

**Arousing Patriotic Feelings over Infrastructural and Moral Deficits in  
Nigeria: An Exposition of *Mustaqbal Ilorin Al-Zāhir* of Shaykh Yūsuf  
Alikinlā**

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**Abstract**

Scholars of Islam contribute a lot to the growth and development of their society, of which those from Nigeria are not left out. Prominent among them in Yorubaland, was Shaykh °Abdus-Salām Yūsuf Alikinlā whose works were in Arabic Language. His views on political mobilization as a form of patriotism was expressed in one of his manuscripts, *Mustaqbal Ilorin Al-Zāhir*, which is the focus of this study. His submissions were examined using the text analysis method, where he encouraged Nigerians to cultivate the habit of patriotism which would make them feel concerned about the intolerable infrastructural and moral deficits of the country, thereby spurring them on to take steps for improvement in this regard.

**Keywords:** Islamic scholars, Nigerian Islamic scholars, Political mobilization, Patriotism, Infrastructural and Moral Deficits.

## Introduction

It is natural that every individual has one quality or the other which influences his society to make life comfortable for the citizens. Among the erudite Islamic scholars and prolific Arabic writers in Yorubaland in the 1950s was Shaykh °Abdus-Salām Yūsuf Alikinlā (d. 1960). Among his scholarly works in Arabic was *Mustaqbal Ilorin Al-Zāhir* (The Bright Future of Ilorin). The manuscript treated diverse topics including mobilization of the citizens for active participation in political activities to contribute meaningfully to the task of building the nation.

The work has five hundred and three verses in all.<sup>1</sup> The work aims to sensitizing citizens especially Muslim scholars on their roles in the society which, as often thought, is not limited to the spiritual aspects of life and calling people to embrace the religion. Their useful ideas and knowledge are also required as a guidance for the affairs of the society especially on political mobilization without necessarily affiliation to any political group. Therefore, the scholars should be interested in various affairs of the state.<sup>2</sup>

Allah says in Qur'an 9:122:

It is not for the believers to go forth together, if a contingent from every expedition go forth to devote themselves to studies on religion and admonish the people when they return to them, that thus they (may learn) to guide themselves (against evil).<sup>3</sup>

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<sup>1</sup> M. A. Abdul-Raheem, *The Ideal Islamic State in Shaykh Alikinlā's Mustaqbal Ilorin Al-Zāhir* (Unpublished, Ph.D. Thesis, Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, 1990), xiii.

<sup>2</sup> *Ibid*....

<sup>3</sup> *The Holy Qur'an, English Translation of the Meanings and Commentary* (Al-Madina Al-Munawwarah, King Fahd Holy Qur'an Printing Complex, 14104), 541.

The verse quoted above draws attention to the importance of the contributions of scholars to the substance and development of the state. The contributions are of great importance leading to them being excused from going to the warfronts, so as to protect the state. Rather, they are to stay at home and proffer solutions to the myriad of challenges confronting the nation.

Based on this, Shaykh °Abdus-Salām Yūsuf Alikinlā devoted the work under study to identifying the sorry state of affairs in Nigeria with particular reference to lack of basic necessities of life including portable water, good roads, educational facilities, health services sustainable family, social structures and effective law enforcement agencies. In the text, the Shaykh used “Ilorin” to represent the whole country, as Ilorin is just a city in Nigeria.

