

**PRINCIPLES  
OF  
LEADERSHIP**

According to the Founding Fathers of the Sokoto Caliphate

**SHARU'DDA  
NA  
SHUGABANCI**

Bisa Tafarkin Magabatan Da Suka Kafa Daular Usmaniyya

**Collated and Edited by  
Hamid Bobboyi**

**CRID  
Leadership Series**

*Translated by*

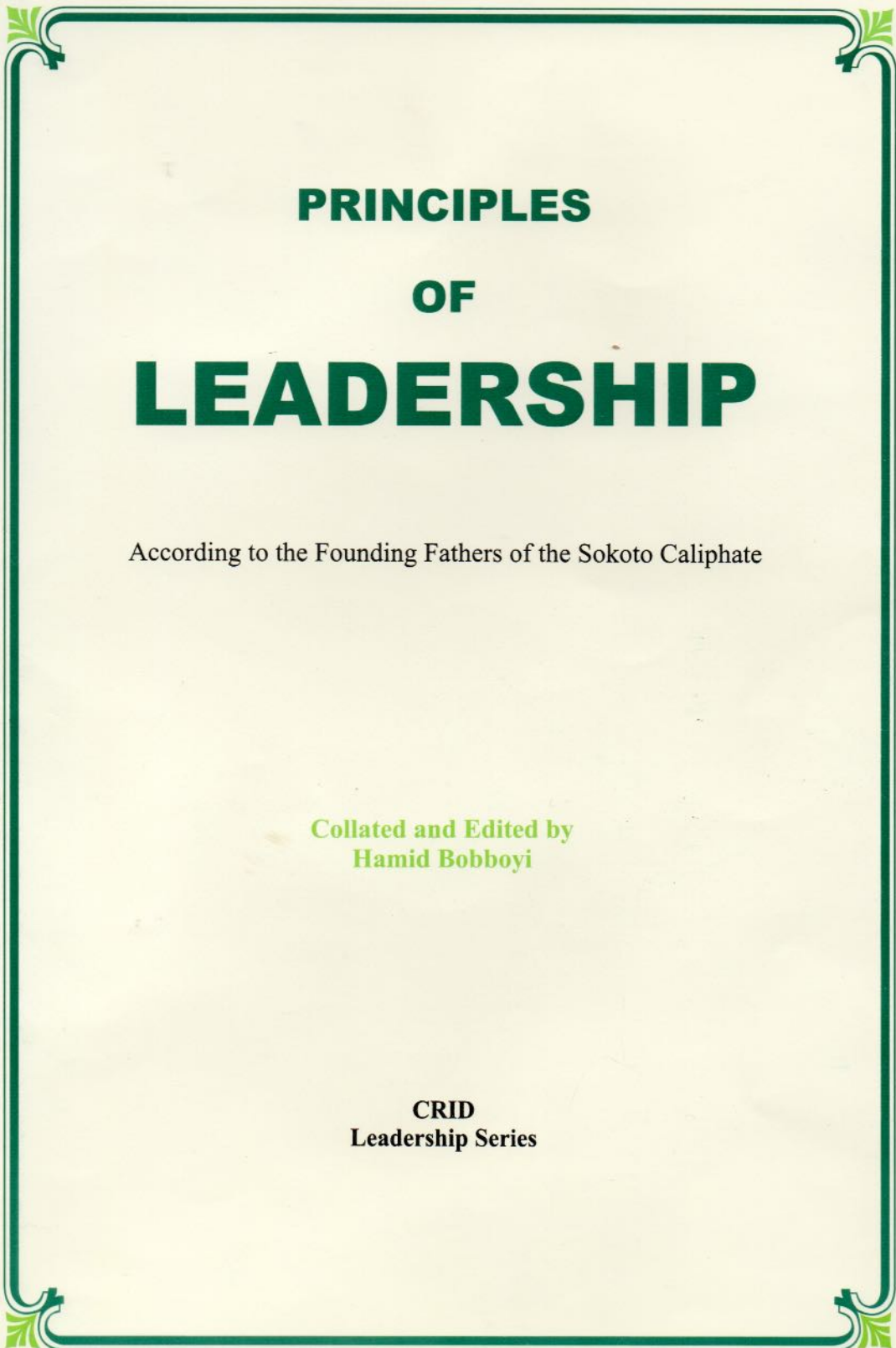
**AREWA RESEARCH AND DEVELOPMENT PROJECT (ARDP)**

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# **PRINCIPLES OF LEADERSHIP**

According to Shaykh Uthman Ibn Foduye, Shaykh Abdullah  
Ibn Foduye and Shaykh Muhammad Bello Ibn Uthman Ibn  
Foduye, the Founder of the Sokoto Caliphate

**Collated and Edited by  
Hamid Bobboyi**

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OF  
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CRID Leadership Series

**Principles of Leadership**  
According to the Founding Father of the Sokoto Caliphate

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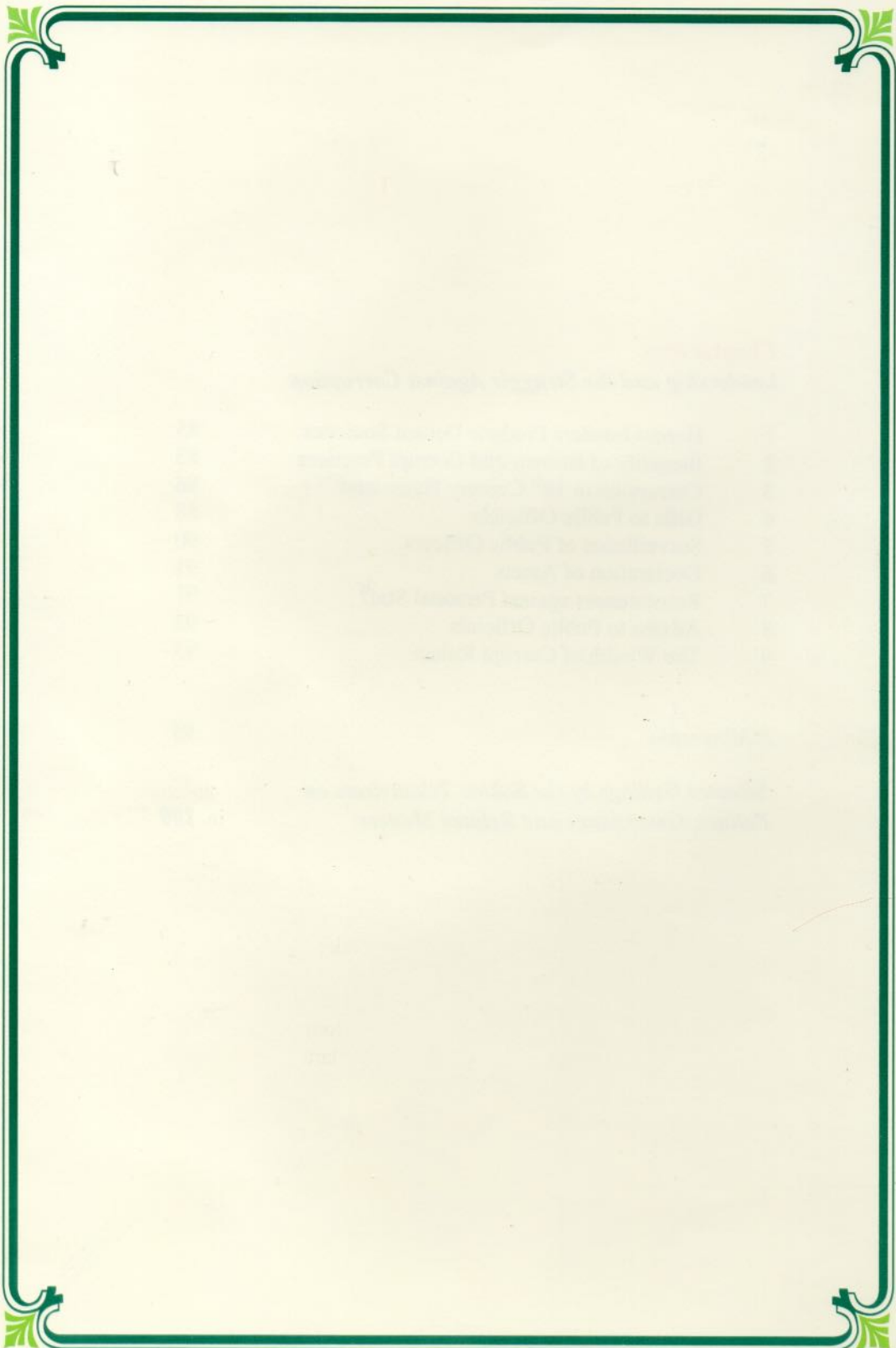
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## INTRODUCTION

The crisis of leadership is fast becoming a general affliction in our society with major public and private institutions being grounded to a halt by a coterie of inept and myopic leaders. The result is an epidemic of bad governance which tends to afflict many facets of our societal life. There is hardly any society which can make any appreciable progress in the management of its affairs without the emergence of a selfless and visionary leadership that is prepared to sacrifice narrow personal interests to safeguard and promote collective goals and objectives.

The transformation of our institutions and our societies must necessarily begin with the full understanding and appreciation of the responsibilities of leadership, its attributes and foundation and those key qualities that make a successful leader. And there is no better place to begin this quest than from our cherished intellectual and cultural traditions which had helped shape our societies.

One such entity which had played a tremendous role in moulding our history and contributing to our collective values, has been the Sokoto Caliphate which was established in 1804 by Shaykh Uthman b. Foduye, popularly referred to as Shehu Usman Danfodio, with the assistance of his brother, Shaykh Abdullahi b. Foduye and his son Shayykh Muhammad Bello b. Uthman b. Foduye. The **Sokoto Triumvirate**, as they came to be called, were not only imbued with the vision of the society they wanted to establish but also had the patience and perseverance to struggle for the realization of many aspects of this vision.

The **Centre for Regional Integration and Development [CRID]**, is of the firm belief that the profound ideas of the Sokoto Triumvirate on leadership are both inspirational and relevant. Their discourses on the foundations of leadership; qualities required of a leader; leadership, public affairs and good governance; as well as the fight against corruption, offer fresh perspectives on transformational leadership and its role in societal change.

We wish to recommend this premier book of the **CRID Leadership Series**, to leaders of thought at all levels, managers of public and private institutions and indeed to all those who take the responsibilities of leadership seriously

**Dr Hamid Bobboyi**

Director

Centre for Regional Integration and Development [CRID]  
Abuja Nigeria

## PREFACE

The founder of the Sokoto Caliphate, Shaykh Uthman Ibn Foduye [d. 1232/1817], his brother Shaykh Abdullah Ibn Foduye [d. 1245/1829] and his son Caliph Muhammad Bello [d. 1253/1837] authored over three hundred and fifty works. Many of these works are still buried in various archival collections scattered in different parts of the world. The few works that have been published are yet to receive wide circulation. Consequently, the seminal ideas of these distinguished leaders and scholars are not easily accessible to the scholarly community as well as to the general reader

The **Principles of Leadership** is a humble attempt to assemble the ideas of the founding fathers of the Sokoto Caliphate in an easily digestible format as they pertain to leadership and governance. The ideas in the book are drawn essentially from three major sources Shaykh Uthman's **Bayan Wujub al-Hijra**, Shaykh Abdullahi's **Diyā'ul – Hukkam** and Caliph Muhammad Bello's **Usul al-Siyasa** and supported by several other works including **Nurul Albāb**, **Wathiqat al-Ikhwan**, **Diyā' al-Siyasat**, **Minhaj al-abidin**, **Kitab al-farq**, **Shifā al-asqam**, **Ghayth al-shu'ub** and other books. Standard translations of these books, as provided in the bibliography, were used. Fresh translations were undertaken where none was available. Slight modification of standard translations was also done for the sole purpose of conformity with conventional usage, uniformity of style and in some instances clarity of expression, but in doing so recourse was made to the Arabic text to ensure faithfulness to the original. In few instances, in quotes taken from the **Diya'ul Hukkam**, recourse was also made to the original text of Imam Maghili, where they appear with greater clarity

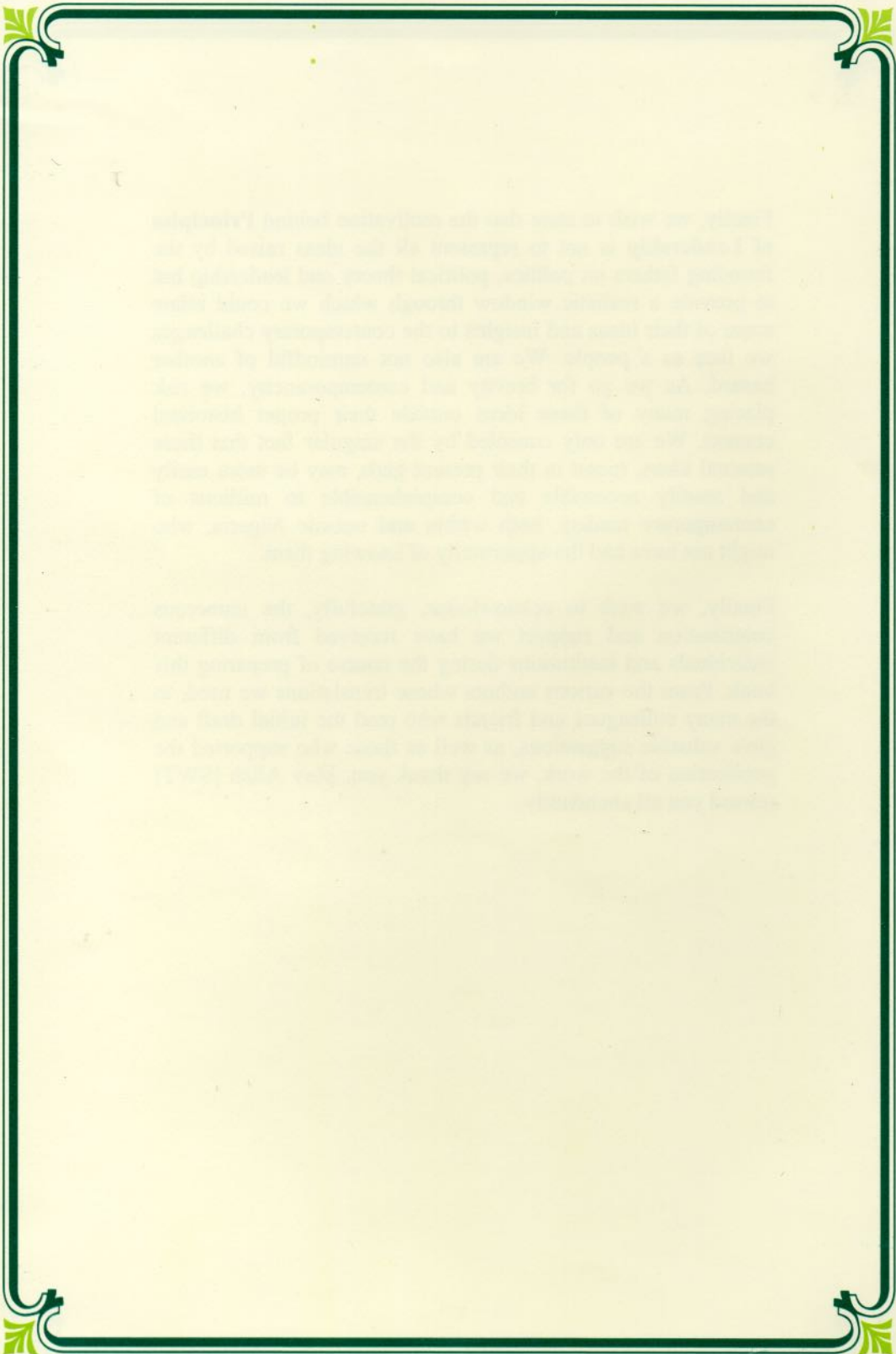
The book is divided into five chapters, with each chapter addressing a specific aspect of leadership as conceived by the Caliph al-founding fathers. Chapter one deals with the Foundations of Leadership which embody the issues of God's trust, Accountability, Beneficence, Service to People and the establishment of Justice. The chapter also deals with other issues such as Leadership and the Cultivation of Excellence, Moral Responsibility, Exemplary Conduct as well as Goodness [Al-Ihsan].

Chapter Two deals with the qualities required of a good leader including Fear of God, Wisdom and Learning, Leniency and Avoidance of Harshness as well as Aversion to Accumulation of Wealth. The chapter also deals with the basic instincts and characteristics which we share with other animals and how knowing these characteristics would enable the leader manage people more effectively. The next chapter, Chapter Three, focuses on Leadership and Good Governance, beginning with practices wherewith a state cannot survive as well as examining the nexus between knowledge and governance and the imperatives of mutual consultation, socio-economic development, safeguarding the rights of women and mutual tolerance.

Chapter Four looks at Leadership and the Management of Public Affairs, with particular reference to the organization of state affairs and the appointment of trustworthy officers in all departments of Government including the Executive, the Judiciary and the Security Services. In Chapter Five, the role of leadership in the struggle against corruption is also highlighted, with quotations on how honest leaders produce decent societies and the illegality of bribery and corruption.

Finally, we wish to state that the motivation behind **Principles of Leadership** is not to represent all the ideas raised by the founding fathers on politics, political theory and leadership but to provide a realistic window through which we could relate some of their ideas and insights to the contemporary challenges we face as a people. We are also not unmindful of another hazard. As we go for brevity and contemporaneity, we risk placing many of these ideas outside their proper historical context. We are only consoled by the singular fact that these seminal ideas, recast in their present garb, may be more easily and readily accessible and comprehensible to millions of contemporary readers, both within and outside Nigeria, who might not have had the opportunity of knowing them.

Finally, we wish to acknowledge, gratefully, the numerous contribution and support we have received from different individuals and institutions during the course of preparing this book. From the various authors whose translations we used, to the many colleagues and friends who read the initial draft and gave valuable suggestions, as well as those who supported the publication of the work, we say thank you. May Allah [SWT] reward you all abundantly



## CHAPTER ONE

### FOUNDATIONS OF LEADERSHIP

#### 1. Leadership as God's Trust

Verily, political power is a vicegerancy from Allah and a stewardship from God's Apostle. How great, then its dignity and how heavy are its burdens. If the leader follows the path of righteousness, piety will take ascendancy over his worldly desires, if he goes astray, his piety will fall victim to worldly lust. Therefore fear God [perchance you may succeed] Know that "Every Soul shall have a taste of death and you shall receive your full recompense on the Day of Judgement. Then whoever is spared the fire and is admitted to Paradise has indeed triumphed for the life of this world is but chattels of deception."

*Shaykh Abdullah Ibn Foduye, quoting Imam Muhammad Ibn Abdulkarim al-Maghili [d. 1504] in Diyā ul-Hukkam, Yamusa 1990:8. The Quotation is from the original text of Imam Maghili.*

#### 2. Leadership as Accountability

Be informed, my brother, that one of the most serious misfortunes that may befall a servant [of Allah] is to be a leader for the consequences of

having to render a full account of the office. [Normally] every individual servant is accountable for his speeches, his actions and his circumstances. If he is made a leader, he shall, in addition to his personal responsibilities, be held accountable for his subjects. So if he cannot discharge his personal responsibilities adequately, how will his position be if he were to be held accountable for the actions of his people? It is said for this reason that “whomsoever is placed by Allah in obscurity should praise Him, for He has lightened for him the burden of responsibilities, for which he shall be accountable. He is one of those with easy account, saved from the troubles of this world, as there is nothing in it but censure; otherwise he shall have nothing but torture in the World to come. It is for this reason the Messenger, may Allah’s blessings and peace be upon him, says, “would you like me to tell you about leadership and what it is?” [His listeners] said, ‘Yes, O Messenger of Allah.’ And he said, “The beginning of it is blame, the second part of it is regret, and the third part is the torture of the Day of Resurrection.”

---

*Caliph Muhammad Bello, Usul al-Siyasa, in Yamusa 2004: 11*

In *al-Jawharah* Ali b. Abi Talib is reported to have said, “I saw Umar b. al-Khattab one early morning on a hump-backed animal and I said to

him, 'Oh commander of the Faithful, where are you going?' And he replied, 'A camel donated as charity is lost and I am looking for it.' I said, 'You have humbled [by your action] the caliphs after you Oh Commander of the Faithful.' He said, 'Do not blame me oh Abul-Hasan. For I swear by Him who sent Muhammad [the Prophet] with a prophetic mission, that if a lamb were to get lost at the bank of Euphrates, Umar would be asked to account for it on the Day of Resurrection, for there is surely no reverence for a ruler who neglects the Muslims [property]'".

*Caliph Muhammad Bello, Usul Al-Siyasa, in Yamusa 2004. 17 -18*

### **3. Leadership as Beneficence**

The importance of public office and the gravity of its position comes from what has been reported from the Messenger of Allah, may Allah's blessings and peace be upon him, who said, "The justice of a ruler for a single day is better than the devotion (of an ordinary man) for seventy years."

The Messenger of Allah, may the best of blessings and the most sublime of salutation be upon him said, "the favourite and the closest person to Allah is a leader who is just, but the most hateful person to God as well as remotest from Him is a tyrant ruler" The Messenger of

Allah, may the blessings and peace of Allah be upon him said that the (good) deeds of a just leader will be recorded in heaven as equal in worth to the (good) deeds of his entire subjects. And (the reward of) every prayer he performs is worth (the reward) of 70,000 prayers (performed by others).” Since this is so, there can be no greater blessing for a servant of Allah than to be granted the rank of a leader For Allah causes one hour of the leader’s life to be worth the entire existence of another person. Whoever does not comprehend the significance of this favour and keeps himself busy with oppression, may risk being placed by Allah among His enemies.

*Shaykh Muhammad Bello, Usul al-Siyasa, in Yamusa 2004, 11 - 12.*

#### **4. Leadership as Service to the People**

And, whosoever is tempted by Allah with public office (wilaya), should exert himself in discharging its obligations. Although it can be a misfortune, it is nevertheless one of the greatest blessings. Any person who discharges his obligations [well] and thanks the Benefactor will acquire an endless happiness the like of which never exists. On the other hand, any person who could not discharge his obligations and thank the Bestower shall suffer an endless misfortune,

which can be compared only with disbelief in Allah the Most High.

*Caliph Muhammad Bello, Usul al-Siyasa, in Yamusa 2004: 11*

The governor has to see to the welfare of the people. The governor must not think that he is the owner of the province over which he is made to govern; whereby the land becomes his personal property which he can give to whom he likes and refuse whom he wishes. Such action is misguided and belongs to the Days of Ignorance [Jahiliyya] He should realize that he has been entrusted to take charge of the people only for the purpose of looking after their religious and temporal interests.

*Shakykh Abdullah Ibn Foduye, Diya'al Hukkam fi ma lahum wa alaihim min al-ahkam c. 1807 in Yamusa 1990: 13*

Seeing to the welfare of people is more effective than the use of force. It has been said that the crown of a leader is his integrity, his stronghold is his impartiality and his wealth is [the welfare of] his people. There can be no triumph with transgression, no rule without learning and no leadership with vengeance.

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1978: 150.*

## 5. Leadership as Justice

A Leader gains victory over his enemies according to his justice over his people and is defeated in his struggles according to his injustice.

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1978: 150.*

The leader is also under obligation to observe justice and goodness. Justice is that he restores to everyone his right. It is all the same whether that right is extracted from himself or from others. And goodness is that he does a good deed by giving donation from his personal property and not from anyone else's.

It is in the interest of justice to treat equally any two disputants with regard to their entry (into his presence), the way they sit, the way he looks at them, how he addresses them and in all matters connected with them without showing favour to either of them. Whoever greets him, he should not return the greeting with an excessive mood of cheerfulness nor kindness; and must not talk much to him, until it is clear to him that the person is not involved in the litigation, and that his reply will not lead to what is unlawful.

The leader must sit in audience everyday where people and especially women and children can reach him. It is not enough for him to rely on those he appoints (to deal with peoples affairs), such as the judges and other civil servants. This is because complaints from the ordinary people may possibly be against these servants, in which case, he must treat them justly; otherwise he will become like a house ladder to the owners, or a holder of cow horns for the milkers. The Caliphs (may Allah be pleased with them) had dismissed honest employees on account of complaints (lodged against them) and their action was closer to piety Goodness is the spirit of authority, and its absence is wickedness itself.

*Shakyyh Abdullahi Ibn Foduye, in Diya ul-Hukkm, in Yamusa 1990: 9-10.*

I say, success is from God. God has said. Deem not that God is heedless of what evil 'doers work: He is only referring them to a day when eyes shall stare [in terror] *Diya al-khulafa'* states. This verse is a sufficient warning to the oppressor and sufficient consolation to the oppressed' *Ka'b* [once] said to Abu Hurayra, it is mentioned in the Torah that the house of him who oppresses will be ruined.' Abu Hurayra replied, 'and that is [mentioned] in God's Book: "Those are their houses, fallen in ruins because of the evil they committed." Thus oppression is

the thing most conducive to the withholding of divine favour and the occurrence of catastrophes. Ibn 'Abbas reported the Prophet as saying, Beware of the imprecation of the oppressed because there is no barrier between it and God.' Abu Hurayra related that the Prophet said, He who has done an injustice to his brother either to his person or property, should make amends to him in the same measure as the injustice done before a day when [there will be] no *dirham* or *dinar* [For, on that day] if the wrongdoer has any good deeds [to his account] they would be reduced to amount of the injustice he has done. If he has no good deeds [to his credit], some of the bad deeds of the one wronged will be transferred onto him.' Sa'id b. Zayd said that he had heard the Prophet say, He who unjustly seizes a span of land, [that piece will be enlarged into] seven earth's [and] made a collar for him.' Anas reported the Prophet as saying, 'Give aid to your brother be he the oppressor or oppressed. 'He asked, 'O Messenger of God, we give him aid when he is oppressed, but how can we give him aid when he is oppressing?' He said, 'by stopping him.'

It is related that a leader inscribed these lines of verse on his carpet:

*Do not do injustice if you are in a power position.  
For doing injustice leads to regret.*

*Your eyes take to slumber but the wronged one is sitting up  
invoking curses on you and God's eye does not sleep.  
The imprecation of a wrong will, undoubtedly, deliver  
you.  
Into the abode of degradation, humiliation and adversities.*

Bilal b. Said said, Fear God with regard to a person who has none to help him except 'God.' The Prophet was reported as saying, 'God says. "My anger is greatest against a person wronging one who has no helper except me."

*Shakykh Uthman Ibn Foduye in Bayan Wujub al-Hijra, El-Masri  
1978: 140.*

The Prophet said, "Any man who arbitrates between two opponents and commits injustice [should bear in mind that] the curse of Allah is on all unjust people." He [also] said, ["There are three people on whom Allah will not look on the Day of Resurrection. a lying ruler, a fornicating old man and a poor man who gives himself airs."] To his companions one day the Prophet said, "A day will come when you will conquer some parts of the East and the West and they will both be in your hands, all those who will take public office will be in Hell fire, except those who fear Allah the Glorious, the Most High and have followed the path of piety and discharged their duties honestly "

The Prophet, may the blessing and peace of Allah be upon him, also said, “any servant of Allah appointed to take charge of the affairs of his people who cheats or refuses to give them good advice, or fails to treat them sympathetically, will be denied access to Paradise by Allah.” He [also] said, “whoever is appointed to take charge of the affairs of Muslims and fails to protect them as much as he would protect his own household, will certainly take his seat in Hell.” He also declared, “two men from my community will not have my intercession. an unjust ruler and a loathsome heretic who always oversteps the prescribed limits.” [Further] he said, “He who will suffer the greatest torture on the Day of Resurrection is the tyrannical ruler.”

*Shakyyh Amuhammad Bello, Usul al-Siyasa, in Yamusa 2004: 11-12*

## 6. Leadership as Goodness

‘As for Goodness (*ihsān*), it is the source of nobility of character Since God knows that not everybody prospers through justice alone, but also stands in need of goodness which is superior to justice, God has enjoined them both. To sum up, subjects stand in relation to the leader in three groups old, young and mid-way between the two. The leader must treat the old

one as a father, the middle one as a brother and the young one as a son. Let him, then, be dutiful to his father, generous to his brother and affectionate to his son’.

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*Shakykh Uthman Ibn Foduye, Bayan Wujub al-Hijra, El-Masri 1978: 66*

### 7. Leadership as Cultivation of Excellence

If God wishes people good he gives leadership in their affairs to the best of them. He also gives them those who will help them. Such leaders 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.

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*Caliph Muhammad Bello, Ifadat al-ikhwān, Tukur 1999: 77*

## 8. Leadership as Moral Responsibility

The Leader should order his people to observe justice, goodness and avoid doing injustice to each other; and to love good deeds and hate evil deeds. In short the moral value and the conduct of the leader is a reflection of the moral value and the conduct of his people. Therefore, if they behave well in the sight of their Beneficent Master, the Glorious and the High, He will inject mercy in the hearts of their leaders to do good to them. If, on the other hand, they disobey their Lord and seek to corrupt the world, He will cause their leaders to subdue and consequently ill-treat them. The Most High said. "Thus we let some of the wrong-doers have power over others (because of what they want to earn)." And in the Hadith it is reported, that you will be governed "as you are."

*Caliph Muhammad Bello, Usul al-Siyasa, in Yamusa 2004. 16 - 17*

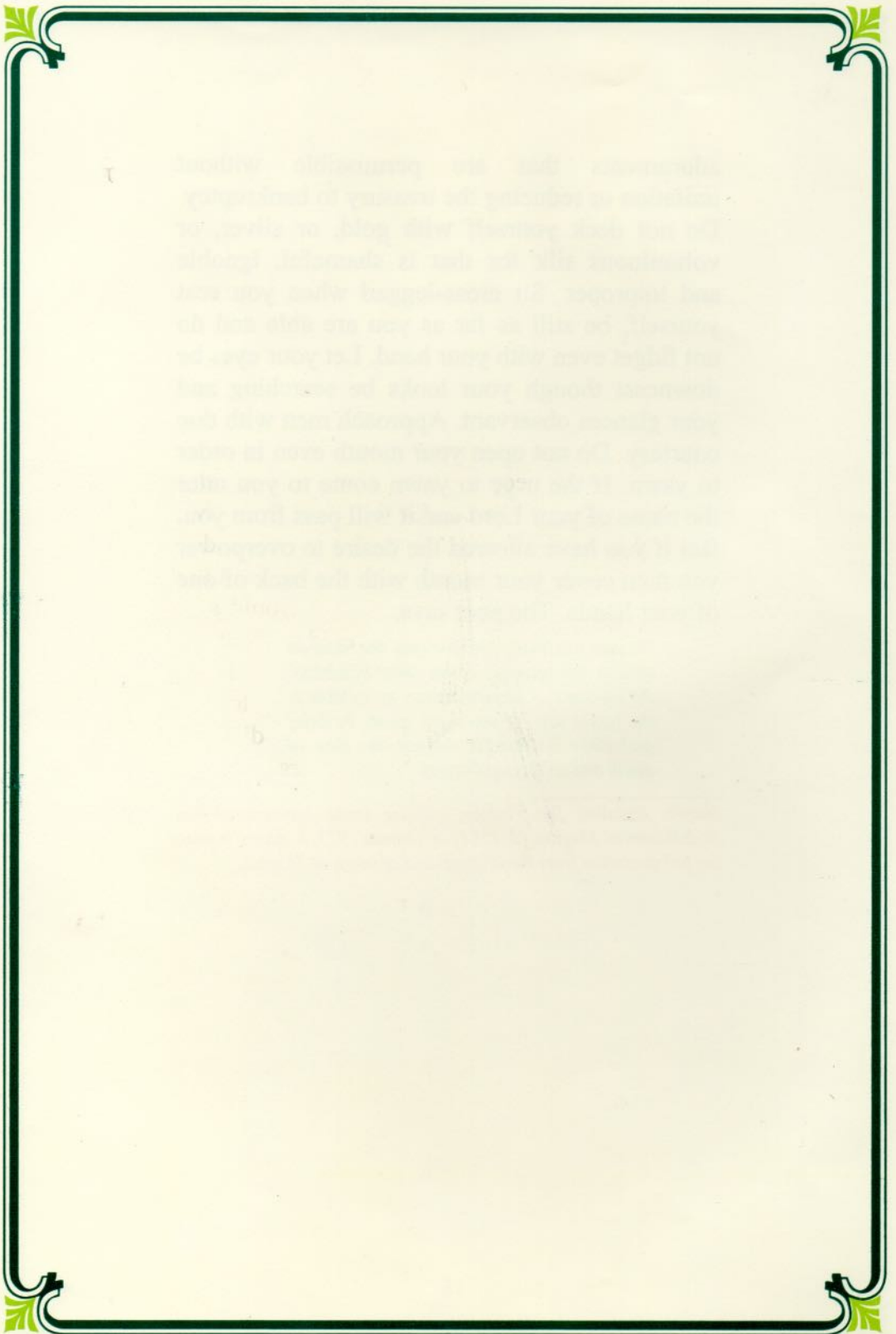
## 9. Leadership as Exemplary Conduct

Authority is a curb to the willful souls of men. Every leader, then, should put on the mantle of dignity, whether in town or country Manifest your love of what is excellent, and of worthy people; show your hatred of corruption and corrupt people. Adorn your body, perfume your breath and make comely your apparel with the

adornments that are permissible without imitation or reducing the treasury to bankruptcy Do not deck yourself with gold, or silver, or voluminous silk for that is shameful, ignoble and improper Sit cross-legged when you seat yourself; be still as far as you are able and do not fidget even with your hand. Let your eyes be downcast though your looks be searching and your glances observant. Approach men with due courtesy Do not open your mouth even in order to yawn. If the urge to yawn come to you utter the name of your Lord and it will pass from you. But if you have allowed the desire to overpower you then cover your mouth with the back of one of your hands. The poet says.

*"Laugh not loudly ever for only the blind do thus to the increase of the their blindness. Be covetous of silence always for seldom is the talker safe. If you must speak, be brief and clear be humble against the time of death and so forestall regret."*

*Shaykh Abdullah Ibn Foduye, quating Imam Muhammad Ibn Abdulkarim al-Maghili [d. 1504] in Yamusa 1975. 8. Above is from the full quataion from the original text of imam al-Maghili.*



## CHAPTER TWO

### QUALITIES OF LEADERSHIP

#### 1. Fear of God

Among the qualities commendable both for leaders and others is Religion, which is the fruit of wisdom and the guide to all good practices, he who has no religion has no wisdom or any commendable quality.

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*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1978: 143.*

Authority swings between worldliness and piety and every wise and faithful man must put away worldly motives from him and trust in God and seek His help in all affairs. Let all your works be unto God, and remember that you are only one of His creatures. Many a man would be more powerful than you if it were not for His help. So let all your hopes and fears be in God and all your cares centered on the welfare of His creatures. God has not invested you with power that you may lord it over your subjects and dominate them, He has put you in authority only

to foster their spiritual and material well-being. So give thanks for God's bounty to you and do good as God has done good to you. Do not despair of His mercy for how many woes has He not dispelled!

