Uthman bn Foduye (d.1817): An Analytical Study of his Ideas on the System of Islamic Government and its Ministers for the Contemporary Muslim Leaders

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ABSTRACT

This paper aims at finding out the ideas of Uthman bin Foduye on the system of Islamic government and its ministers. It also scrutinises the requirements for the appointment of ministers and their duties in an Islamic government. It further aims to serve as a guideline to the contemporary Muslim leaders in appointing their ministers. The research is based on the analytical approach of Uthman bin Foduye’s ideas in his books: Kitab al-Farq bayna Wilayat ahl-Islam wa bayna Wilayat ahl-al-Kufr and Kitab Bayan Wujub al-Hijrah alal ‘Ibad. Uthman bin Foduye emerged in the 19th century with the aims to reform the un-Islamic political system of Bilad al-Sudan (West Africa) and to establish the ideal Muslim society. Consequently, he successfully achieved his mission and established Islamic government known as the Sokoto Caliphate in present-day Northern part of the Federal Republic of Nigeria. Accordingly, he left behind good legacies for the Islamic government that lasted for a period until the colonial invasion in 1903. One of the major challenges in contemporary Muslim countries centred on qualities of leadership. In some cases, the leaders are good but the ministers, advisers are not worthy and vice-versa. Therefore, careful examination should be done in order for the contemporary Muslim leaders should respect the principles of Islamic leadership.

Keywords: Analytical study, Islamic government and Ministers, Uthman bin Foduye’s idea

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INTRODUCTION

The man who dedicated his life to the service of humanity in the early period of the 19th century, West Africa, is Uthman bin Foduye. What might be the true of this fact is that Uthman bin Foduye spent 30th years while teaching, preaching and writing to enlighten the people of Hausaland to understand and differentiate between what is lawful and unlawful in Islam. This was because; they were in the darkness of ignorance and their rulers are unjust. What is objectionable to Uthman bin Foduye against the political system of Hausaland was the un-Islamic practices of the rulers, which they were mixing Islam with traditional customs. It was for these reasons that Uthman bin Foduye called them and refused to accept, instead, they tried to assassinate him and those who believed with his mission. Confidently, Uthman bin Foduye was later satisfied to launch *Jihad* in 1804 against the un-Islamic government of the Hausaland. Hence, he believed, it was enough to do so, because he educated his community, and they were understood what is all about the difference of Islamic government and un-Islamic one. Thus, he (Uthman) however, produced various literature to guide his people on the necessity of overthrowing the un-Islamic government. It was in this situation Uthman bin Foduye expressed the need for an Islamic government to take over, as he categorically outlines in his *Wathiqat ahl al-Sudan*. However, the whole of the Hausaland was consequently plunged into *Jihad*, and by 1225 CE/1810 AH 'Uthman and his lieutenants had gained control of practically all the Hausa States. Immediately, Uthman bin Foduye established his Islamic government known as the Sokoto Caliphate.

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4 For the detailed of Uthman’s manifestation of Jihad, which he asserts that it is obligatory by assent, see the book, which translated by A. D. H. Bivar (1961), 240.
it is argued that Uthman bin Foduye “masterminded the Jihad and brought it to successful completion. In fact, Uthman was the sponsor and inspirer of the 19th-century Islamic revolutions that cleared through the Sudan. He combined in himself both bravery and piety. He remained a highly articulated preacher and a perfect writer. The success of the Sokoto Jihad stemmed in part from the enlightened leadership of Uthman bin Foduye.”

A Brief Historical Setting of Uthman bin Foduye

Uthman bin Foduye’s full name is ‘Uthman bin Muhammad bin ‘Uthman bin Salih commonly known as Ibn Foduye was born on Sunday 15th December 1754 at Maratta a city in Gobir state of the Hausaland. He later came to be known as Shehu (Shaykh) ‘Uthman bin. Foduye. His descendants came from Futa Toro in present-day Senegal.