#### Arabic Text of an extract represent from Manuscript and its Translation

- |   |      |                                  |
|---|------|----------------------------------|
| أَلَا عَيْمُ نَعِيمًا وَطَنِي فِي حِظِي عَلَا       | ١ -  | وقد حان وقت الرقي تسعد بالرقى    |
| وَمِنْ يَبْلُغُ عَنِّي الْوَرْنَ كَأَبْتِي          | ٢ -  | وسهرى واحلامى عليه ليرتقى        |
| وَلَنْ يَرْتَقِيَ شَعْبٌ إِلَى الْمَجْدِ وَالْعُلَى | ٣ -  | إذا انحطَّ إلا بعد جهد ذوى النهى |
| يَجِدُّ بَوْسَعٍ بَلْ يَكْدُّ مَكَافِحَا            | ٤ -  | لإرغام كل الصَّعب يحظر من نوى    |
| يَكُونُ خَيْرًا بِالْأُمُورِ وَمَبْصُرًا            | ٥ -  | على رمى سهم نحو هدف على الهدى    |
| يَكُونُ خُلُوصًا مَصْلَحًا غَيْرَ خَائِنَ           | ٦ -  | لشعب يربّ حطلهم عند ما جلى       |
| بِلَادِي دِينَ عَلِيٍّ أَدَائِهِ                    | ٧ -  | بعزم لإنهاض بها لسما علا         |
| أَوْسَعُ مَا ضَاقَتْ بِبِلَادِي بِهِ عَلَى          | ٨ -  | بنها كرام بمشيئة ذى العلى        |
| وَهَذَا إِذَا أَسْعَدَتْ شَعْبًا بِأَسْرِهِ         | ٩ -  | يحسن الظنون والتفاهم فى المنى    |
| سَأَكْشِفُ عَنْ كَثَرِ بِلَادِكُمْ لَكُمْ           | ١٠ - | وأنفى بإذن الله كركم بالغنى      |

- ١١ - وكم يوذنى (يؤذيني) مظهرها في ثيابها ال  
رثاث وجلّ الأهل عنها قد انجلى
- ١٢ - تموج البلاد بالخراب ولم نراح  
تلال جيوش الغاشمين على الطلّى
- ١٣ - بهذا وجلّ الأهل داموا على الكرى  
ولم يحزنوا رغم الكوارث والأسى
- ١٤ - بيوتهم أكواخ بالقشّ بنيت  
وأخرى حشيش ويى اهل نحن فى الورى
- ١٥ - وكم بلدة بالجصّ شيدت قصورها  
تموج بأنوار الحضار ياترى
- ١٦ - تموج بفتيان الثّقافة مخلصا  
لها خدمة يا سعدها ندوى الحجى
- ١٧ - وكم يوذنى (يؤذيني) مظهر أهل إلورن  
يحظّهمو عن الإسحاق بمن رقى
- ١٨ - أيا وطنى شق وإنى لخادم  
مكبّ على إعلاء كعبك فى الملا
- ١٩ - وثق راجيا سعدا إذا الشعب والملا  
بك قأموا بعزم وتفاهم عن قلى
- ٢٠ - أيا الشعب والملليك بشرا كمو إذا  
فهمتم مرادى فهم من ساد بالحجى
- ٢١ - قرأت برامج البلاد بأسرها  
بها كنت استفدت خبرا من الرقى
- ٢٢ - وإنى أقول مثلما قال يوسف  
بأنى خبير بل عليه على الهدى
- ٢٣ - أوكد قولى مثلما قلت أوّلا  
بأنى مدين لإلورن ليرتقى
- ٢٤ - وإن كنت معدودا لرأس حكومة  
لكنت زعيما مصلحا لمواطني

## Translation

1. Live my nation, in comfort and high esteem.  
It is time you had the joy of being elevated.
2. Who, on my behalf, will convey to Ilorin my depression, sleeplessness  
and forbearance to make it rise?

3. Never will a people rise to glory and esteem after degradation except with purposeful efforts.
4. They (have to) strive to the utmost and toil relentlessly to overcome all the difficulties. He who strives (for something) achieves it.
5. He (who is intending to succeed) should be sharp-witted, well-informed of all affairs, and guided to shoot the arrow (exactly) at the target.
6. He should be devoted and peace-loving. Not mischievous to the people, correcting their mistake whenever it occurs.
7. I owe my nation a debt I must settle with determination to raise her up in esteem.
8. I will provide in abundance what is lacking to her honorable citizens by the grace of The Exalted.
9. If I am lucky to have the people as a whole, being optimistic and having mutual understanding with respect to the (common) goal.
10. I will reveal to you the treasures of your nation and, by the grace of Allah, get rid of your poverty (and replace it) with riches.
11. Many a time I feel worried by her horrible appearances in its worn-out clothes, most of the people having deserted it.
12. The country shows signs of desolation whereas we have never suffered invasion of the oppressive armies against any person.
13. This notwithstanding, most of the people are (deep) in slumber; never have they shown concern despite the depression and distress.
14. Their houses are huts built with straw and others with grass. Alas! Are we also human beings?
15. Many a town have their mansions built with bricks, enjoying (gracefully) the various forms of civilization-what a wonder!
16. They are privileged with citizens (exposed to modern) civilization deciding their services to them. How fortunate they are by having people of intelligence!