*Shaykh Abdullahi Ibn Foduye, in Diya ul-Hukkm,1990:8*

## 2. **Shunning the Love of power**

Know that goodness in all cases is for authority to be given to a servant who takes charge of it. [Therefore] whomsoever we see striving hard to get it, more especially if he asks for it; we know for sure that he does not deserve it. And whoever entrusts such a person with it has transgressed, for he has put it in the wrong place. This is because, even though it is by means of such authority that the proper order of the whole world can be maintained and the Law implemented, it could nevertheless be a show of temptation. It is for this reason that no hadith bearing an instruction to appoint a supreme leader or his deputies has ever been reported, as such posts mean leadership and haughtiness, from (the evils of) which no-one escapes except a person who is protected by Allah. Had the law giver asked us in a clear statement to seek for state power that would have been an exposure to temptation. But the law giver does not enjoin

any actions which lead to temptation. On the contrary, he prohibits asking for public office unless the person is asked to undertake it.

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*Caliph Muhammad Bello, Usul al-Siyasa, in Yamusa 2004: 14*

Know also that most of the evil that befalls the state comes 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 a hermit and a fox in the guise of a pious worshiper, someone who is keen in the collection of money, sacrificing for such his religion and integrity; all his endeavours are for the fruits of this world, not portraying zeal and honesty, and that is the very sign of treachery (Such a person) would enslave the slaves of Allah and use their wealth for his own ends. Once the rights of the Muslims are usurped and their wealth unjustly taken, their souls are corrupted, their obedience diminishes, the affairs of the state become shaky and corruption pervades the state. Al-Ma'mūn also said. "Whenever I was faced with a problem in my realm I found out that the cause was the injustice of the governors."

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*Caliph Muhammad Bello, Ghayth al-Shuabub fi Tawsiyat al-Amir Yaq'ud: in Ismail and Yahya 1975:4*

### 3. Personal Qualities Required of a Leader

#### *Wisdom*

A wise man is guided aright by his wisdom and fortified by his sound judgment, so what he says is sound and what he does is commendable, while an ignorant man is caused to go astray as a result of his ignorance; so what he says is unsound and what he does is objectionable. The merit of wisdom is that one can judge what one has not witnessed according to what one has witnessed. So he who can judge what he has not witnessed by what he has witnessed is called wise. Yet wisdom has its own defects which prevent it from being beneficial, these are caprice, envy, arrogance and the like.

#### *Learning*

Among the qualities commendable both for leaders and others is learning (*‘ilm*). And know that the man most in need of [money to pay] expenses is the man who has the largest number of children, followers, retinue and friends, and all people derive fine qualities from the leader and are indebted to him for regulations, the checking of quarrels and settling of disputes. So, more than any other of God’s creation he is in need of being acquainted with learning and gathering [knowledge] of the law.

### *Clemency*

Among the qualities commendable both for leaders and others is clemency. God has said, 'Surely Abraham was clement, compassionate, penitent. Again, addressing His Prophet: 'Pardon, then, in a gracious fashion' A tradition says, 'God's love will surely come upon a man who is angered and shows forbearance.' One of the most clement of men was Ishmael to whom it was said. 'I have seen in a dream that I must sacrifice you, consider then, what thinkest thou? He said, "O my father! Do as you are bidden, you shall find me, God willing, one of the patient." Ahnaf said that he had found clemency of more help to him than men. He also said. 'Beware of the advice of scoundrels' When he was asked who they were, he said, 'Those who view pardoning and clemency as shameful.'

### *Generosity*

Among the qualities commendable both for leaders and others is generosity, which means that one should not find it a difficult matter to be liberal. God has said. 'And preferring others above themselves, even though poverty be their portion' The Prophet said, 'The generous man is near to God, near to men, near to Paradise and far from Hell, the miser is far from God, far from men, far from Paradise and near to Hell.' Know that generosity is of two types: the

worldly type which comprises liberal giving, and bestowing, unselfishness and forbearance. God has said. 'And whoso is guarded against the avarice of his own soul, those are they who prosper' The sign of generosity is to not hoard [money] and to dislike amassing wealth and to spend money on friends while your heart is delighted at doing so. The other type of generosity is religious. This consists in being so generous with your soul that you wear it out for the sake of God.

### *Kindness*

Among the qualities commendable both for leaders and others is kindness, which encompasses them all. God has said. 'Keep to forgiveness [O Muhammad], and enjoin kindness, and turn away from the ignorant' It is to forgive one who wrongs you, to give to one who does not give to you and to be friendly to one who cuts off relations with you.

### *Ritghteousness*

Among the qualities commendable both for leaders and others is righteousness. God has said. 'And help one another to righteousness and piety; do not help each other to sin and enmity.'

### *Patience*

Among the qualities commendable both for leaders and others is patience; know that patience is the halter of all the other good qualities. God has said. 'Surely the patient will be paid their wages in full without reckoning.' Again. 'And perfectly was fulfilled the most fair Word of their Lord upon the Children of Israel, for that they endured patiently'. Again: 'But if you are patient and godfearing- surely that is true constancy.' Again. 'O believers, be patient and outdo all others in patience.' Again. 'Seek you help in patience and prayer' And again. 'Surely, God is with the patient'. There are numerous examples of this in the Qur'an. The Messenger of God said, 'Patience is half of faith [especially] patience in the face of the first blow.' Patience is of two types. patience with what God has commended and patience [to resist] what God has forbidden.'

### *Gratitude*

Among the qualities commendable both for leaders and others is gratitude. God has said. 'Few are those that are thankful among my servants'. Gratitude is of three degrees. Gratitude from the heart, from the tongue and from the bodily members. The first is to recognize that blessing comes from God alone. On this subject there is God's word:

‘Whatsoever blessing you have, it comes from God.’ The second, which is gratitude from the tongue, is to talk about that, as in God’s Word. ‘And as for your Lord’s blessing, declare it’ The essence of it is to praise the Beneficent for His beneficence. The third, which is gratitude from the bodily members, is to pay God’s due with each member and to worship Him with all of them. On this subject there is God’s Word: ‘Labour, O House of David, in thankfulness’

### ***Leniency and Avoidance of Harshness***

Among the qualities commendable both for leaders and others is leniency and avoidance of harshness. God has said, ‘And lower your wing [in kindness] to those believers who follow you’ Again: Had you been hard and harsh of heart, they would have scattered from about you.’

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*Shakykh Uthman Ibn Foduye, Bayan Wujub al-Hijra, El-Masri 1978: 143-145.*

#### **4. Aversion to Accumulation of Wealth**

O my brother, I warn you against amassing wealth to exceed others. You should stick to what is sufficient of the permissible things and then consume it with the intention of serving (God). Be a lover of humbleness for fear of poverty and trust in Allah for your sustenance,

be confident in His judgment, cheerful in the time of trials, satisfied in the time of abundance, still thankful during misfortunes, patient when blessed, praising Allah, may He be exalted. Be modest, fleeing away from the love of exaltation and exceeding others in riches.

Oh my brother hold fast to contentment (with what is sufficient) for surely this is the barrier between you and (the attractions of) this world, it is the key with which the good of the hereafter is to be opened. So when Allah favours you with the virtue of contentment, praise Him and beware of becoming miserly for the miserly one is estranged from Allah, the Messenger of Allah, and paradise. But he is closer to the hell.

*Shaykh Uthman Ibn Foduye Minhaj al-Abidin, El-Garh 2004. 3*

## 5. On Pardon and Forgiveness

‘Authority cannot go with revenge nor leadership with self-esteem and self-admiration. Be it known that it is better that you should pardon wrongly in one thousand cases than to punish wrongly in a single case.’

If a transgressor wrongs you through his foolishness kill him by goodness not by evil. For a wrong-doer, if he has committed the error, will be encompassed by [divine] pardon and if he is

innocent, he will be encompassed by [divine] justice.

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1976: 138*

## 6. Prevention of Slander and Rumor-Mongering

As for preventing slander, there is God's word: 'If an ungodly man brings you tidings, verify it', to the end of the verse. Hudhayfa said he had heard the Prophet say, 'No backbiter will enter Paradise.' And it is reported that the Prophet said, 'Shall I tell you who are the evil men among you?' They replied, 'Yes indeed, O Messenger of God.' He said, 'Among the evil ones in your midst are those who carry slander about, those who make mischief between close friends and seek out faults.' Ibn Qutayba related that the Prophet had said, 'Neither a *dayyūth* nor a *qallā*<sup>c</sup> will enter Paradise.' A *dayyūth* is a man who brings men and women together [i.e. acting as a procurer] and a *qallā*<sup>c</sup> is one who uproots men from an *amir* ['s confidence], meaning that a slanderer ceaselessly defames a man strongly favoured by the leader, until he is 'uprooted.'

When the Bishop of Najrān met ʿUmar b. al-Khattāb he told him, 'O Commander of the Faithful, beware of the killer of the Three.'

‘Who is he? He replied, ‘The man who comes to the leader with false news and the leader accepts it; thereby he kills himself, his friend and the leader.’ It is related that a man told tales of his neighbor to al-Walīd b. ‘Abd al-Malik. Al-Walīd said to him, ‘If you wish we will send [somebody to him] with you, [even] if you are telling the truth, we will hate you, but if you are telling lies we will punish you, however, if you wish, we will drop the matter now.’ He said, ‘Then let me go, O Commander of the Faithful.’ How excellent it was of Alexander [the Great] when a slanderer defamed a man before him and he said, ‘If you wish, we will take you to your friend on condition that you should speak in front of him, or if you wish, we will let you go.’ He said, ‘Then let me go.’ Alexander said, ‘We release you now; keep away from evil so that evil may keep away from you.’

*Shakykh Uthman Bayan Wujub al-Hijra, El-Masri. 1976:138*

## 7. **Keeping Away from Backbiters and Flatterers**

The leader will scrutinize the blaming of backbiters and the praises of flatterers. How many distant ones have they brought near and how many that were near have they driven far! How many foes have they caused to be loved,

and how many friends have they made to be hated! How many strongholds has the slanderer wrecked with his lips, and not with iron axe! So banish the slanderer far from you. How many a rightly guided sage has he made to look foolish! And some there are who praise much, then blame much, and they blame much, then praise much, so that you may be hard put to it to know whether they praise or blame. So look into every matter and be cautious of your allies in all things.

*Shaykh Abdullah Ibn Foduye, Diya ul-Hukkm, 1990:9*

#### **8. Keeping of Secrets**

I say, and success is from God: God has said, relating the story of Jacob: ‘He said, “O my son, relate not your vision to your brothers, lest they devise a plot against you.” When Joseph divulged his dream in the presence of Jacob’s wife, she told his brothers, and this is how what befell him came about. It is related in a tradition, ‘Seek the help of secrecy in achieving your aims.’ Know that keeping secrets is a commendable practice for all mankind and a necessary quality for leaders, and an essential duty for deputies and personal staff. °Ali b. Abi Tālib said, ‘Your secret is your captive so long

as you do not tell it, but when you do, you become its captive.'

And know that those whom you can trust with secrets are more difficult to find and less numerous than those you can trust with property, and that to look after property is easier than keeping secrets. A man can take on a heavy burden and carry it alone, though he cannot keep a secret. He who keeps back his secret attains his end and keeps free of attack. Your secret is a part of your blood, so do not let it circulate in veins other than your own; and if you tell it, then you have shed your blood. ʿUmar b. ʿAbd al-ʿAziz said, 'Hearts are repositories and lips are their locks, and tongues their keys, so let every person guard the keys of his secrets.' It is said that the most patient person is he who can endure keeping his secrets without telling them to his friend who may, one day, become an enemy of his. ʿAmr b. al-ʿĀs said, 'I have never blamed a man who divulged a secret I told him, for if my heart could not contain it, then how much less could his,' it has been said:

*If a man tells his secret to another  
And comes to blame him for [divulging it]  
then he is foolish.  
If a man's heart is too small to hold his secret  
Then surely the heart of the man with whom  
he deposited it, is yet smaller*

It used to be said: The hearts of noble men are the tombs of secrets. A wise man once said, 'What you hide from your enemy let not your friend come across, if telling is inevitable, let it be to a friend who is capable of giving good counsel, sincere, faithful in keeping secrets and of sound judgement, religious and affectionate. Do not deposit your secret with one who asks for it, because the one who asks to have something deposited, is treacherous.' Be it known, too that to divulge the secrets of others is worse than divulging your own because [such a habit] shows itself to be one of two things, either breach of faith, if you have been entrusted with it; or slander if it is hearsay. A certain sage told his son, 'O my son, be generous with wealth in the right places and miserly with secrets towards all mankind.'

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1976: 147.*

## 9. The Animal in Us

God has confirmed the similarity between us and all other creatures. It is obvious that they do not look like us in shape, form and intelligence but [the similarity is] in behavior; thus every human being has in himself some aspects of animal behavior. So when you find someone

departing from normal human behavior, see which animal resembles him in this and class him with it and treat him as you would treat that animal. Thus you will have no trouble with him nor will he have any from you.

### *The Leopard*

When you see a man barbarous in his behavior, rough in nature and tough in body, the type of man against whose terrorization one is not secure, class him with the family of leopards. The Arabs say 'More barbarous than a leopard.' When you see a leopard you keep clear of it and you do not look for trouble with it, so treat such a man in that way.

### *The Monkey*

When you find a man with a tendency to steal furtively, class him with the monkey family who molest your saddlebags, avoid contention with him and guard your saddlebags.

### *The Dog*

When you find a man who assails the good repute of men, class him with the dog family, since it is characteristic of dogs to run away from those who stand their ground, and be the first to harm those who leave them alone; avoid contention with such a man when he attacks your good name and regard him like a dog

barking at you. Do you not go ahead without bothering to curse it?

### *The Donkey*

When you find a man who is by nature contentious, [the sort of man who] if you say 'yes' he says 'no', and if you say 'no' he says 'yes', then class him with the donkey family because it is a characteristic of the donkey to move away if you pull it near and to draw near if you push it away. You make use of a donkey but you do not bother to curse it or get rid of it.

### *The Fly*

When you find a man hunting for other people's faults, class him with the family of flies. A fly lands on the body and only looks for places where there is blood and uncleanness, brush him off and pay no more heed to him than you would to a fly.

### *The Lion*

If you are afflicted by a leader who assaults both properties and lives, class him with the family of lions and be on your guard against him and flee from him, as al-Nābigha said, 'No peace can exist in the face of a lion's roar.'

### *The Fox*

If you are afflicted by a man given to cunning, class him with the family of foxes and leave him with his nature.

### *The Polecat*

If you are afflicted by a slanderer who separates friends, class him with the family of the polecat which is an animal whose flatus is unbearable. The Arabs say when friends break up: 'A polecat has broken wind in their midst so they dispersed.' Just as people drive away this animal when it approaches them and prevent it from getting in among them, so also should a slanderer be driven out from among them or they should move away from him.

### *The Dung-Beetle*

And when you see a man who does not give ear to learning and wise sayings, who flees from the gatherings of the learned and wise, a man who is used to giving ear to worldly tales and other superstitions and what goes on in the gatherings of the common people, then class him with the family of dung-beetles and scarabs (*jī' lān*), because they delight in eating human excrement and are accustomed to the smells of filthy things. You only see them sticking to empty places and places where clothes are washed. They have an aversion to the smell of musk and

flowers. They die when musk or flowers are cast on them.

### ***The Hawk***

When you meet a person whose characteristic is to grab at worldly things, and is never ashamed to seize upon them, class such a man with the family of the hawk by hiding your property away from him because he does not keep honour.

### ***The Wolf***

When you see a man who looks tender and quiet, having laid his traps for hunting worldly things and devouring deposited wealth and trusts and widows' and orphans' wealth, class him with the family of wolves. A poet said [describing such a man]:

*A wolf is he; you see him saying prayers,  
When you pass him by, he bows in prayer  
He call on God, his invocation mostly being  
'What ails the victim, why does he not fail?  
P Mighty one, let him fail quickly [to me]  
My heart is almost split in twain;*

Be on your guard against such a man just as you are against wolves.

### ***The Ostrich***

If you are afflicted with the companionship of a habitual liar, regard him as a dead man. A dead

man does not tell you anything, so do not accept any information from a liar. Class [this habitual liar] with the family of the ostrich which buries all its eggs in the sand and sits on only one egg on the surface of the ground with another egg under a layer of sand, while all the other eggs are right down at the bottom of the hole. When an inexperienced man sees it, he takes that one egg and goes away, or he uncovers the surface of the sand and finds the next egg and imagines that there are no more. But the man of experience, by his artifice, goes on digging until he achieves his end, he is not deceived by that first egg. Similarly, if you hear something from a liar, do not believe him, so either shun him or search him till you unmask him completely

### *The Peacock*

When you meet a man who persistently adorns himself as a bride, bleaching his clothes all the time, adjusting his turban, taking care that nothing should touch him, looking at his shoulders and having no interest besides preening himself, then class him with the peacock and keep away from him.

### *The Camel*

When you meet a malevolent man who never forgets minor mistakes, class him with camels and avoid him. The Arabs say: 'More malevolent than a camel.'

### **The Jerboa**

When you meet a hypocrite, concealing the opposite of what he reveals, class him with the family of the jerboa (*yarbūʿ*) which is a desert rat that lives in an underground hole called *nāfiqāʾ*, with two openings. It enters through one of the holes and goes out through the other. From this word (*nāfiqāʾ*) is derived the word for a hypocrite (*munāfiq*). Turn away from such a man.

In short, the types of human behaviour are manifold, if you treat each according to what his type of behaviour requires, you will have no trouble with him nor will he have any from you. God knows best.

*Shakyykh Uthman Ibn Foduye, El-Masri 1978: 148-149.*

## **10. The Disease of the Heart**

Be informed that there are innumerable diseases in the heart. But they all have their roots which if uprooted, all their branches would follow suit.

### **Pride**

One of those roots is pride. It is an act of having too high opinion of oneself or one's achievement attributing it to his own making,

forgetting that it was Allah's making such as devotion to Allah, beauty, strength and genealogy. The treatment for this is to understand that if it was related to his performance he wouldn't have been put in that state. Therefore, his pride is borne out of sheer ignorance.

### ***Arrogance***

Arrogance [haughtiness] is another root. It is an act of behaving in a proud and superior manner i.e. showing too much pride in oneself and too little consideration for others because of what one has been blessed with by Allah such as education or devotion to Allah or descent or beauty or strength or wealth [property] or size of family [children] etc. Possibly that could lead him to be proud [go haughty] and not to accept being equal with others and expecting others to greet him first.... The Remedy for arrogance is for one to realize that his beginning [origin] was a drop of sperm [so he is a base mortal] and his end will be a corpse and he is in his life time a receptacle for excrement. So one is worthless [and as such has nothing to be proud of]. One is to realize that he has committed grievous sins and he does not know whether he will be punished for them or not. In the same way he doesn't know whether his acts of devotion have been accepted by Allah or not. How can then one become arrogant?

### **Anger**

Another root is getting angry over nugatory things. It is a state of boiling of the heart's blood in demand for vengeance such that one will get out of his sense of reasoning and the teaching of his religion. At this stage one will be without mental vision [understanding] and will not be ready to listen to any exhortation. Instead of calming him down the exhortation will rather enrage him. The source of this ill is arrogance [haughtiness]. The remedy for it is for one to remember that Satan who whispers to him that [to do otherwise] is weakness on his part and a mark of humiliation on him in the eyes of people. One should remember that he is at variance with [the teaching of] the prophets of Allah, the holy men [Saints] and the righteous people and is disobedient to Allah. He should see himself as having turned into a voracious dog. One should then be able to remember the virtue of suppressing one's anger and fear Allah's punishment. If one's anger continues and turns ugly [due to infuriation] he will say: I seek refuge in Allah from Satan the outcast. He will then take bath and perform ablution as earlier stated.

### **Envy**

Envy is another root [of the diseases of the heart]. It is a state of having the desire to see the blessing [or grace] of Allah upon a particular

person obliterated. This is informed by arrogance [haughtiness] and desire for rising higher than him. The remedy for it is for one to realize that the harmful effect of his envy will be on him who envies in both his spiritual and mundane life and not on the person he envies. Instead the person he envies stands to benefit from his envy of him in both his spiritual and mundane life. Therefore, whenever an intelligent person realizes that he is becoming an enemy of himself and a friend to his enemy he should bid farewell to envy. Instead he should bother himself with the opposite of what envy leads to such as praise in place of criticism and humility [humbleness] in place of arrogance [haughtiness].

### ***Hope for Longer Life***

Hope [for longer life] is another root. It is a state of hope for a longer life which prevents one from hastening to repent. He will go on postponing his repentance. In the same way such hope prevents one from hastening to obey Allah... Consequently, he will remain remorseless. The remedy for it is for one to put death before his eyes [i.e. direct one's attention to death] since he doesn't know its time. One should also contemplate over the death of his peers [mates, associates etc].

### ***Meanness***

Another root [of the heart diseases] is meanness [i.e. the attitude of one being a skinflint]. It is the attitude of one not willing to give out or share something with others especially wealth even when it is mandatory upon him to do so by law or sense of honour or custom e.g. feeding one's family. This is generally caused by too much expectation, greed and lack of faith in the fact that it is Allah who gives wealth [to whoever He so wishes and when He so wishes]. The remedy for this is for one to realize that he will [one day] die and perhaps his enemies will take over the wealth. One should, therefore, think much of death and the trouble people of his like went through in their bid to amass wealth and how the wealth disappeared after their demise, and yet they were to account for it. He should realize that his children may either be righteous by which Allah will spare him of any trouble or godless [dissolute] and he be aiding and abetting their godlessness and end up with them in Allah's chastisement. He should also reflect on the infamy of meanness.

### ***Eye-Service***

Eye Service is another root [of the heart diseases]. This is a situation whereby one would do some acts of obedience sanctioned by the *Shari'ah* but end up doing it not for the sake of Allah but rather for an ulterior motive. An

example here is a person who exhausts his energy in devotional practices for people to consider him a highly devout person. Another example is one who wears shabby dress or bow his head in silence or shorten his sleeves so that people may take him to be pious and an adherent of the *Sunnah*. Another example is a person who moves his lips invoking the name of Allah before people, enjoins good and forbids bad and expresses his worry over involvement of people in committing sins so that people will consider him a pious person. There is also the example of one who prolongs standing, bowing, prostration etc in prayer so that people will consider him pious. There is also one who pretends to be pious by visiting scholars and pious people. The remedy for this is for one to realize that one who involves himself in eye service [which is an act of hypocrisy] is just wasting his time. Not only that he is ~~not getting~~ any reward from Allah or any esteem among people, but he is also getting punishment for his act. One should bear in mind that Allah has full knowledge of him at all times and at every situation. One should, therefore, try to conceal his acts of devotion.

Once the aforementioned diseases are removed from one's heart, he will be alright and will be filled with light to repent to Allah from all sins, to lead a pious life, have trust in God, surrender all his affairs to Him, accepting all that happens

to him, his actions being purely for Him [Allah] alone. He fears [Allah's] chastisement and hopes for His mercy, praising Him for his bounties on him and aspiring to meet Him on account of Allah's pleasure with him.

*Shakykh Abdullahi Ibn Foduye, Masalih Al-Insan {Human Welfare}; in A.M. Sifawa, S.B. Aljannare and A. Marafa, 98-102*

## 11. How Qualities could be Misrepresented

### ***To take "forgiveness" as meaning self-humiliation.***

Among these illusions is some people's consideration to take 'forgiveness' as meaning self-humiliation. This is also false and an illusion according to consensus. Because forgiveness means surrendering [of one's right of retaliation] merely out of grace and liberality, although he has the power to retaliate or take revenge; while humiliation means abandoning [the right of] revenge as a result of inability, fear and meanness.

### ***To consider that dignity or self-respect amounts to pride and haughtiness.***

Among these illusions is that some people consider that dignity or self-respect amounts to pride and haughtiness. This is also false and an illusion according to consensus. Because the object of self-respect is to protect the self from such disgraceful qualities, immoral acts, and

ambition that may cost them their lives, while the origin of self-pride is self-appreciation and showing contempt for others.

***To consider jealousy similar to emotion.***

Among these illusions is to consider jealousy similar to emotion. This is also false and an illusion according to consensus. Because, emotion is the consciousness and knowledge of what is painful, a feeling which the soul is capable of removing and hence very transitory and evanescent; while 'jealousy' is to conceal evil [emotion for other] and may be expressed any moment. Such a feeling usually lasts for longer time [and hardly disappears from the heart].

***To consider generosity as meaning extravagance.***

Among these illusions is to consider generosity as meaning extravagance. This is also false and an illusion according to consensus. Because generosity consists in the donor's spending his wealth according to the instructions of the Law while 'extravagance' is spending of wealth in a situation where the Law has forbidden such expenditure.

***To consider 'pride' equivalent to respect or veneration.***

Among these illusions is to consider 'pride' equivalent to respect or veneration. Veneration for a person is caused by his good fame and a

peace of mind manifested in his physical appearance and originating from the realization of God's sublimity, love and exaltation. On the other hand, the sense of pride stems from self-adoration, arrogance and complete ignorance and darkness of the heart.

***To consider the virtue of modesty equal to inferiority***

Among these illusions is that some people consider the virtue of modesty equal to inferiority. This is also false and an illusion according to consensus. Because, modesty is a virtue that stems from [its owner's] knowledge of Allah, [his] acquaintance with His attributes and sublimity, his knowledge of his own soul, its faults, defects of his action and its diseases. [The realization of such knowledge] produces submission of the mind [heart] to Allah and humility to His servants [showing respect to them].

Consequently, such a man does not think of himself as having excellence over others or as possessing any [special] right towards anyone. Contrary to this, inferiority is [a mental state of] self-abasement and humiliation, whereby he abuses his own soul merely to satisfy his sensual passions and desires and subjects it to humiliation to please worldly men, in order to

obtain kindness or favourable decisions on anything which he may aspire to.

*To consider distrust as meaning vigilance.*

Among these illusions is that some people consider distrust as meaning vigilance. This is also false and an illusion according to consensus. Because vigilance is [a moral quality] that brings readiness and preparedness to adopt ways and means which deliver him from adverse situations; while mistrust is [a state of] mind, being completely obsessed by evil and malicious opinions about others and consequently, he [the person in such a state] expresses [such ill-construed opinions] defaming them [their character].

*To consider anxiety as meaning tender-heartedness.*

Among these illusions is that some people consider anxiety as meaning tender heartedness. This is also false and an illusion according to consensus. [The reason is that] tender-heartedness is caused by feeling of kindness and mercy; while anxiety is caused by the weakness of the soul and the possession of the heart with poor faith and strong passions of greediness and avarice.

*To consider fortitude or forbearance as meaning hard-heartedness.*

Among these illusions is that some people consider fortitude or forbearance as meaning hard-heartedness. This is also false and an illusion according to consensus. Fortitude is [a moral virtue of] restraining the self from anxiety, impotence, complaint and determination of mind [heart] to accept the judgment of fate or the law; while stubbornness is coarseness of mind – that prevents the heart from being influenced by even serious calamities or misfortunes [due to such coarseness] and not due to his forbearance or fortitude.

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*Shakykh Uthman Ibn Foduye. Hisnul Afham min Juyush al-Awham, Siddique, 1989:123 - 125*

## CHAPTER THREE

### LEADERSHIP AND GOOD GOVERNANCE

#### 1. Practices Wherewith a State Cannot Survive

One of the swiftest ways of destroying a state is to give preference to one particular tribe over another, or to show favour to one group of people rather than another, and draw near those who should be kept away and keep away those who should be drawn near. A ruler was asked, after he had lost his throne, "What brought your rule to an end?" He replied, "Being intransigent in my views and neglecting to seek advice."

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1978: 142.*

Other practices [destructive to sovereignty] are arrogance and conceit which take away virtues. There are six qualities which cannot be tolerated in a leader: lying, envy, breach of promise, sharpness of temper, miserliness and cowardice. Another is the seclusion of the leader from his people, because when the oppressor is sure that the oppressed person will not have access to the

leader, he becomes even more oppressive. The people keep loyal to only one ruler so long they have access to him, but when he secludes himself, there come into being many [other] rulers. O leader, you have kept yourself secluded from your subjects, by means of chamberlains and doors and you have set up high mountains before them while God's door is open to petitioners; there is neither chamberlain nor door-keeper there. A kingdom can endure with unbelief but it cannot endure with injustice.'

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1978: 142.*

God has said: 'And when We desire to destroy a city, We command its men who live in ease, and afterward they commit abomination therein, then the World [of doom] is proved true of it, and We destroy it utterly.

It is stated in *Diyā' al-khulafā'*: 'When God desires to destroy a state, He hands its affairs over to the extravagant sons of the rulers whose ambition is to magnify the status of state power, to obtain their desires and indulge in sins. A man was once asked why the rule of the *Sāsānid* dynasty had degenerated to the extent it had. He said that was because they had appointed low men to high posts. Concerning this, the sages said that the death of one thousand men of high

rank is less serious than one man of low rank being elevated [above the station he is fitted for]; and it is a proverbial saying that states decline through giving preference to men of low rank. Al-Shāfi'ī said, "He who wrongs himself most is the base man. When he rises in status, he shuns his relations, ignores his acquaintances, fails to respect the nobles and displays arrogance towards the distinguished." A certain ruler was once asked, after he had been deprived of sovereignty, "What caused you to be deprived of your leadership?" He said, "Our pleasures kept us too busy to attend to our important tasks; we put confidence in the competent men among us but they gave preference over us to their personal conveniences and governors oppressed our subjects who then wished to be relieved of us."

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*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1978: 142.*

I warn you to avoid oppression, wanton damage, spilling of blood without the sanction of Law and nepotism, because if you indulge in partiality and class distinction, your authority would be broken, and this would destroy satisfaction, understanding, and good relations.

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*Shakykh Uthman Ibn Foduye to Modibbo Adama; 1809; in Bobboyi and Abba 2009: 4-5*

## 2. Knowledge and Governance

A man without learning is like a country without inhabitants. The finest [qualities] in a leader, in particular, and in people in general, are the love of learning, the desire to listen to it and holding the bearer of knowledge in great respect-this is in fact the surest way for a leader to be beloved of his people. On the other hand, if the leader is devoid of learning, he follows his whims and leads his subjects astray, like a riding beast with no halter, wandering off the path and perhaps spoiling what it passes over. Thus, the upper classes have a greater need for association with scholars, for having friendship with the learned and the study of books of learning and wise sayings and reading the anthologies of the learned and the biographies of sages.

For a leader has set up himself to deal with people's natures, to settle their disputes and to undertake their government. All that requires outstanding learning, keen insight and extensive study. How would he get on if he had not made the necessary preparations and made himself ready for these matters? Other people do not lack those who oppose them, point out their shortcomings and hold contrary views. That helps a man to train himself and learn where the

right way lies. A leader, on the other hand, does not encounter any of these things because his high position cuts him off from them, since the only people who associate with him are those who glorify his status, conceal his drawbacks and praise him for what he does not possess. Their only reply to him is, 'The leader is right.'

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri  
1978: 143 - 145.*

Leaders should always be craving for the company of religious scholars and be intent on listening to their advice. He must beware of the evil scholars who are greedy for worldly things. Such people will praise you, glorify you and seek to propitiate you by hoping to satisfy their greed out of what you possess of the dross of this world and ill-gotten gains, so that they may obtain some of it through double-dealing and trickery.

The pious learned man is the one who does not covet the wealth you possess. He will address you with honesty in preaching and discourse in much the same way as did Shaqiq al-Balkhi, may Allah have mercy on him. He is said to have called one day upon Harun al-Rashid who said to him, "Are you Shaqiq the ascetic?" He replied: I am shaqiq but not ascetic. Harun then said: "Tell me a word of advice." So Shaqiq said

to him, "Allah the Most High has caused you to sit in the place of [Abubakar] al-Siddiq and He seeks from you his style of trustworthiness. He has granted you the position of Umar b. al-Khattab, al-Faruq (lit. he who distinguishes truth from falsehood) and He seeks from you the same differentiation between right and wrong. He has put you in the position of [Usman] Dhu I-Nurayn and He requires from you his modesty and generosity. He has put you in the place of Ali b. Abi Talib and He seeks from you knowledge and justice, just as He sought it from him.".....

If the leader does not keep the company of good learned men and listen to their advice, and instead takes evil scholars as his companions, they may possibly draw him along their own way, or make people think so. For surely a man follows the creed of his close friend, as the wise saying indicates:

*Do not ask about a man  
But ask about his companion  
For certainly a companion is bound to  
follow the footsteps of his comrade*

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*Caliph Muhammad Bello, the Principles of Politics, in Yamusa  
2004: 15 - 16*

Allah has tested me with a burdensome trust  
responsibility for this honourable community

and catering to its needs. For guidance in the successful execution of the trust, I needed to have recourse to the fundamentals of matters and set aside the surface appearances of jurisprudence. This had to be done for the sake of protecting the interests of the community.

*Caliph Muhammad Bello, Shifa' al-Asqam, in Tukur 1999: 80*

The advocate of truth is nowadays exposed to danger because of the extinction of the learned and the triumph of ignorance..... knowledge survives only on paper but is absent from the hearts of men. [Hence] the ignorant are allowed to rule and they all claim knowledge of that which they know nothing about. Instead [of confessing his shortcomings] each lets loose his tongue and releases his hand in writing on what he thinks is knowledge.....

*Shakyyh Abdullahi Ibn Foduye, Diya'u al-Siyasat, in Tukur 1990: 88*

### 3. The Imperative of Mutual Consultation

**The Second Principle** [of Governance] is to adhere to consultation. God has said: "And take counsel with them in the matter." Because the person who seeks advice, if he is of sounder opinion than the one consulted, confirms his own view; if he is less knowledgeable, he

benefits from another opinion. A certain leader once said; “Your own high status should not stop you from adding other people’s points of view to your own. For if you seek advice and are thereby successful, people will praise your opinions, but if you make a mistake they will share the consequences of your error. One of the worst qualities in a leader is to be opinionated and to neglect consultation.”

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1978: 65.*

#### 4. **Effective Implementation of Decisions**

Two most shameful things are arrogance in a learned man and falsehood in a leader. If you converse, be truthful. When you make a promise, fulfill it. If you command or forbid, be urgent till you have attained your purpose. Beware lest your deeds march short of your words or the awe of you will depart from the hearts of your ministers. If the leader is slack in enforcing his orders, weakness appears in all his affairs; the whole of his authority among men is enfeebled and he casts off his garments of majesty and excellence.

*Shakykh Abdullah Ibn Foduye Diya ul-Hakkam, 1990: 8.*

## 5. Socio-Economic Development

**The Sixth Principle** [of Governance] is that the ruler should provide work for the people of his state for their temporal and religious benefits. For this purpose, he 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 sorts of trades, which contribute to [stabilize] the proper order of this 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 and bridges; maintain markets and roads; and realize for them all what are of public interest so that the proper order of this world may be maintained.

It is related that one of the Israelite prophets, may the blessings and peace of Allah be upon him, asked his Lord about the longevity of the leaders of Persia, for they had lived long lives. Allah the Most High then revealed to him, "that they made my country prosperous for my servants to live." It is reported also [presumably

a hadith al-qudsi] that Allah said, “They treated my servants fairly and made my country thrive.”