Based on the available information to Abdullahi bin Foduye about their main origin, he has been stated that their town is Torobe, which is the town of those that had come from Futa. They are the uncles of all Fulani’s, and Fufuled is their language because Uqbah bin Amir the righteous fighter who conquered the towns of the West (Morocco) (in general Africa) during the Era of Amr bin al-As in Egypt had come to them. Abdullahi further illustrated that they were one of the Roman tribes, and their king became Muslim without any fight. In consequence, Uqba got married to the daughter of their king, and her name was Bojjo Mango. He fathered all the Fulanis. However, Abdullah emphasized that this is the recurrent (hence prevalent) account in their place, and they

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7 Different terms are used in addressing Uthman bin Foduye. Therefore, ‘Uthman bin Foduye is the actual name to recognize him, but ibn is in Arabic which is equivalent to Dan in Hausa and Son in English respectively. Similarly, the word Foduye, is the Arabized name and Fodio is in English while on the other hand Fodiyo is in Hausa. It is understood that, these are the reasons why some people are addressing him as ‘Usman Dan Fodio or Danfodiyo and Foduye respectively. In order to avoid inconsistencies, this study uses ‘Uthman bin Foduye.
8 Usman M. Bugaje, 14.
9 Shehu is in Hausa which is equivalent to Shaykh in Arabic meaning a great scholar or learned fellow in English.
10 Foduye or Fodio is a nickname of ‘Uthman’s father. Foduye is the Fulani term meaning “a teacher”. Therefore, Uthman bin Foduye means Uthman ‘son of the teacher’
have taken it from trustworthy people who used to come forth from the town of Futa. He, therefore, reiterated that he means scholars. Thus, those people from Futa Toro they have spoken the language of their mother, and they did not know the language of their father because of the scarcity of those who spoke the language at that time. It is reported that the children of Uqba were the first spoken the Fulfulde language. This is far from the truth. Conversely, languages had existed from the time of Adam, and because that the claim appears as strange. The word that is nearest (to the truth) is that they were spoken the language of their mother, and the Torobe (Fulani) did not have any basic language besides that one.12

Moreover, it has been reported that Uthman appearance was foretold before his birth, therefore, Uthman bin Foduye in his Fulani poem thanks, Almighty Allah for the blessings that specifically gave him, in which he clearly says, he believed that Prophet Muhammad’s appearance was foretold before his coming, likewise his appearance was foretold before he came.13 This clearly shows that Uthman bin Foduye has admitted the exposition on his appearance; however, it clearly shows his belief in mystical narrations. Therefore, it is of paramount importance to note that Nana Asma’u, daughter of Uthman bin Foduye, describes a specific points of comparison between the life of her father, Uthman and that of the Prophet (PBUH) and their activities, which she pointed out that initial periods of preaching a Hijra and a battle against all odds, itinerancy, attacks and desertion of troops, peace overtures, and amalgamation gesturing the successful end to the campaign. Interestingly, the fifth chapter of Nana Asma’u’s book carries the title: “Sokoto as Madinah: Imitating the life of the Prophet and Re-

12 Abdullahi bin Foduye Tazin al-Waraqa (Decorating Pages with Some of my Poems), Translated and edited by Abubakar Buba Luwa and Sulaiman Musa, in Selected Writings of Shaykh Abdullah ibn Foduye, Vol. 2, (Gada-Biyu, Gusau, Nigeria: Iqra’ Publishing House), 17.
13 Muhammad Sharef Alfa,19.
enacting History.” Finally, Uthman bin Foduye died at the age of 63 and was buried within the city walls of Sokoto, where his tomb is still a place of pilgrimage.