17. Many a time, I feel distressed by the (deplorable) appearance of the people of Ilorin resulting from their little contact with those advanced (in civilization).
18. Oh my country, repose confidence in me for I am (ready) to serve with determination to bring your status to (the same level) as others.
19. Be confidence of success if the subjects and the ruler are determined and understand one another without hatred.
20. Congratulations to you both, the subject and the ruler, if you understand my intention as that of the one who wishes to lead with intelligence.
21. I have studied the country's situation generally, thus, I have acquired (right) information about the development (still required).
22. I am saying exactly what Prophet Yūsuf said, that is, I am well-informed, nay gifted with (requisite) knowledge for guidance.
23. I am stressing what I have said again I owe Ilorin the debt to make her rise (in esteem).
24. If I had been destined to head a government, I would have been a good leader to my compatriots.<sup>1</sup>

### **The Exposition of the views of Shaykh Alikinlā on Nigeria**

1. **Patriotism:** The first and second lines of the poem explained how Shaykh Alikinlā admires being patriotic to the country. Patriotism is the feeling of love, devotion and sense of attachment to homeland and alliance with other citizens who have the same sentiment including ethnic, cultural, political or historical ideology.<sup>2</sup> This must have resulted from the belief that love of one's nation is part of faith.

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<sup>1</sup> M.A. Abdu-Raheem, "*The Ideal Islamic State...*" 114-119

<sup>2</sup> <https://en.wikipedia.org/wiki/patriotism>. Retrieved on March 3<sup>rd</sup>, 2020.

In line with this belief, there are some verses in the Qur'an pointing to patriotism in Islam. Among them are:

- (i) In Q.9:88, Allah says:  
But the messenger, and those who belief with him strive and fight with their wealth and their persons: for them are all good things and it is they who will prosper.<sup>1</sup>
  
- (ii) In Q. 9:92, Allah also says:  
...Nor (is there blame) on those who come to thee to be provided with mounts, and when thou said "I can find no mount for you" they turned back. Their eyes streaming with tears of grief that they had no resources where with to provide the expenses?<sup>2</sup>

The two verses above showed how the Prophet and his companions used to compete for volunteering for a cause due to absence of an expensive war fund. Those who can afford it provide such things for themselves, those without mounts, yet anxious to serve have to be left behind. Their disappointment is proportional to their eagerness to serve in the cause of Allah which can be implied as their patriotism to the Islam nation. This is the model role displayed by Shaykh Alikinlā on the topic under study.

- 2. **Hard work:** Lines three and four showed that hard work is a required tool for the success of any project involving nation building. This can be achieved with purpose and relentless efforts to overcome all difficulties in life. As an adage says "*Man jadda, wa jada*" (meaning: He who strive for something, will achieve it). Allah says:

And those who strive in our cause, we will certainly guide them to our paths, for verily Allah is with those who do right. Q. 29:69

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<sup>1</sup> *The Holy Qur'an, English Translation of the Meanings and Commentary...*528.

<sup>2</sup> *Ibid.* 529

<sup>3</sup> *The Holy Qur'an, English Translation of the Meanings and Commentary ...*1173.

3. **Mindset:** In line six, the Shaykh advocated for proper mindset in the task of building the nation. Mindset is a set of assumptions that are firmly established so much so that it creates a powerful incentive to adopt a particular behavior or choice.<sup>1</sup>

Furthermore, according to Stanford psychologist Carol Dweck, “Mindset is your belief that plays pivotal role in what you want and whether you achieve it”. Dweck has found that it is your mindset that plays a significant role in determining achievement and success. Those with a growth mindset believe that these abilities can be developed and strengthened by way of commitment and hard work.<sup>2</sup>

Akin to this, the Shaykh explained that one with good mindset would be sincere and peace-loving, not mischievous and ready to serve his society diligently. A tradition was narrated by Anas Ibn Malik who said that the prophet said “None of you will have faith, until he wishes for his brother what he wishes for himself”.<sup>3</sup>

The above hadith stresses the importance of brotherhood to cater for each other and to have good concern for the society at large. It also teaches us not to monopolize anything given to us by Allah, instead it should be shared with people in the society.