The ruler must also provide his people with religious facilities. He must appoint judges and teachers (in his state) and give them their dues from the Treasury. He must also provide instructors for the children and appoint preachers, moral and market overseers, *zakah* collectors, and inspectors of the oppressed and the destitute, to work on his behalf. Umar b. Khattab, may Allah be pleased with him, used to constantly visit the destitute among his subjects and serve them personally.

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*Caliph Muhammad Bello, the Principles of Politics, in Yamusa 2004: 17 - 18*

## **6. Safeguarding the Right of Women**

One of the great calamities which has afflicted Hausaland is the practice of many of its scholars in abandoning their wives, daughters and servants in state of ignorance. They are left like animals without any effort to teach them what Allah has made obligatory on them regarding the tenets of the faith and regulations governing Ablution, Prayers, Fasting and other acts of worship as well as what was required of them in their business transactions. This is a grave mistake and a prohibited innovation. They treat

them like a utensil which they put to use but when broken, get thrown into the dustbin. What a strange behavior! How could they leave their wives, daughters and servants in the darkness of ignorance and astray while educating their students morning and evening. This is just for their selfish interest and for show and ostentation.

This is a grievous mistake because the education of wives, daughters and servants is mandatory whereas educating others is optional. Of course consensus dictates that a compulsory or mandatory act, precedes an optional one. Educating other people becomes mandatory on the scholar if there is no other scholar to do so, but even then it will be after educating his own family (wives, daughters, servants) because his family still has precedence over others.

Oh, Muslim women do not heed the calls of those misguided folk who deceive you into obeying your husbands without ordaining you to obey Allah and His Messenger. They kept on saying that the salvation of the woman lies in obeying her husband, merely to attain their aims with you and to satisfy their lust. They never enjoin you to do what Allah and His Messenger ordained unto you to do which is obeying Allah and His Messenger.

And they over-burden you with what Allah and His Messenger never ordained you to do at all, such as cooking, washing of cloths and similar chores, principally for their personal comfort without asking you to do what Allah and His Messenger ordained you to do, which is obeying Allah and His Messenger.

Yes, there is consensus among scholars that it is mandatory on a wife to obey her husband, secretly and openly, even if her husband is a pauper or even a slave. There is absolute consensus that disobeying a husband is prohibited, except, where he ordered her to disobey Allah. In this circumstance, she must withhold her obedience for no creature has the right to be obeyed in the disobedience of the creator. If a woman obeys her husband, she will be doubly rewarded but only after obeying Allah and his Messenger.

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*Shakykh Uthman Ibn Foduye Nurul Albab, Trans. Usman M, 2011.*

The basis for the compulsory service of the husband to his wife, was clearly stated in **Surat Taha** [20:117] where Allah admonished Adam when he [and his wife] were in paradise:

*“Then we said. “O Adam! Verily, this is an enemy to you and to your welfare. So let him not get you both out of paradise, so that you will be distressed.”*

You will suffer on account of the ploughing, sowing, cultivating, grinding, baking and other things [you are required to undertake]. So whoever allows his wife to go for ploughing and farming has acted contrary to the provision of this verse.....

Shaykh Khalil enunciated in the **Mukhtasar** that “it is obligatory, on the husband to make provision for water, oil, wood, salt and meat as may be required from time to time as well as bed and beddings. He should, if he is rich, provide one or more persons as may be appropriate to serve his family or pay for the services [of his wife]. But if he is poor, she can prepare for the husband alone what he can eat or drink without his guests except where she was compensated for her services or had volunteered on her own accord, seeking Allah’s reward.

Oh my brothers, strive in educating women, children and servants, the tenets of the Religion and the rest of Islamic transactions. Whoever does that will be saved from Allah’s punishment. Otherwise he will be doomed and will also be the cause of their doom and hellfire will be their abode.

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*Shaykh Uthman Ibn Foduye, Wathiqat al-ikhwan li-tabyin dalilat wujub ittiba il-Kitab wa'l-sunnah wal 'ijma, trans. Usman Muhammad, 2011.*

## 7. Mutual Tolerance

A ruler has to accustom himself to patience and to gulp down the bitterness of his subjects' aversion. Be it known O leader, that you are not a god, so do not desire that people be loyal to you when they have not been loyal to God who created them and conferred on them all kinds of blessings and when they say unseemly things about Him and attribute to Him what is impossible for Him.

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1978: 150*

The Leader should be kind, more inclined to forgiveness and abstinence from anger. He should be generous and forbearing with good qualities, natural disposition and patience in the form of courage and openhandedness. If the ruler is not kind and preferring forgiveness to anger, more inclined to generosity and tolerance, one fears that people might be bored with, and desert him, as mentioned by the Most High.

*It is part of the Mercy of Allah that though dost deal gently with them. Were thou severe or hash-hearted, they would have broken away from about thee; so pass over [their faults] (and seek for Allah's forgiveness for them; and consult them in affairs of moment). Then when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust [in Him].*

If he is not a brave man fear is expressed that he might be baffled when confronted with problems, and bewildered, when faced with calamity and tribulation. In such a case, his authority would be weakened and the interest of his people would be lost. But what is right for him is to be strong-hearted, composed and a steady support for his employees and people. To him they will turn for help in any frightful matter.

If he is not generous, fear is entertained that he might be stingy in spending money for the benefit of his people. People might be able to do without him and condemn him for that. Such a situation is not appropriate.

*Caliph Muhammad Bello, the Principles of Politics, in Yamusa 2004: 14 - 15*

O my brother, when people are filled with anger against the one who speaks ill of them, be unlike them. Struggle to train yourself to accept criticism with satisfaction in spite of the dislike and bitterness, which rises to the heart and from which only a few are safe. Hearken O my brother to that which is hidden in the souls. Do you find sadness at the word of praise like that which you find at the word of blame? Do you find anger against who speaks well, like that which you find against him, who speaks ill of

you? Is sitting with someone, who praises, more pleasant to your heart, than looking at the one who blames? Do you tolerate assisting the blamer and meeting his needs just as you used to do for the one who praises? Is the excellence of the praise and the blame of the blamer exactly equal to you?

These and the like are the secrets hidden in the soul. O my brother, the truth of belief will never be complete until he who blames you, and he who praises you are equal in your judgment at the time of claiming their rights. So be satisfied with the blame and the one who blames; be merciful to him and say special prayers for him and so respond to his needs if you are truthful.

And listen O my brother, to another thing amongst the things which are also hidden in the souls. If you say that I get angry with the one who blames because he is religiously disobedient, you ought to look and see whether you feel angry yourself upon somebody who backbites and speaks ill about you. Do you get angry with yourself when you speak ill about the worshippers of Allah, as you yourself get angry when they backbite and speak ill of you? This is also one of the hidden things of the soul. O my brother, the highest degree of modesty is that you should hate to be mentioned with regard to acts of piety and fear of Allah.

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*Shakykh Uthman Ibn Foduye Minhaj al-Abidin, in El-garh: 9*

## 8. Attitude to Praise

O my brother, surely people are of various types with respect to their attitudes to praise. There are those amongst them who wish to be praised and perform acts of piety because of their love for praise. Such a people are perishing except if Allah pardons them. And there are amongst them, those who do not want to be praised; but when they are tested by getting some praise, they will hasten to rejoice. Such a people should struggle to get rid of this from their heart. They are still in the struggling phase; they fall once and rise again but they may reach (the goal) although they are in danger. And there are amongst them those who, when tested by being praised, will not rejoice because of their knowledge of the harm it can bring. They find only dislike for praise in their souls and are distressed at it. Such are on the right path if Allah, the exalted is willing. They have managed to preserve the service of sincerity.

There are amongst them, those who, when tested by praise, are offended by it, hate it and feel disabled, due to their anger at this praise. Such are on the right path and it is expected that they

will attain the truth. And there are amongst them those, who when tested, by praise become angry because of it, and are afflicted by grief for the one who is praising them.

*Shakykh Uthman Ibn Foduye Minhaj al-Abidin, in El-Garh: 10*

## 9. Reaction to Blame

People react differently to blame: There are amongst them those, whom when they are tested by a word of blame, are angry against the critic, have hatred for him and seek to retaliate. Such a one is a tyrant and will perish unless Allah accepts his repentance. There are those amongst them, whom, when they are tested by a word of blame dislike it, but acknowledge the speech of the critic displaying piety ostentatiously and hypocritically while the flames of criticism are burning within him, and he wishes the disgrace of the critic and his ruin. This one is close to the previous case and also close to the causes for perishing.

*Shakykh Uthman Ibn Foduye Minhaj al-Abidin, in El-Garh: 10*

And there are amongst them, those, who when they are tested by a word of blame will be patient and force themselves to swallow the bitterness of the blame in fear that they may be

punished by something bigger than that, while some of the blame is dwelling in his heart.

There are amongst them those, who, when they are tested by a word of blame will hate it and develop woe because of it but will struggle with themselves to be patient due to their desire for divine reward, without developing any bad will against He who blamed. Yet he may belittle the one who blames. Such is on the struggling path. They fall one time and rise at another. And there are amongst them those, who, when they are tested by a word of blame will hasten to a feeling of hatred and then go back from it and begin to be cautious and realize that they deserve this blame. Yet the status of the blamer in his own heart remains different from that of the one who did not blame. Such is on the path and some reserves of truth are kept with him. There are amongst them those, whom, when they are tested by a word of blame will not dislike it but will humble themselves at it and bow to it. And the reward of the blamer as well as the one who did not blame remains in the same position. Such is on the path of love and it is to be expected for him that truth would reach him.

And there are amongst them those who keep in their hearts venom and hatred against themselves when they are tested by a word of blame. They agree with it and realize that they

have earned it. The word of blame to him is a great gain. Be the like of that O my brother, if you are truthful; for it has surely reached us that hypocrisy has more than seventy doors. And it is related that hypocrisy is more hidden than the sound of the footsteps of the ant on the solid stone. My own mind falls short of describing the footsteps of the ant. How then can it describe that which is even more hidden than it? The description we have given may suffice. May Allah grant us truthfulness in all conditions for He is surely the Generous Giver.

*Shakykh Uthman Ibn Foduye Minhaj al-Abidin, in El-Garh: 10*

#### **10. Dignity of Labour**

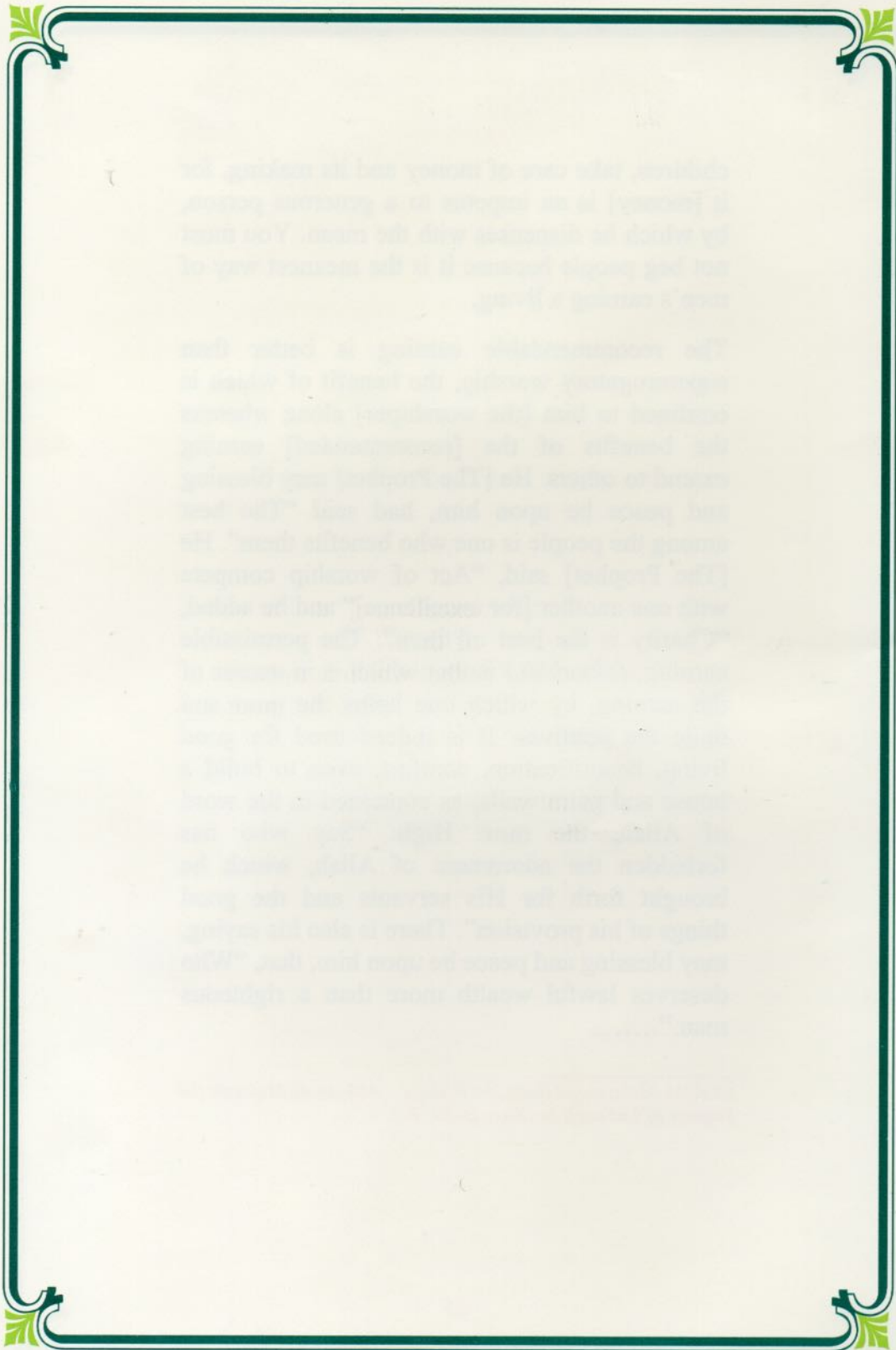
It is narrated that Luqman told his son, “O my son, guard yourself against poverty by lawful earning because every poor man is afflicted by three defects: religious weakness, feeble-mindedness and loss of manliness. Worse than these three [defects] is the contempt in which he is held by people. Some wise men have said: “Safeguarding what you have is more important (for you) than seeking what others have”. Some [wise men] have [also] said, “There are two assets, which as long as you safeguard them, you will remain all right: Your money (dirham) for your livelihood and your religion for your hereafter”. Qays b. Asim told his sons, “O’ my

children, take care of money and its making, for it [money] is an impetus to a generous person, by which he dispenses with the mean. You must not beg people because it is the meanest way of men's earning a living.

The recommendable earning is better than supererogatory worship, the benefit of which is confined to him [the worshiper] alone whereas the benefits of the [recommended] earning extend to others. He [The Prophet] may blessing and peace be upon him, had said "The best among the people is one who benefits them". He [The Prophet] said, "Act of worship compete with one another [for excellence]" and he added, "Charity is the best of them". The permissible earning, (*almubāh*), is that which is in excess of the earning, by which one helps the poor and unite the relatives. It is indeed used for good living, beautification, comfort, even to build a house and paint walls, as contained in the word of Allah, the most High: "Say who has forbidden the adornment of Allah, which he brought forth for His servants and the good things of his provision". There is also his saying, may blessing and peace be upon him, that, "Who deserves lawful wealth more than a righteous man." .....

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*Shakykh Muhammad Bello Ibn Foduye Ahkam Al-Makasib {the Dignity of Labour}, in Omar Bello: 6-7.*



## CHAPTER FOUR

### LEADERSHIP AND THE MANAGEMENT OF PUBLIC AFFAIRS

#### 1. The Necessity of Government

It is [certainly] known that if it were not for the power of rulers no person would have been safe in his own house, let alone in the wilderness. Nor would it be permissible for any person to collect tax and the interest of the public would not have been preserved. For these reasons it becomes necessary to appoint a Supreme Leader and his deputies such as the Prime Minister, the Governor and the judge in all the regions of the earth so that the interest of religion may be maintained, and the proper order of the entire world be established. If it were not for the authority of state, many people would have been killed before they could kill a single man who is legally condemned to death when they seek to obtain their rights from each other without a force to protect them.

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*Caliph Muhammad Bello, the Principles of Politics, Yamusa  
2004:1*

## 2. The Organization of State Affairs

The leader must also organize his state to serve the interest of his people by having civil servants to manage (state affairs) and men of wisdom to give advice. He must have scribes and accountants to take care of the treasury. He must have envoys, spies, guards...and scholars to serve as guides. He must have governors to collect taxes; honest persons (*udul*) to serve as witnesses; *muhtasibs* to inspect and correct weights and measures; policemen to keep law and order, judges to settle disputes; mediators to reconcile between the rulers and the ruled; zakat agents to collect zakat due to Allah and viziers who fear no one but Allah.

*Shakykh Abdullah Ibn Foduye Diya'al Hukkam, 1990: 8*

It is the duty of every governor to endeavour his utmost in seeking the best of officials from the different classes of men because he needs a group of them for consultation and advice, a group for the direction of war, a group for the conduct of war, a group to protect him, a group for elegance and pride, a group for propaganda and praise, a group for writing, a group for prayer and solemnity and a group for knowledge, exegesis, and the protection of (religion), the basis of the community. A ruler

could not really establish his power without full presence of all these types (of men).

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*Caliph Muhammad Bello Ibn Foduye al-Gayth al-Shu'ub: in Ismail and Abubakar 1975: 3-4*

### 3. Appointment of Trustworthy Officials

The most important condition for a governor is that he should appoint for the care of state affairs such persons who have seriousness, truth and honesty. The appointment should be based on piety not on emotion. The basis of government and the fundamental prerequisite for any office is not to appoint a person who seeks and covets the appointment. Al-Bukhāri told in his Sahih on the authority of Abū Mūsā al-Ash<sup>h</sup>ari that he (Abū Mūsā) said “I came to the Prophet, may Allah bless him and give him peace, with a man. When we saluted him my friend said: O Messenger of Allah appoint me to an office. Whereupon the Prophet of Allah, may Allah bless him and give him peace, said: “We do not appoint for our offices those who seek them.”

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*Caliph Muhammad Bello Ibn Foduye al-Gayth al-Shu'ub: in Ismail and Abubakar 1975: 4*

Umar, may Allah be pleased with him, used to say: “none should look after the affairs of men

but one who is of sound mind, abundant knowledge, little conceit, great zeal, strong without excess, lenient without weakness, generous but not a squanderer, fearing no blame of any person in the cause of Allah.” He also said: “a governor must have such a strength that the killing of a man in the cause of truth would be to him like the killing of a swallow; and should have of mildness, kindness, care, and mercy that which make him fear to kill a bird without justice”.

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*Caliph Muhammad Bello Ibn Foduye al-Gayth al-Shu’bub: in Ismail and Abubakar 1975: 3*

The leader must also be kept informed about the affairs of his people, and examine its true situation through honest individuals. In this category are questions such as condition of the affairs of his prisoners and the guardians of the orphans, or the incapable. He has to restrict the freedom of the incapable, such as an orphan and a fool, in the use of their money lest they lose it. He shall give orders to be notified of any similar case. Such are also matters connected with absent or dead people, the treasury, and the allowances to be given to the employees and the weak.

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*Shaykh Abdullah Ibn Foduye Diya’alHukkm, Yamusa 2004: 9*

#### 4. Conditions of Employment

First, appointments to office on the basis of favoritism is unlawful. In this connection Umar b. Khattab is reported to have said, "If a caliph appointed an emir or a judge to office on the basis of favoritism, he would share the burden of the sins committed by the emir or the judge. But if he made him an emir or a judge in the interest of the Muslims, he would have a share in the reward for what he (the emir or the judge) did in the way of obedience to Allah the Most High; but he (the caliph) would be blameless for whatever sins the emir or the judge might have committed."

Ibn Farhun then said, "Let the caliph select to office a man of religion, virtue, piety and knowledge as Abubakar did in selecting Umar, may Allah be pleased with both of them, as his successor."

Second, Ibn Farhun mentioned in al-Tabsira that Ibn al-Amin had said that the appointment of any person to office could not be valid except on three conditions. First, the employer should make sure that the prospective employee has the necessary qualification for the post to which he is being appointed. If he knows nothing about his qualification, the appointment is illegal. If, however, the person was appointed without such

knowledge and then his qualification became known to the employer, he should then re-appoint him. Second, the nature of the duties for which the employee is employed, e.g. judgeship, governorship or tax collection, must be mentioned so that he may know for what purpose he is assigned to the office. If the employee is not aware of his function the employment is not valid. Third, the place of the officer's jurisdiction should be named, so that the officer may distinguish it from others.

Third....if a person is appointed by the leader to take charge of an area and there is no restriction attached to his authority, the obvious thing to do is to generalize his control to cover all matters within the area.

Fourth, if an agent is appointed to take charge of revenue collection alone and is not authorized to spend it for the prescribed purpose, he may not then engage in anything connected with expenditure. Nobody may accept anything from the revenue given to him by such agent.

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*Shaykh Abdullah Ibn Foduye Diya'al Hukkm, in Yamusa 1990:24*

## 5. The Appointment of Governors

First category is the governor who is invested with authority to run the general affairs of his province. He is the man to whom government and authority are delegated. He stands as ruler of provinces do in relation to the caliphs. This type of authority included the right to control the judiciary if the governor has knowledge (of the shari'a). This also qualifies him to act in accordance with **Siyasa Shar'iyah**, to take administrative actions not covered by the Law for the public interest.

*Shaykh Abdullah Ibn Foduye Diya'al Hukum, in Yamusa 1990.  
13*

As for the details of the terms entered into with the governors, know-may God guide you aright – that according to *Diya al-Khulafa'*: 'It is essential that charge of affairs should be given to men of resolution, capability, sincerity and honesty. Appointments are to be made in pious fear of God and not arbitrarily. When Umar b. Al-Khattab sent out a Governor, he would impose five conditions upon him: not to ride mules, not to wear fine clothes, not to eat choice food, not to employ chamberlains and not to close the door against people's needs and welfare. He used to say to him, "I do not appoint you over men's persons and honour nor over

their wealth; I only appoint you to lead them in prayer and to settle their differences equitably.”

*Shaykh Abdullah Ibn Foduye Diya'al Hukkm, in El-Mari*  
1976: 74-75

‘No governor can succeed without possessing four qualities: power to collect money from lawful sources and to use it in the right places, strictness without harshness and leniency without weakness. If one of these qualities is lacking, things will not go right for him.’

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri,*  
1976: 68

## 6. Appointment of Prime Minister [Waziri] and Other Deputies

The first support is an upright *wazir* over the state, who wakens him [the leader] if he sleeps, gives him sight if he cannot see and reminds him if he forgets. The greatest catastrophe which can befall leaders and people is to be deprived of good *wazirs* and helpers. One of the requirements of a *wazir* is that he should truly be benevolent and kind-hearted towards the people.

*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri,*  
1976: 67

Some of the most important qualifying attributes of the *wazir*....are truthfulness and piety. He must be of trustworthy conduct, perceptive in the affairs of the common people with deep kindness towards them, to enable him remedy whatever injury that might have befallen them through the action of the ruler. He must also not withhold good advice from the leader. The greatest misfortune for the rulers and the ruled is to be deprived of honest *wazirs*.

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*Shaykh Abdullah Ibn Foduye Diya'al Hukkm, in Yamusa 1990.*  
13

The *wazir al-tafwid*, is the man to whom the imam has delegated the authority to run all the affairs of the state. He is like a father to the Imam. He awakens him when he sleeps, enlightens him when he is blind (to reason), and reminds him when he forgets. He is an associate of the leader in the management of the affairs of state, he is the leader's arm in administration; and his refuge in time of calamity. The leader can gain from such a **Wazir** the knowledge of what he does not know, and the confirmation of what he already knows.

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*Shaykh Abdullah Ibn Foduye Diya'al Hukkm, in Yamusa 1990.*  
12

Ibn Farhun, in *al-Tabsirah*, says, “The Imam differs from the *wazir* to whom full authority is delegated [al-tafwid] in three things. The *wazir* may not nominate anyone to succeed as the Imam after the present Imam. The Imam on the other hand has the right to nominate anyone he thinks fit for the post. The *wazir* may not seek to resign from office while the Imam has the right to resign from the imamate by seeking permission from those who bind and loose (who are in-charge of appointments). The *wazir* may not dismiss an officer appointed by the Imam, while the Imam has the right to dismiss anyone he wishes.”

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*Shaykh Abdullah Ibn Foduye, Diya'al Hukkm, in Yamusa 1990.  
13*

## 7. The Position of the Judge

The second support of sovereignty is a *qadi* who is not restrained by anyone's censure from upholding God's law. It is stated in *al-Qawānin*: ‘The office of *qādi* embraces ten things. The first is to settle cases between litigants either by mutual reconciliation or by compelling them to accept a mandatory judgment. The second is to prevent oppressors from asking things by force, or from violating the law and so on, and to support the oppressed and help everyone to get

his due. The third is to uphold the statutory penalties and carry out the commands of God. The fourth is to hear cases of homicide and injury. The fifth is to safeguard the properties of orphans and the insane and to appoint legal guardians over them. The sixth is to look after estates in mortmain (*ahbas*). The seventh is the execution of wills. The eighth is to contract marriages for women, if they have no guardian (*wali*), or if the guardian has stood in the way of their marrying (*‘adalahunna*). The ninth is to care for the public utilities, such as roads..... and the like. The tenth is to command the good and forbid the evil by word and deed.’ There can be several *qādis*. The *Mukhtasar* states: ‘It is permissible to appoint more than one *qādi*, either to supervise all matters, or for a particular place, or for a particular branch of jurisdiction.’

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*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1978: 67*

The true meaning of the judicial function (*qada*), as al-Qarafi defines it is either to establish an obligation or release of obligation. If the judge decides in favour of payment of an allowance or something of that kind, he is establishing an obligation. But if he decides in favour of abrogating the right of ownership to a land whose inhabitants have migrated, he is releasing

an obligation attached to the land. Thus it may lawfully be used by anyone.

The judicial function is a collective obligation which is binding on any individual person who is fully qualified for it, provided that there is no other person with similar qualification in the town. The wisdom behind the formation of a judiciary lies with its usefulness in serving as a deterrent to quarrels and assaults. It suppresses the unjust, and helps the oppressed. It helps to end disputes. It enjoins right and prohibits wrong.

Injustice and submitting to one's whims in judicial matters is one of the gravest sins. Allah the Most High said, "But those who swerve (away from justice), they are (but) fuel for Hell fire."

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*Shaykh Abdullah Ibn Foduye, Diya'al Hukum, in Yamusa 1990.  
16*

The conditions of perfection for judgeship are as follows: The judge must be pious, intelligent, venerable and forbearing. He must be in the habit of seeking the advice of the scholars and be free from bad company. He must be an indigene (of the area under his jurisdiction) and must not be too cunning. He must not be a person who has ever been subjected to a

prescribed punishment, nor of a doubtful lineage, he must neither be poor, nor weak, nor unlettered, nor old. He must always be stern but not angry and humble but not weak. He must be well versed in the Law.

Sahnun said, “If a man is poor, and yet he is the most learned man in town and the most agreeable of them all, he has the right to become a judge. But he may, however, not hold a court session until after his employer makes him rich and pays up his debts.”

Al-Mazari is of the opinion that the employer shall do that in the public interest. Because his poverty may lead him to endear and humble himself to the rich, and give them preference over the poor in cases of disputes. It is less likely for him to do that if he himself is wealthy.

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*Shaykh Abdullah Ibn Foduye, Diya'al Hukkum, in Yamusa 1990.  
18*

It is part of good conduct for a judge to sit in a place where the strong and the weak can reach him. Such places are the mosques and its environs, and not in his house. In addition to that he should hold court session at specified times (in certain times, not others). No case shall be decided upon while the judge is either angry or hungry or thirsty. No legal advice with regard to

problems connected with a litigant may be made available to him (litigant). He may not hear the statement of a litigant in the absence of the other. He may not pass judgment in favor of his very close relative. However, the case may be referred to another judge in this connection. He may, however, pronounce his judgment against the very close relative. The judge may not pronounce judgment against his enemy; but he may judge in his favour. The judge shall warn off any of the litigants who encroaches upon the right of others in court by reviling him or any other means. The judge must discipline anyone who has insulted him and also must avoid mixing with people and walking together with them except when necessary. He must avoid plays and jokes (to protect his personality).... He must inspect prisons in order to release prisoners unjustly jailed. He must not attend parties except those held on the occasion of marriage; and in the event of his attending, it is preferable that he does not touch the food. He must inspect his assistants and restrain them from insulting the people and obtaining their money through deceit.

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*Shaykh Abdullah Ibn Foduye, Diya'al Hukkm, in Yamusa 1990.  
19*

## 8. The Chief of Police

The third pillar of sovereignty is a just Chief of Police (*sahib al-shurta*) who ensures that the weak obtain justice from the powerful.

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*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1976: 68*

## 9. The Security Services

The ruler should find out about the enemy condition through trusted spies at all times - peace or war - so that nothing of the enemy's activities may be hidden from him at any moment. For he who is ignorant about something is also blind to it; while he who can see can defeat one thousand blindmen.

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*Shaykh Abdullah Ibn Foduye, Diya'al Hukkum, in Yamusa 1990. 8-9*

The first step is for the commander to send his spies to the enemies' soldiers to gather information about the enemy and to enquire about their chiefs, leaders and brave men and to find out about their plans. He will make fine promises to them and make them more and more covetous of acquiring the fine gifts he has. He will say to every man with him, 'When you intend to fight do not get into the thick of the battle, even if you are confident of your power,

before you can see the way out of it, for one is strongest when there is a way-out and weakest when despairing of it.

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*Shakykh Uthman Ibn Foduye, Bayan Wujub al-Hijra, El-Masri, 1976: 99*

It is prudent on the part of the leader not to underestimate his enemy, though he be lowly; nor to be heedless of him however insignificant he might be. In other words, the enemy is like a fire. If you get to it when it is starting, it is easy to put out; but if you ignore it till the blaze has got a firm hold, it is difficult to extinguish.

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*Shakykh Uthman Ibn Foduye, Bayan Wujub al-Hijra, El-Masri, 1976: 99*

#### 10. The Military Services

He must have an impregnable fortress fully supplied with food and water. He must have horses as strong as iron, strong and powerful camels, brave men, and large quantity of strong weapon at his disposal at all times. He must have trustworthy physicians as well as military commanders who carry their weapons in the ready.

They are to organize their army for military action by having a firm center composed of brave men, while the left and right wings should consist of infantry and cavalry. The head and the rear guard should be composed of eminent men as well eloquent speakers to raise the moral of the army and abominate flight. The ruler must have military experts whose advice will help overcome crisis; for it is certain that victory in war depends on subterfuge and not on the numerical strength of the army.....

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*Shaykh Abdullah Ibn Foduye, Diya'al Hukkm, in Yamusa 1990. 8*

It is prudent to place the most stout-hearted of your men and the fully armed heroes in the centre, for no matter how the flanks might break, people's eyes remain fixed on the centre and so long as its flags fly and its war-drums beat, it remains for those on the flanks a stronghold in which any defeated man may take refuge. If the centre breaks, the flanks will fall apart but the breaking of the flanks does no harm so long as the centre remains firm in which case the fleeing man will return to it, for rarely has an army achieved victory after its centre has broken up. One of the most important things is to choose valiant men [for the centre], so select those known for their intrepidity and do not worry if

they are not numerous. Remember what the poet said:

*And a thousand of their men are like one  
And one is like a thousand if a calamity falls.*

It is essential for the leader of the army, when he reaches the battlefield, to conceal any mark by which he has become known because his enemy will have got to know of his stratagem, the colour of his horse and his beast of burden. He must not keep to his tent day and night and must change his garments and his tent and let his position be undetected lest his enemy should take him unawares. When fighting stops, he should not walk about with a small group of his men away from the main body of his soldiers because enemy spies will be hunting for him.

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*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri  
1976: 98-99*

In respect of the **Organization of the Troops** the first thing for the amir to look after is the establishment of records and the stipulation of grants - except if those were already fixed by the Caliph in which case he carries these out accordingly. It is told that ʿUmar had ordered Saʿad when he sent him to Iraq to settle the people in ten divisions as has been the custom of grouping people at the time of the Prophet, may Allah bless him and give him peace. After that

the divisions grew into a state of great imbalance so Sa'ad wrote to 'Umar that they should amend them. 'Umar wrote back to Sa'ad ordering him to carry out the amendment. Sa'ad.....made the amendments and arranged (the people) into seven groups. These groups continued like this up to the time of Mu'awiya – may Allah be merciful to him. When Ziyad took over he divided them into four groups.

*Caliph Muhammad Bello Ibn Foduye al-Gayth al-Shu'bub: in Ismail and Abubakar 1975: 2*

As for the ***Posting of the Troops*** in the different areas this (is to be) by way of founding camp settlements and appointing governors over such settlements as 'Umar, may Allah be pleased with him, founded al-Basra on the frontier of India and al-Ahwāz (in Persia), Kufa on the frontier of Persia and (the lands of) the Turks, Damascus (al-Jābiya) on the frontiers of the Rum (Byzantines) and the Franks and al-Fustāt on the frontier of the Copt, the Rum (Byzantines) in Alexandria, the Sudan and the Berber (N/Africa and Fezzan area) and appointed governors over them with each governor protecting his borders with troops.

And it is incumbent on every amir to have in each settlement what he could afford to buy of

horses from what remains from the.....treasury in preparation for what might occur as ʿUmar, may Allah be pleased with him, had done in these camp-settlements so that there was in Kūfa four thousand horses which were in winter kept in a place facing the (governors) palace to the north of it which place was called for that reason the constabulary. ʿUmar's man in charge of these horses was Sulaymān b. Rabi'a al-Bāhili, helped by a few other men from Kūfa. He saw to the making of the necessary gear for the horses and exercised them everyday. In Basra there was a similar number of horses and the man who looked after them for ʿUmar was Juz' b. Mu'āwiya. And in every-one of the settlements there was the number of (horses) it could afford.

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*Caliph Muhammad Bello Ibn Foduye al-Gayth al-Shu'bub: in Ismail and Abubakar 1975: 3*

## **CHAPTER FIVE**

### **LEADERSHIP AND THE STRUGGLE AGAINST CORRUPTION**

#### **1. Honest Leader Produce Decent Societies**

Leaders are like a spring of water and all your officials are like water-wheels. If the spring is pure, the filth of the water-wheels cannot harm it. If on the other hand, the spring is polluted, the purity of the water-wheel will have little effect [on the purity of the water].

*Caliph Muhammad Bello, the Principles of Politics, Yamusa  
2004:11 and 16*

#### **2. Illegality of Bribery and Corrupt Practices**

A ruler is forbidden to touch property acquired unjustly, such as through bribe obtained for appointing a judge or any other officer. The use of such property is unanimously regarded as illegal. It corrupts the religion and opens the doors wide to abuses and oppression of the poor. For the officials may feel that since money is obtained from them as a reward for appointing

them to office, they in turn must recover it from the common people.

