Volume Two

The Life of Sheikh Abdullahi Fodio and his Reformist Struggles

In the name of Allah, the Most Gracious, the Most Merciful.

INTRODUCTION

All praise is due to Allah, the Lord of all creation. May the peace and blessings of Allah be upon the Prophet Muhammad, his household, his companions, and those who follow them in righteousness until the Day of Judgement.

Thereafter, this is the second volume of the book "The Usmaniyya Caliphate." This volume concerns the life of Sheikh Abdullahi Fodio and his reformative struggles. As you are aware, history is written with the noble objective of learning from our predecessors: to know their virtuous deeds so that we may emulate them, and to know their misdeeds so that we may avoid them. It is for this reason that the Qur'an is replete with accounts of the struggles of the prophets and the circumstances of the leaders of their times who had transgressed. This is so that we may learn to live the kind of life the prophets lived, and distance ourselves from the kind of life lived by the disbelievers, lest we earn the punishment of the Hell Fire.

Thus, the same principle applies here regarding the Usmaniyya Caliphate, the history of which we are presenting. It is beneficial to emulate the way of life led by the Sheikh Usman and his disciples – such as Sheikh Abdullahi. Likewise, it is necessary to shun the way of life of those whom they fought and opposed, except for those among them who repented and rectified their actions.

As is known, the first volume of "The Usmaniyya Caliphate" that I published was on Sheikh Usman and his reformative struggles. This second volume, as I have introduced, concerns the life of Sheikh Abdullahi. It is well established that Sheikh Abdullahi was the younger brother of Sheikh Usman and

his immediate kin; and he was the first to pledge allegiance (mubay'ah) to Sheikh Usman, committing to follow the Qur'an and the Sunnah; likewise, he was his first vizier. Due to all these aforementioned matters and others of their kind, it became imperative that Sheikh Abdullahi be accorded the second position by anyone wishing to compile a work on the Usmaniyya Caliphate.

Another significant factor demonstrating this is the immense service Sheikh Abdullahi rendered in the field of knowledge – a contribution that benefited not only this Caliphate alone, but indeed all of West Africa, and even Africa as a whole. In truth, this service has been of benefit to Muslims across the entire world.

Regarding the term "Daula" (Caliphate/Dynasty), some are of the opinion that the word "daula" implies worldliness and pleasure, and therefore it is not appropriate to use this term. To those who hold this understanding, I say: their interpretation may be valid if one considers the word solely in its Hausa context. However, in Arabic, this is not the case. For the word "daula" in Arabic carries the meaning of "rotation," "alternation," or the state of not remaining fixed in one place. Essentially, "daula" refers to something that can be with one person today and then shift to another tomorrow. That is to say, it is yours today, and tomorrow it belongs to someone else. Consequently, when the term "daula" is mentioned, it refers to the period during which a specific government was in power.

It is the same, whether this government was an Islamic one or not. It does not carry the connotation that the word has in Hausa, where "daula" implies luxury and opulence.

As for this second volume, it comprises this introduction and eleven chapters, followed by a conclusion. In this book

as the reader will observe, I have endeavoured to present a comprehensive account of the life of Sheikh Abdullahi based on the information I was able to ascertain from various books.

Furthermore, I have striven to base my work strictly on that which is verified, without recording narratives that lack a sound foundation, or that contradict the established principles of the Qur'an and Sunnah, which would, instead of praising Sheikh Abdullahi, amount to a criticism of him. An example of this is what some people claim regarding the conquest of Birnin-Kebbi, where a large hoard of gold was found. They alleged that, fearing the mujahideen would become preoccupied with it, Sheikh Abdullahi ordered the gold to be buried. This account contradicts the Qur'an, the Sunnah of the Messenger (may Allah's peace and blessings be upon him) concerning the distribution of the spoils of war. For a whole chapter was revealed regarding the division of spoils; the Messenger of Allah distributed spoils, and the Caliphs after him did likewise. So, it cannot be said that Sheikh Abdullahi would contravene all these established precedents.

In this volume, the works written by Sheikh Abdullahi, which by the Will of Allah I was able to access, constitute my primary sources. However, where I did not find what I was looking for, I turned to the books written by his disciples; this includes, particularly, the book "Kanzul Auladi" by Muhammad Sambo Kulwa, as well as the works written by Muhammad Bello. For those books which I have cited from but which he (Sheikh Abdullahi) did not write by himself, I have provided their details at the end of this book, along with the names of their authors. They are about twenty-one. With this, I arranged the list of books that Sheikh Abdullahi authored, which I have

presented in Chapter Eleven, along with the structure of his writings contained in Chapter Four.

Another matter that I wish to emphasise is that these books authored by Sheikh Abdullahi are his enduring legacy; they constitute his true stature and merit. For were it not for them, writing this book and others like it would not have been possible. Therefore, I call upon anyone who holds affection for Sheikh Abdullahi to rise and do everything possible, in order to convey his message to the people of this region and indeed to the entire world.

In conclusion, as always, I pray to Allah to forgive Sheikh Abdullahi, and to make us to benefit from the books he left for us, as well as to bring us with him in the abode of His mercy. Amen.

Sokoto, Muhammad Isa Talata-Mafara

04 Jumada al-Ula 1426

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CHAPTER ONE

THE LINEAGE OF SHEIKH ABDULLAHI AND HIS BIRTH

The lineage of Sheikh Abdullahi is the same as that of his brother, Sheikh Usman. As I mentioned in the first volume of The Usmaniyya Caliphate, Sheikh Abdullahi detailed their lineage in his book entitled "Kitab al-Nasab" (The Book of Lineage). Consequently, I will present that same information here. In "Kitab al-Nasab", as well as in his other work titled "Ida' al-Nusukh" (The Clarification of Texts), Sheikh Abdullahi indicated that their tribe is the Toroɓɓe clan, which originated from the land of Futa. He mentioned that the Toroɓɓe are the maternal uncles to all Fulani people, and that the Fulfulde language is their tongue.

History records that 'Uqba ibn Nafi', a great military commander who conquered western lands during the era when 'Amr ibn al-'As was the governor of Egypt, encountered a tribe of the Romans. 'Uqba married the daughter of their king, named Bajju-Mangu. This matrimonial union is what ultimately gave rise to the Fulani people as a whole. Continuing his explanation, Sheikh Abdullahi stated that Ruma, from whom the Romans trace their origin, was the son of Isu, the son of Prophet Is'haq,

the son of Prophet Ibrahim. His mother was Nasamatu, the daughter of Prophet Isma'il. Citing the author of the book "Al-Tanwir" (The Illumination), Sheikh Abdullahi reported that Prophet Isma'il had twelve sons and one daughter. From his sons, all Arabs are descended.

When his end drew near, he bequeathed a will to his brother Is'haq, instructing him to arrange the marriage of Nasamatu to his son named Isu. Is'haq, in turn, carried out this injunction. Subsequently, they gave birth to Ruma whose complexion was fair-skinned, and his descendants were subsequently referred to as "Banu al-Asfar" in Arabic, meaning "the children of the fair-skinned one."

From that time, this tribe became dispersed and began migrating from one region to another, until the period when Musa Jakollo brought this community from Futa Toro with the intention of performing the Hajj (pilgrimage). This migration continued up until the time of the birth of Muhammad Fodiyo, the father of Sheikh Abdullahi. The correct pronunciation and orthography of the name "Fodiyo" is, in fact, "Foduye." This is a word from the Fulfulde language. Its meaning, as Sheikh Abdullahi himself stated, is "scholar," and by extension, a jurist or legal scholar. The mother of Sheikh Abdullahi was also the mother of Sheikh Usman bin Fodio. She was Hawwa'u, the daughter of Muhammad, son of Usman, son of Hamma'Ali. Sheikh Abdullahi stated that their grandmother, who gave birth to their father, was Maryam, the daughter of Jibrilu, son of Hamma'Ali.

His Birth

Sheikh Abdullahi was born in Marnona town on a Monday, the second day of the month of Jumada al-Ula in the year 1180

after the Hijra of the Prophet – may Allah's blessings and peace be upon him. This year corresponds to the Gregorian year 1766. This indicates an age difference of approximately twelve years between him and Sheikh Usman. The author of the book "Kanz al-Aulad" specifies the difference between them as eleven years, two months, and two days.

Concerning the place of Sheikh Abdullahi's birth, some hold the opinion that he was born in the town of Magnimi. This appears to be the view recorded by Hiskett in the introduction to his translation of "Tazyin al-Waraqat". Likewise, Shehu Umar Abdullahi wrote in his own book about Sheikh Abdullahi. Both of them indicate that this account was obtained from a Judge (Alkali) of Gwandu. However, research reveals that there is no town by that name in this region. Consequently, some have suggested it was Magami. But again, there is no town by that name in this region either. There is another opinion which indicates that Sheikh Abdullahi was born in Dagel. Nevertheless, the account recorded in the book "Mazanjiya", stating that he was born in Marnona, is a more substantiated view. Should one wish to verify this, one may consult "Rawd al-Jinan" by Gidado, where it described the errand that Fodio assigned to Sheikh Usman, who was then a young schoolboy, to go to Marnona. It stated that he arrived to find his mother performing ablution, and she gave him water to drink; then she gave him a book to deliver to his father, Fodio. This indicates that Fodio's family was residing in Marnona.

CHAPTER TWO

HIS UPBRINGING, PURSUIT OF KNOWLEDGE AND HIS DISCIPLES

Having been raised in a scholarly household, to the extent that his father was referred to by the title "Fodiyo", which means "scholar" and "jurist", it was inevitable that Sheikh Abdullahi would dedicate himself to the pursuit of knowledge. As he indicated in his book "Ida' al-Nusukh", he began his studies at home under his father's tutelage. At this stage, he studied the Noble Qur'an and there also learned writing and reading. Upon completing his study of the Qur'an, his father entrusted him to his elder brother, Sheikh Usman. This practice was likely, as some historians have noted, in accordance with the Fulani tradition where the eldest among siblings assumes the role of guardian and instructor for the younger ones.

Under the guidance of Sheikh Usman, Sheikh Abdullahi studied various branches of knowledge. It was under him that he studied what is termed Arabic Literature (Adab), covering texts such as "Al-Ishiriniya", "Al-Witriyya", and "Shu'ara". From him also, he studied the sciences of Islamic Jurisprudence (Fiqh) and Qur'anic Exegesis (Tafsir). This involved studying texts like "Al-Akhdari", "Al-Ishmawi", and "Al-Risala". Furthermore,

he studied Exegesis under him, from the beginning of "Surat al-Fatiha" to the end of the Qur'an, multiple times. Again, he equally studied the two dimensions of the science of Hadith, Transmission (Riwayat) and Critical Analysis (Diraya), where he studied "Alfiyat al-'Iraqi" and "Sahih al-Bukhari". He likewise studied the science of Islamic Theology (Tawhid) under him, for it was from the Sheikh that he studied "Aqidat al-Kubra" (the Greater Creed), "Aqidat al-Wusta" (the Intermediate Creed), and "Aqidat al-Sughra" (the Minor Creed). Moreover, it was also with him that he studied the science of mathematics. Regarding the field of Theology (Tawhid), Sheikh Abdullahi had an intense passion for studying this discipline in the early part of his life, to the point that he stated there was no book on this subject authored by the Sheikh Usman that he was not the first to copy it. It was also under Sheikh Usman that he began his study of the science of Arabic Grammar (Nahw). These were the branches of knowledge that Sheikh Abdullahi studied under the Sheikh, and this constituted the second stage in his pursuit of knowledge.

Following this came the stage of SPECIALIZATION and advanced training. This refers to the phase in an individual's quest for knowledge where he/she strives for comprehensive mastery. It was this that led Sheikh Abdullahi to travel to major scholars to seek knowledge. These scholars included, for instance, Muhammad Ibn Raji, who granted him an "Ijaza", that is, a license to teach. Likewise, there was Sheilkh Botodaga, from whom he studied "Alfiyat al-Athar" in the field of Hadith; he also studied various other disciplines under him. This scholar also granted Sheikh Abdullahi an "Ijaza". Then there was Sheikh Maguri, a scholar renowned for teaching the text "Al-Mukhtasar", about whom Sheikh Abdullahi said that in his time, anyone who had not studied "Al-Mukhtasar" under him was considered as not having studied it at all. Under him, Sheikh

Abdullahi studied the first volume in the year 1200 AH. Later, he studied the second volume under Muhammad Sambo son of Abdurrahman. Under Sheikh Mahmudu Bazamfare, Sheikh Abdullahi learned the science of recitation (Qira'at), that is, the field of Qur'anic recitation and "Tajwid". It was here that he studied the text "Al-Manzum" by Ibn Abdul-Barri, as well as the "Shatibiyyah" of Imam al-Shatibi.

Under Sheikh Abdurrahman son of Muhammadand Muhammad son of Abdurrahman, also known as Maje, Sheikh Abdullahi achieved depth of knowledge in the science of Arabic Grammar (Nahw). Likewise, under Sheikh Ibrahim Mandara, Sheikh Abdullahi studied the science of the Principles of Islamic Jurisprudence (Usul al-Fiqh), Ilm al-Aru'd, Ilm al-Awfaq and others. He studied the science of Logic (Mantiq) under Sheikh Firabri, from whom he also gained further depth in the knowledge of "Usul". As for the science of Rhetoric (Balagha), he studied it under Sheikh Ahmad, son of Abubakar. Sheikh Abdullahi also studied under that famous teacher who was himself the teacher of Sheikh Usman, namely, Jibrilu son of Umar. Under him, he studied the renowned texts on the Principles of Islamic Jurisprudence, such as "Al-Karrafi", "Kawkab al-Sati'", and "Jam' al-Jawami", along with their commentaries. He also studied other texts written by Sheikh Jibrilu himself. From him, he further studied the book "Alfiyat al-Sanad", authored by Sheikh Murtala, an Egyptian who was in turn a teacher of Jibrilu. Under Muhammad Ibn Muhammad, Sheikh Abdullahi studied the text "Al-Muqama". Under Abdullahi Ibn Muhammad Ibn Alhaji, Sheikh Abdullahi studied these texts on Grammar: "Qatr al-Nada" and its commentary by Ibn Hisham, "Shudhur al-Dhahab" and its commentary titled "Bulugh al-Irb", as well as the "Alfiyyah" of Ibn Malik and its commentary by Al-Ashmuni, among others.

After listing his teachers in his book "Ida' al-Nusukh", Sheikh Abdullahi mentioned that he could not possibly enumerate all the scholars under whom he studied, but these were the most prominent. He stated that whenever a scholar would arrive from the east, he would seek to benefit from him. Likewise, whenever a scholar would arrive from the west, he would benefit from him. He said he was asking Allah (SWT) to reward them. Amen.

The foregoing were the teachers of Sheikh Abdullahi from whom he acquired knowledge and who educated him. We shall see that there is no known branch of knowledge that Sheikh Abdullahi did not study.

It is for this reason that he was described with numerous epithets and praised extensively. Behold what the Commander of the Faithful, Muhammad Bello, said about him in his book "Infaqul-Maysur": "A learned scholar, a repository of knowledge, an analytical thinker, our teacher and author, an exegete, a traditionist, a transmitter, a memoriser and reciter, a master of *Tajwid*, likewise a grammarian and a master of the Arabic language, similarly a rhetorician, who has gathered the components of knowledge and has a share in every branch of knowledge.... Furthermore, he was one upon whose knowledge and rectitude there is consensus, and whose equal was hard to come by. He was a sword of Allah against the innovators, truthful, a treasury of knowledge."

Likewise, Muhammad Sambo Kulwa, his disciple, said about him in his book "Kanz al-Aulad": "He was among the great assistants of the Sheikh Usman, and among his viziers; he was also one of the great figures who disseminated knowledge and expanded Islam. He was among those who elevated the religion

and strengthened the faith for the Muslim community in this land."

His Disciples

Given the vast knowledge he had accumulated, Sheikh Abdullahi had a compelling need to disseminate it through various means for the benefit of the people. There exists the path of preaching and there exists the path of dissemination of knowledge, just as there exists the path of writing books. Although Sheikh Abdullahi often criticised the people of his era for their weakness in the pursuit of knowledge and their inclination towards worldly authority and the accumulation of material possessions, this did not stop the existence of those who were enthusiastic about knowledge. This was particularly so from the beginning of his lifetime to its end. Among those who endeavoured to compile the names of Sheikh Abdullahi's students and disciples is Sa'adu bin Abdurrahman, who wrote his book entitled "Tartib al-Aṣḥab wa Tajmi' Uli al-Albab" (The Arrangement of the Companions and the Gathering of the Possessors of Intellect). At the beginning of his book, he stated that: "Know oh my brother, that the number of the disciples of Sheikh Abdullahi Fodio is immense; it is not feasible for someone like me to enumerate them; however, I will mention a few from among them, to avoid lapses of memory in the distant future."

