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An Appraisal Of Chapters 51 & 52 Of Dan Fodio's Bayan Wujūb Al-Hijrah 'Alā Al-'Ibādi As Precursory Panacea To Nigeria's Current Challenges

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ABSTRACT

The contributions of Sokoto Caliphate scholars to Islamic education, scholarship and nation building cannot be overemphasised. It was in view of that this paper appraises chapters 51 & 52 of Dan Fodio's Bayan Wujūb Al-Hijrah 'Alā Al-'Ibādi with a view to highlighting the lessons as the work provides clues to solutions that could help to salvage the present day Nigeria. The paper is entirely a library research with observations as additional source of information. The paper concludes that media irresponsibility, citizenry impatience, government's failure at fulfilling manifestoes among other factors account for the instability that currently bedevils the nation. The paper affirms that the challenges of Nigeria are surmountable if leaders and followers would imbibe honesty and avoid dishonesty, envy, betrayal, temperament, miserliness and cowardice. The paper also x-rays the roles of the media in the state of the nation. While the later part focuses on governance and the factors that may destroy a nation, the first part of the paper suggests that safeguarding the nation requires that justice is served in all matters that individuals, media organisations must avoid spreading fake news, and citizens must find the truth rather than react angrily and destroy public or private properties.

Keywords: Nigeria, Dan Fodio, Sokoto Caliphate, Hijira and Challenges.

Introduction

Nigeria having attained maturity became independent in 1960. However, between 1960 and 2021, the country has grappled with many challenges, the greatest of which rests on leadership failure and mismanagement of human and natural resources. Political strife; religious crisis, ethnic clashes and recently, insurgency have put the nation in the daily highlights of major news agencies and governments across the world.

Nonetheless, Nigeria is blessed with several individuals of excellent minds and astuteness, both from the pre-colonial time of the entity now known as Nigeria and

post-colonial Nigeria. Among such sages who though were not Prophets have made lasting impressions and etched their names in the evergreen records of scholarship and humanity was the founder of the Sokoto Caliphate, Shehu Usman Dan Fodio. Dan Fodio authored the book Bayan Wujūb Al-Hijrah 'Alā Al-'Ibādi from which two chapters are examined as precursory panaceas to the woes that betide the present day Nigeria. Dan Fodio was a religious teacher, preacher, writer, one of a class of urbanized ethnic Fulani living in the Hausa States in what is today northern Nigeria. He was a leader of the Maliki school of Islam and the Qadiri branch of Sufism.

Usman dan Fodio wrote enormously on matters of Islamic sciences, mysticism, jihad and governance. Writing the treatise Bayan Wujūb Al-Hijrah 'Alā Al-'Ibādi two centuries ago, Dan Fodio was probably writing for the consumption of his immediate environment and audience but the values embedded in the treatise and several others credited to him are proving to contain some of the most crucial panaceas to the problems of present day Nigeria.

Dan Fodio wrote Bayan Wujūb Al-Hijrah 'Alā Al-'Ibādi during the formative days of the new Islamic state he intended to establish in the northern Nigeria. The two sections examined here centre on prohibition of oppression, slander, and characteristics with which a government cannot survive. The lessons that are contained in the former mirrors the kind of government that Shehu Usman intended to build. A government that is free of oppression and rebellion, a system built on firm solidarity and honesty. In chapter 52, he dwelled on the reasons why some governments had collapsed in the past. It had the potential to guide the Sokoto Jihadists in their newly formed government and has the latent power to help the governments of this era in protecting and preserving their reign. Like the writings of the Sokoto Jihad, the passages were precise and rich in evidences and authoritative materials. Neither of the two passages calls for arms struggle, this shows that the Jihad of Dan Fodio was already yielding good result at the time he wrote the manuscript and the writing was meant to admonish the rulers of the time and set a standard for the later rulers.