Another thing agreed upon as being illegal, is the collection of bribes on behalf of the leader or other officials like the judges and other employees. That is the act of collecting something from one of the disputants or from both of them, whether before passing a judgment or after it. It is also illegal to accept gifts from the common people. For such action is the door leading to all types of calamities. When a gift finds its way to a man of authority, justice and goodness will find its way out of him, and what he does is to purchase for himself a place in hell.

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*Shaykh Abdullah Ibn Foduye, Diya'al Hukkm, 1990: 10.*

### 3. Corruption in 19<sup>th</sup> Century Hausaland

And *one of the ways of their government* is the building of their sovereignty upon three things. the people's person, their honour, and their possessions, and whomsoever they wish to kill or exile or violate his honour or devour his wealth they do so in pursuit of their lusts, without any right in the *Shari'a*. *One of the ways of their government* is their imposing on the people monies not laid down by the *Shari'a*,

being those which they call *janqhali* and *kudin gari* and *kudin salla*. **One of the ways of their government** is their intentionally eating whatever food they wish, whether it is religiously permitted or forbidden, and wearing whatever cloths they wish, whether religiously permitted or forbidden, and drinking what beverages (*ta'am*) they wish, whether religiously permitted or forbidden, and riding whatever riding beasts they wish, whether religiously permitted or forbidden, and taking what women they wish without marriage contract, and living in decorated palaces, whether religiously permitted or forbidden, and spreading soft (decorated) carpets as they wish, whether religiously permitted or forbidden.

**One of the ways of their government** is to delay in the paying of a debt, and this is injustice. **One of the ways of their government** is what superintendent of the market takes from all the parties to a sale, and the meat which he takes on each market day from the butchers.

**One of the ways of their government** which is also well known is that whoever dies in their country, they take his property, and they call it 'inheritance', and they know that it is without doubt injustice. **One of the ways of their government** is to impose tax on merchants, and other travelers.

***One of the ways of their government*** which is also well known, is that if you have an adversary (in law) and he precedes you to them, and gives them some money, then your word will not be accepted by them, even though they know of your truthfulness, unless you give them more than your adversary gave. ***One of the ways of their government*** is to shut the door in the face of the needy.

***One of the ways of their government*** is the giving of a gift to one who conducts them before the ruler ***One of the ways of their government*** is lying and treachery and pride, and you cannot see one of them who does not give himself airs, and anyone who shows the least lack of respect (for them), they punish him for that.

*Shakykh Uthman Ibn Foduye, Kitab al-Farq, in M. Hiskett: 7-11*

#### 4. Gifts to Public Officials

As to the law concerning gifts offered to them, there is a Prophetic tradition in Bukhari's *Sahih* that the Prophet appointed a man called Ibn al-Lutbiyya as governor. When the man returned to the Prophet, he said, 'O Messenger of God, this is for you and this was given to me as a present.' The Prophet said angrily, 'Why should a man

whom we employ to perform a task for us say, "This is for you and this was given to me as a present?" Why should he not have stayed in the house of his father and mother to see if a present were sent to him there!

Mālik related that ʿUmar b. al-Khattāb used to confiscate half of the governors' possessions when it became apparent that, after being appointed governors, they had wealth which they were not previously known to possess. That is due to the fact that, even though what a governor acquires without being bribed is lawful, nevertheless, he is not justified in taking it, because he is in a powerful position, by virtue of being a governor, and can gain lawfully what others cannot. So his surplus wealth has to be deposited in the State Treasury ʿAttāb b. Usayd once said, 'By God, the only thing I gained from the work the Messenger of God charged me with, was two garments which I gave to my client, Kaysan.'

In *Shurb al-zulal* after [the verse]

Leave everything which is taken [by the ruler] in return for passing judgment, Even if the judgment is just, do not consume it,

he said.

And the like of that is the gift given to the governors, for all of it is unlawful profit from error.

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*Shakykh Uthman Ibn Foduye Bayan Wujub al-Hijra, El-Masri 1976: 74-75*

Among these illusions is that some people consider bribe as meaning 'gift' This is also false and an illusion according to consensus. For a 'gift' is (defined to be) something that is offered with the object of promoting (mutual) love; while a bribe is a thing that is offered in order to nullify a genuine right (of other) or to procure a thing that is illegal.

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*Shakykh Uthman Ibn Foduye, Hisn al-Afham, in F.R. Siddique*

## **5. Surveillance of Public Officers**

The leader should be to his employees like a shepherd among wild lions, they look after his people for him and he looks after them. All corruption come from evil employees. The leader should investigate the case of any person who is strongly suspected of moral corruption, such as a person in whose house wine and immoral people are testified, by competent witnesses, to have been present. He shall investigate the allegation, if it is true, he shall

punish the accused and stamp out the corruption, otherwise he shall warn and chide him.

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*Shaykh Abdullah Ibn Foduye, Diya'al Hukkm, in Yamusa 1990: 9*

## **6. Declaration of Assets**

[The leader] must be motivated by his desire to find out the true state of affairs on the basis of piety, and not by malice and greed. This applies to matters connected with his employees, by seeking to know about them, by counting their wealth before their appointment, and by looking from time to time into their works. He shall rebuke anyone who fails in his duty; dismiss those who transgress, and replace any person against whom many complaints were made. Whoever is found to have wealth above what he earns from his work, the leader shall confiscate and restore it to the treasury. If he is doubtful about the origin of the wealth, he shall confiscate half of it from the employee.

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*Shaykh Abdullah Ibn Foduye, Diya'al Hukkm, in Yamusa 1990: 9*

## **7. Resoluteness Against Personal Staff**

The leader must be resolute by being on his guard against the employees and [the house] servants. For their own advantage, they will deceive the leader, make injustice acceptable to

him and thereby throw him into the fire, in order to attain their own objectives. You have no worse enemy than a person who is aiming at your destruction. The employees and the house servants are often slaves to food, sex and base desires. In order to satisfy their desires, such people will surely use their ruler as a snare to achieve their purpose. Their services after all, are for their own benefits and not for him. The indication of this is that if they hear some false rumours that their governor would be dismissed from office and someone else would be appointed in his place, they would all turn their backs on him and ingratiate themselves with that person. Wherever there is money, they offer their services and prostrate....

*Caliph Muhammad Bello, Principles of Politics, in Yamusa, 2004.  
16*

## **8. Advice to Public Officials**

He [Umar] also wrote to the head of his employees, Abu Musa al-Ash'ari, saying, "The happiest leader is he whose subjects are happy with him, and the most unfortunate of rulers is he whose subjects are miserable under him. So beware of injustice. For your workers are imitating you. Then if you commit injustice, you would be like an animal in a green pasture, which eats so much that it becomes fat. Its

fatness then becomes the cause for its destruction, since it is slaughtered and eaten because of it.

*Caliph Muhammad Bello, Principles of Politics, in Yamusa, 2004; 16*

### 9. The Wealth of Corrupt Rulers

“You should know that the opinion of ‘ulama’ differ regarding the wealth of rulers. Some of them have said. “Nothing of their wealth is lawful to either the rich or the poor because they are wrong doers. Their wealth is overwhelmed by unlawfulness. The law applied to the majority. So it is incumbent to avoid it.” Others have said. “It is lawful for the rich and poor if he does not realize that it is illicit. The responsibility rests only on the giver.” Others said. “It is lawful for the poor but not for the rich.”

I say: the truth is that whatever part of their wealth the owners of which are known is illicit according to concensus and any part of their wealth the owners of which are unknown is lawful according to the general view (*mashhur*).

Muhammad b. Abd al-Rahman al-Barnawi stated in his poem *shurb al-Zulal*.

*Any unlawful thing the owners of which are  
known  
Any means of obtaining it is illicit, oh  
brother  
Unless with the intention of returning it, in  
all sincerity  
To its owner [if this be so] then take it  
without opposition,  
As for that property the owner of which are  
not known  
It is lawful and its means are permissible*

I say, the food of rulers is lawful also if it is perishable, according to the well known view Ahmad al-Zarruq said. 'It is the clear juristic rule and its essence' and Muhammad b. Abd' al-Rahman al-Barnawi also stated in ***Shurb al-Zulal***.

*Perishable food may be lawful  
According to the clear rule, oh friend  
Abandoning it is piety, according to what is  
clear [rule]  
For anymore who is able to do without  
doubtful things [shubhah] do run away.*

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*Shaykh Abdullah Ibn Foduye, Reply to Shisummas, in O. Bello and H.T Norris, 2001:14*

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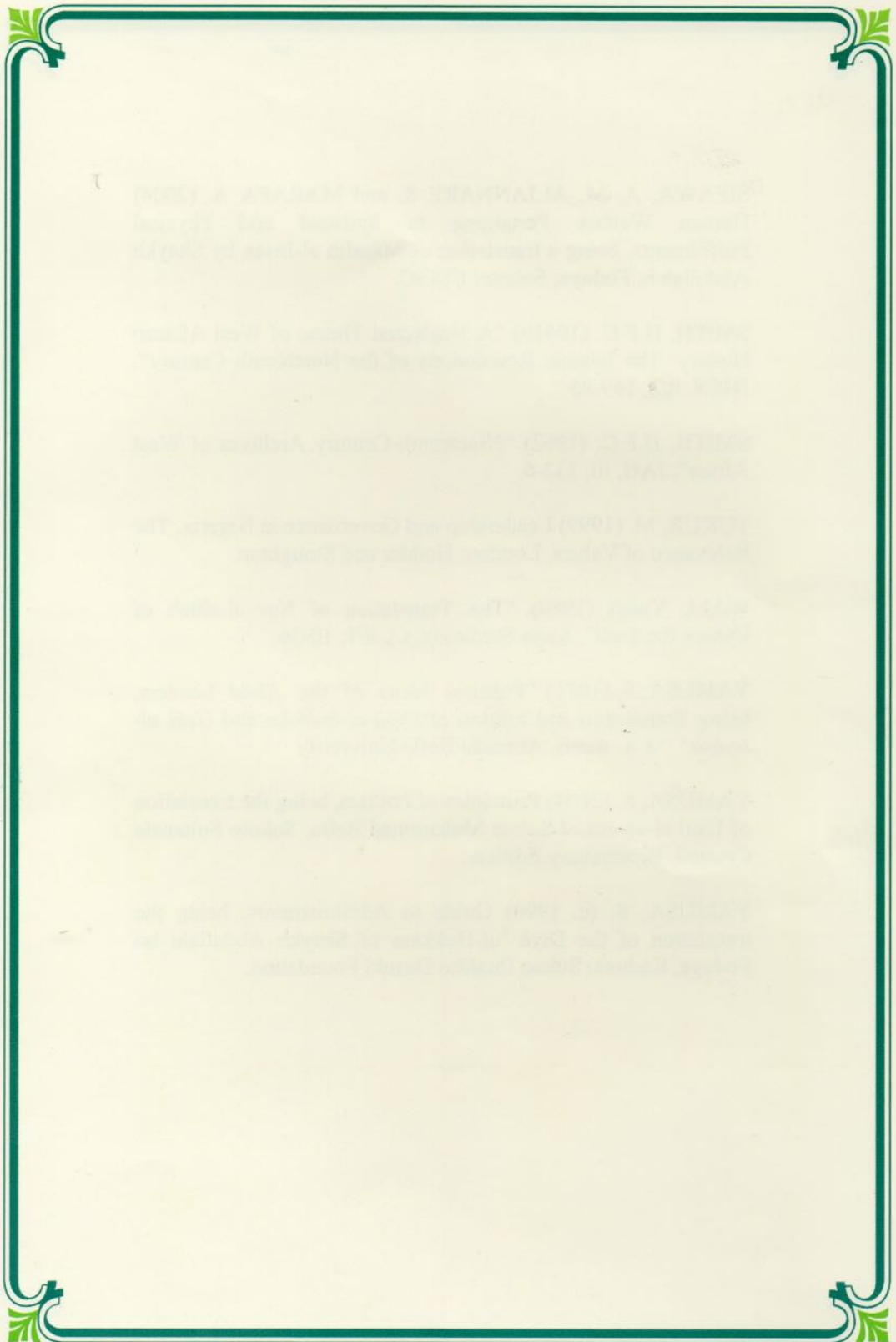
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**SELECTED WRITINGS BY THE SOKOTO TRIUMVURATE  
ON POLITICS, GOVERNANCE AND RELATED MATTERS**

*Shaykh Uthman Ibn Muhammad Ibn Foduye, Known as Usman Danfodio*

- 1 al-Ajwiba al-muharrara °an al-as'ila al-muqarrara fī wathīqat Shīsmas.
2. Bayā wujūb al-hijra °alā 'l-°ibād wa-bayān wujūb nasb al-imām wa-iqāmat al-jihād.
- 3 al-Farq bayn wilāyāt ahl al-Islām fī wilayatihim wa-wilāyāt ahl al-kufr.
4. Hisn al-afhām min juyūsh al-awhām.
5. Hukm juhhāl balad [var. bilād] Hawsā.
6. Ihyā' al-sunna wa-ikhmād al-bida°
- 7 Irshād al-umma ilā taysīr al-milla.
8. Masā'il muhimma yahtāju ilā ma° rifatihā ahl al-Sūdān.
- 9 Najm al-ikhwān yahtadūna bihi bi-idhn Allāh fī umūr al-zamān.
10. Nasā'ih al-umma al-Muhammadiyya li-bayān al-firaq al-shaytāniyya allatī zaharat fī bilādinā 'l-sūdāniyya.
- 11 Nasīhat ahl al-zamān, nush li-ahl al-sūdān min al-°Arab wa'l-°ajam fī jamī° al-buldān.
12. Nūr al-albāb.
13. Shifā' al-ghalīl fī-mā ashkala min kalām shaykh shuyukhinā Jibril.
14. Sirāj al-ikhwān fī ahamm mā yuhtāju ilayhi fī hādihā 'l-zaman.

15. Tahdhīr ahl al-īman min al-tashabbuh bi-ahl al-kufr wa'l-<sup>°</sup>isyān.
16. Ta<sup>°</sup>līm al-ikhwān bi'l-umūr allatī kaffarnā bihā mulūk al-sūdān alladhīna kānū min ahl hādhihi 'l-buldān.
17. Tamyīz al-muslimīn min al-kāfirīn.
18. Tanbīh al-ikhwān ard al-Sūdān.
19. Tanbīh al-ikhwān <sup>°</sup>alā jawaz ittikhādh al-majlis li-ajl ta<sup>°</sup>līm al-niswān <sup>°</sup>ilm furūd al-a<sup>°</sup>yān min dīn Allāh al-Rahmān.
20. <sup>°</sup>Umdat al-bayān fī 'l-<sup>°</sup>ulūm allatī wajabat <sup>°</sup>alā 'l-a<sup>°</sup>yān.
21. Usūl al-<sup>°</sup>adl li-wulāt al-amr wa-ahl al-fadl.
22. Wathīqa (ilā jamī<sup>°</sup>) ahl al-Sūdān.
23. Wathīqat al-ikhwan li-tabyin dalilat wujūb ittibā<sup>°</sup> al-kitāb wa'l-sunna wa'l-ijmā<sup>°</sup> wa-dalīl ijtinab al-bida<sup>°</sup> li-man yadīn bi-dīn al-Islām.

*Shaykh Abdullah Ibn Muhammad Ibn Foduye*

1. Diya' ahl al-ihtisāb <sup>°</sup>alā tarīqat al-sunna wa'l-sawāb.
2. Diya' ahl al-rashād fī ahkām al-hijra wa'l-jihād wa'l-sunna fī siyāsāt al-<sup>°</sup>ibād.
3. Diya' al-anam fī hukm al-halāl wa'l-harām.
4. Diya' al-hukkām fī-mā lahum wa-<sup>°</sup>alayhim min al-ahkām.
5. Diya' al-imām fī islāh (var salāh) al-anām.
6. Diya' al-khulafā'
7. Diya' al-muqtadīn li'l-khulafā' al-rāshidīn.
8. Diya' al-siyāsāt wa-fatawi 'l-nawāzil mimmā huwa fī furū<sup>°</sup> al-dīn min al-masā'il.

- 9 Diya' al-sultān wa-ghayrihi min al-ikhwān fī ahamm mā yutlabu °ilmuhu fī umūr al-zamān.
10. Diya' ūlī 'l-amr wa'l-mujahidin sīrat al-nabī wa'l-khulafā' al-rāshidīn.
- 11 Diya' al-umarā' fī-mā lahum wa-°alayhim min al-ashyā'
12. Diya' al-wilāyāt fī 'l-umur al-dunyawiyya wa'l-dīniyyāt.
13. al-Nasā'ih fī ahamm al-masālih.
14. R. al-nasā'ih.
15. Sabīl ahl al-salāh ilā 'l-falāh.
16. Sabīl al-salāma fī 'l-imāma.
- 17 Ta°līm al-rādī asbāb al-ikhtisās bi-mawāt al-arādī.
18. Tazyīn al-waraqāt bi-jam° ba° d mā lī min al-abyāt.

*Shaykh Muhammad Bello Ibn Uthman Ibn Foduye*

- 1 al-Ghayth al-shu'būb fī tawsiyyat al-amīr Ya°qūb.
2. al-Ghayth al-wabl fī sīrat al-imām al-°adl.
3. Ifādat al-ikhwān.
4. Infāq al-maysūr fī ta' rīkh bilād al-Takrūr
5. al-Insāf fī dhikr mā fī masā'il al-khilāfa min wifāq wa-khilāf.
6. al-Ishā°a fī hukm al-khārijīn min al-tā°a.
- 7 Jawāb li'l-sayyid Ahmad b. Muhammad Lobbo.
8. Jawāb shāfin wa-khitāb minnā kāfin ilā Muhammad al-Jaylānī.
- 9 Jumal min al-mabānī nasā'ih li-Muhammad al-Jaylānī.
10. Kashf al-ghitā' wa'l-sitr fī muwālāt al-kuffār.
- 11 Kifāyat al-muhtadīn fī ahkām al-mukhallifīn min al-mujāhidīn.

12. K. al-ribāt wa'l-hirasa.
13. K. al-tahrir fi qawā'id al-tabsīr li'l-siyāsāt.
14. Madārij al-salāma fi jumla min masā'il al-imāma.
15. Miftah al-sadād fi aqsām hādhihi 'l-bilād.
16. Nush kāfin wa-bi'l-maqsūd wāfin.
17. Qadh al-zinad fi amr hādihā 'l-jihād.
18. al-Qawl al-mawhūb fi ajwibat as'ilat al-amīr Ya'qūb.
19. Sard al-kalām fī-mā jarā baynī (var baynanā) wa-bayn  
°Abd al-Salām.
20. Shifā' al-asqām fī madārik al-ahkām.
21. Tanbīh al-sahib °alā ahkam al-makāsib.
22. Usūl al-siyāsa wa-kayfiyyat al-makhlas min umūr al-  
ri'āsa.
23. Wathīqa ilā akhihi Abī Bakr al-°Atīq wa-jamā° at al-  
muslimīn fī qaryat Bakura.
24. Wathīqa ilā jamā°at al-muslimīn.
25. Wathīqa ilā 'l-Shaykh Hāmid b. Ahmad qādī al-Sayyid  
Muhammad b. al-Mukhtār b. Ahmad Bābā fī-mā  
yu°tamad °alayhi fi amr al-Mahdī.

**SHARUDDA**  
**NA**  
**SHUGABANCI**

Bisa Tafarkin Magabatan Da Suka Kafa Daular Usmaniyya

Tattarawa da Tacewa

**Hamid Bobboyi**

CRID

Jerin Rubuce-Rubuce Akan Jagoranci

**SHARUDDA**  
**NA**  
**SHUGABANCI**

Bisa Tafarkin Shehu Usmanu Danfodiyo da Shehu Abdullahi  
Danfodiyo da Shehu Muhammadu Bello Dan Usmanu Danfodiyo,  
Wadanda suka Kafa Daular Usmaniyya

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Jerin Rubuce-Rubuce Akan Jagoranci Na Cibiyar

**Sharuɗɗa Na Shugabanci**

Bisa Tafarkin Magabatan da Suka Kafa Daular Usmaniyya

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Cibiyar Karfafa Cudenyar Al'umma Da Kyautata Zamantakewa, Abuja  
An fara Bugawa a 2011

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## GABATARWA

Rikicin shugabanci na cigaba da bazuwa a cikin al'ummarmu, kuma rikicin ya haifar da kiki-kaka a bangaren harkokin gwamnati da na jama'a saboda son zuciyar shugabanni. Ba komai ya haifar da wannan ba sai rashin kyakkyawan shugabanci wanda yake yin illa ga rayuwar al'umma. Abu ne mawuyaci wata al'umma ta samu cigaba mai ma'ana, ba tare da ta samu shugabanni masu adalci da hangen nesa ba, waɗanda suka yarda su sadaukar da rayuwarsu, su kuma hakura da son zuciyarsu domin kare bukatun al'ummominsu.

Don haka matuƙar ana so a sake gina wannan al'umma tamu, dole sai an fara da nazari da kuma fahimtar haƙƙoƙin dake kan shugabanci, da ka'idajinsa da tushensa da kuma kyawawan siffofin da ya kamata shugaba ya siffantu da su. Kuma babu ta inda ya kamata a fara wannan aiki sai mun koma ga kyawawan dabi'u da al'adunmu da muka gada waɗanda suka daidaita rayuwarmu tun asali.

Daya daga cikin abubuwan da muka gada wanda ya ba da cikakkiyar gudunmowa wajen inganta rayuwarmu da farfado da martabarmu ita ce Daular Usmaniyya ta Sakkwato wadda aka kafa a shekarar 1804 bisa jagorancin Shehu Usmanu Danfodiyo da taimakon dan'uwansa Shehu Abdullahi Danfodiyo da kuma dansa Shehu Muhammadu Bello dan Usmanu Dnfodiyo. Waɗannan **Magabata Uku Na Daular Usmaniyya**, tunaninsu bai tsaya akan daular da suke son kafawa kaɗai ba, don kuwa sun nuna haƙuri da juriya wajen gwagwarmayar gina Daular akan dukkan bangarorin ci-gaban rayuwa, yadda daular zata ci-gaba da haɓaka tsawon zamani.

**Cibiyar Karfafa Cudenyar Al'umma Da Kyautata Zamantakewa (mai gajeren laƙani: CRID)**, ta yi amannar cewa ayyukan da waɗannan magabata uku suka yi akan shugabanci suna da matuƙar tasiri wajen kafa kyakkyawan shugabanci. Abubuwan da suka wallafa akan gina shugabanci na gari, waɗanda suka haɗa da halayen da ake bukata ga shugaba da shugabancin kansa da Kyakkyawan jagoranci da yaƙi da cin-hanci da rashawa, sun ba da damar samun wata sabuwar hanyar sake gina ingantaccen shugabanci da kuma tasirinsa wajen canja rayuwar al'umma.

Muna masu gabatar da wannan littafi daga **Jerin Littattafan da Cibiyar CRID** ta wallafa zuwa ga Shugabannin al'umma a kowanne mataki, da suka haɗa da shugabannin hukumomin gwamnati da masu zaman kansu da kuma masarautu da ma duk waɗanda suka ɗauki haƙƙoƙin shugabanci da muhimmanci.

**Dr. Hamid Bobboyi**

**Shugaba**

**Cibiyar Karfafa Cudenyar Al'umma Da Kayutata Zamantakewa,  
Abuja. Najeriya.**

## TSAKURE

An haifi Shehu Usmanu Danfodiyo a shekara ta 1168 Bayan Hijira, wadda ta yi dai-dai da 1754 Miladiyya. Shi ne ya kafa daular Usmaniyya tare da ɗan'uwansa Shehu Abdullahi Danfodiyo wanda aka haifa a shekara ta 1180 Bayan Hijira, wadda ta yi daidai da 1766 Miladiyya, da kuma ɗansa Khalifa Muhammadu Bello wanda aka haifa a shekara ta 1195 Bayan Hijira, wadda ta yi daidai da 1781 Miladiyya. Waɗannan magabata uku sun yi ayyukan rubuce-rubuce fiye da dari uku da hamsin waɗanda ke adane a wurare daban-daban a faɗin duniya. Kaɗan daga cikin rubuce-rubucen nasu da aka wallafa har yanzu ba su iya kaiwa ga al'ummomi masu yawa ba. Kazalika, waɗannan rubuce-rubuce na hikima da waɗannan shugabanni kuma malamai suka yi, ba kasafai ɗaliban ilimi sukan iya yin karo da su ba, ballantana jama'a masu son karantawa.

Wannan littafi mai suna **SHARUDDA NA SHUGABANCI** wani yunkuri ne na fito da ayyukan waɗannan magabata da suka kafa daular Usmaniyya, a wani salo mai sauƙin fahimta na ayyukansu akan Shugabanci da jagoranci. Bayanan dake cikin littafin nan an ɗebo su ne daga cikin manyan littattafai uku na magabatan, da suka hada da Littafin *Bayan Wujub al-Hijra* na Shehu Usmanu da *Diya'ul-Hukkam* na Shehu Abdullahi da kuma *Usul al-Siyasa* na Khalifa Muhammad Bello. Kazalika, an kuma duba wasu rubuce-rubuce da suka hada da *Nurul Albab* da *Wathiqat al-Ikhwan* da *Diya al-Siyasat* da *Minhaj al-abidin* da *Kitab al-farq* da *Shifa al-asqam* da *Ghayth al-shu'bub* da kuma wasu littattafan. An yi amfani da daidaitacciyar fassarar da aka yi na waɗannan littattafai kamar yadda aka bayyana a jerin Manazarta na abubuwan da aka duba wajen yin wannan littafin. An yi sabuwar fassara a inda ba a samu fassararren bayani ba. Kuma an yi amfani da fassara mai 'yanci a wasu wuraren ba tare da an jirkita ma'anar bayani na asali ba. An rubuta kalmomin larabcin bayan fassararsu a wasu wuraren domin yi wa Kalmar ta asali adalci. A wasu wurare kaɗan, daga cikin bayanan da aka ɗauko daga littafin *Diya'ul Hukkam*, an kwatanta su da wasu bayanan na littafin Imam Maghili a inda aka ga cewa bayanin ya fi fita sosai.

An kasa littafin zuwa babi guda biyar, kuma kowanne babi ya tattauna masa'aloli na musamman akan shugabanci bisa fahimtar magabatan da suka kafa daular Usmaniyya. Babi na farko ya yi bayani ne akan ginshikan da shugabanci ke kafuwa akansu, wadanda suka kunshi amanar Allah da rikon Amana da rahama da hidima ga jama'a da kuma kafa mulkin adalci. Har ila yau babin ya tattauna batutuwan da suka shafi nuna kyawawan halaye da tarbiyya da dabi'un da za'a yi koyi da su da kuma Kyautatawa. [Al-Ihsan].

Babi na biyu ya yi bayani akan siffofin da ake so adalin shugaba ya siffantu da su, wadanda suka hada da Tsoron Allah da Hikima da Ilimi da sassauci da nisantar fushi da kuma kyamar tara dukiya fiye da kima. Kazalika babin ya tattauna batun yadda ya kamata mu yi mu'amala da mutanen da halayyarsu ta yi kama da ta wasu dabbobi, sannan kuma an yi bayanin yadda sanin wadannan ka'idoji za su taimakawa shugaba wajen gudanar da mulkinsa yadda ya kamata. Babi na Gaba, wato Babi na Uku ya yi bayani ne akan jagorancida shugabanci, inda ya fara da bayanin abubuwan da al'umma ba za ta cigaba ba sai da su, da batun dangantakar da ke tsakanin ilimi da shugabanci da kuma muhimmancin shawara da juna da cigaban tattalin arziki da kare hakkin mata da kuma hakuri da juna.

Babi na Huɗu ya yi bayani ne akan Shugabanci da yadda ake gudanar da harkokin jama'a, inda aka ba da misali na musamman akan yadda ake tsara ayyukan tafiyar da gwamnati da naɗa mutane nagari akan muƙamai a dukkanin bangarorin gwamnati da suka haɗa da bangaren zartarwa da Shari'a da kuma Tsaro. A Babi na Biyar kuma an tattauna tasirin shugabanci a bangaren yaƙi da cin-hanci da rashawa da misalai akan yadda adalan shugabanni suke samar da al'umma ta gari da kuma irin illolin da cin-hanci da rashawa ke haifarwa.

A karshe muna sanar da cewa, ba mun samar da wannan littafin **SHARUDDA NA SHUGABANCI** ba ne don mu kawo dukkanin maganganun da magabatan Daular Usmaniyya suka yi akan siyasa da hanyoyin gudanar da mulki, sai dai don mu kalli bayanan nasu a matsayin wata mahanga da za mu danganta wasu daga cikin hikimominsu da kalubalen da muke fuskanta yanzu a matsayinmu na alummar wannan zamani. Sannan kuma muna sane da cewar, mantawa

da maganganun magabata irin wadannan ba karamin hadari ba ne, domin zamani yana kara nisa kuma ilimin da wadannan magabata suka bar mana yana kara facewa. Don haka mun yi imani da cewa tattara ayyukan magabatan zai taimaki wannan al'umma tamu wajen sake dawo da nesa kusa, ta yadda miliyoyin masu karatu a ciki da wajen kasar nan, wadanda ba su sami ikon rayuwa da magabatan ba, zasu samu damar amfana da dimbin ilimin da Allah ya huwace musu.

A karshe muna mika godiyarmu bisa goyonbaya da gudunmowa da muka samu daga mutane da hukumomi daban-daban a lokacin da muke rubuta wannan littafi. Godiya ta musamman ga marubutan da mukayi amfani da littattafan da suka fassara da 'yan-uwa da abokan aiki da suka duba littafin kafin a wallafa shi kuma suka ba da shawarwari masu ma'ana, da kuma wadanda suka taimaka wajen buga littafin, dukkaninku muna godiya a gareku. Allah [SWT] ya saka muku da mafificin alkhairi.

## **BABI NA FARKO**

### **SHIKASHIKAN SHUGABANCI**

#### **1. Shugabanci A Matsayin Amanar Allah**

Hakifa mulkin al'umma wakilci ne na Allah, wanda ya fara baiwa Annabawansa a doron kasa. Don haka girmansa ya bunƙasa kuma nauyinsa yana da girma. Idan shugaba ya bi hanya madaidaiciya, to takawa ce zata taimaka masa wajen danne sha'awar duniya, idan kuma ya kauce hanya to zai yi asarar takawarsa sai duniya ta ruƙe shi. Donhaka ka ji tsoron Allah [don ka ci nasara]. Ka san cewa "Dukkan mai rai zai mutu kuma zai karɓi sakamakon abin da ya aikata ranar Alkiyama. Donhaka duk wanda ya tsallake shiga wuta ya tafi Aljanna to hakifa ya rabauta, domin rayuwar duniyar nan ba komai ba ce illa ruƙu.

.....  
*Shehu Abdullahi Danfodiyo, Imam Muhammad Dan Abdulkarim Al-Maghili ne ya ruwaito [d. 1504] a cikin Diya ul-Hukkam, Yamusa 1990:8. An dauko maganar daga cikin asalin littafin Imam Maghili.*

#### **2. Shugabanci A Matsayin Rikon Amana**

Ya 'Dan'uwana, ka sani cewa daya daga cikin gararin dake afkawa bawa [na Allah] shi ne yadda zaka ba da cikakken bayanin yadda ka gudanar da shugabancin al'umma a matsayinka na shugaba.

[Sanannen abu ne cewa] kowanne 'Dan'adam zai ba da bayanin maganganun da ya yi da ayyukansa da kuma yanayin da ya tafiyar da rayuwarsa. Idan shugaba ne, to baya ga rayuwarsa ta kansa za a tambaye shi rayuwar al'ummarsa. To idan bai iya tafiyar da rayuwarsa yadda ya kamata ba, to yaya zai kasance kenan idan aka tambaye shi rayuwar al'ummarsa? Saboda wannan dalilin ne ake cewa "Duk mutumin da Allah ya tsare daga shugabanci to ya gode masa, domin ya saukaƙa masa nauyin haƙƙokin dake kansa, wadanda zai yi bayani akan su. Zai kasance cikin mutanen da za su sami sauƙin hisabi, kuma an hutar da shi daga rikice-rikicen wannan duniya wadda ba komai a cikinta face matsala, in ba haka ba kuwa babu abin da mutum zai samu sai azaba a ranar lahira. Saboda Wannan dalilin ne Manzon Allah Tsira da Amincin Allah su Kara Tabbata a Gare shi ya ce, "Kuna so na sanar da ku mene

ne shugabanci da abin da ya kunsu?” [masu sauraronsa] suka ce E, Ya Manzon Allah. Sai ya ce, “Farkonsa suka, tsakiyarsa danasani, karshensa azaba ranar Alkiyama.”

.....  
*Khalifa Muhammadu Bello, Usul al-siyasa, a cikin Yamus 2004:11*

A cikin al-Jawharah na Sayyadina Ali Dan Abi Dalib, an ruwaito yana cewa “Na ga Umar Dan Khaddabi wata rana da sanyin safiya ya fito akan dabbarsa, sai na tambaye shi “Ya-Sarkin Muminai, ina zaka?”

Sai ya ce “wani rakumi da aka kawo zakka ne ya bata, shi ne zan tafi neman sa. Sai na ce da shi amma dai kana da tawali’u [a ayyukanka] da ya fi na Halifofin da za su zo bayanka, Ya Sarkin Mumunai. Sai ya ce “kada ka zarge ni Ya-Baban Hassan. Na rantse da wanda ya aiko Muhammdu [Manzon Allah] da manzanci, da ace wata ‘yar tunkiya zata bace a gabar kogin Al-furat, Sai An tambayi Umar ya yi bayani akai ranar Alkiyama, domin babu wata mafita ga Shugaban da ya yi sakai da dukiyar musulmi [kayayyaki]”.

.....  
*Khalifa Muhammadu Bello, Usul Al-Siyasa, a cikin Yamusa 2004. 17-18*

### **3. Shugabanci A Matsayin Rahama**

Amfanin shugabancin al’umma da kuma girman matsayinsa an ruwaito shi ne daga Manzon Allah Tsira da Amincin Allah Su Kara Tabbata a Gare Shi wanda ya ce, “Adalcin shugaba na rana daya, ya fi ibadar mabiyi [wanda ba shugaba ba] ta shekara 70”.

Manzon Allah Tsira da Amincin Allah su kara tabbata a gare shi ya ce ‘dangatan Allah kuma wanda ya fi kusanci da shi, shi ne adalin shugaba, sannan kuma mutumin da Allah ya fi tsana kuma ya nesanta kansa da shi, shi ne azzalumin shugaba”.

Manzon Allah Tsira da Amincin Allah su Kara Tabbata a Gare shi ya ce, kyawawan ayyukan adalin shugaba ana ajiye su a aljanna kuma ladansa daidai da ladan kyawawan ayyukan dukkanin mabiyansa. Kuma a duk Sallar da ya yi za a rubuta masa lada daidai da sallar mutane dubu saba’in. Tun da haka ne, babu wata rahama da Allah zai wa

bawansa da ta fi ya ba shi shugabanci, saboda Allah ya sanya rayuwar awa d'aya ta adalin shugaba, ta fi gabaɗayan rayuwar wanda ba shugaba ba albarka. To sai dai fa idan shugaba bai kula da wannan falala ba, ya mai da kansa azzalumi, to zai kasance ne a cikin maƙiyar Allah.