In another place within the book he stated: "Know that the disciples of Sheikh Abdullahi number approximately seven hundred and fifty, according to the report we have from notable individuals…"

This statement indicates that the disciples of Sheikh Abdullahi were around seven hundred and fifty, that is, if

the intended meaning is those who attained the level of (authoritative) transmission, those who are well-known. However, if this is not the case, the first statement is the one to be relied upon, which does not specify a limit to their number. This is if we consider his students in Gwandu before the departure of Sheikh Usman from there to Sifawa. Likewise, those who followed him to Bodinga. Similarly, his disciples in Kano at the time of his migration when he intended to perform the Hajj (pilgrimage), and also his disciples in Gwandu after he returned. Here, I will mention only four of his most prominent students. This is in brief. They are as follows:

1. Muhammad Bello, son of Sheikh Usman bin Fodio.

Muhammad Bello was born in the year 1195 AH, which corresponds to 1781 CE. Waziri Junaidu mentioned in his book "Arf al-Raihani", quoting from his grandfather Gidado in his book "Al-Kashf wal-Bayan", that Muhammad Bello was raised as a God-fearing individual of spiritual purity. He was raised upon noble character, with a zeal for seeking knowledge and dedication to it, striving diligently in this pursuit. And Allah endowed him with understanding and insight within a short period, a feat that could only otherwise be achieved over much longer durations.

Indeed, Muhammad Bello mentioned his studentship under his paternal uncle, Sheikh Abdullahi, in his book titled "Shifa' al-Asqam Fi Dhikri Madarik al-Ahkam". He also listed the branches of knowledge and the specific texts he studied under him. This is what he said:

"I studied (the book) *Ida'at al-Dujna* from my paternal uncle, and I thoroughly studied its commentary; I also studied the book *Al-Kawkab al-Sati'* on the Principles of Jurisprudence with him, as well as its foundational text named *Jam' al-Jawami'*.

I engaged in the study of all their commentaries. Furthermore, I studied the Arabic language under him, including the sciences of Grammar (Nahw) and Rhetoric (Balagha), where I studied the text *Alfiyya*, and also the text *Lamiyyat al-Af'al*. I similarly studied the text *Talkhis al-Miftah* on Rhetoric from him, as well as the book *Al-Jawhar al-Maknun*, which also concerns Grammar."

2. Bukhari, son of Sheikh Usman bin Fodio.

Muhammad Bukhari was born in the year 1200 after the Hijra of the Prophet (may the peace and blessings of Allah be upon him) which corresponds to 1784 CE. Muhammad Bukhari was raised in the household of Sheikh Abdullahi. For, from a young age, the Sheikh took him and joined him with his own son named Muhammad, and they were raised together. This is why Bukhari's life came to resemble that of Sheikh Abdullahi in terms of piety and asceticism.

Indeed, Waziri Junaidu mentioned him (Muhammad Bukhari) in his book "Arf al-Raihani", stating: "He was a scholar of high standing, proficient and skilled in the Arabic language; he was also a brave warrior. He waged jihad in the path of Allah, the Almighty. He achieved victory in his battles in the land of Nupe. He composed many poems. Among his poems is one in which he praises his teacher, Sheikh Abdullahi bin Fodio."

An indication of Muhammad Bukhari's piety and devotion to Allah is that when Sheikh Abdullahi was asked about the affair of Abdussalami, he (Sheikh Abdullahi) expressed hope that Allah would accept Abdussalami's repentance due to his frequent recitation of the Qur'an. He mentioned three people who were known for frequent recitation of the holy Qur'an. Among them was Bukhari, of whom Sheikh Abdullahi said he would complete the recitation of the entire Qur'an every three

days. It is reported that he maintained this practice for twenty-two years. This account is recorded in the book "Kanz al-Aulad" by Muhammad Sambo Kulwa.

3. Muhammad Sambo Kulwa, who migrated with his parents' permission to join Sheikh Usman bin Fodio. Upon his arrival, he attached himself to Sheikh Abdullahi and became his right-hand man whenever Sheikh Abdullahi set out for battle. He studied under Sheikh Abdullahi. Due to his intelligence and acumen, Sheikh Abdullahi requested him to write a book explaining the origins of the Fulani people. This led to him writing his book, "Kanz al-Aulad". The scholar (Muhammad Sambo) mentioned that when he completed his book, he presented it to Sheikh Abdullahi, who read it and praised him. The document of praise is contained within the "Kanzu" manuscript, placed as an appendix. He too was a pious scholar. He would complete the recitation of the entire Qur'an every two days. This account is recorded in his book, "Kanz al-Aulad".

4. Among the disciples of Sheikh Abdullahi was Sa'ad son of Abdurrahman. He is the author of the book "Tartib al-Ashabi" whose description was mentioned earlier. Indeed, he stated himself that he was among the students of Sheikh Abdullahi, where he mentioned in his book: "I will begin with myself, even though I am the least among them. But I have done this as a courtesy, in accordance with the instruction that if a person is to make a supplication, he should start with himself, then the rest of the Muslims. So it is for all good works, such as compiling this account." He continued his explanation and said:

"Among them is Sa'ad son of Abdurrahman, who is a Fulani."

If we observe, these are distinguished scholars who attained a high level of knowledge, which simultaneously indicates the profound expertise of their teacher.

It is worth knowing that among his students were his own sons, whom the author of "Tartib" did not include in his list of students, giving the excuse that the honour of being his sons takes precedence over that of being his students. This was perhaps understandable in that era; an era dedicated to knowledge and its pursuit, but not in our current time, where one finds that the son of a scholar shows no concern for knowledge. Undoubtedly, among the sons of Sheikh Abdullahi were those deeply learned in knowledge, not least of whom was his son, Sheikh Halilu. Sultan Muhammad Bello described him (Sheikh Halilu) as a man who was strict in religion, devout in worship, mindful of his duties, and one who maintained family ties; he was also a reconciler (between brethren), possessing admirable character and lofty natural dispositions. Muhammad Bello offered this praise in his book titled "Majmu' al-Ansab." Furthermore, Umar, son of Bukhari, the son of Sheikh Usman, held Sheikh Halilu in such high esteem that he wrote a book about him in Arabic titled "Manaqib Khalil", that is, "The Virtues of Sheikh Halil." Another indication of Sheikh Halil's status is the frequency with which Umar, son of Bukhari mentioned him in another of his own books named "Tanbih al-Ikhwan." In this book, Umar elaborated that were it not for Allah's blessing upon this Usmaniyya Caliphate as a whole through individuals like Sheikh Halilu, its affairs would have certainly deteriorated. All this information demonstrates the knowledge that Sheikh Halilu possessed and the upbringing he received from his father.

CHAPTER THREE

HIS CONTRIBUTIONS TO *DA'WAH* AND JIHAD

It is difficult to fully define or describe the contributions made by Sheikh Abdullahi to the cause of Islamic propagation (Da'wah) and jihad under the leadership of Sheikh Usman. This is because he was with Sheikh Usman from the very beginning of his preaching and became his primary assistant in this endeavour. His position as Sheikh Usman's first Vizier is sufficient testimony to this fact. Nevertheless, we shall consult the texts and extract, one by one, some of the specific contributions he made, in order to provide the reader with a comprehensive overview.

Here are some of them:

- Representing Sheikh Usman in providing responses to letters sent to the Sheikh. An example is the reply he gave to Al-Mustapha Gwani, who had sent a letter asking Sheikh Usman to prohibit women from attending his sermons, during the period when the Sheikh was in Dora of Zamfara. This reply is recorded in the book "Tazyin al-Waraqat".

- His journey with Sheikh Usman to the land of Kebbi to call people to the religion of Islam.
- His journey with Sheikh Usman to the land of Zamfara to call people to the religion of Allah. This mission lasted five years; that is, preaching in the land of Zamfara.
- His journey with Sheikh Usman to the towns of Zauma, also within Zamfara, to convey the message of Islam.
- Writing an epistle titled "Risalat al-Nasa'ih" (The Epistle of Advices), in which he urged the Fulani community to come into the presence of Sheikh Usman to assist him in conveying the Da'wah. Sheikh Abdullahi did this when he observed that various tribes from among the Hausa, the Tuaregs, the Azbinawa, and others were migrating to the Sheikh and assisting him, but he did not see his own tribe doing the same.
- His journey where he accompanied Sheikh Usman, together with Umarun Alkammu, to meet Sarkin Gobir, Yunfa. This was on the occasion when Yunfa shot at Sheikh Usman with a gun, but its bullet turned back upon him. This event is mentioned in "Tazyin al-Waraqat".
- He was the very first to pledge allegiance (Mubaya'a) to Sheikh Usman, based on adherence to the Qur'an and the Sunnah. This occurred when the Sheikh was chosen to become the Commander of the Faithful.
- He was the commander of the Battle of Kwatto. This was the first battle in which Allah granted victory to Sheikh Usman's forces over those of Gobir, where they acquired substantial spoils of war.
- He wrote an epistle to some of their brethren, namely, Dade and Zaidu, at a time when they had not yet

emigrated to join Sheikh Usman. In the document, he pointed out the blessings they attained under Sheikh Usman's leadership. Therein, he urged them to emigrate so that they might obtain divine blessing and Allah's pleasure. One may consult "Tazyin al-Waraqat" for this information.

- He was the commander of the first Battle of Alkalawa. On this occasion, they besieged the city and attacked it three times, but they did not achieve victory. It was in this battle that Sheikh Abdullahi was wounded in the foot, having been shot with an arrow.
- Sheikh Abdullahi commanded the battle known as "The Victory Battle" (Yakin Cin Nasara) against Kebbi. This was at the time when Sheikh (Usman) was residing in Sabon Gari in the land of Zamfara. Sheikh Abdullahi achieved victory in this battle, conquering more than twenty towns. Among these towns was the capital of the Kabawa, namely, Birnin Kebbi. They found great wealth in this capital and took abundant spoils. It was on his way to this battle that he met the chief of Gummi, and the chief requested a pledge of security, which Sheikh Abdullahi granted him.

There exists an ignorant statement that some attribute to Sheikh Abdullahi, claiming that the wealth obtained from the battle of Birnin Kebbi was gold and that it was buried. This contradicts what is recorded in the book "Tazyin al-Waraqat". Furthermore, how could Sheikh Abdullahi do such a thing when he knew well that spoils of war are a right belonging to the community? And indeed, a chapter of the Qur'an was revealed concerning it.

- His participation in the second Battle of Alkalawa, which was commanded by Aliyu Jedo. It was during this battle that Sheikh Abdullahi left the military forces and set out for the East, intending to perform the Hajj (pilgrimage). Concerning this, he said: "An inspiration from Allah came to me to leave our land and my brethren and set my face towards the place of the most noble of all creatures (Muhammad SAW), seeking the pleasure of Allah. This was due to what I witnessed of the changing times and the misguidance of the brethren; and their inclination towards worldly pursuits..."

It was on this journey, when he reached the city of Kano, that the people of Kano pleaded with him to stay and requested him to write a book for them to serve as a guide in administering the law of Allah. Sheikh Abdullahi complied, and he stipulated certain conditions for them. It was there that he recited for them the complete exegesis (tafsir) of the Qur'an. Subsequently, he also published for them a book which they had requested, to which he gave the title "Diyaʾ al-Ḥukkam". Similarly, it was there that he began compiling his exegetical work entitled "Diyaʾ al-Taʾwil".

Prior to his arrival in Kano, Sheikh Abdullahi published a poetic ode (qasidah) rhyming with the letter "ba", in which he lamented the condition in which the Muslim community, led by Sheikh Usman, found itself. Within the ode, he characterised the majority of the people, that is, Sheikh Usman's community as they were called, as being inclined towards the world and its deceits, and as being distant from the pursuit of knowledge and averse to embarking on jihad, among many other things he mentioned. His stay in Kano lasted two to three years, corresponding to 1220-1223 AH/1805-1808 CE.

- At the time when Sheikh Abdullahi returned from Kano, Sheikh Usman organised a military expedition and appointed Sheikh Abdullahi as its leader to the land of Gurma, beyond the Niger River (Kogin Kuwara); it was there that they crossed the Niger and conquered many towns. They also encountered the land of Zabarma and fought them. Due to the success achieved in this expedition, he published his ode of gratitude to Allah entitled "Siniyyah" (refer to Tazyīn al-Waraqāt for this).
- Sheikh Abdullahi was the leader of an expeditionary force which Sheikh Usman assembled to launch an offensive in the western regions. This occurred at the time when he (Sheikh Usman) intended to depart from Gwandu for Sifawa. Concerning this, Sheikh Abdullahi said: "I then proceeded with a small force, because the people at that time were inclined towards the place of return (Sifawa) in order to build houses and to acquire..." farmlands, and the zeal for jihad had left them at that time. I then set out for the land of Zabarma for a period of five days. Our contingent was crossing the river in boats, but I did not cross because of an injury I sustained from my horse's kick to my thigh; however, I concealed it and did not reveal it to my troops. They proceeded all the way to the land of Juru, where they achieved victory, killed many of the enemy, and acquired substantial spoils of war." It was during this period that he composed his poetic work "Lamiyya", which describes the places where they camped or stayed overnight from their departure from Gwandu up to the River.
- Among his contributions was representing Sheikh Usman in responding to the letter from Muhammad Amin El-

Kanemi. This was his first letter sent to the Sheikh, in which he accused Sheikh Usman regarding the war he was waging against the Hausa chiefs. El-Kanemi held the view that these chiefs were Muslims, and that their practices were merely cultural innovations (immorality), which did not warrant permission to fight them.

The response to this letter is recorded in Sheikh Usman's book titled "Tanbih al-Ikhwan 'ala Ahwal Ahl al-Sudan".

These are but a few of the kinds of contributions made by Sheikh Abdullahi in the spheres of Islamic propagation and jihad.

CHAPTER FOUR

HIS WRITINGS

One of the great blessings that came with the establishment of the Usmaniyya Caliphate by Sheikh Usman was the promotion of knowledge. Sheikh Usman himself was a scholar who earnestly sought knowledge, acquired it, and then made it his mission to spread that knowledge. He did so through preaching, through Islamic outreach (da'awah), teaching, and importantly, through writing books. It has been previously discussed in Volume One of The Usmaniyya Caliphate "Sheikh Usman and his Reformist Struggles" that Sheikh Usman authored numerous books on a wide range of subjects. Indeed, his literary contributions were extensive and diverse as he had written over one hundred books.

The approach used in the first volume will likewise be maintained in this second volume. In this chapter, our goal is to explore and explain the thoughts and intellectual contributions of Sheikh Abdullahi, on how he tackled various complex issues related to knowledge and learning. We will also observe his style of writing, which is marked by deep reflection, thorough analysis, and thoughtful engagement with different areas of scholarship.

It is important to note that, at times, differences in interpretation or understanding arose between Sheikh Abdullahi and his teacher, Sheikh Usman. These moments of disagreement, though respectful, provide valuable insights into the scholarly environment of the time and show how intellectual discourse was handled even within close circles of scholars. It upholds for instance, the remark made by one of Sheikh Abdullahi's disciples, Sa'ad Bin Abdurrahman, in his book "Tartibul-Ashab", that political leadership did not concern Sheikh Abdullahi. Instead, his foremost priority was knowledge. He devoted himself to studying, teaching, and disseminating knowledge through every available means, particularly by means of writing books.

His writings are presented as follows, with Theology (Tauhid) taking precedence as it forms the core foundation.

Theology (Tawhid)

Sheikh Abdullahi's perspective on Theology is a straightforward one. This can be found in his book "Takhribul Daruri" as well as in another of his works titled "An-Nasihat Bi Takhribi Ma Yajibu Ala Ammatil Ummah". Below is a summary of what he stated:

Theology, in essence, is the affirmation of faith, the perfection of one's Islam and the purification of spiritual excellence (Ihsan). No excuse is accepted from anyone due to ignorance of these fundamentals.

He explained that the foundation of faith (Iman) lies in believing in: Allah, His Angels, His revealed Books, His Messengers, The Last Day (Day of Judgment); and Divine destiny, both its good and its evil.

Additionally, Sheikh Abdullahi points out that Allah has specific attributes that must be ascribed to Him. At the same time, there are some attributes that are not suitable for Allah and must not be ascribed to Him. There are also other attributes that are permissible to be ascribed to Him.

He also emphasised that the prophets of Allah have attributes that we are required to affirm. There are also things that cannot be attributed to them, as well as those that are permissible to be attributed to them. Furthermore, it is essential to recognise and believe that Prophet Muhammad (peace and blessings of Allah be upon him) is indeed the best of all creation.

Sheikh Abdullahi also teaches that there are many truths reported by the Prophet that every Muslim must believe in. These include the torment and comfort or blessings of the grave, interrogation of the soul in the grave after death, resurrection of the dead on the Day of Judgment, receiving of one's record of deeds, the bridge over Hellfire (the Sirat), the scales (used for weighing deeds); and finally, Paradise and Hell, along with other matters of the afterlife. In summary, Theology from the perspective of Sheikh Abdullahi comprises three main categories: the first category deals with matters concerning Allah, and this area of knowledge is called Ilahiyyat (Theology). The second category covers matters concerning the Prophets, which is known as Nabawiyyat (Prophethood). The third category includes issues related to the unseen matters that the Prophet informed us about, this is referred to as Sam'iyyat (Revealed or Transmitted Knowledge).