The Concept of Islamic Government

The idea of Islamic government has been originated in connection with the main purpose of Islam to the entire humankind, that is to say, Islam serves as a complete way of life, be it religious, political, social, moral and economic aspects. It is argued that “the famous theories of an Islamic government were formulated between the 11th and 14th centuries, beginning from the treatises of Mawardi (d. 1058) to those of Ibn Taymiyyah (d. 1328). Moreover, it is hypothetically suggested that government in Islam, like all else, had a moral mission from which derived its powers and obligation. That primary mission was to enforce the application of Shari’a with a view to ensuring that individual believer performed the duties of ibadah.” In a clear quotation, Sheikh Muhammad Bello, son of Uthman bin Foduye, stressed the necessity of government for

14 Ibid.
15 Last, 60
16 The name of Uthman bin Foduye’s tomb is Hubbaren Shehu and it is presently in Sokoto. People were visiting the place for tourism not only from within Nigeria, but even from Nigerian neighbouring countries, while others considered for pilgrimage for the purpose of seeking barakah from the Shehu (Uthman). At the same time, most of the Muslim scholars criticised it pointing out that it is an acts of innovation that was totally forbidden in Islam. Therefore, to worship a grave of any important personality is a major Shirk. In fact, even Uthman bin Foduye condemned such action and categorized it as Haram. Therefore, it is not part of his teachings and the legacies that he left behind to his society. The executive governor of Sokoto state, Alhaji Attahiru Dalhatu Bafarawa who finished his tenure in 2007, has blocked the chance to circumambulators of Uthman’s grave. He ordered the build of a small wall in one side of the grave in order to barricade anybody going round it. Nevertheless, some people are still there for day and night in order to get barakah from Uthman bin Foduye. (This was the researchers’ familiarized visit on 16 September 2015).
17 Hongsben, The Emirates of Northern Nigeria, 123.
18 For more details on Al-Mawardi’s ideas on Islamic government, see his famous book, al-Ahkam al-Sultaniyyah (The Ordinances of Government).
19 For the detailed understanding of Ibn Taymiyyah’s ideas on Islamic government and its necessity for the preservation of religious laws, see his discussion under the concept of Siyasah Shar’iyah (Government based on Divinely Revealed Law). In addition, Ibn Khaldun of 14th century has propounded a similar idea with Ibn Taymiyyah, in which he considered Siyasah Diniyyah as the best type of Government to be applicable in all Muslim community. In the view of Ibn Khaldun, the reason is that, the ruler or leader, in this case, his ruling is usually based on a Divinely Revealed Law. People in the society are obliged to submit to the law in the view of their belief in reward and punishment in the next world; this is when the person who brought the law to them explains his mission according to the revealed law. See Bruce B. Lawrence, Introduction to Ibn Khaldun, The Muqaddimah, 256-7; Also see Erwin J. Rosenthal, “Under the theory of the Power-State: Ibn Khaldun’s Study of Civilization,” 86.
the preservation and protection of people’s life in an orderly manner. In this regard, he has this to say:

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 the 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 the 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.21

The above implies that the main functions of Islamic government are to safeguard the affairs of its citizens in accordance with the principles of Shari’a. It might be said that, if the government fails to maintain Shari’a law in its administration, it is no longer be considered as Islamic government. Therefore, Islamic government must derive its laws from the Qur’an, the hadith of the Prophet (PBUH) and the consensus of Muslims opinions. It must also be just and honest to its citizens, regardless of differences of skin colours, tribes, and relations. Therefore, Islamic government should maintain the equality of justice among its all citizens, be the Muslims or non-Muslims. This is because Qur’an does not mention in any place that non-Muslims should be treated badly, rather encourages treating them with justice. For example, Almighty Allah says:

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes from being righteous toward them and acting justly toward them. Indeed, Allah loves those who acts justly.22

The Analysis of Uthman bin Foduye’s Ideas on Islamic Government

The chief concern of this section is to analyse the ideas of Uthman bin Foduye on Islamic government, the appointment of its ministers as well as their functions as