.....  
*Shehu Muhammadu Bello, Usul al-siyasa, a cikin Yamus 2004: 11-12*

#### **4. Shugabanci A Matsayin Hidima Ga Al'umma**

Duk wanda Allah ya jarraba da Shugabancin al'umma [Wilaya], Ya yi ƙoƙarin sauke nauyin dake kansa. Duk da cewa zai iya zama masifa zai kuma iya zama d'aya daga cikin manyan rahamonin Allah ga bawansa. Duk mutumin da ya sauke nauyin da Allah ya d'ora masa gwargwadon ikonsa, ya kuma gode masa, zai samu farinciki mara misaltuwa da bai taba tsammani ba. Kazalika, duk mutumin da ya kasa sauke nauyin da Allah ya d'ora masa zai dandani masifa mara iyaka, wadda za a kwatanta ta da kafircewa Allah Maɗaukakin Sarki.

.....  
*Khalifa Muhammadu Bello, Usul Al-Siyasa, a cikin Yamusa 2004. 11*

Yana daga cikin haƙƙoƙin dake kan gwamna ya riƙa kula da walwalar a'umma. Kada Gwamna ya riƙa jin cewa shi ne mamallakin jiharsa, ya riƙa jin cewa komai na jihar nasa ne, ya baiwa wanda ya ga dama ya hana wanda ya ga dama. Yin hakan laifi ne kuma ayyuka ne irin na zamanin jahiliyya. Ya san cewa an d'ora masa jagorancin al'umma ne domin ya kare musu addininsu ya kuma kula da rayuwarsu.

.....  
*Shaihu Abdullahi Danfodiyo, Diya'al Hukkam fi ma lahum wa alaihim min al-ahkam c.1807 a cikin Yamusa 1990: 13*

Kula da jindaɗin jama'a shi ne mafi alkhairi fiye da kuntata musu. An ruwaito cewa, darajar shugaba ita ce amincinsa, ƙarfinsa shi ne adalcinsa, arzikinsa shi ne [walwalar] al'ummarsa. Babu wata nasara a tattare da fetare iyaka, ba a mulki sai da ilimi, ba a shugabanci da ɗaukar fansa.

.....  
*Shehu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri 1978: 150.*

## 5. Shugabanci A Matsayin Adalci

Shugaba yana samun nasara akan abokan gabarsa ne gwargwadon adalcin da yake da shi akan al'ummarsa, kuma ana cin galaba akansa ne gwargwadon rashin adalcinsa.

.....  
*Shehu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri 1978: 150.*

Wajibi ne ga shugaba ya zama mai adalci da kyautatawa. Adalci shi ne baiwa kowa hakkinsa, kuma duk ɗaya ne, ko dai daga shi shugaban ko kuma daga wanda ya yi zalunci zuwa wanda aka zalunta.

Yana daga cikin adalci yin daidaito wajen sasanta mutane biyu da suka sami sabani da juna. Kuma adalacin zai fara ne tun daga lokacin da suka bayyana [a gabansa], yanayin zamansa, yanayin yadda yake kallon su, yanayin yadda yake Magana da su da kuma dukkanin al'amuran da suka shafi lamarinsu, ba tare da karkata ga ra'ayin ɗaya daga cikinsu ba. Duk wanda ya gai da shi to kada ya nuna wani karsashi ko wata fara'a ta musamman, kuma kada ya ja shi da dogon zance, sai dai in ya fahimci cewa mutumin baya cikin masu husumar, kuma kada ya rika yin maganganu ba bisa doka ba.

Dole ne shugaba ya rika zaman sauraron matsalolin jama'arsa a kowacce rana a wurin da har mata da yara ma za su iya samun ganawa da shi. Ka da shugaba ya ce zai dogara da abin da wakilansa da ya naɗa [domin lura da harkokin jama'a], kamar alkalai da sauran ma'aikata. Saboda a wasu lokutan korafe-korafen da jama'a za su yi, za su kasance ne akan wakilan nasa da ya naɗa, don haka dole ya yi adalci a tsakaninsu, in ba haka ba su mayar da shi tsanin da za su rika takawa suna aikata laifi, ko kuma su bar shi da rife kahon, su suna tatsar nonon. Khalifofi [Allah ya kara musu yarda] sun kori ma'aikata [saboda korafin da aka yi a kan su] duk da cewa masu gaskiya ne a gaban shugabanni, amma kuma sun kasance masu kuntatawa jama'a.

.....  
*Shehu Usmanu Danfodiyo, a cikin Diya ul-Hukku, a Yamusa 1990: 9-10.*

Na ce, Nasara daga Allah take, Allah ya ce. Kada ka taɓa ɗaukar cewa Allah ba ya ganin abin da masu barna suke aikatawa. Yana yi musu

jinkiri ne kawai zuwa wata rana da ido zai rana fata [saboda tsoro] *Diya al-khulafa*. Wannan aya ta isa gargadi ga azzalumi, kuma ta isa rarrashi ga wanda aka zalunta. Ka'ab Ya tafa cewa Abu Huraira, an ruwaito a cikin Attaura cewa za a rusa gidajen azzalumi, sai Abu Huraira ya ce da shi, 'a cikin littafin Allah ma [an fada]': "wadannan sune gidajensu, suna rushewa cikin kaskanci, saboda munanan ayyukan da suka aikata."

Donhaka zalunci wani abu ne dake nesanta mutum da rahamar Allah, tare da jawo aukuwar bala'o'i. Bin Abba ya ruwaito manzon Allah yana cewa, ka guji addu'ar wanda aka zalunta domin babu wani shamaki tsakaninta da Allah. Abu Huraira ma ya ruwaito makamancin wannan inda ya ce, manzon Allah ya ce, Duk wanda ya san ya zalunci dan'uwansa ta hanyar keta mutuncinsa ko cin dukiyarsa to ya biya shi daidai da zaluncin da ya yi masa, domin idan an je lahira inda babu zinare da dirhami [a wannan rana] za a dauki kyawawan ayyukan wanda ya yi zalunci kwatankwacin zaluncin da ya yi, a saka su a cikin ayyukan alkhairin wanda ya zalunta. Idan kuma bai da wani kyakkyawan aiki [da ya aikata] sai a de'o munanan ayyukan wanda ya zalunta a kara jibgawa wanda ya yi zalunci. Sa'id Dan Zaid ya ce, ya ji manzon Allah yana cewa, wanda ya zalunci wani daidai da taki daya na fili to za a ninkashi ya zama daidai da girman duniya sau bakwai a daira masa shi a wuyansa. Anas ya ruwaito manzon Allah yana cewa, ku taimaki dan'uwanku wanda aka zalunta da wanda ya yi zalunci. Sai ya yi tambaya, ya ce Ya-Manzon Allah, mun san yadda za mu taimaki wanda aka zalunta, to amma ta yaya za mu taimakawa wanda ya yi zalunci? Sai ya ce 'ta hana shi yin zaluncin'.

An ruwaito cewa, wani shugaba ya rubuta wannan rubutun na kasa akan shimfidar fadarsa:

*Kada ka yi zalunci a lokacin da kake mulki.*

*Domin yin zalunci yana sa nadama.*

*Lokacin da kake bacci sannan wanda ka zalunta yake kai karar ka gaban Allah wanda ba ya bacci. Son zuciyar ne ya ru'de ka, ya jefa ka cikin halin kaskanci da wulakanci da kunci.*

Bilal Dan Sa'id ya ce, Ka ji tsoron Allah a cikin lamarin mutumin da ba shi da wani maitaimako sai Allah. An ruwaito manzon Allah yana cewa, "Fushi na yana da tsanani akan wanda yake zaluntar mutumin da ba shi da wani mai taimako sai ni".

.....  
*Shehu Usmanu Danfodiyo, a cikin Bayan Wujub al-Hijra, El-Masri 1978: 140*

Manzon Allah ya ce, "duk mutumin da ya yi zalunci wajen sasanta tsakanin mutane biyu [to ya sa a ransa cewa] la'anar Allah ta tabbata akan dukkan azzalumi". Ya kara da cewa, "akawai mutane nau'i uku da Allah ba zai dube su ba a ranar al'kiyama, na farko shi ne shugaba mafaryaci, sai tsoho mazinaci, sai talaka mai girman-kai". Wata rana manzon Allah ya taɓa faɗawa sahabbansa cewa, "wata rana za ta zo, wadda za ku mayaye gabashi da yammacin duniya kuma duk su kasance farkashin mulkinku, duk waɗanda suke riƙe da muƙamai a wannan lokaci wuta za su, sai dai waɗanda suka ji tsoron girman Allah, suka bi hanya madaidaiciya, suka gudanar da aikinsu da gaskiya [su ne kadai za su tsira]".

Manzon Allah Tsira da Amincin Allah su kara tabbata a gare Shi Ya ce, "Duk mutumin da aka dora masa kula da al'amuran al'ummarsa amma ya zalunce su, kuma ya ƙi ba su shawara ta gari ko ya ƙi yin mu'amala da su da tausayawa, Allah zai toshe masa hanyar shiga Aljanna". Ya kara da cewa, "duk mutumin da aka dora masa jagorancin al'ummar Musulmi amma ya kasa ƙare musu haƙƙoƙinsu kamar yadda zai kare gidansa, to ya tanadi mazauninsa a gidan wuta". Manzon Allah ya tabbatar da cewa, mutane nau'i biyu daga cikin al'ummata, ba za su samu ceto na ba ranar al-kiyama. Azzalumin Shugaba da Masani mai aikata zunubi wanda koyaushe yake ƙetare iyakokin Allah da gangan". Ya kara da cewa, "wanda zai dandani azaba mafi girma a ranar al-kiyama shi ne azzalumin shugaba".

.....  
*Shehu Muhammadu Bello, Usul al-siyasa, a cikin Yamusa 2004:11-12*

## 6. Shugabanci A Matsayin Kyautatawa

A game da Kyautatawa [*Ihsan*], ita ce tushen samun halayyar mutuntaka tun da Allah ya san cewa ba kowa ne zai rabauta ta hanyar yin adalci kadai ba, don haka akwai bukatar kyautatawa wadda ita ce gaba da adalci, kuma Allah ya yi umarni da aikata su. A takaice, mabiya a gaban shugaba sun kasu gida uku, akwai tsofaffi da matasa da yara. Dole ne shugaba ya riƙa ɗaukar tsofaffi a matsayin iyaye, ya riƙa ɗaukar matasa a matsayin kanne, ya riƙa ɗaukar yara a matsayin ‘ya’ya. Sai ya zama mai biyayya ga iyayensa, mai tausayin kannensa, mai son ‘ya’yansa’.

.....  
*Shehu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri 1978: 66*

## 7. Shugabanci a Matsayin Mafi Kyawun Hali

Idan Allah ya so al’umma da rahama sai ya danka ragamar mulkinsu a hannun wanda ya fi su kyawawan halaye, ya kuma ba su waɗanda za su taimake su. Irin waɗannan shugabanni sune suke jagorantar al’umma zuwa hanya madaidaiciya tare da yin komai yadda ya kamata. Za su riƙa tuntubar mutane domin su ba su shawara akan yadda za su warware wasu matsaloli. Za su nemi karfafan mutane da masu ilimi da masu hikima da basira waɗanda za su taimaka musu a ɓangarori daban-daban. Za su riƙa ɗaukar addu’in mutanen kirki da muhimmanci don a samu cigaba mai dorewa a kowanne fanni na rayuwa. Irin waɗannan shugabanni su ne suke sakawa masu ƙoƙari ta hanyar ƙara masu girma, su kuma yi horo ga masu sakaci da aiki.

.....  
*Khalifa Muhammadu Bello, Ifadat al-ikhwan, Tukur 1999: 77*

## 8. Shugabanci a Matsayin Kula da Tarbiyya

Shugaba shi ne mai umartar mabiyansa su zama masu adalci da kyautatawa da kuma nisantar zaluntar juna, tare da ƙaunar kyawawan ayyuka da ƙin munanan ayyuka. A takaice dai kyawawan halaye da ɗabi’un shugaba su ke tasiri akan mabiya suma su zama masu kyawawan halaye da ɗabi’u. Don haka idan suka zama masu biyayya ga Allah Maɗaukakin Sarki, sai ya sanya tausayi a zukan shugabanninsu su riƙa kyautata musu. Idan kuma suka butulce wa Allah, suka riƙa aikata ɓarna a ban ƙasa, sai ya la’anci shuganninsu su

rika azabtar da su tare da zaluntarsu. Allah Madaukakin Sarki ya ce, “mukan baiwa maɓarnata da masu zama shugabannin al’umma [saboda zunubin da suke son dauka]”. Sannan a cikin Hadisi an ruwaito cewa, za a mulke ku “kamar yadda halayyarku take”.

.....  
*Khalifa Muhammadu Bello, Usul al-siyasa, a cikin Yamusa 2004. 16-17*

### **9. Shugabanci A Matsayin Abin Koyi**

Shugabanci wani matsayi ne na tarbiyar ruhin mutane. Don haka ya kamata shugaba ya siffantu da halayyar mutuntaka a garinsa ne ko a kasar sa. Ka rika nuna kaunar kyawawan ayyuka da kuma son masu aikata su; Ka kuma rika nuna kyama ga cin-hanci da rashawa da mutanen dake aikata su. Ka rika sanya kyakkyawar suttura, kana tsafta, kana sanya turare, kana yin asuwaki, duk waɗananan ka yi su da albashinka na halal, ba tare da yin almubazzaranci da dukiyar al’umma ba. Kada ka rika yin kwalliya da zinare ko azurfa ko tagulla ko kuma rigunan siliki na kece raini, yin haka abin kunya ne ga shugaba kuma bai dace ba, don da zai jawo masa raini a wajen mabiyansa.

Ka rika yin zaman hardɛ a fada idan zaka zauna, kuma ka natsu, kada ka rika yin wasa koda da hannunka ne. Ka rika yin kasa-kasa da idanunka, a lokaci guda kuma kana kallon kowa tare da lura da abin da yake yi. Ka yi Magana da mutane cikin mutuntaka. Kuma kada ka rika bude bakinka koda don ka yi hamma ne. Idan yunfurin hamma ya zo maka, ka ambaci sunan Allah, hammar zata kauce. Idan kuma ka bari har hammar ta fi karfin ka, to ka rufe bakinka da bayan tafin hannunka guda ɗaya. Wani mawaki yana cewa.

*“Kada ka yi dariya da karfi don makaho ne kadai yake yin haka don ya kara karfin makantarsa. Ka zama maras yawan magana domin yawan magana na sa mutum ya yi karya. In ya zama dole sai ka yi magana to ka yi ta a takaice kuma mai ma’ana, ka zama mai tuna lokacin mutuwa a kodayaushe don gudun yin nadama”.*

.....  
*Shehu Abdullahi Danfodiyo, Imam Muhammad Dan Abdulkarim al-Maghili ne ya ruwaito [d. 1504] a cikin Yamusa 1975. 8. Bayanin dake sama an ciro shi ne daga asalin littafin Imam al-Maghili.*

## **BABI NA BIYU**

### **SIFFOFIN SHUGABANCI**

#### **1. Tsoron Allah**

Daya daga cikin kyawawan siffofi abin yabo ga shugabanni da mabiyansu shi ne Imani, wanda shi ne ginshikin samun hikima kuma jagora ga dukkan ayyuka, duk mutumin da ba shi da imani to ba shi da wata hikima ko wata siffa ta abun yabo a tare dashi.

.....  
*Shehu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri 1978: 143*

Mulki yana kwan-gaba kwan-baya ne tsakanin son duniya da takawa (tsoron Allah), don haka duk mai hikima yana nisantar sha'awar duniya, yana kuma kasancewa mai dogaro ga Allah da neman taimakonsa a dukkan lamuransa. Ya kasance dukkan ayyukanka ka miƙa su ga Allah tare da tuna cewar kai abu ɗaya ne tak, daga cikin ɗimbin halitarsa. Mutane da dama sun fi ƙarfinka kuma za su iya danneka in ba don taimakonsa ba. Don haka ka jingina dukkan burinka da tsoronka a gare shi, ka sani dukkanin kulawarka ta ta'allafa ne akan jindaɗin halittunsa. Allah bai ba ka mulki don ka dora nauyi akan mabiyanka ba, ko don ka mamaye su, ya ɗora ka akan mulkinsu ne don ka taimake su, su samu rayuwa mai kyau duniya da lahira. Don haka ka godewa Allah bisa waɗannan ni'imomi da ya yi maka, kuma ka kyautata kamar yadda Allah ya kyautata maka. Kada ka butulce wa ni'imarsa, domin yana ruguza rayuwar mai butulci.

.....  
*Shehu Abdullahi Danfodiyo, a cikin Diya ul-Hukkm, 1990: 8*

#### **2. Nisantar Son Mulki**

Ka sani cewa kyautatawa ta kowanne fanni shi ne ba da mulki ga wanda ya cancanta. [Don haka] Duk mai fafutukar sai ya samu mulki, musamman ma wanda yake roƙon a bashi; mu sani tabbas cewa wannan bai cancanci mulki ba. Kuma duk wanda ya ba da mulki ga mai irin wannan hali to ya aikata laifi, domin ya ba da shi a wurin da bai dace ba. Dalili shi ne' ta hanyar mulki ne za a kiyaye dokokin da za su zaunar da duniya lafiya, kuma a riƙa aiwatar da doka, don haka mulki ba abin alfahari ba ne. Wannan ne ma ya sa babu wani hadisi da ya yi umarnin a naɗa wani shugaban Addini ko mataimakansa don kawai ya zama abin

tinƙaho a gare su, saboda babu mai tsira daga irin wannan [tarkon Iblis din] sai wanda Allah ya kiyaye. In da ace Allah ya umarce mu ƙarara da mu nemi mulkin al'umma, da hakan ya kasance kamar ana tura ka ne zuwa ga halaka, Amma Allah Mai girma ba zai ta ɓa bada dama ga mutum ya kusanci abin da zai kaishi ga halaka ba. Don haka Ya hana mutum ya nemi a bashi shugabanci, sai dai in an nemi mutum da ya karɓa.

.....  
*Khalifa Muhammadu Bello, Usul al-Siyasa, a cikin Yamusa 2004: 14*

Ka sani har'ilayau cewa, mafi yawan masifun da ke aukawa al'umma, suna auka mata ne sakamakon yadda aka naɗa masu son mulki akan muƙamai, saboda ba su da wani buri illa na satar dukiyar ƙasa don su gina kansu, mutumin da ba shi da wani buri sai na tara dukiya, yana iya sadaukar da addinisa da mutuncinsa don biyan bukatunsa, dukkan burinsa ya ta'allafa ne akan son jin daɗin duniya ba wai kare mutuncin jama'a ba. Irin wadannan mutanen su ne suke bautar da bayin Allah su mallake musu dukiyoyinsu. Da zarar an tauyewa Musulmi haƙƙinsu aka kuma danne musu dukiyoyinsu da zalunci, to zuciyoyinsu za su gurbata, biyayyarsu za ta ragu, harkokin ƙasa za su lalace kuma cin-hanci da rashawa zai watsu a tsakanin al'ummar ƙasa. Al-Ma'mun ya ce, "Duk lokacin da na samu matsala a sha'anin mulki na, na kan gano cewa matsalar ta faru ne sakamakon rashin adalcin gwamnonina".

.....  
*Khalifa Muhammadu Bello, Ghayth al-Shuabub fi Tawsiyat al-Amir Ya'qub: a cikin Ismail da Yahya 1975: 4*

### **3. Kyawawan Halaye Da Ake Bukata Ga Shugaba**

#### ***Hikima***

Wayayyen mutum yana samun hasken rayuwa ne daga hikimarsa da kuma iya hukuncinsa, don haka duk abin da ya fada yana da ma'ana, kuma duk abin da ya aikata abin yabo ne. Yayin da shi kuma jahilin mutum yake tafiya cikin ɓata saboda jahilcinsa; duk abin da ya fada ba ma'ana, kuma duk abin da ya aikata abin kushewa ne. Darajar da hikima ke da ita, ita ce mai ita zai iya yin hukunci akan abinda ba a taɓa yin hukuncinsa a gabansa ba, kuma ya dace da daidai. Don haka mutumin da yai hukuncin da ba a taɓa yin irinsa a gabansa ba kuma ya yi shi

daidai shi ake kira wayayye. Sai dai kuma ita ma hikimar na da tata illar da take sawa ta zamo ba mai amfani ba, idan aka sanya hassada a cikinta da kyashi da baƙin-ciki da makamantan su.

### *Ilimi*

Daya daga cikin kyawawan siffofin Shugaba da ma mabiyar shi ne ilimi [Ilm]. Ka sani cewa mutumin da ya fi kamata ya bukaci kuɗi don yin hidima shi ne wanda keda 'ya'ya da yawa da mabiya da 'yan uwa da abokai. Don haka idan aka kwatanta wannan da shugabanci, za a ga cewa shugaba shi ne wanda dukkanin mutane suke kwaikwayon halinsa, suke karɓar umarni da hani daga gare shi, suke bukatar ya sasanta su idan sun yi rikici. Don haka shine ya fi cancanta a cikin dukkan bayin Allah ya nemi ilimi ya kuma nemi sanin dokokin shari'a.

### *Yafiya*

Daga cikin kyawawan siffofin Shugaba da mabiyansa akwai Yafiya. Allah yana cewa, "Tabbas [Annabi] Ibrahim yana da hakuri da dauriya da juriya". Kazalika a lokacin da yake Magana da Annabinsa: ya ce, "Ka yafe, yafiya na daga cikin kyawawan dabi'u". Wani Hadisi na cewa, 'Allah yana son mutumin da ya yi yafiya a lokacin da yake cikin fushi'. Daya daga cikin mutane mafiya hakuri da yafiya a duniya shi ne Annabi Ismail wanda aka ce da shi. 'Na gani a mafarki an umarce ni da na yanka ka, ka yi tunani, in kai ne yaya za ka yi? Amma shi sai ya ce "Ya mahaifina ka aikata abin da aka umarce ka, in Allah ya yarda za ka same ni cikin masu hakuri". Ahnaf ya ce hakurinsa ya sha taimakonsa fiye da taimako tarin jama'a. Ya kara da cewa, 'Ku kiyayi shawarar 'yan-ɗaukar fansa' da aka tambaye shi su waye? Sai y ace, 'wadanda suke ɗaukar hakuri da yafiya a matsayin abin kunya.'

### *Karamci*

Daga cikin kyawawan siffofin shugaba da mabiyansa akwai Karamci, ma'ana kada mutum ya zama mai kekasashiyar zuciya. Allah ya ce. 'Su ne masu son alheri ya samu wasu alhali su suna cikin talauci.' Manzon Allah ya ce, 'Mutum mai karamci yana kusa da Allah, kusa da mutane, kusa da Aljanna, nesa da wuta. Mara karamci kuwa yana nesa da Allah, nesa da mutane, nesa da Aljanna, kusa da wuta'. Ka san cewa, Karamci kala biyu ne:

Na farko irin na duniya wanda ya haɗa da kyauta cikin aminci da taimako da rashin son kai da juriya. Allah ya ce, ‘Duk wandada suke yaƙi da son zuciyarsu, waɗannan sune masu rabo’. Alamomin karamci sun haɗa da kyamar boye dukiya [kudfi] da almubazzaranci da son kashe kudfi akan ‘yan-uwa da abokai cikin farinciki. Daya nau’in na karamci ya shafi addini ne. Wannan ya kunshi mutum ya riƙa karrama kansa wajen kiyaye dokokin Allah.

### *Alheri*

Daga cikin kyawawan siffofin shugaba da mabiyansa akwai Alheri, wanda ya tara dukkan komai. Allah yace, ‘Ka riƙi dabi’ar Yaƙiya [Ya Muhammad], ka yi umarni da aikata alheri kuma ka juya-baya ga jahilai’. Alheri shi ne ka yafewa wanda ya saɓa maka, ka baiwa wanda ya hana ka, ka yi zumunci ga wanda ya yanke maka.

### *Adalci*

Daga cikin kyawawan siffofin shugaba da mabiyansa akwai Adalci, Allah ya ce, ‘Ku taimaki junanku da aikata adalci da tafawa; kada ku taimaki junanku akan aikata zunubi da kiyayya.

### *Hakuri*

Daga cikin kyawawan siffofin shugaba da mabiyansa akwai Hakuri; Ka sani cewa hakuri ya haɗe dukkanin kyawawan dabi’u. Allah ya ce, ‘Haƙiƙa masu hakuri suna karɓar cikakken ladansu ba tare da an auna ba’. Ya kuma ce, ‘Allah ya albarkaci wasu daga cikin Banu Isra’ila da ni’imomi masu yawa saboda juriya da hakuri da suka nuna. Ya kuma ce, ‘In har ka zama mai hakuri da tsoron Allah to ka zama cikakken mai hakuri’. Ya kuma ce, ‘Ya ku waɗanda kuka yi imani ku zamo masu hakuri kuma ku yi mu’amala da sauran mutane da hakuri’. Ya fara cewa, ‘ka nemi taimakon da kake so a cikin hakuri da yin addua’. Kazalika ya kara cewa, ‘Haƙiƙa Allah yana tare da masu hakuri’. Akwai misalai irin waɗannan da dama a cikin Al’kur’ani. Manzon Allah ya ce, ‘Hakuri rabin Imani ne, musamman ma hakuri a lokacin da kake da ikon ramawa. Hakuri iri biyu ne. Akwai hakuri wajen bin umarnin Allah, da kuma hakuri wajen nisantar abin da Allah ya haramta.’

### *Godiya*

Daga cikin kyawawan siffofin shugaba da mabiyansa akwai godiya; Allah ya ce, 'kadan ne suke godiya daga cikin bayina'. Godiya hawa uku ce. Godiya ta zuci, Godiya ta baki, da kuma godiya ta jiki. Godiya ta farko ita ce kasan cewa duk wata albarka tana zuwa ne daga Allah shi kaɗai. Akan wannan batun akwai faɗin Allah cewa, ko wacce irin albarka ka samu to daga Allah ta ke. Godiya ta biyu ita ce ta baki, ita ma an yi magana a kanta, kamar yadda Allah ya ce, 'Idan Allah ya yi maka albarka to ka bayyana ta'. Manufar ita ce ka nuna godiyarka ga mai Rahama bisa Rahamarsa a gare ka. Godiya ta uku ita ce ta amfani da gaɓoɓin jiki da yin ibada da dukkanin gaɓoɓin, akan wannan ma akwai faɗin Allah cewa, 'Ya ku zuri'ar gidan Dawud ku yi aiki kuna masu godiya ga Allah'.

### *Saukin-Kai da nisantar Tsattsauran Ra'ayi*

Daga cikin kyawawan siffofin shugaba da mabiyansa akwai Saukin-Kai da Nisantar Tsattsauran Ra'ayi. Allah yana cewa, 'Ka zama mai saukin-kai [Cikin aminci] ga muminaɗi mabiyanka., Ya kuma ce, 'Idan ka zama mai tsattsauran ra'ayi da zafin rai, sai su gudu su bar ka'.

.....  
*Shehu Usmanu Danfodio, Bayan Wujub al-Hijra, El-Masri 1978:143-145.*

### **4. Kyamar Tara Dukiya**

Ya 'Dan'uwana, na gargade ka da nisantar tara dukiya don kece raini. Ka tsaya ga iya bukatar ka akan abin da aka halatta, kuma ka ci da niyyar ibada [ga Allah]. Ka nemi arziki cikin tawali'u don gudun talauci, amma ka dogara ga Allah shi ne mawadaci.

Ka zama mai amincewa da hukuncinsa, mai hakuri da jarabawarsa, mai godiya a duk halin da ka samu kanka, mai godiya ga Rahamarsa, mai yawan ambaton Allah. Ka zama mai saukin al'amari, ka nisanci son tara dukiya fiye da kowa ko son fin kowa arziki.

Ya 'Dan'uwana, ka zama mai gamsuwa da abin da Allah ya ba ka [daidai gwargwado] domin hakan ne kaɗai zai zame maka katanga tsakaninka da ruɗun wannan duniya, shi ne mubuɗin da za a buɗe maka Aljannarka. Don haka idan Allah ya yi maka baiwa ka gamsu da abin da kake da shi kuma ka gode masa, kuma kada ka zama marowaci, don

marowaci yana nesa da Allah, da Manzonsa da kuma Aljannah. Sannan kuma yana kusa da wuta.

.....  
*Shehu Usmanu Danfodio, Minhaj al-Abidi El-Garh 2004: 3*

### **5. Akan Afuwa Da Yafiya**

Mulki ba ya yiwuwa da ramuwar gayya ko shugabanci da son kai ko yabon kai. Ka tabbatar da sanin cewa, ya fi maka alheri ka yi afuwa ga mutane dubu bisa kuskuren hukunci akan mutum daya.

Idan mai laifi ya yi maka laifi ta hanyar wautarsa ka saka masa da kyakkyawa ba da mummuna ba. Domin idan mai laifi ya aikata laifin ne cikin kuskure to zai shiga cikin afuwar Allah. Idan kuma ma bai aikata laifin ba, to zai samu adalci a wajen Allah.

.....  
*Shuhu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri 1976: 138*

### **6. Hana Yin Sharri da Yada Jita-Jita**

Dangane da batun hana laƙawa mutane sharri da yada jita-jita, akwai fadin Allah cewa, 'Idan wani fasiƙi ya zo muku da labari, to ku binciki gaskiyar labarin,' har zuwa ƙarshen ayar. Hudhayfa ya ce, na ji Manzon Allah yana cewa, 'Annamimi ba zai shiga Aljanna ba'. Kuma an ruwaito Manzon Allah yana cewa, 'In gaya muku shaidanun mutanen cikinku?' sai suka amsa masa da e, kwaraikuwa Ya Manzon Allah. Sai ya ce, 'Shaidanun cikinku su ne wadanda suke laƙawa mutane sharri, suke kulla munafunci tsakanin abokai'. Ibn Qutayba ya ruwaito cewa, ya ji Manzon Allah yana cewa, 'Da Dayyuth da Qalla ba za su shiga Aljanna ba'. Shi Dayyith shi ne mutumin da yake hada taron maza da mata [yana aiki a matsayin kirjin biki]. Qalla kuwa shi ne mai laƙawa mutum sharri a wajen mai mulki har sai ya raba tsakaninsu, ya kulla sharrin da zai sa mai mulki ya koreka daga fadarsa'.

Lokacin da Malamin Kirista na Najran ya hadu da Sayyadina Umar Dan Khaddabi, sai ya ce 'Ya Sarkin Muminai, ka kiyayi mai kisan mutane uku'. Sai Umar ya ce, 'wane ne shi'? Sai ya ce, 'Mutumin da ya zo wajen shugaba da labarin karya kuma shugaban ya yarda; sakamakon haka ya kashe kansa, ya kashe abokinsa kuma ya kashe shugaban'.

An ruwaito cewa wani mutum ya yi gulmar wani maƙwafcinsa a gaban al-Walid Bin Abd al-Malik sai ya ce da shi idan haka ne zamu haɗa ka da wani ku je wajensa, idan abin da ka faɗa gaskiya ne to za mu tsane ka, idan kuma karya ne to za mu hukunta ka, in kuma kana son a bar maganar ne to shikenan a barta yanzu. Sai ya ce, to a bar ni na tafi, Ya Sarkin Muminai. Akwai wani labari mai ban sha'awa na Sarki Askandar [Shahararre] lokacin da wani magulmaci ya kawo masa gulmar wani mutum, sai ya ce da mutumin in kana so za mu je da kai gabansa ka sake maimaita abin da ka faɗa a nan, ko kuma ka tashi ka bar wurin nan, sai ya tashi ya bar wurin. Sai Askandar ya ce da shi, ka je mun kyaleka yanzu, amma kar ka sake; ka nesanta kanka da sheɗan don shi ma ya nesanta kansa da kai.

.....  
*Shehu Usmanu, Bayan Wujub al-Hijra, El-Masri, 1976: 138*

#### **7. Nisantar Munafukai Da Masu Makirci**

Shugaba ya riƙa binciken dukkanin tsegumin da masu gulma suke kawo masa, kuma ya riƙa nazarin yabon da masu makirci ke yi masa. Ya yi nazari ya gani, mutane nawane da suke nesa dashi amma sun kawo su kusa da shi, sannan mutane nawane da suke kusa da shi yanzu sun nesanta su da shi! Maƙiya nawa ne suka sa yanzu aka dauke su masoya, kuma masoya nawa ne suka sa aka dauke su maƙiya! Aminai nawa ne suka yaƙa da maganganunsu ba da takobi ba suka raba su da kai! Don haka ka nesanta kanka daga munafukai.

Shiryayyun mutane nawa suka sa ake musu kallon batattu! Kuma a cikinsu akwai masu yawan yabo kuma masu yawan suka, wani lokaci su fara yawaita suka sannan su yawaita yin yabo don su ruɗa ka ka kasa gane yabon aka fi yi maka ko sukar aka fi yi. Don haka ka zama mai nazarin abubuwa yadda ya kamata, kuma ka riƙa lura da waɗanda kake mu'amala da su a kodayaushe.

.....  
*Shehu Abdullahi Danfodiyo, Diya ul-Hukku, 1990: 9*

#### **8. Boye Sirri**

Na ce, Nasara daga Allah take: Allah ya faɗa, a cikin labarin [Annabi] Yakub: 'Ya ce, "Ya kai Dana, kada ka sanar da mafarkinka ga

‘yan’uwanka don kar su kulla maka makirci”. To amma lokacin da [Annabi] Yusuf yake fadawa [Annabi] Yakub labarin, matarsa tana wajen, sai ta sanar da ‘yan uwan Yusuf, sakamakon haka abin da ya faru akan Yusuf ya faru. An ruwaito a cikin Hadisi cewa, ‘Ka taimaki kanka ta hanyar boye sirrinka in kana son cin nasarar burinka’. Ka sani cewa boye sirri wani kyakkyawan hali ne abin yabo ga kowanne mutum, kuma sharadi ne ga shugabanni su siffantu da wannan hali. Kazalika wajibi ne ga mataimaka da ma’aikata na kusa da shugaba, su riƙi wannan dabi’a. Ali Dan Abi Talib ya ce, ‘Sirrinka tamkar fursunanka ne a cikin kurkuku matukar ba ka bayyana shi ba, amma idan ka bayyana shi ga wani, to ka koma kai ne fursunan’.

Ka sani cewa irin mutanen da ya kamata su boye maka sirri suna da wuyar samu kuma ba su da yawa ba kamar masu boye maka dukiya ba, kuma tsare dukiya ya fi sauki fiye da tsare sirri. Mutum zai iya daukar amanar dukiya mai yawa amma ya kasa daukar amanar sirri kwaya daya. Duk mai boye sirrinsa yana cikin aminci kuma ba ya fuskantar wata barazana. Sirrinka wani bangare ne na jinin jikinka, don haka kada ka bari ya riƙa gudana a cikin jikin wani ba naka ba; Umar Bin Abdul’aziz ya ce, ‘Zuciyoyi su ne wajen boye sirri, labban baki ne kwaduna, harshe shi ne makulli, don haka kowanne mutum ya kiyaye mukullin sirrinsa’.