At the end of his explanation of these categories, Sheikh Abdullahi concluded by stating: "This is the creed of Ahlus-Sunnah." This means that the belief system he described aligns

with the orthodox Sunni doctrine, the theology accepted and upheld by the majority of Islamic scholars.

It is therefore understood from this explanation that Sheikh Abdullahi's doctrinal views correspond closely with those of the renowned scholar Abul-Hasan al-Ash'ari, as supported by his consistent references to similar positions in his numerous books.

Following his explanation of the foregoing fundamentals, he elaborated further by highlighting the five pillars of Islam, which every Muslim should know and observe. These pillars are: Believing in the oneness of Allah and worshipping Him alone, testifying that Prophet Muhammad is the Messenger of Allah, establishing regular prayer (salah), giving alms or charity (Zakat), fasting during the month of Ramadan; and performing pilgrimage (Hajj) to the sacred House of Allah, for those who have the means to do so.

He emphasised that Faith (Iman) is not considered complete unless a believer proclaims the testimony of Faith (shahada), even if only once in their lifetime. Moreover, it is obligatory to understand the meaning of the declaration, not merely uttering it.

From this explanation, it can be inferred that Sheikh Abdullahi did not delve deeply into the complex philosophical debates surrounding Theology (Tawhid) as Sheikh Usman did. Sheikh Usman took a broader approach by authoring more than fifty books focused specifically on the topic of Theology. He did so to address and refute the misconceptions introduced by philosophers and other speculative thinkers, who often complicated this otherwise straightforward area of belief.

The Qur'an and Its Sciences

The Qur'an and its sciences comprise three main areas: recitation of the Qur'an (Qira'at), the proper pronunciation (Tajwid) and exegesis – the interpretation and explanation of the Qur'an (Tafsir). This section is not intended to go into detailed discussions about these topics. Instead, it will focus an abridged presentation of some important works written by Sheikh Abdullahi on these fields.

What is presented in this section is a summary from a research paper written by a scholar named Abdul-Ali Abdul-Hamid. In this paper, the scholar studied the contributions of the scholars of the Sokoto Jihad in the development of Qur'anic knowledge. He pointed out that Sheikh Abdullahi was the only scholar in the Jihad movement that dedicated his time on the Qur'an and the knowledge of Qur'anic sciences. According to the paper, Sheikh Abdullahi wrote six books that focused specifically on the Qur'an and its sciences. Three of these books dealt with the interpretation and explanation of the Qur'an (Tafsir), while the others focused on the broader sciences of the Qur'an. One of his most important works is a book titled "Diya'ut Tawil Fi Ma'anit Tanzil".

The scholar further explained that Sheikh Abdullahi began writing on the Qur'an and Qur'anic sciences even before the Jihad began. His first book in this area was titled "Al-Miftah Littafsir", and it was written around the year 1209 AH (Islamic calendar). Later, he wrote a summarised version of the book called "Sulalatul-Miftah", completed in the year 1210 AH. The following year, Sheikh Abdullahi also wrote two more books: "Nailus-Sul min Tafasirir-Rasuli" and "Alfara'idul-Jalila". The first of these two was a summary of the final section of a book written by the scholar Imam Suyuti, titled "Al-Itqan" while the

second book was a poetic form of the work of Sheikh Shawshawi about Qur'anic sciences What is important to remember here is that all of these books were written by Sheikh Abdullahi before the Jihad movement around 1209-1210 AH.

Between the years 1220 to 1223 after Hijra, while he was in Kano, Sheikh Abdullahi continued his studies and teaching of the Qur'an. His deep engagement with Qur'anic studies led him to write a significant book titled "Diya'ut-Ta'wil." The first volume of this book was completed in 1230 AH, and the second volume was published the following year. Because of the abstract and comprehensive nature of Diya'u, Sheikh Abdullahi later summarised its main points in another book called "Kifayatu Du'afa'is-Sudan Fi Tafsiri-Qur'ani". In the first book, he examined multiple examples and discussed all the major Qur'anic recitation styles (qira'at) known at the time. However, in the second book, he focused specifically on the Warsh recitation. Moreover, in the first book, he analysed the views of the four main Islamic schools of thought (Madhahib). But in the second book, he concentrated solely on the Maliki school, which is the predominant school followed in this region. His focus on the Maliki school reflects the practical application and scholarly tradition of his environment.

At this point, it is beneficial to briefly discuss how Sheikh Abdullahi set out to write Diya'ut-Ta'wil. Before he began writing, he diligently studied around sixty classical books in the field of exegesis – the interpretation and explanation of the Qur'an (Tafsir) and its knowledge. The insights and references from these texts were carefully incorporated into his own book. Since it would be too cumbersome to list all the sixty sources here, a few of the most prominent ones will be mentioned. These include:

1. Tafsir of Ibnu Adiyya, titled "Al-Muharrirul Wajiz".

Ibnu Adiyya was a renowned scholar who lived during the 5th to 6th centuries after the Hijrah of the holy Prophet (may peace and blessings of Allah be upon him). This scholar was among the distinguished scholars of Granada (in present-day Spain).

Many Islamic scholars have commended the quality and depth of his Qur'anic exegesis (interpretation). These include Ibnu Taymiyya, Abu Hayyana and Ibnu Khaldun.

2. Tafsir of Ibnul-Arabi, follower of the Maliki School of Thought, who is known as Ahkamul Qur'an.

He lived between the 5th and 6th centuries after Prophet Muhammad's migration (Hijrah). His Qur'anic exegesis (tafsir) primarily focuses on legal rulings in the Qur'an. That is, he interpreted verses that are related to Islamic law and jurisprudence. His interpretation is particularly valuable for understanding the legal dimensions of Islamic teachings.

3. Tafsir of Al-Baydawi known as "Anwarul-Tanzil wa Asrarut-Ta'wil"

This tafsir is well-known and spread across the Muslim world. The scholar, Al-Baydawi, lived in the 7th century after the Hijrah of the holy Prophet.

4. Tafsir of Al-Khazin called "Dubab al-Ta'wil"

Al-Khazin was a scholar based in Sham (Greater Syria) who lived during the 6th century after Hijrah. His tafsir is notable for its historical accounts and narrative stories (qasas). Sheikh Abdullahi drew upon Al-Khazin's tafsir especially in areas related to Qur'anic stories, demonstrating the influence of narrative traditions in his own interpretations.

5. Tafsir of Abdurrahman As-Sa'alabi known as "Jawahirul-Hisan"

As-Sa'alabi, a distinguished scholar from Algeria, lived between the 7th and 8th centuries after Hijrah.

His tafsir, Jawahirul-Hisan, is among the most prominent Qur'anic commentaries that Sheikh Abdullahi heavily relied on in his own work, "Diya'u".

6. Tafsir of Sheikh Korani – "Gayatul-Amani"

This tafsir was authored by Sheikh Korani, who lived in the 9th century after the Hijrah of the Prophet. It was a significant source for Sheikh Abdullahi, who referenced it more than two hundred times in his own tafsir.

It is important to understand that the writing principle of the jihadi scholars was to collect insights from the works of earlier scholars and present them in a simplified manner suitable for the students of their time. This is precisely the method that Sheikh Abdullahi followed in his Qur'anic exegesis.

May Allah reward him for his good work. Amen.

It is appropriate, before concluding this section, to highlight the distinction made by Sheikh Abdullahi between exegesis (tafsir) and inner interpretation (ta'wil) in the introduction of his book "Diya'ut-Ta'wil". He states:

"Know that the science of exegesis (tafsir) is a field of knowledge through which one comes to understand the Book of Allah that was revealed, and it involves the explanation of its meanings and derivation of its legal rulings. To achieve this, one must be knowledgeable in Arabic grammar and morphology, rhetoric, theology, jurisprudence, and the principles of Islamic law. One must also be familiar with the science of recitation and the reasons behind the revelation of verses. In addition, the

knowledge of the verses whose rulings have been abrogated (Al-Mansukh) and the verses that have abrogated them (Al-Nasikh) is necessary."

Having made the foregoing statement, Sheikh Abdullahi proceeded to cite the opinions of earlier scholars concerning exegesis (tafsir) and inner interpretation (ta'wil). He quoted scholars such as Baidawi and Abul-Abbas al-Azdi, among others. Then Sheikh Abdullahi stated his position:

"Exegesis (Tafsir) is to decisively assert that Allah meant such-and-such by a particular word or expression. This, however, is only valid if it is transmitted from the Prophet (peace and blessings be upon him) and is firmly established. But ta'wil refers to interpreting a verse in a way that one opinion is given preference over another without asserting definitively that this is what was intended".

Sheikh Abdullahi here indicates that what is termed exegesis (tafsir) is what is transmitted (through authoritative sources (ma'thuri). On the other hand, inner interpretation (ta'wil) refers to what is understood based on opinion and interpretation.

Hadith

According to Sheikh Abdullahi, Hadith occupies the second rank and serves as the second primary source of Islamic law after the Noble Qur'an. Consequently, he devoted himself to it and to its associated knowledge. Through this dedication, he authored books and consistently employed Hadith as a source of evidence within them. This is evident in his works such as "Nayl al-Maram", "Al-Mawaʿiẓ", and "Al-Targhib wa al-Tarhib", among others.

However, with regard to the science of Hadith known as "Mustalah al-Hadith", it is observed that he gave this field significant attention. This is evident from the fact that he authored two books on the subject. These books are:

1. Siraj al-Jamiʿ li'l-Bukhari: This book was authored in the year 1212 AH (after the Hijrah of the Prophet (peace and blessings of Allah be upon him). In this book, which he composed in poetic form in the Arabic language, he stated that knowledge consists of three things: an authentic verse (i.e., one whose application has not been abrogated), or an established Sunnah, or a sound obligation (Farḍ). He stated that anything outside these three is merely an addition to knowledge.

"Clear obligation" may either refer to the knowledge of inheritance law, or to what scholars have deduced from the Qur'an or Hadith in relation to juridical inference (Istinbaṭ).

In this book, Sheikh Abdullahi attempts to explain the contents of Ṣaḥiḥ al-Bukhari, including its conditions, the virtues of the book, the structure and organization of its chapters, as well as his justification for classifying hadiths.

In this book, Sheikh Abdullahi demonstrated that he followed in the footsteps of Sheikh Kastalani, just as Sheikh Kastalani himself had followed in the footsteps of Ibn Hajar in this regard in "Fathul-Bari".

2. Misbahur-Rawi: This book was also published in the year 1212 AH. In it, Sheikh Abdullahi aimed to elaborate on various well-known sections within the field of Hadith terminology (Mustalah al-Hadith). These include an explanation of what constitutes a hadith, what qualifies a hadith as authentic (sahih), and the definition of a sound hadith (Hasan), including the

categories it is divided into. He also discusses what is considered a weak (da'if) hadith and the various types of such narrations.

Furthermore, he touched upon the issue of hadith transmitters (narrators) and other related matters.

Fatwa, Legal Rulings, and Schools of Thought

Legal Opinions (Fatwa)

The opinion of Sheikh Abdullahi on the concept of legal opinions (fatwa) differs from that of Sheikh Usman. While Sheikh Usman was of the view that if a fatwa is issued based on an opinion outside of the school of thought (mazhab) a person follows, it can still be valid and acceptable, Sheikh Abdullahi held a stricter position. He believed that neither the one issuing the fatwa nor the one delivering a ruling should act based on an opinion that lies outside their own school of thought. In fact, even within their own mazhab, a fatwa must be supported by a strong and authoritative opinion before it can be valid.

Here is what Sheikh Abdullahi states in his book "Diya'us-Siyasa":

"Know that issuing legal judgments (fatwas), or any action not based on a well-known (mash'hur) opinion of the school is forbidden (haram)." He then goes on to explain the position of the scholars of the Malikiyyah School regarding this issue. This aligns with the opinion of Sheikh Muhammad Ibn Mukhtar Ibnu A'mash, who said: "Issuing a legal opinion (fatwa) based on an opinion that is not well-known (mash'hur) is haram.

Many scholars have expressed this view."

This is in addition to what Sheikh Kharashi stated: "It is not permissible for a judge to issue a ruling based on something that is not famous in his own school of thought."

Similarly, Sheikh Abdul-Baqi, in his commentary on the book "Mukhtasar", emphasised that: "It is not permissible to give a legal verdict or a legal opinion based on a weak scholarly opinion, or based on a ruling from a different school of thought than one's own."

However, despite the aforementioned guidelines, Sheikh Abdullahi still draws attention to an important exception by making reference to the words of the author of "Taudihu" Sheikh Halilu, son of Ishaku. The scholar explained that there are four matters in which if there is any weakness or leniency concerning them, or if the discourse around them is of weak reliability, it is still better to act upon them than to abandon them. These matters are: marriage, prayer, slaughtering (of animals for consumption); and food.

Judgment (Hukunci)

What concerned Sheikh Abdullahi most about the judges was the practice of passing judgements without granting the right to self-defence (Izar). For this reason he insisted that it was mandatory for judges to grant a fair hearing before executing a judgement. He added that if a judge passed a ruling without granting such a fair hearing, the ruling should be reversed.

To support this position, he cited opinions from various scholars, including Sheikh Halilu in "Mukhtasar", as well as commentary from Sheikh Abdul-Baqi on the matter. After laying out these scholarly views, Sheikh Abdullahi concluded with an important reflection:

"If you understand this, and observe the judgements delivered by our judges today, you will find that…" the rulings are baseless and not legally sound; hence, reversible. This is because, they are made without granting a right to defence (Izari), after witnesses had testified, they rather issue the rulings merely on the basis of testimony"

He then cited the words of Sheikh Abdul-Baqi, who said that anyone upon whom judgment is to be executed, whether the plaintiff or the defendant, if they indicated having an argument or evidence in their favour, it becomes obligatory to listen to them, in accordance with the discretion of the judge. However, if they fail to present their evidence; then a ruling can be made against them.

"I said: It is worth noting that if Sheikh Abdullahi, even in his time, had remarked that the judgments passed by the judges in this country were not aligned with proper legal procedure, what about now?"

Schools of Thought (Madhhab)

Schools of Thought (Madhhabs) were well-established in the view of Sheikh Abdullahi, and they were those that were written in books, except for those that had ended. Here's what he said regarding this in the book earlier mentioned "Diya'us-Siyasa":

"Be aware that whatever has been written from the sayings of scholars in any field constitutes authoritative evidence (hujja). This is based on its verified authenticity, affirmed through its widespread transmission within the community (Ummah) and the recognition of its source. In addition, its interpretative soundness, the explicit nature of its source, and the well-established recognition among scholars, of the issues

that it addresses, all contribute to its validity. These are in addition to its alignment with those that preceded it. However, any position that has not been documented does not carry the same weight. Consequently, it cannot be relied upon after the death of its followers. This is exemplified in the madhhab of Dais ibn Sa'd and Sufyan ibn Uyayna, and also Sufyan al-Thawri."

"Be informed that whatever has been refuted by your school of thought (madhhab) ..." it will not be permissible for you to adhere to it – even if it has been permitted in another school of thought – except in cases of necessity that justify such an exception. However, with regard to what has not been explicitly disputed by your school, then it is permissible for you to act upon it, particularly if it promotes spiritual composure in worship or serves as a supplementary act of devotion. These include matters like avoiding facing celestial bodies such as the sun or the moon when answering the call of nature; in addition to when offering supererogatory prayers such as the prayer of glorification (Salat-al-Tasbih) or the prayer for seeking divine intervention (Salat-al-Hajah) and the like.

Now, I would like to present to the reader some of the responses of Sheikh Abdullahi to some questions (fatwas) from almost two hundred years ago. These are found in his book on Political Jurisprudence "Diya'us-Siyasa". This is with a view to demonstrating the depth of Sheikh Abdullahi's knowledge in Islamic jurisprudence (Fiqh), and because these fatwas are some of the issues scholars are still trying to clarify today. But because most people no longer study these kinds of books, they cannot find the answers. Here, I will present about ten fatwas from different chapters, in shaa Allah. They are as follows:

Fatwa One: If a chicken is slaughtered and then placed in hot water to simplify the plucking of its feathers, does its meat become impure (najasa)?

Sheikh Abdullahi said: "No, the meat does not become impure, because this process does not constitute actual cooking that would cause impurity to penetrate the meat. Furthermore, the chicken will be washed afterward before being properly cooked and consumed."

Fatwa Two: Regarding a weak (da'if) hadith, can it be used in matters relating to what is permissible (halal) and what is forbidden (haram)?

He said: "Weak (da'if) hadith is not acted upon in this context, but..." it may be employed within the framework of promoting virtuous deeds, encouraging righteous conduct, and issuing admonitions or warnings."

Fatwa Three: Is it permissible to observe Friday prayer (Juma'at) in an unroofed mosque?