22 Surah al-Mumtahinah, 60: 8.
contains in his selected literature. Therefore, the analysis here will be referred to Uthman bin Foduye’s book, *Kitab al-Farq*. The book of sizable pages which dealt with the present subject matter in a detailed manner. In addition, the book has been translated into English by M. Hiskett. It was in this book that Uthman bin Foduye shortlisted a number of accusations and condemnations against the government and rulers of Hausaland. In fact, he considered their government as un-Islamic government, because of their extravagances, oppressions, injustices among others. For example, Uthman in a detailed manner, asserted in this book (*Kitab al-Farq*) that “among the systems of their governments (nonbelievers) is their deliberately eating whatever food they wish, whether it is faithfully allowed or prohibited; and putting whatever clothes they wish, whether religiously allowed or prohibited; and drinking whatever they wish, whether religiously allowed or prohibited. Additionally, they are riding whatever riding beasts they wish, whether religiously allowed or prohibited; and taking whatever women they wish without a marriage contract, and living in decorated palaces, whether religiously allowed or prohibited; and spreading soft (decorated) carpets as they wish, whether religiously allowed or prohibited”.

23 From the wordings of this assertion, what causes people to commit such blameworthy acts is because of surplus extravagance and pride of power. Therefore, this type of government might internally and externally collapse.

With the above, Uthman bin Foduye, in the first part of the book, emphasised that “it is incumbent upon the governor or Amir al-Muminin to fear Allah and follows the habits of Muslims in their government, and avoid the habits of unbelievers in their government. In a situation whereby the governor cannot conduct all the affairs of state by himself, Uthman bin Foduye declared that it is obligatory for him to appoint someone to act on behalf of him in the towns. He (Uthman), however, added that Ibn

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Al- Arabi says in Al-Ahkam he (the governor) must appoint deputies, and they are numerous and of three kinds; the first of them is the appointing of a deputy over the provinces either to take charge of general affairs, or to take charge of specific matters. In differentiating the level of their responsibilities, he (Al-Arabi) added that whoever appoints over special matters and appoints to (deal with) a specific thing, shall let his gaze where it belongs. And whosoever assigns over general affairs and everything that in the province shall pass to him. Uthman bin Foduye went further to mention that what is significant to the Khalifah is the appointing of the Sultan in each province of his country whom shall be referred back the laws of the emirs of all his provinces. Similarly, the Khalifah must also appoint the Qadi according to the Shari’ah, who can supervise and review the judgement of any Qadi.”24

Analytically, the above-quoted discussion implies that for the good preservation of religious law in an Islamic government, the president must appoint his ministers who can supervise the affairs of the government. This is because he alone may not be able to conduct all the affairs of the government. For example, the importance of chief justice is to review the judgement of the lower court in the case of any appeals and irregularities. Likewise, the President or Prime Minister must assign someone to exercise full control of all the affairs of his assigned state. All cases here shall be referred to him. In addition, it is noted from the previous facts that whosoever appoints over specific matters, must limit himself within the scope of his assignment, he needs not to interfere anything outside his boundary. This signifies that whatever he gains or collects from outside his boundary will be questionable. However, whoever appoints to deal will general affairs has the absolute rights to know whatever brought within the territory of his state, that is to say, he has the right to inquire about all what is going round.