An ce mutumin da ya fi kowa haƙuri shi ne mai iya haƙurin ajiye sirrinsa a cikin zuciyarsa ba tare da ya fadawa abokansa ba, wafanda wata rana za su iya batawa su juye su zama maƙiya. Amr Bin Al-As ya ce, ‘Ban taɓa zargin mutumin da ya fallasa wani sirrina da na fada masa ba, tun da har ni ban iya barin sirrin a cikin zuciyata ba, ta yaya shi zai iya bari a zuciyarsa’, Masu hikimar Magana na cewa:

*Idan mutum ya fadawa wani sirrinsa, sannan ya dawo yana zarginsa da [fallasa] sirrin to wannan mutumin shi ne cikakken sakarai. Idan har zuciyar mutum ta yi kankanta ta ajiye masa sirrinsa, to ko shakka ba bu zuciyar wanda ya fadawa sirrin ta fi tasa kankanta.*

Kazalika, akan ce: zuciyar mutanen kwarai rumbune na boye sirri. Wani mai hikimar Magana ya ce, ‘Ka boyewa masoyinka duk sirrin da ba ka

so maƙiyinka ya sani in har ya zama dole sai ka faɗa, to ka tabbatar wanda zaka faɗawa amintaccenka ne wanda zai iya ba ka shawara, mai gaskiya, mai amana wajen boye sirri, mai hikima wajen hukunci, kuma mai riƙo da addini. Kada ka taɓa bayyana sirrinka ga wanda yake son ya sani, don mai son ya san sirrinka, to akwai wani abu da ya boye a zuciyarsa game da kai. ‘Ka sani cewa, bayyana sirrin wasu shi ne ya fi muni fiye da ka bayyana sirrinka, don irin wannan ɗabi’a tana nuna kana cikin dayan biyu, ko dai kai maicin amana ne idan aka amince maka, ko kuma kai munafiki ne mai yada jita-jita. Wani mai hikima ya taɓa faɗawa Dansa cewa, ‘Ya-‘Dana ka kashe dukiyarka ta hanya mai kyau, kuma kada ka bayyana sirrinka ga mutane’.

.....  
*Shehu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri 1973: 17*

### **9. Dabbobin Da Muke Da Alaka Dasu**

Allah Maɗaukakin Sarki ya tabbatar cewa muna da dangantaka tsakaninmu da sauran dukkanin halittunsa. A bayyane yake cewa ba kamanninmu ɗaya da su ba, a siffa, ko a zati, ko a jiki ko kuma a basira, amma muna da alaƙa da su ta fuskar halayya; don haka kowanne mutum yana da halayya irin ta wata dabba a tattare da shi. Don haka idan ka haɗu da wani yana yin wata halayyya daban da ta mutane, sai ka yi nazari ka ga wace dabba ce me irin wannan halin, sai ka ajiye shi a matsayinta, ka yi mu’amala da shi kamar yadda za ka mu’amalanci wannan dabba. Hakan zai sa ba za ka taɓa samun matsala da shi ba, kuma shi ma ba zai taɓa samun matsala da kai ba.

#### ***Damisa***

Idan ka haɗu da mutum mafadaci a ɗabi’a, birgiza-kama a siffa, mai girman jiki, mai razana mutane, to ka sanya shi a cikin dangin Damisa. Larabawa na cewa, ‘Mafadaci kamar Damisa’. Idan ka haɗu da Damisa ka ba ta hanya ta wuce kada ka yi rigima da ita, to ka rayu da wannan mutumin a irin wannan hanya.

#### ***Biri***

Idan ka haɗu da mutum mai yunƙurin ɗaukar kayan mutane cikin sanda, to saka shi cikin dangin Birrai masu yin sanda suna sata a cikin jakar mutane musamman ma in tana rataye. Ka yi kaffa-kaffa da wannan mutum, kuma ka kiyaye da jakarka dake rataye da kai.

### **Kare**

Idan ka haɗu da mutum mai son bata sunan mutanen kirki, to sa shi cikin dangin Karnuka, don wannan dabi'a ce ta Kare, tunda shi ne ke gudu daga waɗanda suka tsaya kyam idan ya taso musu da haushi, tare da cutar da waɗanda suka gujewa haushinsa; kada ka yi jayayya da irin waɗannan mutane idan suka nemi bata maka suna, ka yi masa kamar yadda zaka yi wa Kare idan ya taso maka da haushi. Kada ka gudu kuma kada ka tsorata. Kada ka aibata shi, kamar yadda kake rayuwa da Kare ba tare da ka rama haushin da yake yi maka ba.

### **Jaki**

Idan ka haɗu da mutum mai taurin-kai, Irin mutanen nan da in ka ce 'E' ya ce 'A'a', in ka ce A'a ya ce 'E', ina an yi gabas ya yi yamma, in an yi yamma ya yi gabas, to saka shi cikin dangin Jaki. Domin halin Jaki ne idan ka jawo shi sai ya fizge baya, idan ka tura shi sai ya noke. Shi ya sa Bahaushe ke cewa, 'gardama kamar dan Jaki.' Ka rayu da shi da halinsa, kamar yadda ka hakura kake rayuwa da Jaki kuma kake amfanarsa.

### **Kuda**

Idan ka haɗu da mutumin da ba shi da aiki sai neman aibin wasu, to saka shi a dangin Kudaje. Domin Kuda shi ne ke sauka a jikin mutum, kuma ba inda yake nema sai inda wani miki yake, ko wari, ko jini. Don haka kasance mai tsabtar jiki da ruhi a kodayaushe idan kana tare da irin wannan mutum, kamar dai yadda kake yi wa Kuda, da ka yi tsabta sai ya rabu da kai.

### **Zaki**

Idan ka haɗu da shugaba mai barnata dukiya da kisan rayuka, to saka shi a dangin Zakuna. Ka zama mai kare kanka daga zaluncinsa, ka yi nesa-nesa da shi, kamar yadda al-Nabigha ya ce., 'babu sauran zaman lafiya a lokacin da Zaki ya fara gurnani.'

### **Dila**

Idan ka haɗu da mutumin daya ke nuna ya fi kowa wayo, to saka shi a cikin dangin su Dila, sai ka kyale shi da halinsa. Kuma ka ci maganin zama da shi.

### ***Bodari***

Idan ka haɗu da masharrancin mutum, mai raba tsakanin masoya, ka saka shi cikin dangin Bodari. Dabba ce wadda ba a iya jure tusarta saboda tsananin warinta. Shi ya sa masu hikimar magana ke cewa, ‘Idan masoya biyu suka rabu, sai a ce “Bodari ya yi tusa a tsakanisu” shi ya sa suka tarwatse’; kamar dai yadda mutane ke korar wannan dabba idan ta nufu wajen su, suke kuma hana ta shigowa inda suke, to haka ya kamata a yiwa masharranci, a hana shi shiga cikin jama’a, in kuma ya shigo a watse a bar shi.

### ***Buzuzu***

Idan ka haɗu da mutumin da ba ya son sauraron karatu ko wa’azi, mai tashi daga wajen da masu ilimi ko masu hikima su ke. Mutumin da aikinsa shi ne son jin labaran karya da su tatsuniyoyi da wasanni da jita-jita da labaran sharholiya, to ka sa shi cikin dangin Buzuzu. Shi Buzuzu ba shi da abinci sai kashin mutum, kuma har guzurinsa yake yi, ya rika mirgina shi domin ya je ya samu na kalaci. Buzuzu ba ya kaunar kanshin turare ko na fulawa, ko kaɗan. Idan ma aka fesa masa turare ko aka shafa masa furen fulawa a jiki to mutuwa yake yi.

### ***Shaho***

Idan ka haɗu da mutum mai son tara abin duniya, kuma ba ya jin kunyar kwacewa mutane abin hannunsu ya ce nasa ne, to ka saka wannan mutum a cikin dangin Shaho. Sai ka rika boye kayanka a duk lokacin da ka gan shi, don ba a bin a amincewa ba ne.

### ***Kyarkeci***

Idan ka haɗu da mutum mai yawan shiru-shiru, mai yin kwanto a duk lokacin daya ke son aikata barna ko ɗaukar kayan da ba nasa ba, mai son cin dukiyar marayu, da ta magada, saka shi a jerin dangin dabbar Kyarkeci. Ga wata waka da aka yi dake [bayyana mutum mai halin kyarkeci]:

*Me halin Kyarkeci, shi ne wanda za ka gan shi yana sallah idan,  
ka wuce ta gabansa sai ya yi sujjada, yana ambaton Allah,  
wannan ibada tasa ita ce ke sa wani ya fada tarkonsa, domin da  
ka ji zuciyarka ta aminta da shi ka kusance shi, sai ya yi wuf, ya  
cafke ka.” Ka ji mai halin kyarkeci.*

Ka zama mai taka-tsan-tsan da irin waɗannan mutanen, kamar yadda kake taka-tsan-tsan da Kyerkeci.

### *Jimina*

Idan rayuwa ta haɗa ka zama da mutum maƙaryaci, ka ɗauke shi daidai da matacce. Kamar yadda matacce ba zai taɓa iya baka labarin komai ba, to kada ka taɓa yarda da labarin da maƙaryaci zai kawo maka. Ka saka wannan [sarkin karyar] a cikin dangin Jimina wadda take binne dukkanin kwayayenta a cikin rami, sai ta kwanta akan ƙwai ɗaya a filin ƙasa, sai kuma ta dan binne ɗaya da yashi, yayin da duk sauran kwayayen suna binne a can cikin rami. Idan wanda bai san halinta ba ya zo wucewa ya ga ƙwai ɗaya, to shi kaɗai zai ɗauka ya tafi, ko ya ɗan tona yashi ya gano ɗaya ƙwan sai ya ɗauki biyun ya yi tafiyarsa, yana tsammanain suke nan. Amma mutumin da ya san halin Jimina, zai tsaya ne ya cigaba da tonawa har sai ya gano ramin da ta binne sauran kwayayen, sai ya kwashe su ya tafi abinsa. Bai yaudaru da waɗannan kwayaye na farko ba. Don haka duk abin da ka ji daga wajen maƙaryaci, kada ka yarda da shi, ko kuma ka yi bincike sosai har sai ka gano gaskiyar lamarin.

### *Dawisu*

Idan ka haɗu da mutmin da koyaushe yana cikin ado kamar sabon ango, mai tsananin tsabtar tufafi a kowanne lokaci, mai karkata hula, koyaushe cikin taka-tsan-tsan ba ya son wani abu ya shafi jikinsa, koyaushe yana duba jikinsa cikin alfahari, ko 'ya'yansa baya son ɗauka don kar su bata masa jiki, to ka sa wannan mutumin a cikin dangin Dawisu, sai ka nesanta kanka da shi.

### *Rakumi*

Idan ka haɗu da mutum mai riƙo wanda baya manta kuskuren da akai masa komai ƙanƙantarsa, ka saka shi a cikin dangin Rakumi, sai ka nisan ce shi. Larabawa na cewa, 'riƙo kamar Rakumi.'

### *Beran Daji*

Idan ka haɗu da munafiki, mai faɗin saɓanin labarin da aka ba shi, ka sa shi cikin dangin beran-daji [yarbu], ɓera ne dake rayuwa a cikin rami mai kofa biyu kuma mai zurfi a cikin daji, da Larabci ana kiran sa [nafiqa]. Yakan shiga ta kofa ɗaya ya fita ta ɗaya kofar. Kalmar [nafiqa]

ta samo asali ne daga kalmar '*munafiq*' wato munafuki. Kada ka yi mu'amala da irin wannan mutum.

A takaice, mutane na da halayya daba-daban, don haka ka yi mu'amala da kowa da irin halinsa, sai ka zauna lafiya da shi. Ba za ka samu matsala da shi ba, shi ma ba zai samu matsala da kai ba. Allah ne ma fi sani.

.....  
*Shehu Usmanu Danfodiyo, El-Masri 1978: 148-149.*

### **10. Cututtukan Zuciya**

Ka sani cewa akwai cututtuka marasa iyaka a cikin zuciya, amma dukkaninsu suna da sila wadda idan aka kauce mata, to zuciya zata gyaru.

#### ***Girman Kai***

Daya daga cikin cututtukan zuciya shi ne girman kai. Dabi'a ce ta mutum ya riƙa jin cewa duk wani matsayi da ya samu a rayuwarsa to wayonsa ko dabararsa ko ƙoƙarinsa ne ya ba shi. Yana manta cewa dukkan nasara daga Allah take, kuma ana samun ta ne ta hanyar kyakkyawan aiki da addu'a da miƙa wuya a gare Shi. Hanyar maganin wannan cutar ita ce mutum ya fahimci cewa in don ta ƙoƙarinsa ne, da bai samu wannan matsayi ba, don akwai waɗanda suka fishi ƙoƙari da wayo da dabara. Don haka jahilci ne ya sa yake yin wannan girman kan nasa.

#### ***Ji-da-Kai***

Ji-da-kai [tinkaho] nau'ine na cutar zuciya. Shi ne mutum ya riƙa taƙama da nuna isa saboda wata baiwa da Allah yai masa ta ilimi, ko asali, ko kyawun halitta, ko karfi, ko arziki [dukiya] ko yawan iyali ['ya'ya] da sauransu. Kusan waɗannan su ke sa mutum ya riƙa taƙama [jin isa] yana jin cewa ba daidai yake da sauran mutane ba, ya na jiran idan gaisuwa ta haɗa ku sai dai kai ka fara gaishe shi. Maganin wannan cutar ji-da-kai shi ne, mutum ya san cewa asalinsa daga digon maniƙi ne [don haka shi ba komai ba ne] kuma ƙarshensa zai zama gawa, sannan a wannan rayuwar yana yin kashi da tusa da sauran ƙazanta kamar kowa. Shi ba kowa ba ne [don haka ba shi da dalilin yin wani tinkaho]. Mutum ya riƙa tuna cewa ya aikata zunubai da dama, kuma

bai sani ba ko za'a yi masa azaba akan wadannan zunubai ko kuma za'a yafe masa. Kazalika, ibadar da yake yi ma bai sani ba, shin Allah ya karba ko bai karba ba. To wanda ya san wannan, ta yaya zai zama mai ji-da-kai?

### *Fushi*

Wani ciwon zuciyar shi ne fushi akan abin da bai taka kara ya karya ba. Yanayi ne da mutum kan sami kansa zuciyarsa ta riƙa tafarfasa a koƙarinna na son yin ramuwar gayya yadda zata kai mutum ya fita hayyacinsa da koyarwar addininna. A irin wannan yanayin mutum yakan kasance kamar mara tunani [rashin fahimta] kuma ba shi da niyyar jin duk wani rarrashi. Maimakon ma idan ana rarrashinsa ya ɗan sauko, sai ma ya ƙara harzuka. Abin da ke haddasa fushi shi ne, jin isa da ji-da-kai. Kuma maganinsa shi ne, mutum ya riƙa tuna cewa Shedaƙan ne yake zuga shi, kuma shi Shaidaƙan din maƙiyinsa ne bayyananne da ke son tozarta shi a bainar jamaa.

### *Hassada*

Hassada na ɗaya daga cikin cututtukan zuciya. Shi ne mutun ya riƙa jin baƙinciki bisa ni'ima ko daukaka da Allah ya yi wa wani mutum. Ya riƙa fatan Allah ya kwace wannan ni'ima daga wajen mutumin. Ya riƙa nunawa mutumin ji-da-kai ko ɗagawa saboda Allah ya ɗaukaka shi.

Maganin hassada shi ne, mutum ya riƙa jin cewa illar hassadar nan da yake yi kansa za ta koma kuma ta lalata masa ruhinsa da gangar-jikinsa ba za ta koma kan wanda yake yi wa hassadar ba. Mai maƙon haka ma hassadar sai dai ta zame wa wanda ake yi wa ita alkhairi, rayuwarsa ta ƙara inganta a duka ruhinsa da gangar-jikinsa. Don haka, a duk lokacin da mai hankali ya lura cewa yana nema ya zama mai yiwa kansa da kansa hassada, kuma mai fatan alheri ga maƙiyinsa daga nan zai yi bankwana da hassada. Sai ya koma ya zama yana aikata kishiyar abin da hassada ke jawowa, wato ya riƙa so wa mutane abin da yake so wa kansa.

### *Burin Dadewa a Duniya*

Fatan dadewa a duniya shi ma wani nau'i ne na cutar zuciya. Shi ne yadda mutum yake da burin yayi ta zama a duniya, wanda hakan ke sa mutum ya riƙa jinkirta tuba. Ya yi ta ɗaga lokacin tubansa. Kazalika

irin wannana burin na sa mutun ya riƙa yin sakwa-sakwa wajen bin umarnin Allah, ya maida mutum marasa kishin addini.

Maganin wannan cutar shi ne, mutum ya riƙa kawo mutuwa kusa a kodayaushe [ya zamto ko yaushe kana tuna mutuwa] tun da dai ba ka san lokacin da za ta zo ba. Kuma mutum ya riƙa juyayin sa'o'insa da suka rasu ['yan uwa da abokai] da sauransu.

### *Karanta*

Wata cutar ta zuciya ita ce karanta. [wato mutum ya zama mai kanƙamo]. Shi ne mutum ya zama baya son yin kyauta ko sadaka ko baiwa mutane haƙƙinsu da yake a hannunsa, musamman ma abinda ya shafi kudi ko dukiya, ko da kuwa doka ko mutuntaka ko al'ada ta wajabta masa ya bayar, ba ya son bayarwa, misali ciyar da iyali. Abin da ke haifar da wannan shi ne tsananin son kai, da son zuciya, da rashin imani, tun da dai Allah shi ke azurta wanda ya so kuma a lokacin da ya so. Maganin cutar karanta shi ne, mutum ya tuna cewa wata rana zai mutu, kuma wataƙil maƙiyansa ne za su gaji dukiyarsa. Don haka mai yin karanta ya riƙa tunanin mutuwa, ya kuma riƙa tunanin mutane irinsa da suka tara dukiya, suka hana kowa, kuma suka mutu, dukiyar ta lalace ta tarwatse bayan mutuwarsu, kuma duk da haka za su yi bayani gaban Allah akan yadda suka tara dukiyar da yadda suka kashe ta. Ya riƙa tunanin cewa 'ya'yansa da zai mutu ya bari, za su iya zama nagari su ka yi masa addu'a, ko kuma su zama batattu da za su ja masa fushin Allah. Kuma ya kamata ya riƙa tuna illar da ke tattare da yin karanta ko rowa.

### *Riya*

Riya na daga cikin nau'o'in cututtukan zuciya. Shi ne mutum ya riƙa aikata ayyukan alheri ba don Allah ba, sai don mutane su gani, ko kuma don wata manufa ta son zuciyarsa. Misali anan shi ne, mutum ya zage iya karfinsa ya riƙa yin ayyukan ibada don kawai mutane su riƙa daukarsa mai kula da addini. Misali na biyu shi ne, mutum ya riƙa sa kaya masu araha, ya zama mai kasƙantar da kai, mai sa dagaggen wando da niyyar mutane su ce shi mai kula da sunnah ne.

Misali na gaba shi ne, mutumin da yake yawan yi ma mutane wa'azi, abi Allah, abi Manzon Allah, yana umarni da aikata kyakkyawan aiki,

yana hani ga aikata mummuna, yana bayyana baƙincikinsa idan mutane suka aikata zunubi, amma fa duk yana yin haka ne da niyyar mutane su dauke shi a matsayin waliyi. Akwai wani misalin na mutumin dake tsawaita karatu a sallah, da daƙewa a sujjada don mutane su ce shi mutumin Allah ne. Akwai kuma mutum da yakan rungumi dabi'ar ziyartar malaman addini da mutanen kirki don kawai a dauka shi ma mutumin kirki ne. Maganin wannan cuta shi ne, mutum ya riƙa tunanin cewa, duk mutumin da yake yin abin kirki don mutane su gani su yaba to wanann aiki ne na munafunci kuma bata lokaci ne kawai. Kuma ba zai samu ladan komai a wajen Allah, maimakon haka ma sai dai ya samu zunubi da azaba mai raƙaƙi. Mutum ya san cewa Allah yana sane da abin da yake aikatawa a kowanne lokaci kuma a kowanne wuri. Don haka komai mutum zai yi ya tsarkake niyyarsa, ya yi don Allah.

Dazarar mutum ya nesanta kansa daga riya a cikin zuciyarsa, zai koma cikkaken mutum, kuma zai samu hasken imanin da zai riƙa tuba ga Allah.

Ka dogara ga Allah, sai Allah ya isar maka. Ka miƙa wuya gabaɗaya a gare shi, ko me za ka yi ka yi don Allah Shi kaƙai. Ka kiyayi azabar Allah, ka yi fatan samun Rahamarsa, ka gode Masa bisa ni'imomin da ya yi maka, ka yi fatan saduwa da Shi kana mai farin ciki da imani da Shi.

.....  
*Shehu Abdullahi Danfodiyo, Masalih Al-Insan [jindadin Dan'adam]; a cikin A.M. Sifawa, S.B. Aljannare da A. Marafa, 98-102*

## **11. Yadda Ake Yi Wa Kyawawan Dabi'u Mummunar Fahimta**

### **Daukar "Yafiya" a Matsayin Wulakanta Kai.**

Daga cikin kyawawan dabi'un da ake yi wa mummunar fahimta akwai yafiya wadda ake dauka a matsayin wulakanta kai. Wannan ba daidai ba ne. Saboda yafiya ita ce mutum ya sadaukar da haƙƙinsa na ramuwa cikin aminci da yarda, duk da cewar yana da damar ya rama ko ya dauki fansa; yayin da wulakanta kai na nufin mutum ya haƙura da haƙƙinsa bayan ya yi koƙarin ramawa ya kasa, ko dan tsoro ko karanta.

### **Daukar Kare Mutunci a Matsayin Girman Kai**

Daga cikin mummunar fahimtar da ake yiwa kyawawan dabi'u, akwai masu daukar kare mutunci a matsayin girman kai ko alfahari. Wannan ma ba daidai ba ne. Saboda dalilin kare mutunci shi ne, mutum ya nesanta kansa daga dukkanin abin da zai jawo masa kasƙanci da wulakanci, yayin da shi girman-kai yana faruwa ne idan mutum yana yabon kansa, ko nuna isa da ji-da-kai a cikin lamuransa.

### **Daukar Tausayi a Matsayin Kishi**

Daga cikin kyawawan dabi'un da ake yi wa mummunar fahimta akwai tausayi wanda ake dauka a matsayin kishi. Wannan fahimta kuskure ce bisa fahimtar magabata na kwarai. Shi tausayi wani yanayi ne da mutum kan shiga damuwa idan yaga wata wahala ko bala'i ya aukawa wani, yanayi ne na rashin jindaɗi na ɗan lokaci da zai shiga cikin zuciya ya fita. Amma shi kishi shi ne ka shiga damuwa don mugunta [damuwa saboda ni'imar wani] kuma irin wannan damuwar takan dau lokaci kafiin ta fita daga cikin zuciya.

### **Daukar Karamci a Matsayin Almubazzaranci**

Daga cikin kyawawan dabi'un da ake yi wa mummunar fahimta akwai daukar karamci a matsayin almubazzaranci. Wannan ma ba gaskiya ba ne. Domin karamci shi ne mutum ya kashe dukiyarsa ta hanya mai kyau wadda doka ta yi umar ni. Almubazzaranci kuwa shi ne mutum ya kashe dukiyarsa ta hanyar da aka haramata, ko ya riƙa kashe kuɗi barkatai ba tare da lissafi ba.

### **Daukar Girmamawa a Matsayin Girman-Kai**

Wani nau'in mummunar fahimtar da ake yi shine yadda ake daukar girmamawa a matsayin girman-kai. Ana Girmama mutumne saboda wata daraja da yake da ita da kuma yana yadda yake zaman lafiya da mutane. Shi kuwa girman kai mutum ne yake kambama kansa, ya yabi kansa, yana ji da kansa yadda ya ga dama. Wannan alamace da ke nuna jahilci da duhun zuciya.

### **Daukar Kankandakai a Matsayin Kasƙanci**

Wata Kyakkyawar dabi'ar da ake yi wa mummunar fahimta ita ce Kankandakai wadda ake dauka a matsayin kasƙanci. Wannan ma mummunar fahimta ce bisa ra'ayin jamhuran malamai. Kankandakai ko

tawali'u dabi'a ce da mutum yake haifarma kansa ita sakamakon iliminsa na sanin Allah, da kuma fahimtarsa na siffodin Allah, da ilimin da yake da shi na sanin ma'anar ruhinsa, ta fuskar kuskurensa da gazawarsa da ajizancinsa. [Fahimtar wannan ilimin sanin Allah] shi ne ya sa mutum yake miƙa rayuwarsa kacokam zuwa ga Allah kuma yake kankandakai ga bayinsa ta hayar karrama su.

Ko shakka babu, irin wannan mutumin ba yana nufin ya fi kowa dɒukaka ko girma a wajen Allah ba ne. Amma sabanin wannan, faskanci wani yanayi ne da mutum yake wulakanta kansa domin cimma wata buƙata tasa, inda yake faskantar da kansa don ya dadadawa wani da nufin samun abin duniya.

#### **Daukar Kulawa a Matsayin Rashin Yarda**

Daga cikin kyawawan siffodin da ake yi wa mummunar fahimta akwai kulawa wadda ake dɒuka a matsayin rashin yarda. Wannan ma kuskuren fahimta ne bisa ra'ayin jamhuran malamai. Saboda Kulawa da wani abu dake farkashinka wata kyakkyawar dabi'a ce da mutum ke yi ta ba da kariya ga dukiyarsa da kansa da iyalinsa da ma duk abin da ke farkashin kulawarsa; Yayinda rashin yarda wani yanayi ne da mutum ke shiga inda Shedan yake sa shi ya riƙa ganin kamar dukkanin mutane ba su da gaskiya da rikon amana. Mai rin wannan halin koyaushe yana cikin tozarta mutane da bata musu suna saboda zargin dake cikin zuciyarsa.

#### **Daukar Tausayawa a Matsayin Damuwa**

Wasu kan yi wa dabi'ar Tausayawa fahimta a matsayin Damuwa. Wannan mummunar fahimta ce bisa ra'ayin jamhuran malamai. [Dalili shi ne] tausayawa tana faruwa ne idan ana jin tausai ko alhini akan abin da ya samu wani na rashin jindadi; yayin da damuwa na samuwa ne ta hanyar halin da mutum ya sa kansa a ciki na rashin tawakkali wanda hakan ke sa zuciyarsa ta yi rauni, al'amuransa sun tabarbare.

#### **Daukar Hakuri a Matsayin Nunkufurci**

Daga cikin kyawawan dabi'un da ake yi wa mummunar fahimta akwai hakuri da akan dɒuka a matsayin nunkufurci. Wannan fahinta ba daidai ba ce bisa ra'ayin jamhuran malamai. Hakuri shi ne mutum ya karɓi duk wata mummunar faddara a matsayin jarrabawa daga Allah, ya kare kansa daga fadawa cikin damuwa, ko yin raki, ko korafi. Nunkufurci

shi ne mutum ya nuna kamar ya hakura da abin rashin dadin da ya same shi ko aka yi masa, amma fa zai ta damuwa, yai ta raki, yana korafi, yana fama da kunci a cikin zuciyarsa, don ya kasa jure ma abinda [ibtilla'in] da ya same shi.

.....  
*Shehu Usmanu Danfodiyo, Hisnul Afhan min Juyush al-Awham, Siddique, 1989:123-125*

## BABI NA UKU

### JAGORANCI DA SHUGABANCI NAGARI

#### 1. Abubuwan Da Kasa Ba Za Ta Zauna Lafiya Ba Sai Da Su

Daya daga cikin abubuwan dake ruguza kasa shi ne nuna fifiko ga wata kabila akan wata, ko yin alfarma ga wasu al'umma akan wasu, da kusantar da kanka ga wadanda ya kamata ka nesanta kanka da su, da kuma nesanta kanka ga wadanda ya kamata ka kusatanta kanka da su. An taɓa tambayar wani mai mulki, bayan rushewar mulkin nasa, cewar, "me ya sa mulkinka ya karye? Sai ya ce, dagewa akan ra'ayina da kin daukar shawara".

.....  
*Shehu Usmanu Danfodio, Bayan Wujub al-Hijra, El-Masri 1978: 142.*

Sauran ayyukan da kan ruguza kasa sun haɗa da girman kai da ji-da-kai masu lalata kyawawan dabi'u. Akwai wasu halaye guda shida da suka zama dole shugaba ya nisance su: su ne karya, da hassada da saba alkawari da saurin fushi da rashin tsari da kuma ragwanci. Sannan kuma kada shugaba ya riƙa gujewa mutanensa, domin a duk lokacin da azzalumi ya san cewa wanda yake zalunta ba shi da ikon ganin shugaba balle ya kai kara, sai ya cigaba da yin zalunci akan zalunci.

Mutane na cigaba da yin biyayya ga shugaba guda ɗaya ne kadai, idan suna da damar ganinsa a lokacin da suke bukata. Amma idan ya guje su, to fa za'a samu wasu shugabannin da zai yi tarayya da su. Ya kai shugaba, mi zai sa ka gujewa mabiyanka, ka sa katangar karfe tsakaninka da su, ka kulle kofarka, Yayin da Allah ya buɗe kofarsa ga waɗanda aka zalunta; kuma babu wani hijabi ko maigadin kofa a wurin. 'Mulki yana tabbata in dai da adalci koda karkashin kafirci ne, amma ba ya tabbata da zalunci koda karkashin Musulunci ne'.

.....  
*Shehu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri 1978: 142.*

Allah ya ce: Idan muka yi nufin halaka wata al'karya, sai Mu umarci mutanen ta da muka ba walwala, bayan haka sai su yi fasiƙanci a cikinta, sai maganar azaba ta wajaba a kanta, sai Mu halakata warwas.

An ruwaito a cikin *Diya' Al-Khulafa*: 'Idan Allah ya yi nufin halaka kasa, sai ya mika ragamar mulkinta a hannun kangararrun 'ya'yan shugabaninta wadanda burinsu su mulkin danniya, su sami abin da suke so don su aikata fasadi. Wani mutum ya taɓa tambaya akan me ya sa mulkin Daular Sasanid ya tabarbare matukar tabarbarewa. Sai aka ce saboda sun baiwa makaskantan cikinsu manyan mukamai. Dangane da wannan, masu hikimar magana na cewa, Mutuwar mutum dubu masu daraja a cikin al'umma ta fi saukin garari akan daga darajar mai karamin mukami [zuwa matsayin da bai cancanta ba]; akwai karin maganar da ke cewa, mulkin kasa yana karyewa idan ana kai mutane matsayin mukamin da ya fi karfinsu.

Imam Shafi'i ya ce, "Mutumin da ya fi kowa yi wa kansa laifi, shi ne mutumin dake kasa rana daya ya samu mukami a sama, sai ya yi watsi da danginsa, ya gujewa wadanda ya sani, ya daina girmama manya, ya riƙa girman kai ga masu girma". An taɓa tambayar wani mai mulki, bayan ya rasa mulkin, aka ce da shi 'me ya sa ka rasa mulkinka?' sai ya ce "Mun shagala da daular da muke ciki mun yi watsi da ayyukan da ya kamata mu yi; mun dogara da amintattun mutanen da muka naɗa a mukamai, amma sai suka yi amfani da wannan dama suka riƙa biyan bukatun son zuciyarsu kaɗai, gwamnoninmu kuma suka riƙa danne haƙƙin talakawa, hakan yasa talakawan suka riƙa addu'ar Allah ya musanya musu mu da wasu".

.....  
*Shehu Usmanu Danfodio, Bayan Wujub al-Hijra, El-Masri 1978: 142.*

Na gargade ku da ku nisanci yin mulkin zalunci, da danniya, da zubar da jinni ba bisa haƙƙin Shari'a ba, da nuna bambanci, domin idan kuna nuna wariya da fifita wani akan wani, mulkin ku zai karye, ku samu matsala da talakawanku ta rashin gamsuwa da mulkinku da rashin fahimta da kuma mummunar alaƙa tsakaninku da su.

.....  
*Shehu Usmanu Danfodio, zuwa ga Modibbo Adama; 1809; a cikin Bobboyi da Abba 2009: 4-5.*

## 2. Ilimi Da Shugabanci

Mutum da ba ilimi tamkar gari ne da ba kowa a ciki, dabi'a mafi kyau musamman ga shugaba da kuma sauran mabiya ita ce kaunar ilimi, da son saurarensa da riƙo da ma'abotansa cikin girmamawa, wannan ita ce tabbatacciyar hanyar da shugaba zai samu kauna daga al'ummarsa. A ɗaya ɓangaren, idan shugaba ya zama mai kin ilmi, yana bin son zuciyarsa kuma yana jagoranatar al'ummarsa akan batacciyar hanya, kamar dabba ce ta fita aguje amma ba ta san inda zata ba, tana ta dawurwura a kan hanya, duk abin da ya shiga gabanta ta yi awon gaba da shi. Don haka ake bukatar shugabanni su riƙa jan malamai kusa, su riƙa abota da masu ilimi, su riƙa karanta litattafai da maganganun hikima na magabata na fwarai, da kuma karanta tarihin mutane masu hikima.

Da haka ne shugaba zai shirya kansa wajen tafiyar da lamuran jama'a bisa la'akari da halin kowa, ya riƙa sasanta rikici a tsakanin su da gudanar da harkokin mulkinsu. Gudanar da wannan aiki yana bukatar ilimi mai zurfi, da nazari akan abubuwa yadda ya kamata. Ta yaya za'a iya gudanar da harkokin mulki idan mutum bai shirya tunkarar dukkanin wadannan kalubale ba? Sauran jama'a ba su rasa masu sukar su, da masu kalubalantarsu waɗanda za su nuna musu kuskuren su, kuma su ɗauki wani ra'ayi daban da nasu. Wannan kalubale na taimakon mutum wajen fahimtar daidansa da kuskurensa. Amma shi shugaba ba shi da wannan gatan na masu suka saboda matsayinsa ya raba shi da su, tunda mutanen dake kewaye da shi gabaɗayansu masu yabonsa ne a kodayaushe, masu haɗiye kura-kuransa ne, masu yabonsa ne a inda ma bai dace a yabe shi ba. Kullum amsar su ita ce "shugaba koyaushe akan daidai yake..."

.....  
*Shehu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri, 1978: 143-145.*

Ya kamata shugabanni su kasance tare da malaman addini a kusa da su kodayaushe kuma su riƙa jin shawarwarinsu. Amma dole shugaba ya yi takatsantsan da malamai masu son duniya, waɗanda za su riƙa yabonsa, suna kambama shi da nufin ya riƙa ba su abin duniya domin bukatun son zuciyarsu, irin waɗannan su ne malamai masu ci da addini.