Chapter 51: Prohibition of Oppression and Slander

In the last few years, political, religious and ethnic opponents in Nigeria have used the social media as a means to promote hatred and stoke violence. Such violence have led to the death of many and pushed the nation to the brink of disintegration. Political oppositions found potency in deliberate misinformation and denigration of their opponents as a means of making such opponents distasteful to the electorates and favour their own party. Today in Nigeria, no single political party is entirely free from such frivolity. Primarily, this is because the most important concern of a politician is to win the next election.

In the same vein, ethnic groups have used rhetoric of ethnic bias and injustice as means to fan the embers of hate and force citizens to join secessionist movements in the country. Examples of that are the Indigenous People of Biafra (IPOB) in the Southeast and Oduduwa Republic in the Southwest Nigeria, Boko Haram in the Northeast and many others across the country (Adetiba, 2013; Leman, 2014 and

Oberiri, 2017). Although, it is unarguably true that the country is governed unfairly and unjustly, secessionists have hidden under the guise of Islamization, Fulanization and others to stoke further violence and canvas for independence. While individuals and groups are complicit, media houses in Nigeria are arguably the greatest promoters of hate, misinformation and ethnic/religious bias.

Chapter 51 of Dan Fodio's Bayan Wujūb Al-Hijrah 'Alā Al-'Ibādi titled 'Prohibition of Oppression and Slander' perhaps, due to the message that was to follow it in the next chapter, opens the mind of a reader to understand that a nation will not stand if oppression and slander are allowed to fester for too long.

In addition, the fact that the passage is in a group of passages that dealt generally with governance shows how significant the messages contained in this part and the next is to the new Islamic government that was already in progress at Northern Nigeria through the Jihad of Usman dan Fodio and subsequently, to governance in present day Nigeria. The first line of the passage started with the popular phrase with which the Sokoto Jihad writers (Usman, Bello and Abdullah) often started their writings. The phrase is 'I say, 'Wabillahi al - Tawfiq'.

Dan Fodio began his writing by quoting the verse of the Quran (Ibrahim: 42) which apparently warns that the oppressors should not think or assume that Allah is unaware of their evils. Indeed, He is delaying their punishment until the day when all eyes shall be opened and all deeds shall be revealed.

تَخْسِنُ وَلَا غَيْلًا اللَّهُ يَعْلَمُ الظَّالِمُونَ إِنَّمَا يُؤْخِذُ مُنْكَرُهُ فِيهِ شَخْصٌ الْأَبْصَارُ ۝

Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror (Glorious Qur'an 14: 42).

The Shehu went ahead to cite the quotation from a book called Diya A1-Khulafah' which explains the significance of the verse that he quoted earlier. The paragraph explains that the verse is enough as a warning for the oppressors and an assurance of assistance from Allah for the oppressed (El-Masri, 1979). Furthermore, he cited the quotation from Ka'ab to Abu Hurayrah where the former reminded the latter of the words of the Torah that the oppressor is destroying his own house to which Abu Hurayrah replied that in the Qur'an, Allah says:

بِئْوَثُمْ فَتَلَكَ خَارِبَةً بِمَا إِنْ طَلَمُوا ذَلِكَ فِي لَآيَةٍ لَفَزَمْ بَطَّلُمُونَ ۝

Now such were their houses, - in utter ruin, - because they practised wrongdoing. Verily in this is a Sign for people of knowledge (Glorious Qur'an 27: 52).