Consequently, it is agreed that whatever Uthman bin Foduye theorised puts into practice, that is why he has both theory and practice. Because he established Islamic government according to the dictates of Shariah as practiced by Prophet Muhammad (PBUH) and his companions. It is noteworthy that consequent upon the establishment of Uthman bin Foduye’s Islamic government, the Sokoto Caliphate gradually introduced the application of Shari‘ah from individual to collective level. The leader of the caliphate used his religious and political powers as the founder of the Jama’a or Islamic community to establish Shari’ah administration that governed the people of the Hausa states and some neighbouring territories under a single central administration. Progressively, Shari‘ah, the Islamic law was fully administered for the first time in the region’s history. The administration of Islamic law was in all matters, whether criminal or civil, decided by the Shari‘ah with the Amir himself as the spiritual, executive, judicial and political leader (Imam). The rationale behind these powers being conferred in the Caliph or Amir is that he was considered a vicegerent of Allah and His Messenger, in whose hands the original authorities of these powers lied. During his lifetime, the Prophet being the model in this respect was considered the central authority of the Muslim Ummah in all spiritual, administrative, judicial and political aspects of the people’s endeavours. But this did not negate the functions of other appointed office holders in both managerial and judicial sectors. All it implies is that all were answerable to him being the Imam and he remained the height authority for the whole system in all its consequences. He exercised such authority in either direct or supervisory capacity as the case may be. Same was the role played by his successor Caliphs one after the other. Thus in the manner, this is the system of the role which the Sokoto caliphate designated for the office of the Imam.

With the above, Hiskett argues that Uthman bin Foduye’s theory of government is “based on late ‘Abbasid sources for the Shari’a, and much of it is clearly apologetic. His use of the terms Khalifa (Caliph), Imams, and Amir al-Muminin are to be understood in the context of his manuscripts (Kitab al-Farq) as ‘head of the Fulani Empire’, while in a political sense ‘Islam’ is synonymous with this Empire. Al-Muslimun are the loyal subjects of the Empire, while his opponents are nonbelievers of varying degree.”28 This might be the reason why he was addressed as Amir al-Muminin (Commander of the Believers) in his established Islamic government. In the modern context, the terms used by Uthman bin Foduye to refer to the Amir, Khalif, may be translated to the Prime Minister, the President and the Governor e.t.c.

Content Analysis of Uthman bin Foduye’s Book, *Bayan Wujub al-Hijrah alal ‘Ibad on the Appointment of Ministers and their Functions in Islamic Government*

Uthman bin Foduye, in his Bayan, outlines the compulsion of Hijrah from the lands of unbelievers to the lands of believers because the Muslims (he and his community) were banned from practising their religion as provided by the Shari’a. In this book, the author’s primary concern is to convince his Jama’a (community) that to carry arms is an act of ‘Ibadah in order to fight against the un-Islamic government. The author describes that Hausa Kings were no longer Muslims; therefore, fighting them was permitted in Islam. This literature, of course, dealt with the critical issues of Uthman’s Jihad to the rulers of Hausaland, which led to the overthrow of their government by Uthman bin Foduye.

The book is the most comprehensive book of Uthman which contains many parts of his other books. It has sixty-three chapters. Among other important issues that Uthman raised in this book are namely, the principles of the Islamic government, the factors responsible for the decline of states and sovereignty, the appointment of

28 M. Hiskett, in the conclusion of his translation to *Kitab al-Farq*, 578.
President, Prime minister, Governors and deputies e.t.c. Uthman bin Foduye declared in it that, in appointing the minister to a particular state in an Islamic government, “He must be an upright man whose main function is to wake the leader if he sleeps, gives him sight if he cannot see and reminds him if he forgets. Uthman further emphasised that the greatest catastrophe which can befall leaders and people is to be deprived of good wazirs and helpers. To Uthman, one of the requirements of wazir (Minister) is that he should truly be benevolent and kind-hearted towards the people’. 29

The aforementioned is the first principles which leaders must be ensured in appointing anyone to serve as a minister in an Islamic government. Therefore, Uthman bin Foduye further emphasised that in Islamic government, there must have a judge (who functions as a chief judge), and fears no blame in the service of Allah. it is mentioned in Al-Qawanin that the power of the office of Judge comprises ten things;