He said: "It is permissible to perform Juma'at in such a mosque. Because a mosque is a designated place for prayer, whether it is built or not; whether it has a roof or not". He said: "The Messenger of Allah (peace and blessings be upon him) once observed Juma'at prayer by the side of a valley.

Fatwa Four: Is it religiously permissible for women to visit cemeteries?

He said: Visiting cemeteries is permissible, and it is something that is encouraged and not forbidden. There is no specific time set for it, and it applies to both men and women.

Fatwa Five: Is it permissible to give zakat to a scholar who is financially self-sufficient?

Sheikh Abdullahi responded that if a wealthy scholar devotes himself to teaching religious knowledge and this work prevents him from earning a living, then it is permissible to give him zakat, as he falls under the category of "in the cause of Allah" (Fisabilillah). He said: It is also permissible to give zakat to anyone engaged in religious work such as a judge, a mufti, an imam, or scholars who teach children.

Fatwa Six: The time for harvesting farm produce coincides with fasting during the month of Ramadan. if the farmer cannot combine fasting and harvesting the farm produce at the same time without incurring losses, or if the produce is at the risk of perishing, is he permitted to break the fast in order to harvest farm produce, and then make up the fast afterward?

He said, it is permissible for one to break the fast for the purpose of harvesting farm produce as failure to do so could lead to loss or wastage of wealth which is explicitly prohibited in Islamic teachings.

Fatwa Seven: A person arrives late at Arafat and remembers that he has not performed an obligatory prayer and standing at Arafat will elapse if he decides to perform the prayer, which of the two acts should take precedence?

Sheikh Abdullahi said: Scholars have differed on this matter. Some were of the opinion that he should perform the prayer even if Arafat will elapse while others posited that the prayer be delayed so that the standing at Arafat could be observed. According to some other scholars however, he should perform the prayer while in motion (like in the case of being on a battlefield – Salat-al- Khawf). Others still prescribe that whoever arrives from a distant location should first observe Arafat whereas the one who comes from a nearby location should begin with the obligatory prayer.

Fatwa Eight: A man seeks to marry and is accepted, and he even gives out the bride price either in cash or kind to the bride's guardian, but before the solemnisation of the marriage contract, he dies. Will the woman for whom the bride price has been paid be entitled to inheritance from the deceased?

Sheikh Abdullahi said: Inheritance rights are not established between the two parties except upon the proper execution of the marriage contract.

Fatwa Nine: What is the legal ruling in Islamic law on someone who uses inscriptions – written on slates and subsequently washed for drinking, as a means of inducing love between individuals or releasing a person afflicted by magic (sihr) that obstructs conjugal relations with their spouse?

The ruling given, according to Sheikh Abdullahi, is that practice is permissible and does not constitute magic (sihr).

Its permissibility is affirmed when the incantation or healing formula (du'a) is composed in Arabic language. However, if the invocations are rendered in a language other than Arabic, jurists have expressed divergent opinions on its ruling.

Fatwa Ten: For any matter in Islamic law (Shari'a) that is grounded in customary practice, does its ruling change when the underlying custom changes or not?

The scholar said: Any matter in Islamic law (Shari'a) that follows custom is subject to change in its ruling whenever the custom itself changes. However, this does not imply that a new independent legal reasoning (ijtihad) has been undertaken.

These are just a few of the legal verdicts (fatwas) extracted by Sheikh Abdullahi from his book mentioned earlier.

Here, I wish to draw the reader's attention to the eighth fatwa which points out that a common practice in the society today, does not conform to the established legal principle. What I mean is the situation where someone pays the bride price of a woman he wants to marry and assumes that she has automatically become his wife. Sheikh Abdullahi clarified that she does not become his wife except upon the proper execution of the marriage contract.

Sufism: Visiting of Saints, Seeking Intercession (Tawassul), Seeking Help (Istigatha) and Miracles (Karama)

Like Sheikh Usman, Sheikh Abdullahi also classified Sufism into two types: The Sufism that is characterised by good behaviour and the avoidance of evil; this is obligatory upon every Muslim. Then there is Sufism practiced to an extreme, in which people dedicate themselves fully to the worship of Allah, and by so doing, have gained His pleasure.

In his book titled "Minanul-Mannani" Sheikh Abdullahi elaborated on what constitutes Sufism. He said: "Our exclusive devotion and singular allegiance to the One who governs all affairs, along with despising all that is not Him, that is what is called Sufism. That is how Sheikh Ghazali explained it too, that is, to fear Allah in every condition."

Sheikh Abdullahi also mentioned in his book "Diya-us-Siyasah" what Sheikh Ahmad Zarruq said concerning Sufism. He noted that scholars have discussed Sufism from various perspectives, nearly up to forty different views. Most of these perspectives ultimately point toward: "The truth of directing oneself wholly to Allah, the Exalted. Whoever is blessed with the truth of turning toward Allah is thereby blessed with Sufism."

According to Sheikh Abdullahi, the essence of Sufism lies in the concept of spiritual excellence (Ihsan), as the Prophet of Allah interpreted it: "To worship Allah as though you see Him; and even if you do not see Him, indeed, He sees you."

Indeed, Sufism is one of the branches of religious teachings that Angel Jibril taught the Prophet so that the Companions would learn from it.

The term Sufism originates from the term "Ahlus-Suffah", a group of early, impoverished Muslims. These individuals were among the first to devote themselves to asceticism, and they became known as "the guests of Allah." Later, some among them gained wealth and became leaders and traders. However, they remained grateful for the wealth they acquired, just as they had been patient when they lacked it. Because of the ascetic detachment they exhibited toward worldly things, Allah described them as: "They worship Allah morning and evening, seeking the pleasure of Allah." Just as they were not praised because they were poor, no; rather, they were praised for their devotion and sincere pursuit of the pleasure of Allah. Neither wealth nor poverty had any bearing on this. A person referred to as a Sufi is one who purifies his time by engaging only in that which is for Allah.

According to Sheikh Abdullahi, the essence of Sufism lies in the purification of the soul, devotion to the oneness of Allah, and the abandonment of all that distracts from Allah. Its beginning is the fear of Allah; its consequence is the knowledge of Allah; its progression is following the Prophet's Sunnah; and its ultimate end is a heart devoted entirely to the Lord of Worship.

There are many paths within Sufism. These paths differ based on their adherents and schools of thought. For instance,

there exists a form of Sufism among the "common folk", those lacking deep knowledge. Sheikh Abdullahi notes that this has been documented in the writings of Imam al-Muhasibi and others like him. The structure of the type of Sufism of a jurist (faqih) or scholar is described in the book "Madkḥal" by Ibnul-Hajj. For the hadith scholar, the Sufi path can be found in the book Siraj al-Muridin by Ibn al-Arabi. A person deeply involved in acts of worship will find guidance in "Minhaj al-Abidin" by Imam al-Ghazali. The Sufi striving for self-discipline will benefit from "Risala" by Imam al-Qushayri. The one who attains the highest level of servitude to Allah should study "Qut al-Qulub" by Imam al-Makki and "Iḥya' Ulum al-Din" by Imam al-Ghazali. The theologian will find his path in the works of Abu al-Ḥasan al-Shadhili.

In conclusion, Sheikh Abdullahi stated that each group should reflect on its own foundation. Sheikh Abdullahi wrote books on Sufism with the aim of spiritual purification, and this path is the one that he Sheikh Abdullahi followed. Among his Sufi books are:

1. Sabi'lun-Najati
2. Diya'ul-Kawa'idi
3. Diya'u Ulumid-Dini
4. Sabilu Ahlis-Salah
5. Tahzibul-Insan
6. Madīyyatuz-Zadi Ilal-Ma'adi

These are just a few of his numerous books. Toward the end of his life, Sheikh Abdullahi devoted himself to the Sufi way of life and wrote extensively on Sufism. It is believed that his last book on Sufism was "Shukrul-Ihsan ala Minanil Mannani",

which is a commentary on his first book "Minanil Mannani". We pray that Allah forgives him.

At this point, we cannot conclude the discussion about Sufism without mentioning that Sheikh Abdullahi was a member of the Qadiriyya Sufi order. Sheikh Abdullahi was a follower of the Qadiriyya, and he received his chain of authority through the scholar Sheikh Jibril bin Umar. Refer to the book "Diya'us-Sanad". Also refer to the book "Asanidul-Faqir" by Sheikh Usman. Sheikh Abdullahi composed poems on Tawassul (seeking intercession) related to Sidi Abdul-Qadir. Also, refer to the book "Tazyiinul-Waraqati". Additionally, he authored a book about this order titled "Bayanul-Arkani Li-Isbati Dariqatis-Sufiyyah."

Seeking Intercession (Tawassul), Miracles (Karama), etc.

Sheikh Abdullahi's view on the issues of Seeking Intercession (Tawassul), Miracles (Karama) and other related issues is a clear one. Since he was a Sufi, and it is known that most Sufis have a creed related to. the existence and the performance of the things mentioned above. But what we will do here is not something different: we will quote from his books so we can hear his opinions from his own words. I will quote a part of what he said in the conclusion of the first part of the book "Masalihul-Insani". Here is what he said:

"Conclusion about visiting the cemeteries. The benefit of visiting them is that it reminds one of death."

Then Sheikh Abdullahi mentioned the hadith that says: "I forbid you from visiting cemeteries, but now go and visit them, for indeed it reminds you of death." Then he mentioned scholars' opinions regarding women visiting the cemeteries. He said scholars differ in their views on this: while it is permissible

in the view of some of them, it is forbidden in the view of others. Still, some scholars view it as permissible only for elderly women, but not for young girls.

After that, he described how a visit should be done: the visitor should sit in a position facing the deceased. Then he should praise Allah, and send blessings upon the Prophet (peace and blessings of Allah be upon him), and then offer salutations to the inhabitants of the graveyard with supplications as reported in the transmitted traditions.

He said, if the deceased was someone through whom blessings are sought, then one can seek intercession (tawassul) with him to Allah. Similarly, whoever visits the Prophet (peace and blessings be upon him), it is certain that he should do that. That is, he should seek intercession through him for his needs and ask forgiveness for his sins. He should also make supplication for his parents, teachers, relatives, and for all the living and deceased members of the Muslim community. He said this is applicable when visiting righteous people and scholars.

But as for the Prophets and Messengers, it is obligatory to make the effort to travel and visit them from distant places. He (the scholar) said, it is so because they (Prophets and Messengers) do not undergo any transformation in the grave. He said, the person visiting them will praise Allah (SWT), send blessings upon them, and seek the pleasure of Allah for those who assisted them (such as members of their households and companions) as well as ask for compassion towards their followers. At the same time, one can use them as a means of intercession (tawassul) to seek Allah's help in fulfilling one's needs and the forgiveness of one's sins; seek the help of Allah through them (Istigatha). One should also have a positive

presumption that one's prayer will be answered by virtue of their blessings.

He said, whoever is unable to visit them, should send salutations of peace to them, and mention their needs (so as to get the needs granted). This is in reference to visiting the Prophets and Messengers as a whole.

But regarding visiting the Prophet of Allah Muhammad (peace and blessings of Allah be upon him), according to Sheikh Abdullahi, all of what was mentioned above shall be multiplied. This is because of his being the saviour, and the matter of salvation lies with him. His intercession is never declined; nor is anyone who seeks the grace of his presence turned away. The visitor should assume that he or she is indeed standing before him during his lifetime. This is because there is no difference between his life and death (peace and blessings of Allah be upon him) as it relates to his knowledge and the character of his ummah. The visitor thus bears testimony to him and his intercessory capacity (tawassul). His vicinity constitutes a sacred site wherein sins are forgiven.

Sheikh Abdullahi said that part of the noble goal of a person is to pray in the mosque of the holy Prophet, and to seek blessings by seeing his (the Prophet's) Rawdah (the Garden between the Prophet's pulpit and his house is Paradise), his pulpit and the places he sat, and the areas he touched with his hands, the space sanctified by the footsteps of his noble feet; and the locations where he would customarily recline.

Sheikh Abdullahi is of the opinion that visiting the cemeteries and standing by the graves to pray for the deceased as a practice based on the texts of the Qur'an. To support this, he cited from his commentary on "Diya'u Qur'an" Chapter 9 verse 84 (Surah al-Tawbah), where he said, the Prophet used to

stand at the graves of Muslims and pray for the dead. He would say: 'These graves are full of darkness, and Allah brings them light through my prayers for them.'" Then Sheikh Abdullahi said: "This Sunnah is what brings us back to the practice of often going to cemeteries with the intention of praying for the deceased."

Similarly, on the subjects of intercession and seeking help (tawassul and istigatha) reference may be made to Sheikh Abdullahi's book "Tazyin al-Waraqat", in order to examine Sheikh Usman's poem, originally composed in Fulfulde which was subsequently translated into Arabic by Sheikh Abdullahi.

Regarding miracles (karama), Sheikh Abdullahi considered it a confirmed matter for those who are extremely close to Allah (Awliya'). He provided extensive explanation on the topic, giving examples from his book "Maḍiyyat al-Zadi". Among the examples he mentioned are:

1. The matter of Hannatu, the mother of Maryam, and the divine occurrence that befell Maryam while Zakariyya was her guardian.
2. The matter of the people of the cave and their awakening from sleep after three hundred years.
3. The transportation of the throne of Queen Balqis through the invocation of Asif, son of Barkhiyya.

Furthermore, Sheikh Abdullahi also mentioned the occurrence of miracles in various forms. Among these are instances such as walking upon water, the miraculous provision of food to those afflicted by hunger, the acceptance of supplications; or even the vision of angels directly and other extraordinary phenomena.

From the earlier explanation, we can understand that Sheikh Abdullahi was a Sufi, and he also held the view that visiting the cemeteries was permissible. He also accepted the practice of seeking intercession through saints (tawassul) and seeking help (istighatha). Furthermore, he clearly supported the concept of miracles for the saints – those who have attained nearness to Allah through piety – (Awliya'). Thus, we can infer that he disagreed with those who completely forbade traveling long distances to visit graves. He did not align with the opinions of scholars like Ibn Taymiyyah who prohibited such acts by relying on the Hadith which says: "Do not set out on a journey except to three mosques..." In Sheikh Abdullahi's view, this Hadith was limited to mosques only.

Knowledge and Upbringing

Sheikh Abdullahi regarded the Qur'an, the Book of Allah, as the primary source of knowledge. Accordingly, he believed that the first thing a child should be taught is the Qur'an. Therefore, he saw it as obligatory for a scholar who is knowledgeable in the Qur'an to dedicate himself sincerely to teaching it. He was of the view that it is incumbent on the teacher to ensure that his intention in teaching is sincere and directed towards seeking the pleasure of Allah. However, he also considered it permissible for a teacher to receive a stipend for teaching. This is because there are Hadiths that indicate this is allowed. For example, it is reported that Imam Malik was asked about receiving payment for teaching, and he indicated that there was no harm in it. When asked further about whether it was permissible to collect wages on a monthly basis and to request payment on such terms, Imam Malik replied that scholars in the city of Madinah continued to do so without objection.

Sheikh Abdullahi also held the view that schools for teaching children should be located close to markets or by the roadside or along major paths. He said schools should not be situated in a remote corner or alley, or any obscure places where it is not possible to know what is going on.

His view is that a teacher must be someone who maintains fairness when teaching children, without showing any distinction between the children of the wealthy and those of the poor.

The scholar was of the view that every child who is to be sent to school should come with food from home. In view of this, the prevailing practice of sending children to school without food, such that they end up begging others for it, is inappropriate. Thus, he criticised the societal norm in this country of sending children to school without food or money to purchase any. He stated that such children are often forced to beg from others, which ultimately leads them into immodesty and habituates them to begging.

Eventually he said, they become subjects of humiliation in the society. Sheikh Abdullahi noted that this is what predisposed the scholars and their pupils to greed. He said that this situation made some people to believe that if pupils study without engaging in begging, they will not gain the benefit of the knowledge. He, however, argued that the true scholar of the Qur'an is the most deserving of avoiding greed

In this context, the scholar voiced his criticism of the practice of begging, except in cases of genuine necessity.

Regarding the appropriate age for enrolling a child in school, the scholar believed it should correspond with the age of religious obligation, i.e., the age at which a child is instructed to begin observing prayer, which is seven years. He stated that

at this age, a child would not necessarily need someone who could bring him to school. He explained that a teacher should distance himself from teaching very young children who are unable to care for their own basic needs, as they tend to pollute the school environment.

He stated that a significant number of parents send their children to school not out of genuine desire for their education but rather to find respite from the responsibilities of the children.

If a child commits an offense, it is permissible to discipline him through corporal punishment; this is if he has reached the age when it is permissible to do so. Moreover, the beating must be carried out using what is permissible to use for such discipline. Furthermore, the beating should be administered in a manner that is not harmful or injurious, and it should not exceed ten strokes.

In short, Sheikh Abdullahi provided a comprehensive exposition on the etiquettes of both the teacher and the student, as well as the rules governing discipline in his book "Dubabul-Madkhal". Whoever requires further clarification should refer to it for detailed explanation.

