security. Likewise, in the same manner he dealt with the crisis and insecurity challenge of *Shaykh* Abdussalam. It is the same attitude which underlies his advice to *Amir* Yakubu on the need to exercise strict control over the activities of the populace and the suppression of evil and unlawful practices. Furthermore, *Sultan* Muhammad Bello in *Usul al-Siyasah Wa Kaifiyyat al-Makhlās Min Umur al-Riass* (1820 C.E.) said; a responsible and accountable leadership or polity must observe the following:

- a) Organize troops, their deployment, salaries, and welfare for state defence against aggression.
- b) Maintenance of justice and appointment of judges. Collection of *kharaj*, *jizya*, etc, caring about the sources of the state's revenue and seeing to its proper expenditure.
- c) Defence of state: protecting all matters concerning the religious and temporal well-being of the state.
- d) Seeing to the establishment of stipulated rules concerning what is due to God and to human beings.
- e) Appointment of imams for Friday and daily prayers.
- f) Dispatch of pilgrims from his land or assisting in their easy passage from his territory.

Likewise, government should be vigilant with the activities of enemies within and outside its territories and hence should not allow its boundaries porous and

unsecured. In this regard, Abdullahi (2014) says; *Sultan* Muhammad Bello established a number of towns and settlements in order to provide security for the new founded seat of the Caliphate, Sokoto town, which was initially a *ribat*. Thus, such towns surrounded the city from all directions; especially from the direction of Gobir and Kebbi due to constant raids and expeditions against the Caliphate. The town of Wurno was an established *Ribat*, which *Sultan* Muhammad Bello himself took the responsibility of heading; while his sons Foduye, Aliyu and Ibrahim were appointed as the heads of *Ribats* at Lajinge, Shinaka, and Gandi respectively. As the *Ribat* settlements at Bakura, Silame, and Raba also emerged, Ahmad son of Abubakar Atiku, Ahmad Rufa'i and Abubakar son of *Sultan* Muhammad Bello, took charge of these centers. In a letter written by *Sultan* Muhammad Bello to one of these commanders the main object and wisdom behind the establishment of the garrisons were enumerated as well as the responsibilities of the appointees and the entrusted officers. *Sultan* Muhammad Bello emphasizes that:

The reason for writing is to make it known to you that I have appointed you over this area as a prefect(*amil*) to take charge of protecting the frontiers and borders, to establish justice, to execute the *Shariah*, to unite the Muslims, to dispatch expeditions and spies according to ability, to keep the agreement (*al-Ahad*) with *dhimmis*, to fear God inwardly and outwardly, to refrain from customs that contradict the Qur'an and *Sunnah* and to be courteous and friendly to those under you since you are

only better than them when you are more pious.

In addition, redundancy of the youth coupled with absence of welfare package from the government may likely plug a nation into insecurity challenges. On this note, *Shaykh* Uthman's perception is that welfare is more effective instrument of government than force. *Shaykh* Abdullahi bn Foduye in *Diya'u al- Hakkam* (1806 C.E.) prompted to the governors to see to the welfare of the people, and in *Sultan* Muhammad Bello's specific social justice demands for paying an employee his proper wages, treating wives fairly over their property, providing support for persons in genuine need and for educating children for their religious and worldly pursuits'.

- 1- A competent leader is the soul of all success in administration, hence, his competence leads all other administrators to success
- 2- Appointment of serious, truthfull and honest officers leads to dissipation of evils in a state. Therefore, appointment of officers who are keenly to have appointment should be cautioned. This is because such people are the source of the evil that befalls the state
- 3- Leader should foster the artisans, and be concerned with tradesmen who are indispensable to the people in order to divert people from evil mind.
- 4- Leader should lead with kindness, lower to people the wing of humility without being either soft, which may lead to disrespect, or tough which may lead to hatred.

- 5- Leaders that lead the community in the right path and put matters in correct places were righteous leaders in the sight of Allah (S.W.T.).
- 6- Leaders should be strict in protecting the frontiers and borders, to establish justice, to execute the *Shari'ah*, to unite the Muslims, to dispatch expeditions and spies according to ability, to keep the agreement
- 7- welfare is a more effective instrument of government than force

On the crisis involving *Shaykh* Abdulsalam with the Caliphate, in addition to *Sard al-Kalam*, *Sultan* Muhammad Bello again wrote *al-Isha'ah fi al-Hukm al-Kharijin an al-Ta'ah* (publicizing the rules about those who become disobedient).