Dan Fodio hypothetically explains that oppression and injustice would at some point push citizens to civil disobedience and that the houses of the oppressors shall become secluded and destroyed because the wrath of the oppressed. Speaking and writing with such authoritative proofs is reminiscent of the caliphate scholars' practice. Dan Fodio then added that injustice or oppression is one of the greatest factors that cause

destruction and brings the punishment of Allah upon the unjust. There again, Dan Fodio cited a Hadith that was related by Abu Hurayrah. The Hadith states that Allah's Apostle (SAAS) said:

عَنْ أَبْنَىٰ عَبَّاسِ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَقَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ "إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوكُمْ لِيَدْعُوكُمْ فَأَغْلَفْنُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْنَمْ خَتْنَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوكُمْ لِيَدْعُوكُمْ فَأَغْلَفْنُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْنَمْ صَدَقَةً فِي أَمْوَالِهِمْ ثُوَّخْدُ مِنْ أَغْيَانِهِمْ فَتَرَدُّ فِي فُتَّرَيْنِ فَإِنْ هُمْ أَطَاعُوكُمْ لِيَدْعُوكُمْ وَكَرَّامَ أَمْوَالِهِمْ وَأَتَقَ دَعْوَةَ الْمُظْلُومِ فَإِنَّهَا لَنِسْ نَيْتَهَا وَيَنْهَى
الله جحاجب

'Ibn Abbas (RA) narrated that: the Prophet sent Muadh to Yemen, and said "You are going to some people among the People of the Book. Call them to bear witness that none has the right to be worshipped but Allah, and that I am the messenger of Allah. If they obey that, then tell them that Allah has enjoined upon them five prayers every day and night. If they obey that, then tell them that Allah has enjoined upon them charity (Zakat) from their wealth, to be taken from the rich and given to their poor. If they obey that, then beware of (taking) the best of their wealth. Beware of the supplication of the oppressed, for there is no barrier between it and Allah (Al-Khattab, 2007: 357).

He followed that with another Hadith, which also exhorts Muslims to desist from oppression and injustice no matter how little the oppression seems. About four more Hadith were used to explain the significance of the messages of the Dan Fodio in the passage. Dan Fodio also quoted a poem, which according to him was written by one of the kings of the past warning sternly against oppression and injustice. The lines of the poem say:

لا تظلمن إذا ما كتبت مقتداً...فالظلم ترجع عقباه إلى الدم تنا
عيناك والمظلوم منتبة...يدعو عليك وعين الله لم تم

Do not oppress when you are powerful, surely, the end of oppression is regret. Your eyes shall sleep while the eyes of the oppressed are awake praying against you while the eyes of Allah see all. There is no doubt the prayer of an oppressed legitimises the house of destruction and humiliation and punishment for the oppressor.

Dan Fodio also cited the saying of the one of the pious predecessors, Bala bn Sa'id who said: "Fear Allah concerning one who has no helper except Allah". This was related to a Hadith, which Dan Fodio also cited to support the message. The Hadith says that, "Allah (exalted is His name) said: 'My anger becomes severer for anyone who

oppresses someone whose helper is none but Me". Shehu ended the first discussion with the popular Sokoto caliphate style, 'Intaha' that means it ended or end (El-Masri, 1979).

Shehu Usman dan Fodio proceeded to the warning against slander, which he also articulated in great Arabic writing styles in few lines that is rich with evidences and references. He started this part as a continuation of the previous lesson, hence continued by quoting a verse of the Glorious Qur'an as he did in the first discussion. He quoted from Surah al-Hujurat: 6 where Allah warns the prophet (SAW) to investigate suspicious news that was brought to him. The verse reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءُكُمْ فَاسِقٌ بِإِنْبَأٍ فَتَنَاهُوا أَنْ تُصِيبُوا قَوْمًا
بِمَا هُوَ لَهُ فَتَنَاهُوا عَلَىٰ مَا قَعَدْتُمْ ثَادِيَنْ

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done (Glorious Qur'an 49: 6).

Recent happenings in Nigeria have shown that misinformation, impatience and lack of determination to seek justice through legal means have led to attacks and reprisals on individuals and groups wrongly accused. Many of such attacks have led to bloodshed and in some cases, to inter-ethnic violence. Among such misinformation in the Nigerian media outlets are character assignation about which Oberiri (2017: 3) states:

When the journalist damages the reputation of an individual, he is guilty of character assassination. This is an unethical and illegal practice. In most cases, government officials or rather politicians pay the media to do this on their behalf, destroying their opponent's images. Character assassination is a political tool used to vilify opponent's reputation before the right-thinking members of the society. Character assassination is carried out in either calling people names (name-calling) labeling and stereotyping.