4. **Good Intention:** In lines seven to ten, the Shaykh considered good intentions as an integral part of political mobilization. He expressed the fact that he had a debt, which can only be settled by contributing his quota to his fatherland with utmost sincerity. He intended to work with people to constitute a team and create mutual understanding among them, to achieve his aims and objectives which include reviving the economy of the country, eradicating poverty and tyranny from the rich.

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<sup>1</sup> <https://en.wikipedia.org/wiki/mindset>. Retrieved on March 3<sup>rd</sup>, 2020.

<sup>2</sup> <https://www.verywellmind.com/what-is-a-mindset-2795025>. Retrieved on March 3<sup>rd</sup>, 2020.

<sup>3</sup> Sahih Bukhari, Kitabul-Iman, Book 2, Hadith 6. <https://sunnah.com/bukhari/2/6>. Retrieved on March 3<sup>rd</sup>, 2020.



Highlighting the importance of having good intention, he expresses his firm belief in the Qur'ānic verse that says:

Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. Q. 5:2. <sup>1</sup>

5. **Genuine concern for the plight people:** From lines eleven to fourteen, the Shaykh expressed his feelings on the bad condition of the country. He lamented on how people live wretched lives and how overwhelming poverty is in the society, so much so that many families have turned to beggars despite the fact that the country is blessed with abundant wealth.

Allah says:

Allah sets forth a parable: a city enjoying security and peace, abundantly supplied with sustenance, yet ungrateful for the favors of Allah: So Allah made it taste (of) hunger and terror (in existence), closing in on it like a garment (from every side), because of the evil which its people wrought. Q16:112.<sup>2</sup>

This verse is relevant in the sense that Nigerians are sinful because of our repute for accepting and appraising corrupt practices and criminal activities. Again Allah says: "Verily, Allah will not change the condition of a people until they change what is in them (their behavior)". Q13:11.<sup>3</sup>

Drawing conclusion from the verses above, the Shaykh stated that among the duties of the *ʿulama* is to carry out the task instructed by Allah that:

Let there arise among you, a group of people, inviting to all which is good, enjoying what is right and forbidding what is wrong. They are the ones to attain eternal felicity. Q 3:104.<sup>4</sup>

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<sup>1</sup> *The Holy Qur'an, English Translation of the Meaning and Commentary...* 277-278.

<sup>2</sup> *Ibid...* 766

<sup>3</sup> *Ibid...* 675

<sup>4</sup> *Ibid....* 171-172

As narrated by Abu Saʿīd al-Khudriy who said that:

I heard the Messenger of Allah saying “He who amongst you sees something abominable, he should modify it with his hand. If he is not able to do that he should use his tongue, if he is unable to do that as well, he should abhor it from his heart and that is the least of faith.”<sup>1</sup>

6. **Addressing Inadequacy of Social Amenities:** In lines fifteen to seventeen, the Shaykh described the deplorable conditions of the country in comparison with developed countries, where citizens enjoy social amenities from their government. The reverse is the case here, most people in the country aspire for government positions for the sole purpose of looting public treasury.

Instead of applying the lessons learnt from their travels outside the country in developing the nation, politicians and leaders alike, join hands to embezzle public funds. The Shaykh expressed concern over this pathetic state of the country.

7. **Supporting Government to make Headway:** Lines eighteen to twenty showed cases how the Shaykh called for good governance by having a mutual understanding and being determined to turn the fortune of the country for good.

In supporting this view, a Hadith was reported on the authority of Abdur-Raheem b. Shumasa who said:

I came to Aisha to enquire something from her. She said: from which people are you? I said: I am from the people of Egypt. She said: what was the behavior of your governor towards you in this war of yours? I said we didn't experience anything bad from him. If the camel of a man from us died, he would bestow on him a camel. If anyone of us lost his slave he would give him

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<sup>1</sup> Sahih Muslim, Kitabul-Iman, Book 1, Hadith No. 84. <https://sunnah.com/muslim/1/84>. Retrieved on March 3<sup>rd</sup>, 2020.

a slave. If anyone of us in need of necessities of life, he would provide them with provisions....<sup>1</sup>

This Hadith teaches mutual understanding between the Government and the citizens as long as the Government caters for the welfare of the citizens. The citizens are also expected to perform their duties to the Government so that the country would move forward.