The first is settling the disputants either by reconciliation agreed by the parties, or by enforcing an issued verdict. The second is incapacitating oppressors from extortion, transgression, and other (evil) things, as well as aiding the oppressed and conducting every owner of the right to his right. The third is establishing penalties and enforcing the right of Allah. the fourth is judging in matters of blood and injury. The fifth is judging in matters of the wealth of orphans and the insane, as well as offering caretakers to them. The sixth is judging in matters of endowments. The seventh is implementing testament (i.e. bequest). The eighth is conducting the marriage of women if they do not have guardians or if the guardians prevent them from marriage. The ninth is looking into public matters of good interest, involving Muslims roads and other things. The tenth is enjoining what is good and forbidding evil by word and actions. To this ends the power of the Judge in an Islamic government. Additionally, for better ensuring the rights of the citizens in Islamic government, there must be a chief of police

who gets the right of the weak from the strong. This is very important principle not only in Islamic government but in all human organization. It addition, the leader must have a tax collector (i.e. publican) who collects dues and does not oppress the subjects.\textsuperscript{30}

Moreover, Uthman bin Foduye stated that all these principles were enumerated in order. Umar bin Al-Khattab (RA) said, ‘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’.\textsuperscript{31}

**Factors Responsible for the Decline of States in Contemporary Muslims World**

It is believed that what leads to the decline of most states in the present-day is the acts of injustice of the leaders. Thus, people in various ways have been denied their fundamentals human rights. To understand this, it is significant to note, “Various evil activities, for example, robbery, theft, murder are generally known as unjust to the welfare of a state, hence, it has been prohibited by the law of the government. However, many forms of injustice continue to be prevalent in a society, and yet because of the traditional system of government is hard to identify as injustices”.\textsuperscript{32} The previous mentioned “social vices are mostly forced by the leading party itself (this is in the case of most of the ruling parties in various nations of a democratic system) whether it is a strict government or an external invader. Similarly, those who are in authority are mostly using their power in a political manner to infringe the social rights of inferior

\textsuperscript{31} El-Masri, 68.
groups, and to some extent to cause the decline of the political and economic system of a state or government”.\footnote{33 Paul Wehr, Heidi Burgess, and Guy Burgess.\textit{Justice Without Violence}. (Lynne Rienner Publishers, 1994), 9.}

However, “it is a political injustice to violate individual rights of liberties, and at the same time, it includes violation of someone rights to vote and be voting. It also includes violation of rights to speak and religion as well as full control from the unnecessary punishment which imposes by cruel judges”\footnote{34 Ibid., 37.}. On the other hand, “economic injustice includes the disappointment of the state to provide individuals with all the necessary things for his survival, such as direct access to sufficient food and lodging. Generally, with the differences in the distribution of wealth, sometimes an inferior become a poor while the rich live in extravagance. This happens due to the economic injustice, the state here fails to maintain balance among members of the society”\footnote{35 Ibid.}. In most cases, what would produce injustice is “showing discrepancies between a poor and a rich, in which a poor is hard to get job and education of good quality as well as good health care. With these situations, man will believe that he was blocked to receive a fair portion of the resources and benefits that are available in such society”\footnote{36 Michalle Maiise, “Adressing Injustice” June 2013. Retrieved from: http://www.beyondintractability.org/essay/address-injustice, accessed on 24 January 2016.}.

The above indicates the real causes of the decline of various society and nations in the contemporary world. Nowadays, many nations have failed to recognise human rights particularly the rights of politics and freedom of religion which to the extent that it might say people have denied practising what their religion prescribed. This is what causes conflicts and destruction of nation’s property by means of demonstration in demanding people’s rights. When this happens, the strength of government and its civilisation will collapse. It should be noted that it is an injustice of state that causes its
own destruction. In this regard, so long as a state to survive, it must maintain justice to everybody, otherwise, it will be disintegrated.