Similarly, Leman (2014) and Aiyesimoju (2015) explain that the mass media reportage of violence in Nigeria is one of the major factors contributing to insurgency and dearth of public trust, which is a recipe for further unrest in the country. The unending Plateau crisis is one of the longest ethnic violence in Nigeria. Researches have shown that largely, misinformation fuels the crisis and frustrates all the efforts geared towards quelling it. They argue that a media that purposefully misinforms the public is inadvertently pushing the nation to ruination. The recent Sasa market crisis in Ibadan and the violence that followed the EndSars protests are typical examples of the damages that misinformation can do to a fragile nation like Nigeria.

Chapter 52: Characteristics with which a Government cannot survive
The topic of the passage suggested that the Dan Fodio aims to warn the rulers of that time or perhaps, the rulers of the new Islamic states and teach them the basics of

governance. Again, the passage started with the phrase, 'Wabillahi al - Tawfiq'. Usman dan Fodio then quoted a verse of the Glorious Qur'an as it is commonly done in his writings (El-Masri, 1979). He cited Glorious Qur'an 17: 16 to introduce the subject of his discourse to the reader. The verse reads:

وَإِذَا أَرَدْنَا أَنْ تُهْلِكَ قَرْيَةً أَمْزَنَّا مُنْتَفِيَنَا فَقَسَطُوا فِيهَا فَعَلِّقُ عَيْنَاهَا
الثُّولُ فَدَمَّنَا هَا ثَدْمِيرًا

When we decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly.

Like the preceding chapter, he cited the book *Diyā al-Khulafā'* again. This shows that Dan Fodio relied heavily on the book. Using the quotation from *Diyā al-Khulafā'*, he explained that bad leadership is a punishment from Allah. Dn Fodio also cited the narratives about the King of Sasan, a nation that was destroyed because the undeserving and unworthy people were placed in position of power and authority.

Furthermore, he explained that a kingdom surely collapses when leaders lead with oppression and distrust. In addition, he related the sayings of the people of wisdom that, "the death of a thousand people of dignity and status is better than the placement of one unworthy person in the position of power". Dan Fodio supported this with a quotation from Imam Shafi'i, which explains the demerits of placing undeserving and unworthy people in position of power. He added that one of the factors that cause the destruction of a kingdom is favouritism/nepotism and giving credence to unworthy things or distancing oneself from things or people that normally should be drawn closer to oneself as a leader.

Towards the end of the passage, the Dan Fodio narrated the story of a deposed King, who was asked about what caused the demolition of his kingdom. The king replied that, he relied heavily on his individual ideas and failed to learn from others through mutual consultation. Dan Fodio stated that pride and arrogance are two destroyers of honour. Thus, he asserts the importance of consultation and frequent examination especially through the grassroots to ensure justice and maintain trust between the rulers and the ruled. Dan Fodio stated that the attributes that must not be found in a King or Ruler include dishonesty, envy, betrayal, temperament, miserliness and cowardice (El-Masri, 1979).

1. Dishonesty: Honesty in words implies telling the truth in all cases and under all conditions. Honesty also implies fulfilling the promise, whether written or given orally. Honesty is a blanket term that covers a wide range of traits. It covers telling the truth, sincerity in work, carrying out duties, fulfilling one's manifestoes, objective judgments, and objective decisions and so on. Honesty is the opposite of lying, the opposite of bluffing, the opposite of hypocrisy, the opposite of favouritism, and the

opposite of deceit (IslamAwareness, 2021). The opposite of honesty is dishonesty. A Muslim must not be dishonest and it is especially required of a Muslim leader to be sincere and honest in his dealings with his subjects. He must fulfil his promises and be opened to public examination and assessment. As further explained by Murtadha Gusau and reported by Bamidele (2021) in Premium Times online publication titled Friday Sermon: Why Allah tests us, it is dishonest to subvert one's promises especially those made while elective offices in the federation.