**8. Optimism and Aspiration for A Better Country:** In lines twenty-one to twenty-four, the Shaykh expressed optimism on the state of the country by saying that if he had been destined to head the country, he would have been a good leader. He said this in congruence with what Prophet Yūsuf said when he was in Egypt during the famine, as he requested to be made the manager of the food-store.

Allah says “Yūsuf said: Set me over the store-houses of the land. I am a good keeper and knowledgeable” Q12:55.<sup>2</sup> This affirms the Shaykh’s wishes for his country, although his dream to govern is literally, as the poet was not a politician and did not nurse any ambition to do so.

There is a Hadith that warned against asking for power. This Hadith was reported on the authority of Abdur-Raheem b. Samrah who said:

The Messenger of Allah said to me: “Abdur-Rahman, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone without Allah’s help to discharge the responsibilities attendant (there on), and if you are granted it without making any request for it, you will be helped (by Allah in discharge of your duties).<sup>3</sup>

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<sup>1</sup> Sahih Muslim, Kitabul-Imara, Book 33, Hadith 22. <https://sunnah.com/muslim/33/22>. Retrieved on March 3<sup>rd</sup>, 2020.

<sup>2</sup> *The Holy Qur’an, English Translation of the Meaning and Commentary...* 646.

<sup>3</sup> Sahih Muslim, Kitabul-Imara, Book 33, Hadith 15. <https://sunnah.com/muslim/33/15>. Retrieved on March 3<sup>rd</sup>, 2020.

## **The Roles Muslim Scholars on Political Mobilization**

Arabic and Islamic Scholars are regarded as parts of vicegerent of Allah on the land and they are called “The Successors of the Prophet”. Allah directed them to manage the affairs of the society. As successors, whatever they possess in terms of intellect, knowledge, wisdom, wealth and power are entrusted to them by Creator and so, they will render account on how they have taken care of such before Allah.

Qur'an 2:247,<sup>1</sup> describes a good leader (Arabic and Islamic Scholar, inclusive) as a person that possesses vast knowledge and physical prowess. Other qualities include; selflessness, kindness, simplicity, piety, consideration for others in accessing taxes, upholding people's fundamental rights and patriotism.

### **Expected Roles of a Scholar as a good Citizen**

In an ideal society, the citizens, especially Arabic/Islamic Scholars are expected to care for one another, share joy and sorrow together. They are supposed to cultivate the virtues of selflessness, mutual respect and tolerance for one another. Such was the atmosphere that nurtured the nascent Muslim community into adulthood and transformed it into a formidable empire in Madinah during the life of Prophet Muhammad. To corroborate this assertion. Allah says:

And those who before them, had homes (in Medina) and adopted the faith show their affection to such as come to them for refuge, and entertain no desire in their hearts for things given to the latter, but give them preference over themselves, even though poverty was their own lot. And those saved from the covetousness of their own souls, they are the ones that achieve prosperity. (Qur'an 59:9).<sup>2</sup>

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<sup>1</sup> *The Holy Qur'an, English Translation of the Meaning and Commentary...* 109.

<sup>2</sup> *Ibid....* 1719-1720.

Based on this, the idea of selflessness is of broad base in Islam, which formed the bedrock of interaction between members of the society as a whole. It is considered to be the natural consequences of belief and submission to the will of Allah. Of what use is the worship made in the mosque and in the corner of one's room, if one is not thereby motivated to enthusiastically render assistance to fellow citizens as an Arabic/Islamic Scholar with his knowledge? The situation will continue to be the same, unless somebody, somewhere champions the cause back to the Qur'an and the teachings of the Prophet in the society.

### **Political Mobilization**

A sincere Muslim who is committed to the cause of his religion should not turn a blind eye on the situation of Islam and the welfare of the people in the society, because Islam is the total way of life of the people. He should see the improvement of the condition of his fatherland as a priority by informing the masses about the messages of Islam. And that Islam is more than the five daily prayers but also about the positive transformation of the society for better and brighter future.