**Contemporary Muslim Leaders and Important Things to be Considered**

This section focuses on describing the important things that each and every Muslim leader needs to be considered in organising his administration. Despite the fact that Uthman bin Foduye considered the government of Hausaland as an un-Islamic government because of the above mentioned social vices that are prevalent in their government, in contemporary Muslim countries, the case is almost the same, although it could not be said they are un-Islamic governments because their circumstances need to be considered. Nowadays, Western democracy has infiltrated most of the various Muslim countries which in one way or the other causes many leaders neglect proper practicing of the Islamic principles of leadership, which complements democracy in an Islamic manner. Therefore, for the Islamic government to be well preserved and established, the leader must be pious and generous, he must be tolerance and at the same time, must always be available to listen to the complainants. When he satisfied these qualities, he can succeed in his leadership. Meanwhile, he should appoint his ministers to assist him in discharging the affairs of the government. He alone cannot control the state. Because of his incapability to do so, he must seek the assistance of others who are also trustworthy and have a good record in the community. The leader must be careful in appointing his ministers, otherwise, he will appoint those who physical are with him, but in reality or what they kept in their minds is completely different from what they display. In this case, they can easily lead to the destruction of his administration.

Leaders should fear Allah in their administrations, it is forbidden for them to collect bribe. In supporting this fact, Uthman bin Foduye, nonetheless, in his *Kitāb al-Farq* declares, “Among the systems of unbeliever’s government is giving a gift to one who takes them before the ruler. He concludes that this is the characteristics of the
unbelievers in their governments, and everyone who follows their way in his leadership then he has in truth followed the way to Hell-fire”.37 He supported his argument with one of the Qur’anic verse, where Allah the Most High is saying:

And whoever contradicts and opposes the Messenger (PBUH) after the right path has been shown clearly to him, and follows other than the believer’s way, We shall keep him in the path he has chosen, and burn him in Hell-what an evil destination.38

In the view of the above, one may understand that corruption is totally forbidden in Islam. However, whoever commits corruption is weakening the spirit of his faith according to the above verse; and at the same time, it is clearly disobeying Allah and His Messenger. In the contemporary world, corruption might be the factor that leads most of the leaders and rulers failed to maintain justice among their subjects this is either financially or politically. Leaders have to have in their mind that whatever they collect without due rights, they should be accountable on the Day of judgement. Once, they discovered an evil person in their government, let him sack and replace with the pious and trustworthy person.

Conclusion

The foregoing discussion indicates that Uthman bin Foduye’s ideas on the system of Islamic government and its ministers were in accordance with the views of classical Muslim scholars. Such as Al-Mawardi, Ibn Taymiyyah, and Ibn Khaldun, who all believed on Siyasah Shar’iyah or Dininiyyah (Leadership on a Divinely Revealed Law) for the benefit of Muslims in this life and the next to come. It is noted that Uthman bin Foduye did not formulate his theory of Islamic government but puts into practice, which it clears that he established Islamic government that had a long history and great impacts in the present Nigerian society. Similarly, Uthman bin Foduye’s view on the government of Hausaland was to some extent so extreme with zero tolerance on

37 Uthman bin Foduye, Kitab al-Farq, 567.
38 Qur’an, Surah al-Nisa,’ 4: 115.
noncompliance with the dictates of Shari’a. Nevertheless, all that he argues are responsible for the decline of government not only in the present day but even in any forthcoming government that will practice the same. The research further highlights that leaders should be careful in appointing their ministers, chief Judge, and security chief. Currently, most of the security agencies everywhere in the globe are corrupt. They are always they and night on the street collecting bribe from innocent citizens. This case often happened in most of the African countries, more especially Nigeria, despite the fact that such is prohibited by the Nigerian constitution. In South East Asia, Malaysia is not safe, it is observed that policemen are in some cases corrupt, but their corruption is in a systematical way, in the sense that they were not collecting bribe in an open space, rather in a hidden way, either inside the driver’s car or under a shadow place. This might be due to the strictness and measure actions that Malaysian government is taking on whoever caught committing such prohibited offense. It is hoped that this research will guide the contemporary Muslim leaders to incline and support the practicing of Shari’a systems in their countries.