But concerning the upbringing discussed by Sheikh Abdullahi under the name "riyada", he deliberated on it at the end of his book "Tahzibul-Insani". This is based on the opinion of Imam Ghazali.

He mentioned that first and foremost, it is obligatory to understand that a child is a trust in the hands of the parents. Moreover, it should be recognised that the child's heart is pure and untainted, and naturally receptive to whatever path it is directed towards. That is why, if he is taught good, it will be engraved in his heart. If he is taught evil, it will also stick. If he

is taught goodness, his parents and teachers will share in the reward. At the same time, if he is taught evil, his parents will share in the sin and punishment. Allah the Most High says: "O you who believe! Protect yourselves and your families from the Hellfire..." Therefore, if a father strives to protect the child from the perils of worldly harm, then it is even more imperative to ensure the child's protection from the torment of the Hereafter.

It is incumbent upon the parent to nurture the child with noble character. This obligation begins from the time of nurturing or upbringing; by finding a righteous and upright mother for the child whose sustenance comes from lawful (halal) sources, because the (mother's) milk whose origin is unlawful (haram) does not carry blessings and it corrupts the child's heart.

At mealtime, he should be taught to eat with the right hand and to mention the name of Allah at the beginning; as well as eat from what is directly in front of him. He should also be restrained from eating hastily or excessive consumption of food.

In dressing, he should be shown a preference for white clothes if he is a male child. He should not be treated leniently when it comes to exposing his nakedness.

In education, he should be taught the Qur'an first followed by Hadiths and narratives on the exemplary lives of righteous people. This is to ensure that affection and reverence for them become firmly rooted in his heart. He should be instructed to respect his teacher and to serve him with devotion, and to show obedience to him in what he commands.

It is important that he should be monitored in his behaviour. If the child commits a wrongdoing and seeks to conceal it, he should not be exposed or publicly shamed so that

he does not become openly defiant or rebellious. He should not be persistently subjected to suspicion or frequent allegation. If however he performs a commendable act, he should be appropriately commended and accorded respect.

Regarding sleep, it is good to discourage him from sleeping during the day, because it causes laziness. But at night, he should not be stopped from sleeping whenever he needed to. However, he should not get accustomed to sleeping on soft bedding, so that his limbs may grow strong and his body does not become weak or overly delicate.

In relating with friends, he should be restrained from exhibiting pride or arrogance over the possessions or status of his parents. He should also be trained to be humble and respectful towards his peers. Likewise, he should be taught to show kindness in speech. And he should be discouraged from asking for favours from other children in school. He should be instilled with the understanding that true dignity lies in generosity, while begging is dishonourable, and that greed is demeaning.

In public life, he should be taught not to spit or clear his throat and expel phlegm in front of others. He should not engage in excessive or idle talk. He should be trained to listen attentively whenever an elder speaks. He should respectfully yield space to an elder to sit. Similarly, he should be discouraged from the use of obscene language, verbal abuse or uttering curses against others. In the same way, he should be warned against associating with those who engage in such indecent behaviour.

In school, he should be taught not to cry or scream when punished or beaten, or to seek rescue from others. No, he should be shown the need for patience and made to understand that

endurance is a sign of bravery, while screaming is the habit of slaves.

It is also good, after he returns from school, to be given a chance to play appropriate games, to help him relax from the stress of school. He should not be forced to read continuously, as this may cause him to dislike school altogether and abandon it.

It is good to teach him to respect those older than him, including parents, teachers, and anyone older than him whether they are close or distant.

If he is mature enough to differentiate matters, he should be instructed in the principles of ritual purity and regular observance of prayer, and he should be educated about all things required by Islamic law. He should be cautioned with firm admonition against engaging in theft and injustice, falsehood and indecent conduct. It is appropriate to inform him that the purpose of eating is to gain strength for the worship of Allah. As for the world, it is transient and death cuts off its pleasures. A wise person is the one who prepares provisions from it for the Hereafter, so that he may attain honour with Allah in Paradise.

So, if a child is raised upon these values, they will become firmly rooted in his heart, as though engraving a pattern upon stone. But if he is raised with values contrary to these, his heart will be too hardened to accept the truth, just as dry clay will never stick to a wall. The proof of all these, according to Sheikh Abdullahi, is the Hadith of the Prophet (peace and blessings be upon him), where he said: "Every newborn (baby) is born upon the natural disposition (i.e., recognition of Allah), except if transformed into a Jew, a Christian, or a Magian."

Politics, Governance, and Justice

Sheikh Abdullahi has discussed politics and justice in his books. Among those books are:

1. Diya'us-Siyasat
2. Diya'ul-Hukkami
3. Diya'ul-Hulafa'i
4. Diya'u Ulil Amri Wal-Mujahidin
5. Diyaus-Sulṭan
6. Liya-ul-Umara'i

Owing to the breadth and depth of his writings on these subjects, Sheikh Usman strongly recommended the study of Sheikh Abdullahi's books. Sheikh Usman mentioned this in his book "Najmul-Ikhwani". Here, I will briefly present the views of Sheikh Abdullahi on these matters.

They are as follows:

Politics

According to Sheikh Abdullahi, politics is of two kinds: there is the oppressive form of politics, which the Sharia explicitly prohibits, and there is the just form of politics, which seeks to restore rights from oppressors, gives justice to the wronged, and restrains those who spread corruption. This latter form of politics is deemed obligatory. The failure to implement it leads to the violation of rights, the neglect of legal limits, and the emboldening of evildoers in their transgressions.

Politics, in the thought of Sheikh Abdullahi, entails safeguarding the public interest and preventing harm by investigating acts of injustice through methods that reveal the truth.

In his writings, Sheikh Abdullahi made considerable efforts to define the concept of politics, grounding its legitimacy in Qur'anic verses, the Sunnah of the Prophet, and the consensus (ijmaʿ) of the Muslim community. He also provided numerous illustrative examples to clarify the concept.

Governance and Justice

With regard to governance, Sheikh Abdullahi discusses this in detail in the previously mentioned works. He begins his discussion from the position of the head of state, stating:

"Know that the appointment of a leader is obligatory upon Muslims according to the Sharia, and this is established by the consensus of scholars. This obligation applies to the entire Muslim community from the time of his (the Prophet's, peace and blessings be upon him) passing until the Day of Resurrection. If the people of authority have made their decision, then the burden is lifted from the rest."

In this statement, Sheikh Abdullahi expresses the view that seeking the opinion of every individual concerning who should assume leadership is not obligatory, provided that Ahl al-Halli Wal-'Aqd (those vested with the authority for initiating and resolving matters) have agreed upon the matter. These are individuals with whom matters are concluded and resolved.

Sheikh Abdullahi also maintains that a leader possesses the discretion to appoint individuals to offices and to distribute responsibilities according to the dictates of justice, considering the context of time, place, and personal attributes. The central objective is to uphold justice in judgment, fear of Allah, and avoidance of selfish desire. Equally, appointments should be granted to those who are deserving and God-fearing, without

consideration of personal affiliations. His intention is the service of religion, not the pursuit of self-interest.

Sheikh Abdullahi further asserts that appointing the morally corrupt and dishonourable to positions of leadership, despite the presence of upright individuals, is a form of corruption and moral decay.

In his book "Diya' al-Ḥukkam", Sheikh Abdullahi dedicates three sections of the second chapter to discussing administration. In doing so, he draws from the writings of the renowned scholar Muhammad ibn Abd al-Karim, popularly known as al-Maghili of Tlemcen in present-day Algeria. What I present here is a summary of that content. I have done this to provide guidance in governance for people of this era who do not have access to Arabic scholarship, God willing.

This is what he states:

"It is incumbent upon every leader to purify his intention in leadership, aiming to seek the pleasure of Allah thereby he should seek the assistance of Allah alone. He should fear none but Allah and seek nothing from anyone except Him. He should recognise that the ruler is the vicegerent of Allah on earth and the representative of the Messenger of Allah (peace be upon him). He should understand that leadership is not granted to him because he is superior to others, nor is it meant for oppression or domination, but rather as a means to reform people's religious and worldly affairs.

He should show affection toward righteous individuals and express disapproval toward those who commit evil. He should safeguard the wealth of the public treasury (Bayt al-Mal) and avoid misusing or squandering it. He should refrain from adorning himself with gold, silver, or silk.

He should guard his tongue against lies and breach of covenants. If he commands something, he should ensure it is implemented; if he prohibits something, he should ensure it is not done. Failure in this regard would weaken his authority among the populace. One of the greatest calamities is for a ruler to isolate himself from the people.

He should structure the administration of his government in a way that serves the public interest and ensures the welfare of the citizens. This includes consulting people of sound intellect and surrounding himself with trustworthy officials to manage public revenues and ensure that their distribution is based on justice and integrity.

He should appoint qualified registrars and accountants to safeguard public assets. He should also appoint emissaries and intelligence officers to monitor threats from enemies and ensure the overall security of the state.

His council should comprise scholars who promote righteousness and discourage practices that contravene the Sunnah. He should appoint judges who rule with justice and moral policing (hisbah) officers who enjoin good and forbid evil.

He should provide weapons and establish a strong army. He should also ensure the availability of physicians within his territory and make adequate provision for medication. It is incumbent upon him to attend to the remuneration of workers and to discipline any official who commits injustice, either by reassigning their duties, dismissing them from office, or confiscating their unlawfully acquired wealth and returning it to the Bayt al-Mal (public treasury) if it is proven not to be legitimately theirs.

He should dedicate specific times to listen directly to the grievances of the less-privileged and the vulnerable. The administrative structures he establishes, such as judicial and other official appointments, should not be regarded as sufficient in themselves, since the public may sometimes lodge complaints against these very officials. Sheikh Abdullahi observed that a leader's failure to investigate the actions of his subordinates can result in grave corruption. He affirmed that, indeed, the caliphs of old dismissed certain officials solely in response to public complaints. Such responsiveness, he maintained, is closest to true piety.

In his concluding remarks, Sheikh Abdullahi stressed that a leader should adhere to the Sunnah in all his affairs. He should emulate the conduct of the Prophet and his rightly guided Caliphs. If he lacks knowledge of a matter, he should seek guidance. He expressed serious concern about the adoption of harmful practices that conflict with the Sunnah, warning that it is only through strict adherence to prophetic tradition that Allah's assistance will come to him in fulfilling his duties to the people.

Bayt al-Mal *(Public Treasury)*

Bayt al-Mal refers to the wealth of the state, that is, all forms of revenue collected by the government. Malam Abdullahi was of the opinion that the sources of public income do not exceed seven categories. They are as follows:

1. Zakah (prescribed alms for the purification of wealth), in all its various forms including monetary zakat, zakat on livestock, zakat on agricultural produce, zakat on mineral resources, and Zakat-al-Fitr (the alms given after the conclusion of Ramadan fast).

2. One-fifth of *rikaz*. *Rikaz*, as it is conventionally understood, refers to wealth or treasures buried during the pre-Islamic period of ignorance (Jahiliyya). If someone finds such a treasure, one-fifth of it is allocated to the Bait al-Mal (Public Treasury). The remaining four-fifths go to the owner of the treasure.
3. One-fifth (khumus) of war booty, that is, one out of every five parts of the spoils of war.
4. The wealth derived from *jizya* and all its associated forms. This includes jizya paid by non-Muslims under a peace treaty, as well as *jizya* from those non-Muslims who were subdued through warfare. It also encompasses goods collected from markets operated by *jizya*-paying non-Muslims.

   Jizya, as commonly understood, is a form of wealth levied annually on non-Muslims. The amount generally does not exceed four dinar or forty dirhams. It is collected from adult males who are freeborn, healthy, sane, and able to work. In essence, *jizya* is equivalent to zakat imposed on Muslims.
5. Agricultural land tax. This refers to One-tenth tax levied on produce cultivated from certain fertile lands (fa'i farmlands, lands granted to individuals for farming without transfer of ownership).
6. Inherited wealth without a rightful heir, or wealth left behind by unknown persons.
7. Fay'u, that is, wealth abandoned by non-Muslims who fled without facing military confrontation.

Sheikh Abdullahi holds the opinion that Muslims should not be required to give out any wealth except that which Allah

has explicitly prescribed for them in the Qur'an and the Sunnah of the Prophet (peace be upon him).

However, if the government encounters a financial need and there is nothing in the Bait al-Mal (Public Treasury) to meet that need, then it is permissible for the leader to seek contributions from his subjects in order to achieve the required objective. Nevertheless, there are five conditions attached to this, which Sheikh Abdullahi mentions in his book titled "Diya'ul Imami". They are as follows:

1 – The Bait al-Mal must be unable to meet the need that is intended to be fulfilled.

2 – The wealth to be collected must be managed with justice. It should not be restricted to any group, nor should it be used extravagantly.

3 – The funds must be directed to the appropriate areas, proportionate to the urgency and necessity of the issue.

4 – The burden of contributing wealth should only be placed on those who possess the financial capacity to give. Those who do not have the means must not be burdened. Even for those who do, they must not be charged beyond their ability. As for those who have nothing at all, they are to be excluded from the obligation.

5 – There must be periodic review of the situation that led to this financial imposition. That is, if the need to impose financial contribution arises, it must be reassessed regularly to determine whether the justification for such taxation still exists. If it is found at any point that the need no longer exists, then the collection must be halted.

Sheikh Abdullahi is of the opinion that the imposition of financial charges, even in marketplaces, is permissible if carried out based on consultation with Ahlul-Halli wal-Aqdi (those qualified to decide and dissolve matters). Once proper consultation has taken place, then it is lawful to collect and utilise such funds appropriately. However, as for the person from whom a contribution is demanded but refuses – despite having the means to do so – has committed injustice by neglecting an obligation that is legally and socially binding upon him.

Women

Sheikh Abdullahi did not explore the issue of women in great depth. This stands in contrast to Sheikh Usman, who addressed the matter of women in various parts of his writings, and authored two books specifically on the topic, namely "Irshadul-Ikhwani" and "Tanbihul-Ikhwani".

According to Sheikh Abdullahi, it is obligatory for a woman to seek religious knowledge. Whether this is done in a private setting, a public gathering, or even in the company of men, it is permissible for her to attend knowledge-seeking sessions, as long as that is the only means by which she can learn. However, he believes that whenever a woman has acquired reasonable knowledge of the essential personal obligations (fard 'ayn), it becomes impermissible for her to go out further. Even regarding the acquisition of knowledge about *fard 'ayn*, he held that if women can receive instruction from their husbands, or if the husbands can go and obtain knowledge, and return to teach them, then the women should not leave home to attend school.

The same ruling applies if they have a mahram (a male relative of a woman with whom marriage is permanently forbidden due to close blood ties, breastfeeding or lawful

relations, and who may accompany her in situations where non-mahram men cannot) who could teach them, that suffices. Sheikh Abdullahi based this position on what is recorded in the commentaries on the "Mukhtasar", such as those by Harashi and Abdul-Baqi. Those interested may consult "Tazyinul-Waraqati".

Despite all this, we still find that Sheikh Abdullahi displayed a measure of leniency. He made this evident in his commentary (tafsir) on the Qur'an, particularly in his interpretation of the verse in Suratul-Ahzab which states: "Remain in your homes." (Qur'an 33:33). Here, Sheikh Abdullahi said: "This is an indication of what is obligatory upon a woman, that she remains at home and refrains from going out except when necessary.". This implies necessity in religion, such as the need for religious knowledge which is obligatory upon her, or necessity in worldly affairs such as seeking her sustenance or strengthening the bonds of kinship. All of these, fall under what the Shari'a prescribes".

Likewise, in the commentary of the verse, "Do not ask them (the Prophet's wives) anything except from behind a screen" (Qur'an 33:53), he said: "This indicates that speaking to them from behind a screen is not equally permitted unless there is a necessity or a specific fatwa that must be sought."

So, here, it implies that a woman may respond to a man's fatwa in the field of knowledge.

According to what Islam teaches, a woman's primary domain is her husband's house; that is why Sheikh Abdullahi emphasised the explanation of the wife's rights over her husband. This is found in his book "Attibyan Lihuquqil-Ikhwan". He stated the following: "Among the rights of a wife over her husband are eleven things:"

First: He should pay the bride price and organise a wedding feast/banquet. The wedding banquet is something desirable. And it should be performed according to the Sunnah.

Second: That he should endure her difficulties and emotional challenges, and respond with patience and forbearance during periods of her anger or displeasure. This is in order to emulate the Messenger of Allah (peace and blessings be upon him)

Third: That he should engage in light-hearted and affectionate dialogue with her; fostering emotional intimacy and soothing the heart.

Fourth: That he should not go to the extremes in playfulness with her so that his dignity and respect are not diminished in her eyes. No, rather, he should maintain moderation. And whenever he sees something in her that contradicts the Shari'a, he should frown upon it and show his resentment towards it.

Fifth: This refers to exercising moderation in protective jealousy; that is, he should not harbour ill thoughts about or be too suspicious of her unless he has cause for doubt. At the same time, he should not be overly indifferent. The most appropriate and adequate way to regulate protective jealousy is by ensuring that unrelated men do not enter the space she occupies, and that she, in turn, refrains from entering environments where she is likely to encounter them.