Malami mai Tsoron Allah shi ne wanda bai damu da dukiyar shugaba ba. Amma dai zai yi Magana da kai cikin girmamawa a wajen wa'azi da tausasa lafazi. Ya kuma tattauna masa'aloli da kai kamar yadda Shaqiq al-Balkhi, Allah ya kara masa yarda, ya yi. An ruwaito wata rana [Khalifa] Harun Rashid ya aika an kira shi, sai ya tambaye shi, "shin kai ne Shaqiq Sarkin Hikima"? sai ya amsa da cewa: Ni ne Shaqiq amma ba Sarkin Hikima ba ne? Sai Harun Rashid ya ce da shi: "Yi min nasiha." Sai Shaqiq ya ce da shi: "Allah Madaukakin Sarki ya kaddara maka zama akan matsayin [Abubakar] Saddiq, don haka yana bukatar ka dauki salonsa na gaskiya da amana. Ya dora ka a matsayin Umar Dan Khaddabi [Mai rarrabe karya da gaskiya] yana so ka dauki tsarinsa na rarrabe karya da gaskiya. Ya ba ka matsayin da ya bawa [Usmanu] Zunnurain, yana bukatar ka zama mutum mai matukar kunya irin sa. Ya doraka a matsayin da ya dora Aliyu Dan Abi Dalib, yana bukatar ka zama mai ilimi da sanin hukuncin Shari'a irinsa." .....

Idan shugaba bai ja masu ilimi a jikinsa ba, kuma ba ya jin shawararsu, maimakon haka sai ya dauki shaidanun malamai a kusa da shi, ko shakka ba bu za su ja shi zuwa batacciyar hanyarsu, ko su sa mutane su riƙa tunanin haka. Don Tabbas mutum yana bin akidar irin mutanen da yake tare da su ne, kamar yadda maganar masu hikima ke cewa:

*Kada ka tambayi halin mutum,  
ka tambayi su waye abokansa,  
domin a haƙifa aboki yana bin akidar abokinsa ne*

.....  
*Halifa Muhammadu Bello, the principles of politics, a cikin Yamusa 2004:15-16*

[Shugaba ya riƙa ji a ransa cewa]: Allah ya jarrabe ni da nauyin amanar jagorancin wannan al'umma mai albarka da kuma kula da bukatun ta. Domin samun nasara wajen sauke wannan amana, ina bukatar mai da hankali akan magance matsalolin al'umma daga tushe mai makon tafiya akan doron doka kaƙai. Dole sai an yi wannan domin kare bukatun al'umma.

.....  
*Halifa Muhammadu Bello, shifa al-asqam, a cikin Tukur 1999: 80*

Kira ga aikata gaskiya a wannan zamani yana fuskantar barazana saboda yadda ake kasƙantar da ilimi ake daukaka jahilci, yanzu ilimi yana tattare ne kawai a cikin littafi amma babu shi a cikin zukatan mutane. [Donhaka] sai aka bar mulki a hannun jahilai masu nuna suna da ilimi alhali ba su san komai ba. Maimakon ya riƙa yadda da kurakuransa sai ya riƙa maganganunsa da rubuce-rubucensa cikin jahilce da tsammanin cewa ilimi ne.

.....  
*Shehu Abdullahi Dan Fodiyo. Diya' u al-Siyasa, a cikin Tukur 1990: 88*

### **3. Wajabcin Shawara da Juna**

**Abu na biyu a sharuɗɗan** shugabanci shine ɗaukar shawara. Allah [SWT] ya ce, “ka shawarce su a kan al’amura”. Domin shi mai yin shawara, aikinsa ba ya baci, domin idan ra’ayinsa ya fi dacewa da na wanda ya ba shi shawara, to zai sake samun nutsuwa akan ra’ayin; idan ba shi da cikakken ilimin abin to zai ƙaru da ra’ayin wani.

Wani Shugaba ya taɓa cewa; “Kada girman matsayinka ya hana ƙara fahimtar wasu akan fahimtarka. Domin idan ka yi shawara kuma ka ci nasara mutane za su yaba wa ayyukanka, amma idan ka kuskure to kowa sai ya ɗanɗani raɗaɗin wannan kuskuren. Daya daga cikin munanan halayen shugaba, shi ne, kafewa akan ra’ayinsa da kin ɗaukar shawara”.

.....  
*Shehu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri 1978: 65*

### **4. Aiwatar Da Ayyuka Yadda Ya Kamata**

Manyan abin kunya guda biyu su ne Ji-da-Kai ga mai ilimi da Shugaba mai ƙarya. Idan za ka faɗi, faɗi gaskiya. Idan ka ɗauki alkawari, ka cika. Idan ka ba da umarni ko hani ka jajirce har sai an yi aiki da shi. Ka tabbatar da cewa ayyukanka ba sa sabawa zancenka, haka ma mataimakanka. Idan shugaba ya zama mai sakaci wajen tilasta bin umarninsa, to harkokin mulkinsa za su yi rauni; zai rasa ƙarfin ikonsa a wajen mutane, kuma girma da darajar rigar-mulkinsa zai dusashe.

.....  
*Shehu Abdullahi Danfodiyo, Diya ul-Hakkan, 1990: 8*

## 5. Ci-gaban Tattalin Arziki

**Abu na shida a sharuɗɗan** shugabanci shi ne, Shugaba ya samarwa da mutanensa ayyukan yi domin amfanin rayuwarsu da addininsu. Da haka ne zai samar da masu fasaha, ya kuma kula da sana'a waɗanda dole mutane na bukatar su. Masu sana'ar sun haɗa da, Manoma da maƙera da teloli da marina da likitoci da diloli da mahauta da kafintoci da sauran nau'i daban-daban na kasuwanci, waɗanda suke taimakawa wajen tafiyar da rayuwa yadda ya kamata. Dole ne shugaba ya kafa tsarin kasuwanci a kowanne birni da kauye. Ya umarci mutane da su samar da abinci tare da adana wanda za a yi amfani da shi don gaba. Dole ne ya riƙa kulawa da kauryuka da mutanen karkara, ya giggina hanyoyi da gadoji, kula da kasuwanni da tituna; ya samarwa mutane dukkanin abin da suke bukata domin gudanar da rayuwa yadda ya kamata.

An ruwaito cewa, daya daga cikin Annabawan Banu-Isra'ila, Amincin Allah a Gare Shi, Ya tambayi Ubangiji game da daɗewar shugabannin Daular Faris, domin sun yi rayuwa mai tsawo, sai Allah ya amsa masa da cewa, "sun kyautata kasata yadda ta zama wuri mai daɗin rayuwa ga bayina". Kazalika, an ruwaito [wata-kila acikin hadisi-l-Qudusi] cewa, Allah ya ce, "Sun shugabanci bayina da adalci kuma sun bunƙasa kasata".

Dole ne shugaba ya samarwa da mutanensa abubuwan kula da ilimin addini. Wajibi ne ya naɗa alkalai da malamai [a kasarsa] ya kuma biya su albashi daga cikin dukiyar kasa. Dole ne ya naɗa masu kula da tarbiyyar yara, da masu wa'azi, da masu kula da kasuwanni da kula da yin da'a, da masu karɓar zakka. kuma dole ya naɗa wakilansa masu kula da rayuwar waɗanda ake zalunta da faƙirai. Sayyadina Umar Dan Khaɗɗabi, Allah ya kara masa yarda, yakan ziyarci faƙirai acikin al'ummarsa, ya riƙa yi musu hidima da kansa.

.....  
*Halifa Muhammadu Bello, the Principle of Politics, a Yamusa 2004: 17-18*

## 6. Kare Haƙƙin Mata

Daya daga cikin bala'in da ya afkawa Kasar Hausa shi ne yadda malaman addini suke barin matansu da 'ya'yansu da hadimansu a cikin jahilci. Sun bar su kamar dabbobi ba tare da koyar da su hukun-

hukuncen addini ba, kamar alwala, da sallah da azumi da sauran ibadu, har ma da abin da ya shafi harkokinsu na ciniki. Wannan babban kuskure ne kuma haramun ne. Sun mai da su kamar wasu kayan amfanin gida, idan sun lalace sai a jefa su a kwandon shara. Wannan wane irin hali ne? Ta yaya za su bar matansu da 'ya'yansu da hadimansu cikin duhun jahilci da bata, amma suna ilmantar da dalibansu safiya da yammaci. Wannan son zuciya ne kawai da kuma riya.

Wannan babban kuskure ne, domin ilmantar da matansu da 'ya'yansu da hadimansu wajibi ne, amma ilmantar da wasu zaɓi ne. Kuma ra'ayin jamhuran malamai ya tabbatar da cewa, aikin wajabci na gaba da wanda ba na wajabci ba. Ilmantar da wasu yana zama wajibi ne kaɗai idan babu wani mai ilmantarwar sai kai kaɗai, amma ko a hakan ma sai ka fara ilmanatar da iyalinka tukuna [matanka da 'ya'yanka da hadimanka] don kaɗin iyalinka na gaba da haɗin wasu.

Ya ku matan Musulmi kada ku bi umarnin batattun malaman da su ke kiran ku zuwa ga yin biyayya ga miji kaɗai ba tare da yi muku umarnin bin Allah da Manzonsa ba. Sukan yaudare ku da cewa, aljannar mace tana karkashin kafar mijinta, don kawai su biya bukatunsu da ku. Ba sa taɓa umartarku da bin Allah da Manzonsa wanda shi ne abin da aka wajabta muku, ku bi Allah ku bi Manzonsa.

Sun danɗare ku da ayyukan da ba Allah da manzonsa ne suka dora muku ba, kamar su girki da wankin kaya da sauran irin waɗannan ayyuka, kawai don samun nutsuwarsu, ba tare da umarninku da bin Abin da Allah da Manzonsa suka umarce ku da yi ba, wanda shi ne Bin Allah da Manzonsa.

Gaskiya ne cewar akwai ijima'in malamai da suka amince da cewa wajibi ne mace ta yi biyya ga mijinta, a sarari ko a boye koda mijin fakiri ne ko kuma bawa. Amma kuma ra'ayin jamhuran malamai shi ne, cewa haramun ne mace ta saɓawa umarnin mijinta, sai dai in ya umarce ta da saɓon Allah, anan wajen ya halatta ta saɓa masa domin babu wata halitta a doron kasa da za a yi wa biyayya cikin sabon mahalicci. Idan mace ta bi umarnin mijinta za a ninka mata lada sau biyu, amma fa sai in ta fara yin biyayya ga Allah da Manzonsa.

.....  
*Shehu Usmanu Dan Fodiyo Nurul Albab, Trans. Usman M. 2011.*

Dalilin wajabcin miji ya yi wa matarsa hidima ya zo a cikin suratul Taha [20:117] lokacin da Allah ya gargadi Annabi Adam lokacin da yake [tare da matarsa] a cikin Aljannah:

*“Sai muka ce. “Ya-Adamu! Hakika wannan makiyine a gare ku da jindadin ku, kar ku yadda ya yi sanadiyar rabuwar ku da aljannah, don kar ku shiga cikin bakin ciki.”*

Za ku sha wuya saboda huɗa da shuka da noma da nifa da kuma ajiya da sauran abubuwa [da raywarku za ta bukata]. Don haka duk mutumin da ya dorawa matarsa aikin noma da huɗa ya aikata sabanin abin da wannan aya ta yi umarni.....

Shehu Khalil a kawo a cikin Mukhtasar cewa “Wajibi ne akan miji ya samar da ruwa da mai da itace da gishiri da nama da kuma gado da abin shimfiɗa. Idan yana da wadata ya samar mata ‘yan aiki ɗaya ko biyu gwargwadon bukatun iyalinsa, ko kuma ya biya ta ladan aikin [ita matar tasa]. Amma idan ba shi da wadata to zata yiwa mijinta hidima ne kaɗai na abin da zai ci ya sha ba tare da abokai ba, sai dai idan an biya ladan yin aikin ko kuma ta sadaukar da kanta ta yi don neman yardar Allah.

Ya ku ‘yan uwana, ku dage wajen ilmantar da mata da ‘ya’ya da hadimai akan hukunce-hukuncen addini da sauran abubuwan da Addinin Musulunci ya zo da shi. Duk wanda yai haka zai tsira daga azabar Allah. In ba haka ba zai halaka ya halakar da su kuma daga karshe wuta ce makomarsu.

.....  
*Shehu Usmanu Danfodiyo, Wahiqat al-ikhwan li-tabyin dalilat wujub ittiba il-kitab wa I-sunnah wal ijma, trans. Usman Muhammad, 2011.*

## **7. Hakuri Da Juna**

Ya kamata shugaba ya zama mai hakuri da kurakuran da mabiyansa suke yi masa. Ya kai shugaba, ka sani cewa, kai ba Mahallicci ba ne, donhaka kada ka ɗauka cewa al’ummarka za su yi maka cikakkiyar biyayya bayan ko Allah da ya halicce su ma suna saba masa, wanda shi ne ya ba su dukkan ni’imomi na rayuwa, amma duk da haka sukan sabawa umarninsa, sukan kuma faɗi wasu abubuwa da bai kamata a jingina masa ba.

.....  
*Shehu Usmanu Danfodiyo, Bayan Wujub al-Hijra, El-Masri 1978: 150*

Ya kamata shugaba ya kasance mai kirki da yafiya da nisantar yin fushi. Ya zama mai karamci da siffantuwa da dukkanin kyawawan halaye, ya kasance mai hakuri da nuna karfin hali da karamci. Idan shugaba ya zama azzalumi kuma ya zaɓarwa kansa yin fushi mai makon hakuri, ya zama mara jurewa al'amura, to akwai tsoron cewa al'ummarsa za su gaji da halinsa, kuma za su juya masa baya, kamar yadda Maɗaukakin Sarki ya Faɗa.

*Saboda wata rahama ce daga Allah ka yi saukin-hali a gare su. Kuma da ka kasance mai fushi, da kaushin hali, da sun watse sun barka. To ka yafe musu laifunsu, (kuma ka nema musu gafara, kuma ka yi shawara da su a cikin al'amura), sannan kuma idan ka yi niyyar zartarwa, to, ka dogara ga Allah, Hakika Allah yana son masu danka al'amuransu [tare da Shi].*

Idan bai zama jarumin mutum ba, akwai tsoron cewa matsalolin jama'a zasu riƙa gundurasa, ya riƙa firgicewa idan wani bala'i ko tashin hankali ta fuskance shi. Idan haka na faruwa, to mulkinsa zai yi rauni, kuma al'ummarsa za su karaya da shi. Abin da ya kamata ya yi shi ne, ya kasance mai ƙarfin-hali, mai natsuwa mai taimakon ma'aikatansa da al'ummarsa. Hakan zai sa mutane su saka karamcin da yake yi musu a lokacin da tsanani yake fuskantarsa.

Idan ba shi da karamci, akwai yiwuwar cewa zai zama mai ƙanƙamo wajen kashe dukiyar *Baitulmali* don kyautatawa al'ummarsa. Hakan zai sa mutane su fita daga harkarsa su kuma riƙa la'antarsa. Wannan ba daidai ba ne a sha'anin shugabanci.

.....  
*Halifa Muhammadu Bello, the Principles of Politics, a cikin Yamusa 2004: 14-15*

Ya ɗan'uwana, idan mutane baƙinciki ya ishe su akan masu faɗa musu munanan maganganu, to kada ka zama kamar su. Ka yi ƙoƙarin horar da kanka akan jurewa duk wata suka cikin kwanciyar hankali, duk da cewa ba ka so kuma babu daɗi, kuma hakan na kuntatawa zuciyar fa, don haka mutane kaɗan ne suke iya jurewa wa. Ya ɗan'uwana ka yi nazari a cikin zuciyarka. Shin kana jin baƙinciki idan aka yabe ka kamar yadda kake ji idan an soke ka? Kana jin haushin mutumin da ya yabe

ka kamar yadda kake jin haushin mutumin da ya soke ka? Shin kana jin zama da mai yabon ka ya fi maka daɗi akan zama da mai sukar ka? Kana iya taimakon mai sukanka tare da biya masa bukatunsa kamar yadda kake taimakon mai yabon ka? Shin darajar mai yabonka da mai sukar ka duk da yace a wajen ka?

Wannan nazari da sauran ire-irensu duk sirruka ne dake cikin zuciyar. Ya ɗan'uwana ka sani cewa imaninka ba zai taɓa cika ba har sai ka yi hukunci iri ɗaya akan wanda yake yabonka da wanda yake sukarka a lokacin da kowa ke neman haɓkinsa. Donhaka ka zama mai natsuwa akan sukan da ake yi maka da kuma mai sukan naka; ka zama mai tausaya masa da yi masa kyakkyawar addu'a, ka kuma riƙa sauraron bukatunsa indai kai mai gaskiya ne.

Ka saurara ka ji Ya-Dan'uwana, wani abu wanda shi ma sirri ne da ke boye a cikin zuciyar. Idan ka ce zaka yi fushi da mai suka saboda ya saba dokokin addini, to ka yi nazari akan kanka ka gani shin kana fushi da wanda ya yi munafuncinka ko ya faɗi mummunar magana akanka? Shin kai kana yin fushi da kanka idan ka faɗi mummunar magana akan bayin Allah, kamar yadda kake fushi idan sun yi maka munafunci ko sun faɗi mummunar magana akanka? Wannan ma ɗaya ne daga cikin abubuwan dake boye a cikin zuciyar. Ya ɗan'uwana, mafi koluluwar mutuntaka shi ne mutum ya ji ya tsani a yabe shi saboda wani aikin alkhairi ko kiyaye dokokin Allah da ya yi.

.....  
*Shehu Usmanu Danfodiyo, Minhaj al-Abidin, a cikin El-garh: 9*

#### **8. Halayya Akan Yabo**

Ya ɗan'uwana, haƙifa mutane na da halaye daban-daban akan abin da y a shafi yabo. Akwai mutane da suke so a yabe su kuma suna aikata alheri don son a yaba musu. Irin waɗannan mutanen suna kan bata sai dai idan Allah ya yafe musu. Akwai kuma waɗanda ba su damu da a yabe su ba amma idan aka yabe sun suna jin daɗi. Irin waɗannan mutanen ya kamata sun dage wajen yakar zuciyarsu akan wannan ɗabi'a. Don haryanzu suna cikin halin fafutukar kwatar kansu; suna faɗi-tashi amma za su ci nasara duk da cewar sunacikin haɗari. Akwai kuma waɗanda idan an yabe sun ba za su ji wani daɗi a ransu ba saboda ilimin da suke da shi na illar hakan. Haushi ma kawai suke ji a cikin

zuciyarsu idan an yabe su kuma ba sa son hakan. Waɗannan sune akan hanya madaidaiciya in Allah Maɗaukakin Sarki ya yarda.

Akwai kuma mutanen da idan aka yabe su, tofa an yi musu laifi, ba sa so kuma hankalinsu yana tashi saboda faɗinran yabon da aka yi musu. Suma masu irin wannan hali suna kan hanya madaidaiciya tare da fatan kasancewarsu cikin masu gaskiya.

Kazalika, akwai mutane da idan an yabe su suna jin babu daɗi, kuma suna jin haushin wanda ya yabe sun.

.....  
*Shehu Usmanu Danfodiyo, Minhaj alAbidin, a cikin ElGarh: 10*

### **9. Martani Akan Suka**

Mutane na da halayya daban-daban wajen mayar da martini akan suka, akwai mutanen da idan an soki ra'ayinsu sukan yi fushi da wanda ya yi sukan, su tsane shi, su kuma sha alwashin ramawa. Mai irin wannan halin azzalumi ne, kuma ya bata, har sai in Allah ya shirye shi ya karɓi tubansa. Akwai waɗanda idan aka soke su ba sa jin daɗi, amma yana yin nazarin maganganun da mai sukar ya faɗa cikin taƙawa, duk da cewa zuciyarsa na cike da kuna na sukar da aka yi masa, tare da fatan ganin mai yin suka ya banu ya lalace. Shima wannan ya bata, kuma yana kusa da halaka.

.....  
*Akwai kuma waɗanda Shehu Usmanu Danfodiyo, Minhaj al-Abidin, a cikin El-Garh: 10*

Kuma akwai wasu da cikin su, idan aka soke su, sai suyi hakuri, su kuma tilastawa kansu haɗiye bakincikin da suka ji don tsoron kada a hukunta su da abin da ya fi wannan, sannan kuma za su bar wani barbashin sukan a cikin ransu.

Kazalika, a cikin mutane akwai waɗanda idan an soki ra'ayinsu za su ji haushin sukan, amma kuma za su kuɗuri niyyar gyarawa, tare da rarrashin zuciyarsu ta yi hakuri domin burin samun lada, ba tare da jin haushin wanda ya yi sukan ba. Amma dai zai iya nuna rashin laɗabi ga wanda ya soke shi. Wannan yana layin masu koƙarin faɗi-tashi domin koma wa akan gaskiya. Akwai waɗanda idan an soke su nan danan sai su ji ba daɗi, amma za su je su yi nazari, su gane cewa sun cancanci ai

musa wannan suka. To amma duk da haka ba ya ji a zuciyarsa cewa mai sukar nasa dai dai yake da mai yabonsa. Irin wannan sun fara hawa kan hanya, kuma akwai alamun samun dacewa a tare da shi. A kwai wafanda idan aka soke su ba za su ji haushi ba, kuma za su natsu su nazarci sukan cikin Kankan-da-kai. Kuma zuciyarsu zata ji cewa da wanda ya soke su da wanda bai soke su ba duk ɗaya ne a wajensu. Irin wafannan sune akan hanya madaidaciya kuma suna kan hanyar tsira.

Kazalika, akwai wasu mutanen da suke jin sun tsani kansu idan aka soke su. Sukan yarda da sukan tare da jin cewa sun cancanci a soke su. Shi a gurinsa suka alkhairi ne. Ka zama irin wannan mutum ya ɗan'uwana, in dai kai mai gaskiya ne; domin labari ya zo mana cewa, munafunci yana da kofofi fiye da saba'in. Kuma an ruwaito cewa, sautin munafunci yana buya fiye da sautin tafiyar tururuwa akan dutse. Ni da zuciyata ta kasa kwatanta sautin tafiyar tururuwa, to ta yaya zan iya kwatanta sautin da aka ce ya fita buya? Bayanin da muka yi ya isa ya wadatar. Allah ya ba mu ikon aikata gaskiya a dukkanin lamuranmu. Haƙiƙa shi ne mai kyauta ga bayinsa.

.....  
*Shehu Usmanu Danfodio, Minhaj al-Abidin, a cikin El-Garh: 10*

#### **10. Muhimmancin Kama Sana'a**

An ruwaito cewa [Annabi] Lukman ya faɗawa dansa, cewa, “Ya kai ɗana, ka kare kanka daga talauci ta hayan neman halal domin duk talaka yana tattare da abubuwa uku; raunin addini da mutuwar zuciyar da ragwanta. Abin da yafi wafannan ukkun [muni] shi ne rainin da mutane suke yi masa. Masu hikimar magana sun ce: “Adana abin da kake da shi ya fi [maka] alkhairi akan rokon abin da wasu ke da shi”. Wasu [masu hikimar] sun ce, “Kadarori guda biyu, wafanda idan ka adana su, zaka zauna lafiya: kudinka (dirham) don rayuwarka da addininka don lahirarka”. Qays ɗan Asim ya faɗawa ‘Ya’yansa cewa, “Ya ku ‘ya’yana, ku kula da kudinku, abu ne maikyau, don [kudi] suna fara karfafa mutuncin mutum, ta hanyar biyan bukatunsa. Kada ku taɓa rokon mutane don shi ne mafi kasƙancin hanyar rayuwa ga mutum.

Ayyukan sana'ar neman abin rayuwa ya fi yin tsananin ibada, domin ita ibada ladanta akan mai ita kadai ya ke, amma ita [matsakaiciyar] sana'a tana amfanar wasu. Manzon Allah Tsira Da Amincin Allah Su Tabbata

a Gare Shi, Yace, “Mafi alkhairin mutane shi ne wanda yake amfanarsu”. [Manzon Allah] Ya kara da cewa, “Ibada tana takara ne da aikin alkhairi”. Ya kara da cewa, “Amma karamci duk ya fi su”. Neman halal, [almubah,] yana kara sa dukiya ta haɓaka, mutum ya samu damar taimakon fakirai da ‘yan’uwa. Kuma ana amfani da shi wajen gudanar da kyakkyawar rayuwa, da kayan ado da yin walwala harma da gina gida da yi masa fenti, kamar yadda Allah Madaukakin Sarki Ya faɗa: “ka ce waye yake haramta kayan ado ga bayin Allah wanda na fitar domin su, da kuma kyawawan abubuwa da na samar musu”. Kazalika akwai fadin Mai Tsira da Amincin Allah Su Tabbata a Gare Shi, na cewa, “wa ya fi cancanta ya nemi dukiyar halal fiye da mutumin kirki”.

.....  
*Shehu Muhammadu Bello Dan Usmanu Dan Fodiyo, **Ahkam Al-Makasib** [The Dignity of Labour], a cikin Omar Bello: 6-7.*

## **BABI NA HUDU**

### **SHUGABANCI DA TAFIYAR DA DUKIYAR KASA**

#### **1. Wajabcin Bukatar Gwamnati**

Hakifa abu ne sananne cewa, in ba don karfin mulkin shugabanni ba, babu wani mutum da zai zauna lafiya a gidansa, ballantana a gari. Ba zai taɓa yiwuwa wani mutum ya karɓi haraji ba, kuma ba za a iya kare muradun al'umma ba. Saboda haka ya zama wajibi a naɗa Shugaban al'umma da masu taimaka masa, kamar waziri da Gwamna da Alkali, a kowanne ɓangare na kasa don kare muradun addini da kuma tafiyar da al'amuran duniya yadda ya kamata. In ba don karfin ikon hukumar kasa ba, da an kashe mutane da dama kafin su, su kashe mutum ɗaya, wanda aka yanke wa hukuncin kisa, yayin da suka bukaci haƙƙinsu daga junansu, in ba don da karfin hukuma na ba su kariya ba.

.....  
*Halifa Muhammadu Bello, the Principle of Politics, Yamusa 2004: 1*

#### **2. Tsara Gudanar Da Al'amuran Kasa**

Wajibi ne shugaba ya tsara gudanar da al'amuran kasarsa yadda za su biya bukaton al'ummarsa, ta hanyar samun ma'aikata da za su gudanar da harkokin gwamnati da kuma masu hikima da za su riƙa bayar da shawara. Masana da masu ilimin lissafi su kula da harkokin baitulmali. Dole ya samu wakilai da 'yan leken asiri da jami'an tsaro ... da kuma malaman da za su zama jagorori. Wajibi ne ya samu Gwamnoni da za su riƙa karɓar haraji; da adalan mutane [*udul*] da za su zama shaidu; *muhtasib* wajen duba da kuma gyara yadda ake awo; da 'yan-sanda masu kula da bin doka da umarni, da alkalai masu sasanta rikici; da masu shiga-tsakani domin sulhunta shugabanni da jama'a; da jami'an karɓar zakka a matsayin haƙƙin Allah da kuma manyan jakadu waɗanda ba sa tsoron kowa sai Allah.

.....  
*Shehu Abdullahi Dan Fodiyo, Diya'al Hukkam, 1990: 8*

Aikin kowanne Gwamna ne ya yi kyakkyawan nazari wajen zaɓo matanen da suka fi cancanta daga ɓangarori daban-daban, saboda yana bukatar kafa majalisa ta mutanen da zai riƙa tuntuba domin yin shawara, yana bukatar rundunar shirya yaƙi, da ta yin yaƙin, da ta ba shi kariya,

da nuna kasaita da kwarjini, da ta take da kirari, da tawagar marubuta, da tawagar masu addu'a da fatan alkhairi, da tawagar masu ilimi da mafassara da masu kare harkokin addini, wanda shi ne ginshikin al'umma. Babu ta yadda za'a yi shugaba ya iya kafa cikakken mulki ba tare da wadannan rundunoni [na jama'a] ba.

.....  
*Halifa Muhammadu Bello Danfodiyo, al-Gayth al-Shu'bub: a cikin Isma'il and Abubakar 1975: 3-4*

### **3. Nafá Mutane Nagari Akan Mukamai**

Sharadi mafi muhimmanci ga Gwamna shi ne ya nafa mutane masu gaskiya da rikon amana akan mukamai da za su tafiyar da harkokin gwamnati. Nadin ya kasance bisa cancanta ba son zuciya ba. Muhimmiyar ka'idar da ya kamata a lura da ita wajen nafa mukamin kowanne ofishi ita ce, kada a nafa wanda ya nuna kwadayin mulki ko ya roki a nafa shi. [Imamul] Bukhari ya ruwaiti a cikin Sahih cewa, An karfo daga Abu Musa Al-Asha'ari Allah ya kara masa yarda, cewa shi [Abu Musan] ya ce, "Na je da wani mutum wajen Manzon Allah tsira da amincin Allah su tabbata a gare shi domin mu gaishe shi, bayan da muka yi gaisuwa sai abokin nawa y ace: "Ya Manzon Allah ka nafa ni shugaban wata ma'aikata mana. Bayan Manzon Allah ya mayar masa da sallama, sai ya ce da shi: "ba mu nafa mukami ga wanda ya roki a nafa shi".

.....  
*Halifa Muhammadu Bello Danfodiyo, al-Gayth al-Shu'bub: a cikin Isma'il and Abubakar 1975: 4*

[Sayyadina] Umar Allah ya kara masa yarda, yakan ce; "Bai kamata a nafa wani mukami ba, sai mai kyawun hali, mai wadataccen ilimi, natsattse, mai matukar himma, mai karfin da baya zalunci, mai tausayin da ba gazawa a cikinsa, mai karamcin da ba almubazzaranci a cikinsa, mara tsoron wani suka daga ko waye akan bin dokokin Allah". Ya fara da cewa; Wajibi ne Gwamana ya samu karfin zuciyar jin cewa, kashe mutum akan bin tafarkin gaskiya kamar kisan tsunstu ne; Ya kuma zama mai tausasawa, da tausayawa, a kulawa da amincin da zai ji tsoron kisan ko da tsunstu ne ba bisa adalci ba".

.....  
*Halifa Muhammadu Bello Danfodiyo, al-Gayth al-Shu'bub: a cikin Isma'il and Abubakar 1975: 3*

Wajibi ne shugaban ya nemi sanin yadda al'amuran al'ummarsa ke gudana, da sanin halin da al'ummarsa ke ciki a kodayaushe daga wajen mutane masu gaskiya. A nan ya kamata ya riƙa tambayar halin da fursunoninsa ke ciki, da masu kula da marayu da marasa galihu. Dole ne ya ba da muhimmanci wajen kula da haƙƙokin marasa galihu, kamar marayu, da masu taƙin-hankali ta ɓangaren kula da dukiyoyinsu don kar su salwanta. Kuma ya ba da umarnin a riƙa sanar da shi duk wata matsala irin wannan. Kuma Irin wannan kulawar ce ya kamata shugaba ya ba wa mutanen da suka ɓace ko suka rasu, da ɓangaren baitulmali, ya kuma ba da kulawa wajen biyan haƙƙokin ma'aikata da masu rauni a cikin al'umma.

.....  
*Shehu Abdullahi Dan Fodiyo, Diya'al Hukkam, 1990: 9*

#### **4. Ka'idojin Daukar Aiki**

Na farko, haramun ne a naɗa mukamai a ma'aikatun Gwamnati bisa al'farma. A akan wannan, an ruwaito Umar Dan Khaddabi yana cewa, "Idan Halifa ya naɗa Sarki ko Alkali bisa alfarma, zai yi tarayya da su a zunuban da sarkin ko alkalin suka aikata. Amma idan ya naɗa sarki ko alkali bisa cancanta da kuma amincewar Musulmi, zai tarayya da su a ayyukan alkhairin da suka aikata [sarki da alkalin] na bin dokokin Allah; kuma ba za a tuhume shi [Halifa] da laifukan da suka [sarki da alkali] aikata ba".

Shi ma Dan Farhun ya ce, "Ya kamata Halifa ya naɗa mukami ga mutum mai riƙo da addin, da nagarta, da taƙawa da ilimi, kamar yadda Sayyadina Abubakar ya naɗa Sayyadina Umar [Allah ya kara musu yarda], a matsayin wanda zai gaje shi.

Na biyu, Dan Farhum ya faɗi a cikin littafin *al-Tabsira* cewa Dan Al-Amin ya ce, naɗa kowanne irin mutum akan mukami baya hallata, sai ya cika sharudda uku. Na farko, Mai naɗawar ya tabbatar da cewa wanda zai naɗa ɗin ya cancanta ya riƙe mukamin da za'a naɗa shi. Idan bai san komai game da cancantarsa ba, to naɗin bai hallata ba. Idan har aka naɗa mutum ba tare da sanin cancantar tasa ba, amma sai daga baya mai naɗin ya samu masaniyar cancantar wanda aka naɗa ɗin, to sai ta kara tabbatar masa da naɗin nasa. Na biyu, shi ne, wajibi ne a sanar da shi wanda aka naɗa mukamin yanayin ayyukan da zai gudanar a

takardar shaidar daukarsa aiki, misali alkalanci, shugabanci, tara haraji, don ya san dalilin da ya sa aka naɗa shi wannan mukami. Idan wanda aka naɗa mukamin bai san yadda zai gudanar da aikin nasa ba, wannan naɗin bai hallata ba. Na uku, dole ne a sanar da wanda aka naɗa a mukamin iyakacin huruminsa, don kada ya shiga hurumin wasu.

Abu na uku [a Ka'idojin Daukar Aiki shi ne], ... idan shugaba ya naɗa wani mukami akan ya kula da wani yanki, kuma ba a iyakance masa wani hurumi ba, abin da ya kamata ya yi shi ne, ya kula da yanki bakidaya.

Na hudu, shi ne, idan aka naɗa wani wakili ya kula da aikin tara haraji kadai, amma ba a ba shi damar kashe wa ba a cikin ka'idojin aikinsa, to kada ya shigar da kansa cikin dukkanin abin da ya shafi harkokin kashe kudi. Kuma kada ya baiwa kowa komai daga cikin kudin, sai da umarnin shugaba.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukum, a cikin Yamusa 1990: 24*

## 5. Naɗa Gwamnoni

Rukunin Farko shi ne naɗa Gwamna wanda za a dorawa nauyin kula da jiharsa. Shi ne mutumin da za a wakilta ya kula da harkokin tafiyar da ayyukan gwamnati. Yana matsayin gwamnan jiharsa ne a tsari irin na shugabanci. Irin ikon da yake da shi sun haɗa da gudanar da harkokin Shari'a in gwamnan yana da ilimin [shari'ar]. Wannan na nuna cancantarsa ta gudaanar da mulkin kamar yadda shari'a [**Siyasa Shar'iyya**] ta shimfida, tare da yin hukunci da hikima a bangare da shari'a ba ta ce komai ba don masalahar al'umma.