2. Envy: Hasad or malicious envy is a psychological state in which a person wishes for the deprivation of a blessing, talent, or merit possessed by another person (the mahsud). Islamic ethical teachings shed light on the causes and motives of hasad and its harmful spiritual, moral and social effects, and offer practical solutions for combating this spiritual disease (Islam.org, 2021). Allah says:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ أَتَيْنَا الْأَنْصَارَ إِبْرَاهِيمَ الْكَبَابَ وَالْجَمَّةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom (Glorious Qur'an 4: 54).

Islam teaches a procedure that eliminates such envy and removes it from people's hearts. Islamic teachings purify hearts and souls of their illnesses. A Muslim should know that envy is harmful to the envious person himself whether in this worldly life or in the Hereafter. An envied person is never harmed because of it. Envy is even more dangerous for a leader because it discourages him from people who he should consult with and seek solutions to common problems.

3. Betrayal: it is a despicable characteristic that are beneath a decent person. It includes intentionally distorting the truth in order to mislead others contradicts the values of honesty, which requires an attitude of sincerity, straightforwardness, and fairness that leaves no room for cheating, lying, trickery, or deceit (Islamreligion.net, 2021). There are many texts from the Glorious Qur'an and the Sunnah conveying the meaning that cheating, whether the target be Muslims or non- Muslims, is forbidden. Abu Hurayrah reported that Prophet Muhammad said:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنْ أَنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "آتَيَ الْمُنَافِقِ ثَلَاثَةُ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا أَؤْتَمَنَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ"

The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise (Khan, 1997: 74).

Dan Fodio explains further that characteristics of a hypocrite would be found in anyone who: when he is trusted, he betrays; when he speaks, he lies; when he makes a promise, he breaks it; and when he disputes, he resorts to slander. These are practices that have become normalised among Nigerian politicians and people.

4. Temperament: Although anger is a natural feeling, it can have negative effects on those who allow it to control them, and adverse effects on those around them. Anger can destroy relationships, health, property, and livelihood. Uncontrolled anger is one of the tools of Satan and it can lead to many evils and tragedies. For this reason Islam has a great deal to say about the emotion of anger because anger is often associated with 'fight or flight responses', it is often difficult to separate an action that is done in self-defence (or to protect properties or families) from one that is done out of uncontrolled rage. It is ok to feel anger but it is not acceptable when a person allows it to overtake him and drive him to act in an unacceptable way; sometimes even leading to murder and mayhem (Stacey, 2012). A resort to destruction of public properties due to anger puts the citizens at the mercy of their ignorance. This is because public properties are meant for public use. When they are destroyed, the immediate victims of such destruction are the masses. Olupohunda (2016) in his article published by Punch Newspaper on 12, April 2016 explains the consequent effects of vandalising and destroying public infrastructures because of greed and/or anger.

5. Miserliness: Islam is a religion whose foundation has been kept on charity, generosity, and philanthropy. Narrow mindedness, greed and miserliness are evils that shake its edifice. Therefore, Islam likes that its followers should be generous and charitable. It has advised them to treat others kindly, to act righteously, to help their relatives and to do all kinds of good and virtuous deeds. It has stressed on its followers to make righteous living a permanent policy:

الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًا وَغَلَابِيَةً فَأَهُمْ أَجْزَهُمْ عَنْ
رَءُونَ وَلَا حُوقَ عَلَيْهِمْ وَلَا هُمْ يَنْزَهُونَ

Those who spend (in charity) their wealth by night and by day; in secret and in public, have their reward with their Lord. There is no fear for them, nor shall they grieve (Glorious Qur'an 2: 274).