Conclusion

There were quite differences between the security challenges of the periods of the pioneers of Sokoto Caliphate and the contemporary security challenges of Nigeria. However, the approaches of the leaders of the Caliphate were guided by the Islamic principles, which are all encompassing and never becomes outdated. Therefore, the submission made by the leaders and scholars of the Caliphate on various challenges and issues in governance are quite relevant to the contemporary Muslim leaders of Nigeria on their security challenges. Notwithstanding, the contemporary system of governance appear to be disparaged with Islamic guidance. But the contemporary Muslim leaders and politician may have attitudinal changes by employing the guidance of Islam into their life style. This

will help them in sanitizing and promoting their leadership and the wellbeing of their subjects.

Recommendations

In view of the analysis made in this paper, the following recommendations are proposed:

- i- The Muslims in Nigeria should ensure the election of people with religious values and upright, sincere and have the consciousness of Allah (S.W.T.).
- ii- Leaders (the president, governors and chairmen of local governments) should base all their subsidiary appointments of people not only on paper qualifications but mainly on competence and character.
- iii- Leaders should be vigilant in upholding security challenges and never entertain consolation to any personality that stands as a threat at the expense of the majority.
- iv- The government should avoid idleness or redundancy among youth as they could serve as a source of security challenges.
- v- There should be an independent and functional judiciary to be managed by competent, upright, moral and Allah's consciousness persons.
- vi- There should be proper management and control of borders of the country by the law enforcement agents to avoid armed trafficking.

Reference

- Abdullahi, B. (2014). *Intellectual foundation of Sokoto Caliphate*, Usmanu Danfodiyo University Press.
- Achumba, I.C. et al. (2013). security challenges in Nigeria and the Implications for Business Activities and Sustainable Development. *Journal of Economic and Sustainable Development*, 4(2).
- Alaro, A.A. (2015). Security of Life: A touchstone of Shari'ah Equitable, *Ilorin, Journal of Religious Studies (JOURNELS)*, 5(1).
- Ali A.Y (1413). *The Holy Qur'an text translation and commentary*. Islamic foundation.
- Anifowose, R. (1999). *Element of Politics*. Sam Ironanusi Publishers.
- Gandi, K.A (1990). *State and Society in the Sokoto Caliphate*. Usmanu Danfodio University press.
- Ibrahim, M. Y. (2011). *Masharikh as-Siyasatul Ma'asirah fi Dau' Siyasatush Shar'iyyah*. Dar al-Kitab Misriyyah.
- Junaidu, M. (1978) *Tarihin Fulani*. Northern Nigerian Publishing Company.
- Kani, A.M. (1981). *The intellectual Origin of Sokoto Jihad*. al-Iman Publishers.
- Kani, A.M. (1999). The Last Days of Abdullahi Danfodio, in Gwandu A.A. (ed), *The life and the works of Sheikh Abdullahi*. center for Islamic studies.

- Khan, M.M. (1976). *Sahih al-Bukhari, Arabic-English; Dar al-Hadith*. University of Madinatu al Munawwarah.
- Omar, B. (1998). *Sheikh Usman Danfoduye's masa'il al-Muhimma. al-Nahda journal of Islamic Heritage*.
- Shafique, M. (1987). *Islamic Concept of a Modern State*. The Zamindar Educatinal Association.
- Shakir, S. (1986). *Muqaddima fi fiqhul nizam as-Siyasatul Islamiy*. Dar al-Nahdh al Arabiyyah.
- Taimiyyah, I. (2006). *Majmu'u Fatawah, Vol.4* Maktabah Malik Fahd al-wataniyya, Madina, Saudi Arabia.
- Talatan-Mafara, M.I. (1999). *Daular Usmaniyya*. UDUS.
- This Day* (14th September, 2021). Military Operations in Nigeria, p 8.
- Umar, S. (1984). *On the Search for a Viable Political Culture, Reflection on the Political thought of Shaikh Abdullahi*. Danfodio, Bayero University.
- Yamusa, S. (1995). *Muhammad Bello's Usul al Siyasat*. Islamic Academic.