Sixth: He should observe balance and equity in his responsibility for the wife's sustenance.

Seventh: Teaching her the doctrinal beliefs of the scholars of Sunnah as well as the rulings related to prayer, particularly which prayers must be made up if missed and which do not require compensation. He should also instil in her the fear of

Allah whenever she deviates from religious obligations. He should inform her that if her menstrual flow ceases before sunset, and there remains sufficient time to perform at least a single unit (rakʿah) of the Zuhr prayer, then she is religiously obligated to make up both the Zuhr and Asr prayers. Similarly, if her bleeding ceases before dawn (the time of Fajr), and there remains enough time to complete at least one rakʿah after Maghrib, then, it is incumbent upon her to make up both the Maghrib and Isha prayers.

Eighth: Administering appropriate disciplinary measures if she persists in disobeying him within the bounds prescribed by Islamic legal and ethical frameworks. This is to be done by first admonishing her, then refraining from cohabiting with her in bed, and then, if necessary, striking her lightly in a non-harmful way, if he believes that doing so will have a beneficial effect.

Ninth: Fairness and impartiality with regard to sleeping with her. This is an obligation upon him. However, in matters of gifts, fairness is recommended (mustahab), not obligatory.

Tenth: Expressing joy and showing happiness at the birth of a child, regardless of whether the child is male or female.

Eleventh: Comforting her emotionally and offering her a gift if necessity compels him to divorce her, and avoiding the disclosure of her secrets after the divorce.

This constitutes the utmost of what pertains to the rights of women in at that time. Had there been anything beyond this, Sheikh Abdullahi would have mentioned it, this indicates how committed the early scholars were to explaining every issue that required clarification during their own time.

His View on the Field of Health Care

Sheikh Abdullahi wrote and provided an explanation regarding the science of medicine, or what we today call health care. He discussed the matter in the second part of his book "Masalihul-Insan". In this book, he explained what is referred to as medicine. He stated:

"Medicine is the knowledge by which one understands how to preserve health so that it does not deteriorate, and how to cure illnesses once they are contracted."

He asserted that the origins of medical knowledge lie in divine revelation. That is, Allah is the One who revealed this knowledge to one of His prophets, such as Prophet Sulaiman. However, this knowledge continued to be transmitted and developed through experimentation. In other words, people began to test what had been revealed and assess it through empirical means.

He discussed the legal status of this knowledge, stating that it is fard kifayah (a collective duty). That is, if some individuals undertake it, the obligation is lifted from the rest of the community. However, Sheikh Abdullahi, observing the circumstances of his own time, maintained that the study of this field had become fard ayni (an individual obligation). He argued that, given the scarcity of trained individuals among the Muslim community, it had become compulsory for Muslims to learn it. He emphasised that one should acquire this knowledge not only for personal benefit but also to benefit fellow Muslims. He stated that if one studies it with a pure intention, it ranks among the greatest acts of worship. In other words learning the medical profession is among the highest forms of worship when it is pursued with sincere intention and carried out accordingly.

From there, it becomes clear that it is obligatory for a physician to make the intention, according to the Sunnah, that his aim in taking up this profession is to provide treatment to his fellow Muslims, in order to relieve them of sorrow and distress, and to help them overcome the afflictions that trouble them.

Likewise, he should strive to preserve the modesty of a fellow Muslim (concealing the private parts of a Muslim) by not looking at anything except that which is absolutely necessary (particularly in the context of examining a patient).

He must also intend to show compassion toward Muslims. Should he be offered compensation for his services, he should accept it; however, in the absence of any payment, he should regard his service as an act of worship.

Sheikh Abdullahi similarly discussed the attributes required of a physician. He identified the following qualities:

1. Religious devotion and trustworthiness.
2. Expertise in his field and experience acquired through examination.

He also discussed the proper manners a physician should observe when visiting patients. He elaborated on how a physician should understand the patient's temperament and condition, this includes awareness of the patient's overall health, body type, upbringing, and the cultural background of the patient's region. He also emphasised the importance of knowing the patient's dietary habits and the kinds of substances or medications they are accustomed to.

Furthermore, he addressed the issue of laboratory work, particularly diagnostic procedures conducted in the laboratory, such as urine analysis, or more specifically, examination of the

patient's urine, to identify illnesses affecting the individual. He noted that urine samples should be collected after the patient has awakened from sleep. He clarified that this is particularly applicable when the patient had indeed been asleep at night. But if he cannot sleep at night, then the first urination he passes at night is what is examined. And he indicated that the entire urine sample should be taken, not just a portion and leaving the rest.

In the same way, Sheikh (the scholar) touched on the issue of medicines to be administered on the sick, and that they must be genuine, not counterfeit. He said, therefore, it is obligatory for a pharmacist or patent medicine vendor to be a good person, and also a committed adherent of the religion.

Similarly, Sheikh Abdullahi discussed the relationship between medicine and religion through the lens of charity (sadaqa), as a means of seeking healing for the sick. Also, the sick person should write his will. He said that many people who wrote their wills recovered afterwards. Here, he meant that if a sick person assumes he is going to die, and writes his will, then Allah grants him healing.

He asserted that in the context of medical treatment, a patient's effort at getting healing is confined to one of the four possible scenarios. That means he can do one of these to get healed. They are as follows:

1. Trust in Allah and surrender, entrusting one's affairs to Him. This means, as was narrated, that Abdullahi ibn Mas'ud, a companion of the Prophet (peace be upon him), became sick, and Caliph Uthman ibn Affan (the third Caliph) came to visit him. He asked: "Shall we call a doctor for you?" He replied, "The doctor is the one who caused the pain." That is, he meant Allah the

Glorious. Then he asked him: "What would you like us to provide for your daughters?" He replied, "Do you fear poverty for my daughters? I have taught them Surah Al-Waqi'ah." He said, the Prophet (peace be upon him) said that whoever recites it will never suffer poverty.

2 –The use of medicines derived from the Sunnah, as transmitted from the Prophet (peace and blessings of Allah be upon him) based on authentic textual evidence. This includes the use of *Habbatus-Sauda* (black seed), honey, and others.

3 – The use of medicines prescribed for the sick by medical professionals.

4 – Seeking healing through the recitation of Qur'anic verses or certain supplications (adhkar) that focus on various conditions.

Sheikh Abdullahi equally engaged in a discourse on natural phenomena, addressing the conditions of freshness and dryness as well as heat and cold. He elaborated on the characteristics or conditions of foods and their effects on the human body.

He also discussed how to maintain good health and what the body requires to remain healthy. He stated that one must pay attention to ten key factors in maintaining health. These are:

A – Eating

B – Drinking

C – Rest.

D – Physical activity.

E – Sleep.

F – Waking up from sleep.

G – Sexual intercourse.

H – Air.

I – Daily emotional and psychological experiences, including joy and sorrow.

J – Taking care of the limbs through bathing, anointing the body with oil, and general body hygiene during day and night.

He then explained the importance of preserving eye and dental health. He also discussed the appropriate medications for ocular and oral health, and issues related to constipation attributed to the desiccation of the intestinal tract including the discharge of phlegmatic mucus accompanied by abdominal rumbling; just as he elaborated on methods for augmenting virility, and on the healing of sorcery-related-afflictions through inscriptions (usually written on slates and washed off for drinking) and invocatory supplications.

In addition, he addressed the effects of seasons in relation to illness and medication. These include the cold season, the harvest season, spring, and the rainy season.

He also addressed how to care for the health of the elderly and children. Finally, he concluded the section by speaking about spiritual afflictions of the heart and their meanings; that is, what is meant here are traits such as pride, self-conceit, arrogance, anger, envy, miserliness, ostentation, and other similar spiritual ailments of the heart that lead to destruction and prevent entry into Paradise.

I must note that this is only a brief account of what Sheikh Abdullahi discussed regarding health and wellbeing. This was nearly two hundred years ago. These ideas emerged long before the advancements of our time.

This gives us insight into the understanding these servants of Allah had regarding Islam.

Commerce and Vocational Trades

Sheikh Abdullahi also wrote on the subject of commerce and vocational trades. This is found In his book "Kitabun-Niyyati Fil A'mal Al-Dunyawiyyah Wad-Diniyyati", he presented this discourse in the final section of the book.

A summary of this section is as follows:

He presented an analysis of commerce and vocational trades, along with the spiritual and moral intention associated with them. Although he mentioned many such matters, we shall refer only to those that are most relevant to and aligned to our objectives. He stated that every artisan or worker must possess a sincere and purposeful intention that it should be a means of self-reliance and a way to foreclose potential reproach upon fellow Muslims. This is because self-sufficiency is a communal obligation (farḍ kifayah). One's intention should not be solely focused on material gain from the trade. This is because wealth has no exclusive or identifiable source. What is required is to purify one's intention for the sake of earning divine reward. According to Sheikh Abdullahi, there is no distinction between a person's ritual prayer and his lawful profession, for both are acts of devotion returning ultimately to Allah.

After Sheikh Abdullahi completed the foregoing explanation, he proceeded to address the profession of farming.

The Farming Profession

The scholar explained that this profession ranks among the most noble of occupations and among those with the greatest reward. This is due to its broad utility that extends to both

humans and birds, as well as insects. He stated that whoever engages in this profession must pursue knowledge about it; and must also possess sound techniques, sincere advice, and heartfelt devotion (ikhlaṣ).

He clarified that the first matter a farmer should attend to is to thoroughly examine whether his farmland and farming tools are from lawful sources. Likewise, he must cultivate the intention to earn a lawful livelihood, sincerely placing the Prophetic tradition in his heart which states that seeking lawful sustenance is an obligation (farḍ). Furthermore, he should, in his farming, form the intention of seeking the supplication for divine forgiveness offered by the angels, for it is reported that angels seek forgiveness on behalf of a farmer as long as his crops do not dry out (i.e., while they remain green and healthy).

Similarly, he emphasised that the farmer should strive to ensure that his farm produce is lawful, for it has been narrated that "whoever spends his night weary from seeking lawful sustenance, verily he has spent the night in a state of divine forgiveness and wake up the following morning as one who has attained the pleasure of Allah."

Thus, he showed that whoever engages in this occupation, farming, should ensure that both his religion and his dignity are secured.

Apart from farming, there is also trade, which Sheikh Abdullahi also discussed.

Trade

Sheikh Abdullahi showed that a trader is equally required to exercise self-restraint and cultivate a sincere and righteous intention. His struggles should not be solely about acquiring wealth. The first step in his endeavour should be to seek divine

guidance (istihara) regarding the trade he wants to venture into. What benefits him most is consultation with people of sound judgement and knowledgeable about that trade. He said, anyone to be consulted should possess five essential qualities:

1. He should be intelligent, fully sensible, and someone who has experienced various matters.
2. He should be religious and have the fear of Allah.
3. He should be sincere in his counsel and genuinely concerned about the well-being of the individual.
4. His reasoning should be reliable and trustworthy; he should not be under distress or emotional disturbance.
5. He should not have any ulterior motive in what he wants to achieve, and he should not be selfish.

After Sheikh Abdullahi made many remarks, he then mentioned some of the wrong practices happening in the market which are actually against Islamic law. Here are some of them:

A – Excessive use of oaths in the context of commercial transactions; this is something reprehensible.

B – There are those who tempt buyers with their trade by saying that their product is hard to find, or that it can only be found where they bought it from, or that it is expensive, while in reality, it is not so.

C – There are also those who deliberately disparage other people's trade; devaluing it with the intention of acquiring it at a reduced price, only to resell it at a significantly higher rate.

D – It constitutes one of the moral deficiencies inherent in commercial enterprise what some of them practice,

> part of which is upon the completion of a transaction when the buyer seeks to take possession of the item, the seller's aides refuse to give it out unless the buyer offers them a monetary inducement. Similarly, the buyer may at times, enter into a transaction on a deferred payment basis. When the payment falls due and he is approached for settlement, he would insist that he has not yet resold the purchased item. Consequently, he would ask to be excused from making payment otherwise the original owner should reclaim the item.

On the whole, Sheikh Abdullahi emphasised that no trader should take an action on any aspect (of business) without knowledge. If he is ignorant of anything, he should ask those who have the knowledge; guidance comes only from Allah.

In the book earlier mentioned, Sheikh Abdullahi categorised the various kinds of professions that existed in his time, and explained the rulings for each of them. These professions include:

1. Spinning and weaving.
2. Sewing.
3. Writing.
4. Book binding (the craft of assembling and covering written material).
5. Butchery.
6. Blacksmithing.

What Sheikh Abdullahi meant by mentioning these professions was to emphasise the need for the people of every era to dedicate themselves to the pursuit of a craft or trade and accord such crafts the desired importance, but whatever they

would do, should be based on knowledge. Still in the same book, it was stated that a person of sound intellect would organise and effectively manage his time. Every moment should have its task assigned to it. The time for every activity should be specified: the time for sleep; the time for meeting with family members; likewise, all the activities that one is permitted to undertake. And all of them should be intended as acts of worship and seeking closeness to Allah. He should pray for Allah's guidance in following the Sunnah in all his words and actions, seeking the pleasure of Allah up until he meets Him.

Other Fields of Knowledge

It is important to understand that the aforementioned fields were not the only ones Sheikh Abdullahi wrote on. No, it can be said that he had written on nearly every field of study known in this country or in other parts of the world. For example, it can be seen that he wrote on the field of Grammar (Nahw). The book he wrote is "Al-Bahru Al-Muhîd", this book is based on Arabic grammar rendered in poetic form. It corresponds to the book "Alfiyya" by Ibn Malik or "Farida" by Imam Suyuti. What distinguishes his book, however, is that theirs were each composed in one thousand verses. But Sheikh Abdullahi composed his own in 4,444 verses. This shows his expertise and the gift with which Allah endowed him in this field.

In the same way, he wrote on "Usul al-Fiqh" (Foundations of Islamic Jurisprudence). The book he authored on this subject is "Al-Fiyyatul-Usuli Wa Bina'ul-Furu'i". This book contains more than a thousand verses.

Likewise, in the field of Sarf (Arabic morphology), he wrote his book "Al-Hisnu Al-Rasinu". Later on, he summarised it and named the abridged version "Talkhisul-Hisni".

In the field of natural science or science and geography, he wrote his book titled "Dir'ul-Kai'a Fi Haija'i Ilmin-Hay'ati".

Regarding the issue of lands and buildings and matters related to city mapping, he wrote a book titled "Ta'limul-Radi Fil-Ikhtisas Bi Muwatil-Arad'i".

Equally, in the field of poetics (Arudi), he published the book "Fathul-Latif al-Wafi Li-Ilmai Arudi Wal-Kawafi". This book is in verse form. It contains about two hundred and thirty verses.

With this, we can see that Sheikh Abdullahi did not leave any renowned field of knowledge without authoring a book about it.

CHAPTER FIVE

DIVERGENCE OF PERSPECTIVES ON CERTAIN MATTERS BETWEEN SHEIKH ABDULLAHI, SHEIKH USMAN AND MUHAMMAD BELLO

Whoever reads the books of Sheikh Usman such as "Najmul Ikhwan", "Misbah'hun Li Ahli Hazihil Azmani", and "Nasihat Ahli al-Zaman" on one hand; as well as the books of Sheikh Abdullahi such as "Diya'ul-Khulafa'i", "Diya'us-Sultan", "Diya'ul-Hukkami", and "Diya'u Ulil Amri" among other similar books on the other hand, will observe a divergence of opinion between the two scholars on certain issues.

This is also evident when one reads the books of Muhammad Bello on politics. These include books like "Shamsuz-Zahira", "Shifa'ul-Askami", and "Attahrir".

Most of the time, one will find that the opinion of Sultan Muhammad Bello aligns with that of Sheikh Usman. And one will see them referencing one another in their books, particularly Sheikh Usman and Sheikh Abdullahi. Nevertheless, all of these are grounded in scholarly engagement, intellectual restraint, and the articulation of evidence-based arguments. These issues on which their opinions diverged were well

known among scholars of their time or better still, among their disciples. This development prompted the famous scholar, a grandson of Sheikh Usman from his daughter Khadijatul-Kubra, Abdulqadir bin Al-Mustapha, to compile these differing viewpoints in a scholarly treatise he named "Fawakihu Al-Dawani". These contentious issues according to him are ten in number. On this treatise itself, a scholar. from Sudan named Bashir Usman Ahmad, who worked at the Sokoto State History Bureau, conducted research and wrote a commentary and a review in the form of a paper which he presented at a weekly scholarly gathering organised by some Muslim brothers. This was back in 1982 C.E. Consequently, most of what I will present here is taken from that paper. These issues are ten in number. They are presented as follows, with their explanation:

Issue One: The Term Authority (Mulk) in Islamic Leadership.