It is the responsibility of every Muslim that, in meeting his needs, he should act with justice so that he may not spend all his wealth on his personal needs only, but that it is his duty that he should let others also enjoy the blessings, which Allah has bestowed on him. Also, that, he should allot a part of his wealth to help and assist of the poor and needy persons. Allah's Messenger said Allah says:

يَا "عَنْ ابْنِ عُمَرَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ابْنَ آدَمَ إِشْتَانَ لَمْ شُكِنْ لَكَ وَاحِدَةً مِنْهُمَا جَعَلْتُ لَكَ تَحْسِيَّا مِنْ

مَالِكَ حِينَ أَخْذَتِ يَكْظِمِكَ لِأَطْفَلِكَ بِهِ وَأَزْكَيْكَ وَصَلَّأَهُ عَبْدَهُ
عَلَيْكَ بَعْدَ أَثْيَاءِ أَجْلَكَ

(Allah says) O son of Adam! I have given you two things which you do not deserve (except by mercy of Allah (SWT)): I allow you to dispose of a share of your wealth when you are on your deathbed, in order to cleanse and purify you, and my slaves pray for you after your life is over (Al-Khattab, 2007: 556).

From the foregoing, it can be deduced that challenges of Nigeria cannot be surmounted unless individuals and various groups in the country are willing to take responsibility and contribute their quota of national development through social responsibility.

6. Cowardice: in the face of many challenges bedeviling the nation, it is pertinent for citizens to be brave and determined to stop insecurity and uphold social justice by ensuring that they do not harbour criminals or support them. Allah says:

يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمُوا قَوْمَانِيْنِ بِالْقُسْطِ شَهَادَةَ اللَّهِ وَلَنْ عَلَى
أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبَيْنِ إِنْ يَكُنْ عَنْكُمْ أَوْ فَقِيرًا فَاللَّهُ أَوْفِيَ
بِهِمَا فَلَا تَنْبِغِيْمُ الْهَوَى إِنْ تَنْبِغِيْمُوا وَإِنْ تَلْمُوْدُوا أَوْ تَنْرِسُوا فَإِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do (Glorious Qur'an 4: 135).

Whether protection is offered to criminals due to cowardice or nepotism, the nation would be punished to the brinks. Hence, to stop insurgency and criminal activities in the country, every citizen must work with government institutions and ensure that criminals do not find safe haven in the communities.

Usman dan Fodio warned that if a ruler disallows his subjects from reaching him and putting their complaints and demands before him, such king has broken his tie with them and allowed the rise of many kings and made his own subjects his direct enemies. Dan Fodio ended the passage by sending an admonition to the kings and rulers of all times never to build a barrier between themselves and their subjects because a kingdom can survive with disbelief but cannot survive with distrust and failure of leadership.

Conclusion and Recommendations

The method of the Sokoto writings is distinct because the writers were always careful to avoid leaving anything unsaid or relying on un-authoritative evidences. The writings also remain a point of reference in the past, present and the future. The passages are excellent with brevity and clarity. In the words of Oloyede (1986): 'They left no room for long academic arguments'.

Although, Nigeria is multi-religious and multi-ethnic, the Nigerian state can find stability, security and lasting peace if leaders in the governance and management of the nation employ the lessons contained in the writings of Shehu Usman dan Fodio. Thus, this paper recommends that rulers and leaders take clues from the exemplary writings of Usman Dan Fodio and other writers of repute. To surmount the many challenges of Nigeria, this paper recommends that leaders and followers must imbibe honesty and avoid dishonesty, envy, betrayal, temperament, miserliness and cowardice. The paper also recommends that media houses should abide by the ethics of journalism and avoid spreading fake news. Citizens too must find the truth first rather than react angrily and destroy public or private properties or cause loss of lives.

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