The *Ulama* as reflected in the poem, are expected to focus on the utilization of knowledge and wisdom given to them by Allah, to guide the society to the straight path and not to lead them to destruction. Therefore, they should act as role models for people and advocate for the following rights:

- i. Equality before the law
- ii. Right to protect against human right
- iii. Protection of fundamental human right
- iv. Right to basic standard of living
- v. Protection of life and property
- vi. Protection of honor and dignity

## **The Islamic Position on the Affairs of a State**

Islam is not a mere creed, but a comprehensive way of life. It has made an immense contribution to the educational, cultural, political, economic and social welfare of mankind. Spiritually, Islam instructs man to recognize and have solid faith in the existence of Allah. Educationally, it has actually put in place, a sound system of accountability which allows individuals to engage in legitimate business transactions, make legal gains and share such gains according with the needy and poor.

On the fields of social life and politics, Islam emphasizes the inculcation of values, ideas and virtues which promotes peaceful coexistence, mutual understanding and respect for human dignity. Thus, the virtues of truthfulness, sincerity, patience and tolerance are all stressed and recommended on the field of political affairs of the state.

Abdul-Salam<sup>1</sup> stresses further that political system of Islam is unique in its structure, its functions and its purpose. It is not theocratic where a certain class of people assume divine rights hereditary or proletariat where by some revengeful laborers capture power. It is not even democratic in its popular sense like the West. It is different from all that. Therefore, Islamic concept of political affairs of a state is embedded in the faith in Allah.<sup>2</sup> The meeting points of the philosophy of Islam and democracy are equity, sovereignty of the people, respect for human life, the rule of law and the liberty of the individuals. The former is based on the true guidance of Allah while the latter is formed on mere rationalism which breeds secularism.<sup>3</sup>

On the other hand, the Sultan of Sokoto, Alhaji Muhammad Sa'ad Abubakar shed more light on the position Islam on the affairs of a state by highlighting the following points:

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<sup>1</sup> H. A. Abdul-Salam, "Utilizing the Lesson from Khulafa Rashidun for the Promotion of good Governance" in *Topical issues in Arabic and Islamic Studies. Essays in honor of Late A. A. Gwadu B. O. Yūsuf* (ed) (Nigeria Association of Teachers of Arabic and Islamic Studies, (NATAIS), Sokoto: Usman Danfodiyo University Press 2014) 94-102.

<sup>2</sup> *Ibid...*

<sup>3</sup> *Ibid...*

- a) **Governance:** it is the exercise of authority or power in the management of a country's economic, political and administrative affairs. It also represents the norms, values and rules with which public affairs are managed in a manner that is transparent, participatory, inclusive and responsive.
- b) **Responsibility:** Islam states that we are all shepherds in one way or another. Therefore, we will be called to account for all the powers entrusted to us.
- c) **The power belongs to Allah alone:** In Islam, leadership is fundamental and it is bestowed to whom Allah wishes. This power should not be abused because absolute authority belongs to Allah alone. Therefore, it is observed that among the uniqueness of Islam on the affairs of a state are the equality before the law, accountability of all deeds and good qualities of leaders.<sup>1</sup>

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<sup>1</sup> Muhammad Sa'ad Abubakar III, the Sultan of Sokoto, *The Muslim Voice on Good Governance in Nigeria* (Being a keynote Address for Islamic Affairs, delivered at the 23<sup>rd</sup> Ummah convention in Abuja on 29<sup>th</sup> September, 2018.)

## Conclusion

Having discussed the views of Shaykh Alikinlā on infrastructural and moral deficits in Nigeria in this article, it is obvious to see some <sup>c</sup>*Ulama* of virtue, such as Shaykh Alikinlā demonstrate acts of patriotism, by using his knowledge and wisdom to let the society understand that Islam is not limited to eschatology, but also the total way of life. This article reflects on the expected roles to be played by a scholar as a citizen and Islamic position on the affairs of the state. To this end, Akintola is of the position that:

Islamic political thought cannot be separated from Islamic eschatology with atomic accuracy in view of the fact that Islamic political thought, among other things, postulates the theories of Khalifah (vicegerent) and *al-akhirah* (the hereafter). The theory of Khalifah teaches the representatives of status of leaders and indeed all men on earth. It asserts that leaders would be called to account on their stewardship on the last day.<sup>1</sup>

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<sup>1</sup> Ishaq Akintola, “Good Governance in Islamic Eschatology: Ahmed Sanni as a case study” in *Correlates of Islam* Ishaq Akintola (Zaria: The Ahmadu Bello University Press, Zaria, Kaduna State, 2009), 122-132.



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