The first issue is the one concerning leadership. That is, whether it is permissible to refer to a Muslim leader by the word "Malik" (meaning King), which implies authority; or if it is obligatory to refer to him as "Khalifa", "Imam", or "Amir". The view of Sheikh Usman is that the employment of such terms does not alter the essence in any significant way. In other words, what matters is whether the person is implementing Islamic rulings. Furthermore, if that is established, a leader can be referred to by any of those titles that become convenient. Sheikh Usman, in his explanation, supported his position with extensive citations from the verses of the Qur'an and numerous Prophetic traditions (hadiths) on the matter, which he believed upheld the view that he adhered to. Whoever wants further details can refer to the book "Najmul-Ikhwani".

However, in the opinion of Sheikh Abdullahi, the word *mulki* (kingship) is a term from the pre-Islamic era (Jahiliyya).

For this reason, he argued that it is not permissible for Muslims to refer to their leaders by that title. His perspective was also supported by Prophetic traditions (hadiths) and the sayings of the Companions regarding the matter. Similarly he used evidence from history to support that. For more details, refer to the book "Diya'u Ulil-Amri".

Issue Two: The Legitimacy of Wearing Gold.

The use of gold obtained as war booty from unbelievers constitutes the second issue under discussion. The central question is, whether it is permissible for a Muslim to wear gold for some specific reason, notwithstanding the established prohibition of gold adornment for the men of this ummah, or whether the prohibition remains absolute in all cases. This issue is among the problems faced by the scholars of jihad period after their conquests of the Hausa lands during the wars, and they frequently came to acquire gold as war booty. This is similar to the issue that the Companions faced when they conquered the land of Persia during battle. The Persians were known to wear ornaments made of gold. It has been narrated that one of the Companions once wore gold in the mosque. That companion was Suraka ibn Malik. It was narrated by Sufyan ibn Uyaynah, from Abu Musa, from Hassan, that the Messenger of Allah (peace be upon him) said to Suraka: "What would become of your situation if you wear the bracelets of Kisra (the King of Persia), his belt, and his crown?"

During the era of Umar, while he was the leader of the Muslims and Persia was defeated in a battle, the bracelets, belt, and crown of Kisra were brought to Umar who then summoned Suraka and had him wear those items. Sheikh Usman was of the view that the act of adornment signified the external display of bounty and favour. Therefore, he believed this act was not

exclusive to Suraka; it could extend to others at any time. However, Sheikh Abdullahi believed the contrary. According to him, such adornment was the manifestation of the miracle of the Prophet (may the peace and blessings of Allah be upon him) about what he narrated which had then come to pass. And that was what Umar (may Allah be pleased with him) wanted to demonstrate. Sheikh Abdullahi contended that if the act of adornment signified the external display of bounty and favour, it would have been more befitting of Umar to wear them rather than Suraka. However, since Umar did not wear them but called Suraka to do so was meant to confirm the miracles of the Prophet who had earlier spoken about it but not to signify the external display of bounty and favour. That is why the matter should not extend to any other person.

Regarding this issue, Muhammad Bello affirmed the argument advanced by Sheikh Usman over the view of Sheikh Abdullahi, supporting his argument from what was written in the book "al-Iktifa" by Sheikh Kala'i, where it was shown that Usman, son of Zaid had draped himself in a cloak from Persia as a means of expressing divine favour.

Issue Three: Drumming and Musical Instruments.

This issue is about drumming and musical instruments. Sheikh Usman discussed this topic, stating that the opinion of the majority of scholars on these matters is that they are forbidden (haram). This is the opinion he emphasised more in his book "Misbahu Li Ahli Ha'zhil-Azman". However, in his book "Najmul-Ikhwani", he leaned towards the view that permits (music and drumming). There, he supported his opinion with the statements of Abdul-Wahhabi Sha'arani. He also cited a hadith from Ibn Majah which shows that music is allowed on festive occasions like Eid.

But Sheikh Abdullahi supported the prohibition view, quoting the statements of the author of "Tahqiqul-Mabani", a commentary of Risala. He pointed out that most scholars do not act on the hadith reported by Ibn Majah.

Issue Four: Adornment with Ornamental Accessories such as Jewellery.

This issue is related to whether it is permissible for Muslim leaders to adorn themselves with jewels and other clothing similar to that of non-Muslims (referred to as "Ajamawa"). That is, is it allowed for them to imitate the dressing style of non-believers? During the time of the Prophet (may the peace and blessings of Allah be upon him), the Companions used to wear simple clothes. Nevertheless, following the conquest of Sham (Syria), it became evident that the reverence accorded to leaders was largely determined by the splendour of their adornment and the elegance of their attire. From that time, especially during the era of the Umayyad Dynasty, some kings began to imitate the non-Muslims ("Ajamawa") in their style of dress. This problem re-emerged after the conquest of Alkalawa and the establishment of the Usmaniyya Caliphate. Here, Sheikh Usman believed that it is not the entire culture of the non-Muslims that is forbidden but those that contradict the Islamic law. Sheikh Abdullahi, even though he believed that a leader should appear presentable, he nonetheless maintained that seeking honour through adornment and luxurious clothing is not the real source of dignity; rather, it comes from upholding the religion. Sultan Muhammad Bello however, supported the view that it is not the entire culture of the non-Muslims that is forbidden but those that contradict Islamic teachings. He strengthened this opinion by making reference the book "Sunanul-Muhtadina" by Sheikh Mawwak. He mentioned an

instance when Umar Ibnul-Khattab once found Mu'awiyya in the land of Sham (Syria) overly decorating his cavalry horses. When Umar questioned him, Mu'awiyya explained that it was because the people of the land honoured their leaders only when they displayed such grandeur. Umar accepted his excuse, saying that "you are more knowledgeable about your worldly affairs"; meaning that if they needed it, then it is something good; but if not, then it becomes undesirable.

Issue Five: Adornment with Expensive Clothes

The fifth issue is similar to the fourth. The difference between them is that this fifth issue addresses the question of whether it is permissible for a leader in Islam to wear luxurious clothes and acquire grand means of transportation so that people will recognise him as a leader and honour him, because honouring him is seen as honouring the religion. However, the fourth issue that preceded this one spoke about wearing the clothing of non-believers as a form of adornment. Regarding this fifth issue, Sheikh Usman considered it permissible for leaders, judges, imams, and scholars to adorn themselves and appear in a way that makes them easily recognised and respected. The aim is for people to identify them and elevate their status because honouring them is by implication, honouring the religion. Sheikh Usman said that even though this practice may differ from that of the time of the Sahabah (Companions), during their time, people were revered based on their religious devotion and piety. Subsequently, some individuals emerged who extended deference to leaders only on the basis of their outward appearance and sartorial presentation. For that reason, it became necessary to change one's appearance.

However, in the view of Sheikh Abdullahi, even if people only respect others based on their attire, then it should only

be done to the extent that is necessary. It should not be turned into a customary practice. On that basis, Sheikh Abdullahi expressed that in his time, the leaders of the Usmaniyya Caliphate did not need to adopt such appearances. At that point, Sheikh Abdullahi cited a narrative on what transpired between Umar and Mu'awiyya, when the former visited Sham (Syria) at the time the latter was the governor there. Umar observed that Mu'awiyya had started dressing like the kings. So, Umar questioned him about it. Mu'awiyya replied that they were in a land where such a practice was necessary. Umar told him that he would not give him any specific directives, but if they needed it, then it becomes something good; but if not, then it becomes undesirable. Sheikh Abdullahi pointed out that such a way of dressing should not be adopted unless there was a genuine need, and that necessity carries its own separate rulings.

Issue Six: Restitution of the Wealth of a Muslim.

This issue concerns the return of the wealth of Muslims to them, which had been seized by non-Muslims. In Hausaland before Sheikh Usman's jihad, there was no proper system concerning economics or wealth in terms of restoring the rights of the oppressed. They used to administer judgements based on personal bias and could unjustly confiscate the wealth of whomever they wanted among the members of the lower class. After the Usmaniyya Caliphate was established, some of the people whose wealth had been unjustly seized came forward to seek the return of their wealth. Here, Sheikh Usman believed that returning such seized property would be a prelude to subsequent maladministration, particularly if the previous rulers before already wasted or misappropriated that wealth or the assets have been transferred from one party to another. For

that reason, he contended that refraining from action would be the better course of action.

However, Sheikh Abdullahi maintained that if the wealth of an individual could be identified and if it could be established that a person rightfully owns it, then it is obligatory to give it back to him. But if the wealth is already in the *Bait-al Mal* (public treasury) and has passed through many hands, then it is best not to hand it over. He explained that even though the Islamic Shari'a permits a probe into the activities of an unjust government, leaving the matter would be the lesser evil. This is because an investigation could lead to strained relations as each government can probe the one preceding it.

Issue Seven: Returning the Property of the Fulani.

This issue relates to the return of property belonging to the Fulani, who claimed to be Muslims before the launch of Sheikh Usman's jihad. That is, property that was seized from them by the rulers during wartime. Now that the Islamic Caliphate has been established; should the property be returned to them or not? In the view of Sheikh Usman, intervening in this matter is not appropriate, because it could lead to widespread disorder and adverse consequences. However, in the view of Sheikh Abdullahi, if one's wealth ended up in the *Bait-al Mal* to the extent that it can no longer be distinguished or identified, then it should not be returned to them. But if it is known that a particular thing belongs to someone, then it should be returned to its rightful owner.

Issue Eight: Seeking Assistance from a Non-Muslim.

This issue discusses seeking assistance from a non-Muslim for the reconstruction of a city among the cities of the Muslims. It is well known that under Islamic governance, there are

specifically organised systems as regards non-Muslims. But the matter being discussed here is whether, if a certain city collapses from one of the Islamic cities, can the leader seek assistance from a non-Muslim to help with its reconstruction?

According to Sheikh Usman, this is permissible, but with the condition that the non-Muslim who helps is not given any promise or agreement for a recompense in the future. Also, this act must not be regarded as a means of subjecting him to servitude.

On this, both Sheikh Abdullahi and Muhammad Bello did not express an opinion. (This is based on the research conducted by Mr Bashir Usman Ahmad. The same applies to me, the author of this book). Allah is the All-Knowing.

Issue Nine: The Ruling on Helping Unbelievers Against Muslims.

This issue discusses a Muslim who joins non-Muslim soldiers to help them in a war against Muslims. It is a well-known fact that there were rulers who claimed to be Muslims, yet helped the Hausa rulers in their war against Sheikh Usman. The opinion of Sheikh Usman was that the rulers of the Hausa land were not under the fold of Islam.

There was a prolonged controversy between Sheikh Usman and Shehu El-kanemi of Borno on this matter. El-Kanemi believed that the Hausa rulers were Muslims; for that reason, he supported them. But Sheikh Usman maintained that anyone who supports a non-Muslim against a Muslim in battle, is himself a disbeliever. If he was previously a Muslim, and the validity of his Islam was affirmed, then his subsequent actions amount to apostasy.

But Sheikh Abdullahi was of the view that the fact that a Muslim joins the soldiers of unbelievers and supports them in fighting against Muslims, does not necessarily make him an unbeliever. This is because sending a military expedition against Muslims, does not in itself, constitute disbelief; rather, it may only be considered disobedience to Allah.

Issue Ten: Royal Titles.

It is well known that at the beginning of his religious propagation, Sheikh Usman discussed in his books the issue of leadership in Hausaland which was not in accordance with the Islamic order. This can be seen particularly in his book "Kitabul-Farq". In this book, Sheikh Usman warned Muslims to avoid the titles of the Jahiliyya (pre-Islamic era). These symbols include titles like *Ubandawaki*, *Zagi*, and *Barga*. But towards the end of his religious propagation, he had shown some leniency and tolerance toward these kinds of symbols. This was because of the changing times and evolving governance, so he believed these symbols no longer had much influence. But Sheikh Abdullahi viewed these symbols as originally belonging to the unbelievers, and for that reason, it is not permissible to use them.

According to Sheikh Abdullahi, all traditional titles currently being conferred by rulers have deviated from the right path. But if one considers the opinion of Sheikh Usman, that with the change of time, those who hold such traditional titles have abandoned non-belief and become Muslims, then it is permissible to use them.

CHAPTER SIX

SCHOLARS WHO INFLUENCED THE INTELLECTUAL AND LITERARY TRAJECTORY OF SHEIKH ABDULLAHI

The books written by Sheikh Abdullahi on different subjects are the result of the studies he undertook from various scholars. For, as previously stated, he studied under numerous erudite scholars. He also benefitted immensely from the extensive study of the works of earlier scholars with whom he did not share a common era, but by whose writings he became captivated that he frequently cited them as authoritative references in his own works. These scholars are many, especially when considering the vast number of books he wrote. The scholars exerted considerable influence on him in different ways. Sometimes he would versify what one of them had originally composed in prose, compile dispersed writings from various scholars; or abridge condensed expositions into more concise discussions. As an example, preceding discussions have illustrated the scholars whose intellectual contributions he relied upon in the composition of his exegesis (Tafsir) of the Qur'an, "Diya'ut-Ta'wil". Furthermore, it is evident that he excerpted various texts from the writings of various scholars. The purpose here is to provide a brief history of some of the

scholars with whom he did not share the same era but who had an influence on his writing. They include:

1. **The Proof of Islam, Imam Al-Ghazali.**

He was born in the city of Dusa (Tus) in the year 450 AH (After Hijrah of the Prophet, may Allah's peace and blessings be upon him). This scholar studied during his early childhood under Ahmad ibn Muhammad al-Razakani. Later, he travelled to the city of Jarjana (Arrajan) to study under Imam Abu Nasr al-Isma'ili and other scholars. He undertook numerous journeys across the world and performed the Hajj pilgrimage in the year 459 AH. He resided in Bayt al-Maqdis (Jerusalem), where he authored many books, among which are "Ihya'u Ulumid-Dini" (The Revival of the Religious Sciences) which stands as his most prominent work. Allah called al-Ghazali to his final rest in the city of Dusa (Tus) on Monday, the 4th of Jumada al-Akhirah, 505 A.H.

This scholar (al-Ghazali) profoundly influenced the life of Sheikh Abdullahi, who, in his book "Tazyin", recommended the study of al-Ghazali's works. Following this example, Sheikh Abdullahi cited and extracted the following books from "Ihya'u Ulumid-Dini":

i. Diya'u Ulumid-Dini.
ii. A'dabull-Mua'sharati.
iii. Sabilu Ahlis-Salah.
iv. Akhlaqul-Mustafa.
v. Tahzibul-Insan min Khilsalis-Shaitan.
vi. Attibyan Lihuquqil-IKhwani"

2. **Ibn al-Hajj: Abu Abdullah Muhammad ibn Muhammad al-Abdari al-Fasi.**

A renowned scholar of great repute and piety, he combined knowledge with righteous action. He was the author of "Al-Madkhal" and a student of Shaykh Ibn Abi Jamrah. Allah called him to his final rest in Cairo, Egypt, in the year 737 AH. This scholar also significantly influenced Sheikh Abdullahi's writings. Following his example, Sheikh Abdullahi extracted and referenced the following books from his "Madkhal":

I. Tariqus-Salihina.

II. Masa'lihul-Insan.

III. Dubabul-Madkhal.

3. **Sheikh Muhammad bin Abdul-Karim, popularly known as Magili**, was the third scholar to significantly influence the writings of Sheikh Abdullahi. He was among the erudite scholars who engaged in rigorous research and applied their knowledge diligently. Indeed, he was a polymath and a pious, religious man. He studied under the renowned scholar, Abu Zaid Abdurrahman Sa'alabi, and authored numerous books, including "Albadar Al-Munir" (a commentary on Tafsir) and "Misbahul-Arwahi Fi Usulul Falah". He passed away in the year 909 A.H. (After Hijra).

Sheikh Abdullahi often referred to him as "Muftil-Wakti" (the Mufti of his Era), signifying his role as a jurist who issued religious verdicts (fatwas) during his time.

Sheikh Abdullahi relied heavily on Magili's works, particularly in his books: "Diya-ul-Hukkam", "Diya-us-Suldan", and "Diya'us-Siyasa" among others.

There were other scholars who influenced Sheikh Abdullahi, though a detailed account of their biographies falls beyond the scope of this passage. These include: Ahmad Zarruq, Imam al-Suyuti, and Kastalani (author of "Al-Mawahibul-Ludaniyya".

The latter scholar (Kastalani) was particularly relied upon by Sheikh Abdullahi for matters related to the "Sirah" (Prophetic biography). Additionally, other notable scholars include: Ibn Farhun (author of "Tabsirah"), Abdul-Baqi and Kharrashi; (known for their commentaries on "Mukhtasarul- Khalil".

Similarly, there is also Sheikh Kala'i, the author of "Al-Iktafa'u", upon whose work Sheikh Abdullahi drew in composing his own book "Diya'u Uili-Amri Wal-Mujahidin". Additionally, Sheikh Abdullahi frequently drew from the fatwa compilation titled "Al-Miyar" by Sheikh Wansharisi.

In the field of Qur'anic exegesis (Tafsir), beyond the scholars previously mentioned, there were others such as Sheikh Abubakar Ibnul-Arabi Al-Mua'firi, the author of "Al-Ahkam", a renowned exegetical work. Within his immediate intellectual circle, his brother and cousin, Sheikh Usman, also exerted significant influence upon him.