.....  
*Shehu Abdullahi Dab Fodiyo, a cikin Yamusa 1990. 13*

Game da sharuɗɗan na ayyukan ofishin Gwamnoni, da fatar Allah ya yi musu jagora, - kamar yadda aka ruwaito a littafin *Diya al-Khulafa*: 'Yana da muhimmanci a miƙa ragamar gudanar da al'amura a hannun mutane masu himma, da iyawa, da gaskiya da kuma rikon amana. A naɗa mukamai akan tsantsar tsoron Allah ba yarjejeniya ba. Idan Sayyadina Umar Dan Khad̄d̄abi ya tura Gwamna wata jiha, yana jingina masa sharuɗɗa guda biyar: kada ya rika hawa Alfadari, kada ya rika

sanya tufafi masu tsada, kada ya ci abinci mai tsada, kada ya dāuki masu gadinsa, kuma kada ya kuntatawa jama'a ta hayar toshe hanyoyin bukatun rayuwarsu da walwalarsu. Yakan ce da shi, “Ban naɗa ka don ka je ka keta mutuncin mutane ko darajarsu ba, kuma ba don ka ci dukiyarsu ba; na naɗa ka ne kawai don ka jagorance su a wajen sallah ka kuma yi musu sulhu da adalci idan sun sami sabani”.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukkuḡ, El-Masri, 1976: 74-75*

‘Babu wani gwamna da zai ci nasara idan ba shi da halaye guda huɗu: farfin ikon karɓar kuɗi daga hanyoyi na halal da yin kyakkyawan aiki da su, jajircewa ba tare da faɗa ba da saukin-kai ba tare da rauni ba. Idan ya rasa daya daga cikin waɗannan halayen, abubuwa ba za su tafi masa yadda ya kamata ba’.

.....  
*Shehu Usman Danfodiyo, bayan Wujub al-Hijra, El-Masri, 1976: 68*

## **6. Naɗa Firaminista [Waziri] Da Sauran Mataimaka**

Taimako na farko ga Shugaba shi ne amintaccen mataimaki [Waziri] a kasa, wanda zai riƙa ankarar da shi [shugaban] idan zai kauce hanya, ya nusar da shi a inda idonsa bai hango ba, ya kuma riƙa nuna masa idan ya manta. Babban bala'i ga Shugabanni da al'ummarsu shi ne su samu mugun waziri da mugayen fadawa. Daya daga cikin sharuɗɗan naɗa waziri, shi ne, dole ne ya zama mai kyautatawa da saukin kai ga jamaa.

.....  
*Shehu Usman Danfodiyo, bayan Wujub al-Hijra, El-Masri, 1976: 67*

Wasu daga cikin kyawawan halayen da ya kamata waziri ya siffantu da su.... su ne, gaskiya da taƙawa, dole ne ya zama mai gaskiya, ya riga gudanar da al'amuran jama'a cikin tausayi da jinkai, domin ya rage musu raɗaɗin kowacce irin wahala da suke ji daga ayyukan shugaba. Kuma dole ya riƙa baiwa shugaba shawara ta gaskiya. Babbar masifa ga shugabanni da al'ummarsu shi ne rashin wazirai masu gaskiya.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukkuḡ, a cikin Yamusa 1990: 13*

**Wazir al-tafwid**, Shi ne mutumin da shugaba yake wakiltawa ya tafiyar da harkokin kasa bakidaya. Yana kamar matsayin uba ne ga shugaba.

Yana dawo da shi kan hanya idan zai karkace, ya fadakar da shi idan idon-sa ya rufe [tunani] ya kuma tunatar da shi idan ya manta. Shine ya fi kusanci da shugaba a batun tafiyar da harkokin mulkin fasa, shine babban jigo a wajen shugaba ta fuskar gudanar da mulki; kuma shine mafakar shugaba a lokacin bala'i, shugaban yakan samu ilimi mai yawa na abin da bai sani ba daga wajen irin wannan *wazirin*, da kuma samun tabbaci akan abin da ya riga ya sani.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukkm, a cikin Yamusa 1990: 12*

Dan Farhun, ya ruwaito a cikin *al-Tabsirah* cewa, "Ayyuka sun banbanta tsakanin **Shugaba** da **Waziri** wanda ake dorawa wakilci [al-tafwid] ta fuskoki guda uku. Shi **Waziri** ba zai zaɓi kowa domin naɗa shi ya gaji shugaba ba, bayan karewar mulkin shugaba mai ci. Shi Shugaba mai ci a daya bangaren shi ke da ikon zaɓen wanda yake jin shi ya fi cancanta ya gaje shi. **Waziri** ba shi da damar yin murabus daga aikinsa, amma shi shugaba yana da damar yin murabus daga kan karagar mulki ta hanyar neman yardar hakan daga majalisar mashawartansa [wadanda ke kula da harkokin naɗe-naɗen muƙamai]. **Waziri** ba shi da ikon korar wani jami'i da shugaba ya naɗa, yayin da shi shugaba yana da iko ya kori duk wanda ya ga dama".

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukkm, a cikin Yamusa 1990: 13*

## 7. Matsayin Alkali

Muƙami na biyu mafi muhimmanci ga farfin mulkin fasa shi ne Alkali, wanda babu wanda ya isa ya hana shi yin hukunci da dokokin Allah. An faɗa a cikin littafin *al-Qawanin*: 'ofishin Alkali ya tattara abubuwa guda goma. Na farko shi ne yin hukunci tsakanin masu fasa, ko dai ta hanyar yi musu sulhu ko kuma ta hanyar yi musu shari'a. Na biyu shi ne hana azzalumai kwace abu daga hannun mutane ta farfi, ko ta hanyar karya doka da makamantan su, da kuma taimakon wanda aka zalunta ta hanyar kwato masa haƙƙinsa.

Na uku shi ne, Aiwatar da hukunci akan kowa kamar yadda Allah ya hukunta. Na huɗu, yin Shari'a akan kisa da rauni. Na biyar, yin Shari'a kare dukiyoyin marayu da masu taɓin hankali, da kuma naɗa masu kula

da su. Na shida, kula da dukiyoyin da aka bayar jingina [*ahbas*]. Na bakwai shi ne aiwatar da wasiyya. Na takwas, aurar da mata idan ba su da waliyai [*wali*] ko kuma idan shi wallinyin ya kasance shi ne mai auren [*adalahunna*]. Na tara, kare kadarorin gwamnati da al'umma ke amfani da su, kamar tituna da sauransu. Na goma, umarni da kyakkyawan aiki da hani da mummunan aiki, a Magana da kuma a aikace'. Za a iya naɗa alkalai da yawa. An ruwaito a Mukhtasar cewa: An yarda a naɗa alkalai fiye da ɗaya, ko don su lura da kowanne ɓangare ko kuma wani ɓangare na musamman, ko kuma wani reshe na Shari'a kadai.

.....  
*Shehu Usman Danfodiyo, bayan Wujub al-Hijra, El-Masri, 1978: 67*

Ainihin ma'anar aikin shari'a (*qada*), kamar yadda al-Qarafi ya bayyana, shi ne, tabbatar da wani aiki ko kuma sauke shi. Idan alkali ya yi hukunci akan a biya wasu alawus ko kuma wani abu mai kama da haka, ya tabbatar da wani aiki kenan. Amma idan ya yi hukunci akan soke haƙƙin mallakar wani fili wanda mazauna wurin sun yi kaura, ya sauke wani nauyi dake kan filin. Yanzu wani zai iya mallaka.

Aikin Shari'a nauyi ne da ya ratayu akan al'umma bakidaya, wanda ya ɗoru akan duk wanda ya cancanta ya riƙe shi, matukar dai babu wani mutum dake da irin cancantar a garin. Hikimar kafa fannin Shari'a na da alaƙa da amfaninta ta fuskar zama darasi ga masu jayayya da zalunci. Tana hana zalunci kuma tana taimakon wanda aka zalunta. Tana taimakawa wajen kawo ƙarshen rikici. Tana umarni da aikata kyakkyawa da hani ga aikata mummuƙa.

Rashin adalci ko son zuciya a aikin Shari'a na ɗaya daga cikin manyan zunubai. Allah Madaukakin Sarki ya ce "wadanda suka karkace daga yin gaskiya ba komai ba ne su illa makamashin wuta".

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukkuƙuƙu, a cikin Yamusa 1990: 16*

Ka'idojin yin hukunci na adalci su ne: Wajibi ne alkali ya zama mai tsoron Allah, mai basira, abin girmamawa kuma mai juriya. Dole ya riƙa neman shawarar malamai kuma ya nesanta kansa da mutanen banza. Dole ya zama dan asalin yankin [da yake yiwa Shari'a] kuma kada ya sanya wayo a harkokinsa. Kada ya zama mutumin da aka taɓa

yiwa hukuncin aikata wani laifi, kar ya zama wanda ake kokwanton asalinsa, ko mai rauni, ko wanda bai iya rubutu ba, kada kuma ya zama tsoho. Dole ne koyaushe ya zama a tsayayye ba cikin fushi ba, ya kasance mai tawali'u amma ba soko ba.

Sahnun ya ce, "idan mutum fakiri ne, amma kuma shi ne ya fi kowa ilimi a garinsu, kuma aka fi yarda da shi, yana da hakkin a nada shi alkali. Amma ba zai fara yin shari'a ba, har sai shugaban da ya nada shi ya wadata shi da arziki kuma ya biya masa dukkan basussukan dake kansa".

Al-Mazari yana mai ra'ayin cewa, dole ne shugaban ya yi haka don masalahar al'umma. In ba haka ba, talaucinsa zai sa ya karkata ga masu arziki, ya ba su dama fiye da ta talaka a shari'o'in da suka shafi jayayya. Akwai wahalar yin haka idan shi kansa alkalin yana da wadata.

.....  
**Shehu Abdullahi Danfodiyo, *Diya'al Hukum*, a cikin Yamusa 1990: 18**

Yana daga cikin kyautatawa ta Alkali ya rika zama a bainar jama'a inda mawadata da talakawa za su samu dammar ganawa da shi. Kamar masallaci ko harabarsa, amma ba a gidansa ba. Kari akan haka ya kamata ya tsara lokacin da zai rika zama a kotu (lokaci-lokaci). Kada alkali ya yanke hukunci a lokacin da yake cikin fushi ko cikin yunwa ko kishirwa.

Kada ya ji wata shawara akan wanda yake kara kadai. Kada ya saurari maifara shi kadai ba tare da wanda ake kara yana nan ba. Kada ya yi hukunci akan 'yan uwansa na kusa, sai dai a tura shari'ar ga wani alkali na daban. Amma zai iya fadar hukuncinsa akan 'yan uwansa idan su aka kai kara. Kada Alkali ya yanke hukunci akan ma'kiyinsa sai dai in ma'kiyin nasa ne keda nasara a shari'ar. Alkali ya gargadi mai kara ko wanda ake kara idan dayansu ya nemi ya shiga cikin hakkin wani a kotu ta hanyar cin mutunci ko makamancin haka. Wajibi ne alkali ya hukunta duk mutumin da ya zage shi, kuma ya nisanci shiga cikin mutane ko tafiya tare dasu in ba ta kama dole ba. Dole ne ya rika kauce yin wasanni da barkwanci [don kare martabarsa] .... Dole ne ya rika kai ziyara gidan yari domin ya rika sakin fursunonin da aka kulle bisa zalunci. Kada ya rika zuwa wajen sharholiya, sai dai in walima ce ta aure; kuma idan ya

je ana bashi shawara da kada ya ci abinci a wajen. Dole ne ya riƙa duba ayyukan mataimakansa tare da gargadinsu akan cin mutuncin mutane ko karɓar musu kuɗi bisa yaudara.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukƙum, a cikin Yamusa 1990: 19*

## **8. Shugaban Rundunar Yan-sanda**

Ginshiki na uku na karɓin mulkin kasa shi ne Adalin Shugaban 'yan-sanda (*sahib-al-shurta*) wanda zai tabbatar da cewa ya ƙwatowa mai rauni haƙƙinsa daga wajen mai karɓi.

.....  
*Shehu Usman Danfodiyo, bayan Wujub al-Hijra, El-Masri, 1976: 68*

## **9. Aikin Jami'an Tsaro**

Shugaba ya riƙa sanin halin da abokan gabarsa ke ciki ta hanyar amfani da jami'an leƙen asiri a lokacin yaƙi da lokacin zaman lafiya, yadda babu wani shiri na abokan gaba da zai buya a gare shi a kowanne lokaci. Domin duk wanda bai san halin da wani abu ke ciki ba to ya zama makaho akan abin; shi ko wanda yake gani zai iya cin nasara akan makafi dubu.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukƙum, a cikin Yamusa 1990: 8-9*

Mataki na farko da hafsan-hafsoshin ya kamata ya dauka shine, na aikawa da jami'ansa na leƙen asiri zuwa ga sojojin abokan gaba, domin tattaro bayanan abokan gabar, da samo labarai akan shugabanninsu, da sarakunansu, da jarumansu da kuma shirinsu. Ya yi musu alƙawura masu girma ya yi duk abin da ya kamata na ƙarfafa musu gwiwa.

Ya fadawa duk jami'in dake tare da shi cewa, 'idan ka yi shirin yaƙi to kada ka fada masa gadan-gadan komai ji da karɓin da kake yi, har sai ka hango mafita, saboda mutum yana ƙara samun kwarin-gwiwa idan akwai mafita, yana kuma karaya idan bai hango mafitar ba.

.....  
*Shehu Usman Danfodiyo, bayan Wujub al-Hijra, El-Masri, 1976: 99*

Daga cikin aiki da hankali da ya kamata shugaba ya yi shi ne, kada ya taɓa raina abokan gaba komai ƙaskancin su; kada ya yarda yayi sako-sako a ala'amuransa, duk irin rashin tasirinsu da yake ji a cikin

zuciyarsa. Kai a wani lokacin an ce, abokin gaba kamar gobara ce, idan ka cimmata lokacin da ta fara ta shi zata yi saukin kashewa, idan ka kau da kai har ta bunfasa, za ta yi matuƙar wahalar kashewa.

.....  
*Shehu Usman Danfodiyo, bayan Wujub al-Hijra, El-Masri, 1976: 99*

### **10. Aikin Rundunar Sojoji**

Wajibi ne ya kafa sansanin Rundunar Sojoji tare da wadata su da abinci da ruwa. Dole ne ya samu ingarmun Dawakai, da karfafan Rakumai, da jaruman mazaje da manyan makamai masu yawa a tare da shi kuma a koyausha. Dole ne ya tanadi amintattun likitoci da manyan hafsohin soja wadanda za su kasance cikin shiri tare da makamansu.

Aikin su shi ne, su shira sojojinsu a sansanin yaki wanda ya tattara manayan barade, kuma asa dakarun mayaƙa a gefen dama da hagu. Da shugaban runduna da mayaƙan dake kewaye da shi su kasance sanannu kuma masu iya kirari don garfafa gwiwar sojoji da sa musu ƙarsashin yaƙin. Dole ne shugaba ya zama yana da masana harkokin soji da za su riƙa ba shi shawarar yadda za a shawo kan rikici, don haƙiƙa samun nasara a wajen yaƙi ya dogara ne ga irin dabarun yaƙin da kuke da su, ba yawan sojoji ba.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukum, a cikin Yamusa 1990: 8*

Yana daga cikin dabarun yaƙi, shugaba ya sanya dakaru masu ƙarfin zuciya da cikakken makamai a tsakiyar rundunar, don duk inda gumurzu yai gumurzu to hankalin mutane yana kan tsakiya ne, kuma matuƙar tutarsu na tsaye tana kaɗawa, ana cigaba da kaɗa ƙugen yaƙi, kuma ita ce mafaka ga duk mutumin da ya gaza. Idan tsakiya ta karye to gefukan ma za su karye, amma duk inda gefuka suka kai ga karyewa akwai fatan nasara matuƙar tsakiya nanan daram, don nan ne wanda ya gudu zai je ya tsira, da wuya ka ci nasarar yaƙi idan aka karya tsakiyar dakarunka. Saboda haka ɗaya daga cikin abubuwa mafi muhimmanci shi ne, ka sanya zaɓaɓɓun dakaru [a tsakiyar] sansanin yaƙinka. Don haka ka zaɓi sanannu ta fuskar jaruntaka kuma kada ka damu ko da ba su da yawa. Ka tuna abin da maiwaƙa ya ce:

*Dubban Mayakansu tamkar mutum daya ne, kuma mayaki  
daya tamkar mutum dubu ne idan masifa ta auka musu.*

Yana da kyau ga hafsan sojoji ida ya je filin daga, ya boye duk wata alama da za a iya gane shi da ita, domin ta iya yiwuwa abokan gaba su gane shi da wannan alama. Ya canja kalar dokin da ya saba hawa, ya canja kama, ya yi bad-da-bami, kada ya rika zama a tantinsa dare da rana, ya rika canja kayan jikinsa da tantinsa, kada ya bari a rika sanin inda yake don kar abokan gaba su mamaye shi. Ida aka kamala yaƙin kada ya ce zai tafi da dakaru kaƙan a tare da shi, nesa da rundunarsa, saboda; yan leƙen asirin abokan gaba za su rika farautarsa.

.....  
*Shehu Usman Danfodiyo, bayan Wujub al-Hijra, El-Masri, 1976: 98-99*

Dangane da **Tsara Rundunar Sojoji** kuwa, Abu na farko da ya kamata jagora ya kula da shi, shi ne, kafa sashen tattara bayanai da kuma raba sojoji zuwa runduna-runduna, sai dai in ya tarar dama can shugaba ya taƙa yi sai ya cigaba da bin tsarin da ya tarar. An ce, Sayyadina Umar ya umarci Sayyadina Sa'ad lokacin da ya tura shi Iraq su raba rundunar mayaka zuwa gida goma, kamar yadda aka saba ana yi tun zamanin Annabi tsira da aimincin Allah su tabbata a gare shi. Da ya je sai ya tarar idan an raba rundunonin yadda Annabi ya ce ba za a samu daidaito ba, sai Sa'ad ya rubutawa Umar yana mai neman izini su yi kwaskwarima akan wancan tsarin da aka saba, sai Umar ya ba shi dammar yin kwaskwarima, sai Sa'ad ... ya aiwatar da gyaran, inda ya kasa [mutanen] zuwa rundunoni 7. Haka aka ci gaba da bin wannanan tsari na rundunoni 7 har zamanin Mu'awiya – Allah ya yarda da shi. Bayan da Yazid ya hau mulki sai ya maida su rundunoni huƙu.

.....  
*Halifa Muhammadu Bello Danfodiyo, al-Gayth al-Shu'bub: a cikin Isma'il  
and Abubakar 1975: 2*

Dangane da tura **Sojoji Rundunoni** daban-daban cikin kasa, dole ya kasace ta hanyar gina sansanin rundunoni daban-daban da kuma naƙa shuagaban da zai kula da barikokin, kamar Yadda Sayyadina Umar Allah ya yarda da shi ya kafa rundunar Al-Basra akan iyaka da Indiya da Al-Ahwaz [a Persia], da Kufa kuma akan iyaka da Persia da [kasar] Turkiya, da Damascus (al-Jabiya) akan iyaka da Rum (Byzantines), sai

Franks da al-Fustat akan iyaka da Copt, sai Rum (Byzantine), da Askandariyya, da Sudan da Berber (Arewancin Afrika da yankin Fezzan), ya kuma nada gwamnonin a wuraren don kare iyakokin tare da sojoji.

Kuma wajibi ne ga kowanne jagora ya sayi dawakai da kuɗin baitulmali ya sanya a ginin sansanin rundunarsa, domin shirin ko-ta-kwana kamar yadda Sayyadina Umar, Allah ya kara masa yarda ya yi, a ginin sansanonin Kufa da Basra, inda ya tura dawaki guda dubu huɗu zuwa sansanin sojojinsa na Kufa, a lokacin ana yanayin sanyi sai aka ajiye su a wurin da suke kallon fadar [babban hafsan] rundunar, daga bangaren arewacinta, wanda sakamakon haka ya sa aka rika kiran fadar da suna shamaki. Mutumin da Sayyadina Umar ya sa ya kula da dawakan shi ne Sulaiman Dan Rabi'aal-Bahili, tare da taimakon waɗansu mutane kalilan daga Kufa. Yana samar da duk abin da dawakan suke bukata, kuma yana sa su kilisa a kowacce rana. Kazalika, a Basra ma an kai dawakai daidai da irin wannan adadin, kuma mutumin da yake kularwa Sayyadina Umar da su shine Juz Dan Mu'awiya. Ta kai yadda a kowanne sansani da aka kafa an samar da Dawaki daidai da yadda sansanin ke bukata.

.....  
*Halifa Muhammadu Bello Danfodiyo, al-Gayth al-Shu'ub: a cikin Isma'il and Abubakar 1975: 3*

**BABI NA BIYAR**  
**YAKI DA RASHAWA A SHUGABANCI**

**1. Shugabanni Masu Gaskiya Na Samar Da Al'umma Ta Gari**

Shugabanni kamar ruwan korama ne, kuma ma'aikatansu kamar bututun ruwa ne, idan koramar a tsarkake take to tsatsar bututu ba za ta cutar ba. Amma idan aka samu akasin haka, koramar ta gurbace to zabtar bututun ba za ta yi wani tasiri ba [wajen tsarkake ruwan].

.....  
*Halifa Muhammadu Bello, the Principle of Politics, Yamusa 2004: 11 and 16*

**2. Haramcin Aikata Cin-hanci Da Rashawa**

An haramtawa shugaba yin amfani da dukiyar da aka samu ta hanyar zalunci, kamar rashawa da aka karɓa don a naɗa wani a matsayin alkali ko kuma wani mukami, Amfani da wannan dukiya haramun ne bisa zance mafi inganci. Tana gurbata addini, tana buɗe hanyoyin karya doka da kuma danne haƙƙin talakawa. Su ma'aikatan da za'a naɗa za su ga cewa, tunda sai da aka karɓi kuɗinsu sannan aka naɗa su a mukami, to dolene su fanshe akan talakawa.

Wani abu da shi ma aka haƙifance haramun ne, shi ne, karɓar cin-hanci a madadin shugaba ko ma'aikatansa, kamar su alkali da sauran ma'aikata. Shi ne karɓar kuɗi daga wajen ɗaya daga cikin masu jayayya ko ma dukkanin su, ko kafin a yi hukunci a gare su, ko kuma bayan yin hukuncin. Kazalika, laifine a karɓi wata kyauta daga hannun talakawa. Domin irin wannan shi ke buɗe duk wasu kofofin aukuwar masifu. Idan kyaututtuka suka samu hanyar zuwa wajen alkali, ko shakka babu gaskiya da adalci za su nemi hanyar ficewa daga gare shi, kuma yin haka kamar ya sayawa kansa mazauni ne a cikin wuta.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukum, a cikin Yamusa 1990: 10.*

**3. Rashawa a Kasar Hausa a Karni Na 19**

Ɗaya daga cikin hanyoyin da suke bi a gwamnatinsu ita ce yadda suka kafa madafun iko akan abubuwa guda uku, mutumin mutane, mutuncinsu da dukiyarsu, kuma kuma duk mutumin da suke so su kashe ko su kora daga gari ko su ci mutuncinsa ko cin dukiyarsa za suyi don biyan bukatun son zuciyarsu, ba tare da duba haƙƙin Shari'a ba. Wata

hanyar da suke bi a gwamnatusu ita ce dorawa mutane biyan kuɗin da Shari'a bata ɗora musu ba, kama daga abin da suke kira janghali da kuɗin gari da kuɗin sallah. Daya daga cikin hanyoyin da suke bi a gwamnatusu ita ce yadda dagangan suke cin irin abincin da suka ga dama ko na halal ko na haram, da sanya irin tufafin da suka ga dama ko na halal ko na haram, shan irin ruwan lemon da suka ga dama ko na halal ko na haram, da hawa irin dabbar da suka ga dama wadda aka halatta musu da wadda ba a halatta musu ba, da saduwa da matan da suka ga dama ba tare da sun aure su ba, da mallakar gidaje na alfarma masu ado na kawa ko da Shari'a ta halatta ko ta haramta, da shimfiɗu na alfarma koda Shari'a ta halatta ko ta haramta.

Daya daga cikin hanyoyin da suke bi a gwamnatusu ita ce yadda suke jinkirta biyan ba shi, kuma yin hakan zalunci ne. Daya daga cikin hanyoyin da suke bi a gwamnatusu ita ce yadda Sarkin Kasuwa yake karɓar kayayyaki daga hannun masu cin kasuwa da kuma yadda yake karɓar nama daga hannun mahauta.

Daya daga cikin hanyoyin da suke bi a gwamnatusu wadda kuma sananniya ce, ita ce duk mutumin daya mutu a kasarsu sai su ɗauke dukiyar su ce wai 'gado ne', kuma sun sani babu kokwanto yin hakan zalunci ne. Daya daga cikin hanyoyin da suke bi a gwamnatusu ita ce yadda suke karɓar haraji daga hannun fatake da sauran matafiya.

Daya daga cikin hanyoyin da suke bi a gwamnatusu, wadda ita ma sananniya ce, ita ce, in kana da abokin adawa da kake Sharia'a da shi [a kotu] kuma ya je ya sanar da su game da kai, ya ba su kuɗi, to duk abin da ka faɗa ba za su yarda da kai ba, duk da sun san cewa kana da gaskiya, sai in ka ba su fiye da abin da abokin adawar taka ya basu. Daya daga cikin hanyoyin da suke bi a gwamnatusu ita ce rufe kofar taimako ga mabukaci.

Daya daga cikin hanyoyin da suke bi a gwamnatusu ita ce, ba da kyauta ga masu yabonsu a gaban shugaba. Daya daga cikin hanyoyin da suke bi a gwamnatusu ita ce, karya da yaudara da girman-kai, kuma da wuya kaga wani mai tausayi a cikinsu, sannan duk mutumin da ya nemi kawo musu raini sai sun hukunta shi akan haka.

.....  
Shehu Usmanu Danfodiyo, Kitab al-Farq, a cikin M. Hiskett: 7-11

#### 4. Yin Kyauta Ga Jami'an Gwamnati

Dangane da abin da doka ta ce game da ba su kyauta, Akwai Hadisin Manzon Allah da aka ruwaito a cikin Sahihil Bukhari, cewa Manzon Allah ya naɗa wani mutum mai suna Dan al-Lutbiyya domin ya je ya karɓo Zakka. Lokacin da mutumin ya dawo wajen manzon Allah, sai ya ce, Ya-Manzon Allah, wannan naka ne, wannan kuma nawa ne suka ba ni kyauta, 'sai Manzon Allah ya bata-rai, ya ce da shi, 'Don me mutumin da muka tura shi don ya gudanar mana da wani aiki zai ce, "wannan naka ne, kuma wannan nawa ne suka ba ni kyauta?" 'Don me bai yi zaman sa a gidan mahaifinsa da mahaifiyarsa ba ya gani in kyautar zata zo ta tarar da shi a can!'

Imam Malik ya ruwaito cewa, sayyadina Umar Dan Khad̄fabi yana karɓe rabin dukiyar gwamnoninsa, idan ta bayyana a fili cewa, bayan da aka naɗa su a mukamin an gan su da dukiyar da ba a san sun mallaketa ba. Hakan na faruwa ne duk da sanin cewa, ya halatta gwamna ya tara dukiya matuƙar dai ba ta hanyar rashawa ba ce, amma tabbatar da gaskiyar hallacin abu ne mawuyaci tun da yana rike da madafun iko, kasancewarsa gwamna zai sa ya riƙa samun abin da sauran mutane ba za su samu ba. Don haka abin da ya yi rara na dukiyarsa sai a sanya shi a baitulmali. Attab Dan Usayd ya ce, Na rantse da Allah, abin da kawai na san na taɓa samu daga cikin aikin da Manzon Allah ya taɓa ɗora min, su ne, wasu riguna guda biyu da na ba dasu ga abokin cinikina, Kaysan'.

A cikin littafin Shurb al-zulal bayan ya kawo [ayar] dake cewa, Kar ka karɓi duk wata dukiya da shugaba ya baka wadda ya samu ta hanyar wani hukunci da ya yi, koda kuwa hukuncin na adalci ne,

Ya ce,

Irin waɗannan sune kyaututtukan da ake baiwa gwamnoni, don dukkaninsu haramtacciyar riba ce da aka samu ta hanyar kuskure.

.....  
*Shehu Usman Danfodiyo, bayan **Wujub al-Hijra**, El-Masri, 1976: 74-75*

Daya daga cikin yaudarar kai da mutane ke yi wa kan su ita ce, suna bayyana cin-hanci da ma'anar 'kyauta' wannan ba daidai ba ne, kuma laifi ne bisa ra'ayin jamhuri malamai. Saboda ita 'kyauta' (an bayyanata a matsayin) wani abu da ake bayarwa don kara kulla kauna

tsakanin [juna]; yayinda cin-hanci ana ba da shi ne da nufin danne wani haƙƙi (na wani) ko biyan wata bukata ba bisa ka'ida ba.

.....  
*Shehu Usman Danfodiyo, Hisn al-afham, a cikin F.r. Siddique*

### **5. Bibiyar Ayyukan Jami'an Gwamnati**

Shugaba ya kasance a wajen jami'ansa tamkar makiyayi acikin manyan zakuna, suna kula da harkokin mutanensa, shi kuma yana kula da nasu. Duk harkokin rashawa suna bullowa ne daga bangaren azzaluman jami'ai. Wajibi ne shugaba ya binciki duk jami'in da ake da kyakkyawan zaton cewa yana aikata cin-hanci da rashawa, kamar jami'in da aka tabbatar yana tara 'yan-giya da fasikan mutane a gidansa. Ya binciki zargin, idan gaskiya ne, ya hukunta wanda ake tuhuma, kuma ya dakile gurbatattun ayyukan da yake yi. In ba haka ba to zai cigaba da aikatawa.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukum, a cikin Yamusa 1990: 9*

### **6. Sanar Da Dukiyar Da Aka Mallaka**

Dole ne shugaba ya zama mai bibiyar yadda ake tafiyar da harkokin mulki akan gaskiya da rikon amana, ba akan son zuciya da cin amana ba. Anan ana magana ne akan abin da ya shafi jami'an gwamnatin, ta hanyar bukatar sanin gaskira lamarinsu, ta hanayar sanin dukiyar da suka mallaka kafin naɗa su muƙamai, da kuma bibiyar ayyukansu lokaci-lokaci. Dole ne ya tsawatar wa duk mai yin sakaci da aiki; ya kori masu karya doka, ya kuma canja mutumin da ake yawan korafi akansa. Duk wanda ya tara dukiyar da ta fi karfin albashinsa, to shugaba ya kwace ta ya sanya ta a baitulmali. Idan kuma yana kokwanton asalin inda aka samu dukiyar, sai ya karɓe rabinta daga hannun jami'in.

.....  
*Shehu Abdullahi Danfodiyo, Diya'al Hukum, a cikin Yamusa 1990: 9*

### **7. Jajircewa Akan Jami'ai Makusanta**

Wajibi shugaba ya zama jajirtacce akan jami'ansa na kusa da shi da kuma hadiman gidansa. Saboda za su riƙa amfani da kusancin da ke tsakaninsu da shi, don biyan bukatun kansu, za su iya yaudarar shugaba ya yi zalunci a cikin wani hukunci ba tare da niyya ba, karshe su yi masa sanadiyyar shiga wuta, don burin su ya cika.

Ba ka da maƙiyin da ya wuce mutumin da yake fatan ganin lalacewarka. Jami'anka da hadimanka na gida sun kasance bayin abinci da zina da abubuwan son zuciya. Kuma don su cimma burinsu, za su iya amfani da matsayin shugabansu tamkar tsanin takawa su kai inda suke so. Kuma duk abin da suka aikata suna yi don amfanin kansu ne kaɗai ba nasa ba. Misali anan shi ne, in da za su sami raɗe-raɗin cewa, za a kori gwamnansu daga mukaminsa, za a naɗa wani a madadinsa, gabaɗayan su za su juya masa baya, su koma wajen sabon da aka ce musu za a naɗa. Duk inda suka ji za a samu kuɗi nan suke zuwa su yi mubaya'a su miƙa wuya....

.....  
*Halifa Muhammadu Bello, the Principle of Politics, Yamusa 2004: 16*

### **8. Shawara Ga Jami'an Gwamnati**

Shi Sayyadina Umar ya rubuta wasiƙa ga shugaban ma'aikatansa, Abu Musa al-Asha'ari, yana mai cewa, "Shugaba mafi farin ciki shi ne wanda al'ummarsa suke farinciki da shi, kuma mafi lalacewar shugaba shi ne wanda al'umma suka shiga kunci a karkashin mulkinsa, don haka ka kiyayi kanka da aikata zalunci. Don ma'aikatanka kai suke kwaikwayo. Idan ka yi zalunci zaka kasance kamar dabba a cikin gona mai korayen ganye, ta ci ta koshi tai mai, man nata ya zama sanadiyar halakarta, tun da za'a yankata a cinyeta sakamakon maifon da take da shi.

.....  
*Halifa Muhammadu Bello, the Principle of Politics, Yamusa 2004: 11 and 16*

### **9. Matsayin Dukiyar Azzaluman Shugabanni**

Ka san cewa ra'ayin malamai ya banbanta akan matsayin dukiyar shugabanni. Wasu daga cikin su sun ce: saboda shugabanni masu aikata laifi ne, bai halatta mawadaci ko talaka ya karbi dukiyarsu ba. Dukiyarsu cike take da haramci. Don haka "wajibi ne a nisance ta". Wasu Malam sun ce, "Ya hallata mawadaci da mabukaci su karbi dukiyar shugabanni idan suna da yaƙinin cewa ba haramtacciya bace. Nauyin yana kan wanda ya bayar". Sauran malaman suna cewa, akan mabukaci kaɗai hukuncin karɓar dukiyar shugaba ya ke, amma ban da mawadaci.

Na ce, gaskiyar magana ita ce, dukkan wani ɓangare na dukiyarsu da aka san asalin mai ita, to haramun ne a karɓa, amma dukkan ɓangaren dukiyarsu da ba a san inda suka samo ta ba to ya halatta a karɓa. Wannan shi ne ra'ayin jamhuran malamai (*mashhur*).

Muhammad Dan Abd al-Rahman al-Barnawi, ya fadi a cikin wakarsa *shrub al-Zulal*.

*Duk wani abu da aka samu ta haramci in dai an san asalin  
mai abin,  
to haramun ne a bi duk wata hanya don a yi amfani da  
wannan abin,  
Sai dai in an karɓa da niyyar a mayarwa da mai abin  
abinsa, da kyakkywar niyya  
[In dai haka ne] to ka karɓa ba tare da wani taraddadi ba,  
Amma ga kayan da ba a san asalin mai sub a wannan ya  
halatta a karɓa a yi amfani das u.*

Ni na ce, Ya hallata a ci abincin gidan masu mulki idan dafaffe ne, bisa mashahurin zance. Ahmad al-Zarruq ya ce. “wannan shi ne sanannen hukuncin malaman fikihu” Kuma Muhammad Dan Abd al-Rahman al-Barnawi, ya fadi a cikin wakarsa *shrub al-Zulal*:

*Dafaffen abinci zai iya zama halal  
Bisa zance mafi inganci, Ya-Abokina  
Kin cin abincin takawa ce, bisa zance mafi inganci  
Amma duk abin da kaji kokwanton akansa to ka nisance shi  
Don kar ka fada cikin [shubuha].*

.....  
*Shaykh Abdullah ibn Fodiyo, Reply to Shisummas, a cikin o. Bello and H.T  
Norris, 2001: 14*