These are but a few of the scholars whose written works profoundly shaped Sheikh Abdullahi's intellectual life. As is well known, he contributed extensively to diverse fields of knowledge, and thus, in every discipline, one finds individuals who influenced his thought, whether through his summarisation of a scholar's book, his versification of it, or similar scholarly endeavours.

It is important to note that when Sheikh Abdullahi would summarise a scholar's work, provide commentary, versify it, or synthesise the opinions of various scholars, this did not preclude

him from articulating his own independent perspective on an issue or set of issues.

CHAPTER SEVEN

EVENTS THAT OCCURRED BETWEEN SHEIKH ABDULLAHI, ABDUSSALAM, DAMBOYA, AND MUHAMMAD BELLO

The focus of this chapter, as reflected in the topic, is to elucidate certain events that transpired between Sheikh Abdullahi and the three individuals mentioned above. However, since the incidents involving each of them differed significantly, each will be examined separately. Upon closer analysis, it becomes evident that Abdussalam was among the prominent disciples of Sheikh Usman and belonged to the Hausa ethnic group. Historical accounts suggest that the conflict instigated against him during his time in Gimbana was a key factor in Sheikh Usman's migration to Gudu, as well as the subsequent clashes between Sheikh Usman and his followers on one side and the Gobirawa on the other. Later, however, Abdussalam defected.

As for Damboya, he was a disciple of Sheikh Abdullahi and also of Hausa origin. He heeded Abdussalam's call, which led him to rebel against Sheikh Abdullahi, even going so far as to launch an attack against him. This necessitated the intervention

of a combined contingent of fighters from Gwandu and Sokoto, ultimately resulting in his defeat.

Muhammad Bello was the son of Sheikh Usman, and the second Sultan of the Usmaniyya Caliphate, a senior aide to Sheikh Usman, and a disciple of Sheikh Abdullahi. Certain tensions also arose between him and his paternal uncle, also his teacher (Sheikh Abdullahi), but these were later resolved, making life to continue as was customary.

Between Sheikh Abdullahi and Abdussalami.

The first question is, who is Abdussalami?

Here is the explanation provided by Sultan Muhammad Bello regarding Abdussalami and his identity, as documented in his book "Sardul-Kalam":

"Abdussalam was a man from the Northern tribe of Sudan (Hausa) and one of the disciples of Sheikh Usman. He followed the footsteps of Sheikh Usman in his sermons and calls to the worship of Allah. Consequently, many people from his tribe gathered around him. His name was originally Mika'ilu, but when he settled near Sheikh Usman's residence, he referred to the place where he stayed as "Daras-Salam" (the abode of peace), and thus came to be known as Abdussalam.

"Later, one of the officials of Sarkin Gobir Nafata attacked Abdussalami and defeated him. As a result, he fled from the land of Gobir with his followers to the land of Kabi, settling in a place called Gimbana. A large number of people assembled around him, and some even migrated to join him from Gobir."

In his account, Sultan Muhammad Bello further explained that when Sarkin Gobir Nafata died, his son Yunfa became the king. Yunfa then requested Abdussalam to return to Gobir, but

Abdussalam refused, insisting that he would consult his teacher, Sheikh Usman first. These events continued to unfold, ultimately culminating in an attack on Abdussalam. This development prompted Sheikh Usman to embark on a migration (hijra). When the conflict between Sheikh Usman and the Gobirawa erupted, and Allah granted victory to Sheikh Usman, he divided this territory into two portions. The eastern portion was placed under the jurisdiction Muhammad Bello while the western region was under Sheikh Abdullahi, Sheikh Abdussalam then came under Sheikh Abdullahi. However, Abdussalam expressed dissatisfaction with this allocation. Even though he had been given a substantial portion, as indicated by Sultan Muhammad Bello, he was awarded seven towns in addition to the one he resided in, namely Sabuyel. At the time, as Muhammad Bello noted, this town where Abdussalam lived was comparable in size to the town where Sheikh Usman resided, that is, Sifawa. This allocation occurred during the period when Sheikh Usman was living in Sifawa.

The issue that arose between him (Abdussalam) and Sheikh Abdullahi was that he sought to make changes within his domain, but Sheikh Abdullahi prevented him. Nevertheless, he did not relent. It was during this time that he began instructing his followers to incite unrest, leading to Damboya accepting his authority. Similarly, the leader of Mungadi, Dankado, along with his vizier named Damnujiya, did the same, as reported by the author of "Kanzul-Auladi".

Furthermore, when tensions escalated between Sheikh Abdullahi and Abdussalam, Sheikh Usman instructed Abdussalam to depart from his location and return to the dominion of Muhammad Bello, where he was resettled in the town of Kware. Animals believed to belong to the followers

of Sheikh Abdullahi, destroyed the crops of Abdussalam and his people after their departure. This incident heightened the hostility between the two parties, that is, Sheikh Abdullahi and Abdussalam. However, after Abdussalam settled in Kware and Sheikh Usman passed away, and allegiance was pledged to Muhammad Bello, conflict also erupted between Muhammad Bello and Abdussalami. An account of the events leading to the death of Abdussalami in the town of Bakura will be detailed in the third volume of "The Usmaniyya Caliphate" (Daular Usmaniyya), God willing. The book will focus on the life of Muhammad Bello.

However, despite the conflict between Sheikh Abdullahi and Abdussalami, it did not lead Sheikh Abdullahi to issue an extreme fatwa declaring Abdussalami an apostate. Here, they differed in opinion from Muhammad Bello, who believed Abdussalami had apostatised by supporting non-Muslims, an act viewed as opposing Muslims and aiming to destroy Islam. Among the responses given by Sheikh Abdullahi, as narrated in the book "Kanzul-Auladi", when questioned about Abdussalami's case, he expressed hope for Abdussalami's repentance and salvation from punishment on the Day of Judgment, citing several reasons:

1. His disputes with Sheikh Usman, Sheikh Abdullahi, or Muhammad Bello did not make Abdussalami an apostate. This is because only disputing with the Prophets of Allah warrants such a ruling.
2. Similarly, his past disagreements with the scholar and great saint Muhammad Tukur did not remove him from the fold of Islam.
3. He had served and supported Sheikh Usman in spreading the religion of Allah, a service of great significance.

4. His frequent recitation of the Qur'an. Within his community (Sheikh Abdullahi's circle) no one surpassed Abdussalami in this practice except Muhammad Sambo Kulwa, who completed the recitation of the Qur'an every two days.

At the time this account was presented, it was noted that this scholar (Muhammad Sambo Kulwa) had been doing that for thirty-eight (38) years. Likewise, Muhammad Buhari son of Sheikh Usman, who completed the recitation of the Qur'an within every three days, was mentioned. It was also stated at the time of the report that he had been doing so for twenty-two (22) years. However, beyond these individuals, Sheikh Abdullahi emphasised that no one in his community surpassed Abdussalami in the frequency of Qur'anic recitation.

5 – His regular recitation of the salawat (blessings upon the Prophet) reached an exceptional level.

6 – His acceptance of the prescribed invocations of the Qadiriyya order.

7 – Furthermore, Sheikh Abdullahi asserted that Muslims fighting among themselves should not lead to one being declared an apostate. For indeed, the Companions (of the Prophet) fought among themselves while engaging in interpretation (of religious texts), yet none declared another an apostate.

Despite this preceding explanation, which is widely known, there exists an opinion suggesting that Abdullahi issued a ruling declaring Abdussalami an apostate, as held by Muhammad Bello. This statement was brought forward by Sheikh Sa'idu of Masina, a disciple of Umar al-Futi, in his book "Tazkiratun-Nisyan".

I contend that is it possible that Abdullahi initially held this opinion of apostacy but later retracted it? Scholars often do so after examining legal evidence presented before them. Subsequently, conflict arose between Muhammad Bello and Abdussalami, resulting in the latter being wounded, and subsequently, he passed away in the town of Bakura.

Between Sheikh Abdullahi and Damboya.

Damboya, as mentioned by the author of "Kanzul-Auladi Wazzarari" was a Hausa man, either of Gobir or Kabi descent. He was also the leader of the people of Kalambaina, a town near Gwandu. The author of the book described the character of Damboya, stating that he was a large, stout man. Additionally, he noted that Damboya was among the disciples of Sheikh Abdullahi. He studied the Qur'an under Sheikh Abdullahi, beginning from Surah Al-Fatiha up to Surah An-Nas. He similarly studied various fields of knowledge under Sheikh Abdullahi and was known for supporting him. However, he later breached the pact by yielding to the rebellious call of Abdussalami. Furthermore, he began sending contemptuous and provocative questions to Sheikh Abdullahi. Whenever he received a response, he would express dissatisfaction, claiming that the answer reflected the perspective of the Fulani man and was deceitful, a tactic of the Fulani, and that he neither accepted it nor the one who sent it.

Among the questions he once sent to Sheikh Abdullahi was the issue of pronouncing "Assalatu" during the call (Adhan) to Subh (dawn) prayer. Specifically, he questioned why Sheikh Abdullahi instructed his muezzins (those appointed to proclaim the call to prayer) to pronounce "Assalatu" during the first call to prayer in his mosque before the break of dawn (Fajr). Here, the author of "Kanzu" narrated that Sheikh Abdullahi provided

Damboya with a written response, and the author included the text of the document in his book. Below, I will briefly present the contents of the document:

Sheikh Abdullahi began his letter by explaining that responding to every questioner is obligatory, whether with the phrase "You should know", "I do not know," "Yes," or "No."

Sheikh Abdullahi continued his explanation, stating that the phrase "Assalatu Khairun Minan-Naumi" (Prayer is more beneficial than sleep) is pronounced during the call to the Fajr (Dawn) prayer. He indicated that the first person to use this phrase was Bilal. The first person to envision the call to prayer in a dream, and whose dream was confirmed by the Prophet (may the peace and blessings of Allah be upon him), was Abdullahi bin Zaid al-Ansari. He noted that Bilal initially used the phrase "Assalatu" for the Zuhr (Noon) prayer to alert the Messenger of Allah (may the peace and blessings of Allah be upon him) or the "Ahlussuffah" (the Companions who permanently devoted their lives to the worship of Allah in the mosque of the Prophet). However, after the Prophet (may the peace and blessings of Allah be upon him) completed the Zuhr prayer, he instructed that "Assalatu" be used exclusively for the Fajr prayer call. This was to be recited after the caller to prayer had finished the second "Hayya alal-Falah" (Come to success).

Sheikh Abdullahi mentioned that the Prophet (may the peace and blessings of Allah be upon him) universally mandated the use of "Assalatu" for the Fajr prayer call. The Fajr call traditionally begins during the last sixth of the night (i.e., one-sixth portion). He clarified that the Prophet (may the peace and blessings of Allah be upon him) did not specify whether this phrase should be used for the first or second call to prayer. He added that if it is assumed that "Assalatu" originated during the

Prophet's era. Another narration suggests that it was introduced during the time of Sayyidina Umar. This is as documented in the book "Tanwir al-Hawalik" commentary on "Muwatta". Sheikh Abdullahi said he urged his followers to consistently pronounce "Assalatu" during the first call to prayer because the Fajr call is meant to commence in the last sixth portion of the night. He further emphasised that the Prophet (may the peace and blessings of Allah be upon him) did not restrict its use to only the final call to prayer. He furthermore said he adopted this practice to revive a neglected Sunnah.

The foregoing is a summary of the response given by Sheikh Abdullahi to Damboya.

The author of "Kanzu" noted that when the Sheikh's response got to Danboya, he expressed his dissatisfaction with the response, emphasizing that this was a tactic employed by the Fulani. He thereafter uttered invectives against Sheikh Abdullahi, and tore the document.

The author of "Kanzu" indicated that a great calamity had befallen Damboya due to his defiance toward his teacher, who had instructed him in the Qur'an and various fields of knowledge.

I remarked: "This calamity, indeed, was death, and his head was severed in the Battle of Kalambaina, as historians have documented."

Between Sheikh Abdullahi and Muhammad Bello.

Muhammad Bello was the son of Sheikh Usman, as previously mentioned, and Sheikh Abdullahi, his paternal uncle. Likewise, Muhammad Bello was a student of Sheikh Abdullahi, as earlier explained. He *Here, I perceive that this account of pronouncing "Assalatu" during the first call to prayer may have

been implemented by Sheikh Abdullahi only temporarily. This is based on the following reasons:

1. Sheikh Abdullahi wrote extensively but did not consistently address this issue in his works.
2. Sheikh Abdullahi was a Maliki scholar and would often prefer adherence to the Maliki school of jurisprudence when issuing fatwas or legal rulings, following well-established positions.
3. There is no record of the people of Gwandu engaging in such practices. They had witnessed the end of his life; hence, if he was doing so, surely the people of Gwandu would have upheld the practice.
4. Sheikh Abdullahi held the opinion that even if a hadith existed on a matter, if its application was impractical, it should be set aside, even if it was sound, unless supported by stronger evidence. For example, the hadith of Abu Mahzura, though not relied upon by Sheikh Abdullahi, states that the Prophet instructed him to say "Assalatu" in the first call to prayer. However, this hadith was not widely practiced. This is why, in many parts of the world, "Assalatu" is used in the second call to prayer after Fajr, not the first. Allah is the All-Knowing became the Caliph following the death of Sheikh Usman. What, then, transpired between this teacher and his disciple, or more aptly, between father and son? In truth, no deliberate conflict arose; the events were merely the consequence of circumstance. The details are as follows:

During Sheikh Usman's residence in Sifawa after the conquest of Alkalawa in the year 1229 AH (1814 CE), he divided this God-granted Caliphate into two territories: the Eastern portion was allocated to Muhammad Bello, while the

Western portion was entrusted to Sheikh Abdullahi. Sa'adu the son of Abdurrahman asserts in his work "Tartibul-Ashab" that the shares given to each were equitable, with neither exceeding the other. He notes, however, that the wars brought about by changing times later eroded the prominence of one portion. After five years in Sifawa, Sheikh Usman departed for Sokoto, where, two years later, he passed away.

While Sheikh Usman remained in Sifawa, Sheikh Abdullahi resided in Bodinga. Even after Sheikh Usman's departure, Sheikh Abdullahi continued to remain there. Upon learning of Sheikh Usman's death, Sheikh Abdullahi hastened from Bodinga to Sokoto, only to encounter the city gate sealed upon his arrival. This exclusion wrought profound despair upon Sheikh Abdullahi. Soon thereafter, he received word that Muhammadu Bello had been selected as Shehu's successor. This event marked a pivotal juncture in Sheikh Abdullahi's life, compelling him to author the treatise "Sabilus-Salamati Fil Imamati"; meaning, "The Path to Salvation in Leadership". In its opening passage, he wrote what could be paraphrased as:

"This is an explanation I wrote concerning supreme leadership, to provide clarity on the concept of leadership in Islamic jurisprudence, so that we may distance ourselves from the leadership of the pre-Islamic ignorance (Jahiliyya)". This appears to be an allusion by Sheikh Abdullahi, indicating that the leadership established after the death of Sheikh Usman was not on the right path.

It is possible that such statements led Alhaji Sa'idu of Masina to claim that Sheikh Abdullahi had made inappropriate remarks about Muhammad Bello. Consequently, Muhammad Bello authored his book "Al-Insaf", which is widely regarded as a rebuttal to Sheikh Abdullahi's work. Why, then, was Sheikh

Abdullahi denied access to the gate of the city? Some writers believe this was done without Muhammad Bello's consent. Similarly, the observant scholars in Sokoto acted thus to prevent conflict. Had Sheikh Abdullahi been granted entry, he might have become the Caliph, despite the existence of a documented will in which Sheikh Usman designated Muhammad Bello as his successor, a fact Sheikh Abdullahi was unaware of. Earlier, in his book "Diya'u Ulil-Amri Wal-Mujahidin, published in 1225 AH, Sheikh Abdullahi had rejected hereditary succession systems, arguing that they contradicted the model established by the righteous Caliphs after the Prophet's death. In his introduction, after a detailed exposition, he states: "Then Mu'awiyya was the first to transform it (the Caliphate) into kingship, later converting it into hereditary rule through the political machinations of his cunning advisor, Mughirah ibn Shu'ba." At the same time, Sheikh Usman was..." seeing that there is no fault in a caliph whom the Muslims chose and trusted to appoint a successor, even if it were his own son. He made this statement in his book "Najmul Ikhwanī." That is, in Sheikh Usman's view, succession is permissible if the appointed individual is a person of integrity and merit.

Some writers, however, perceive that from the moment Sheikh Usman divided this state into two portions, it was an indication that Sheikh Abdullahi was established on his side, and likewise Muhammad Bello on his. But since Sheikh Usman was still alive and remained the Sultan, both held supervisory roles. However, after Sheikh Usman's demise, Sheikh Abdullahi became the full caliph in his domain, as did Muhammad Bello. It is on this basis that Sa'ad bin Abdurrahman stated that scholars differed regarding the years of Sheikh Abdullahi's leadership. Should it be counted from the division when his portion was assigned, or only after Sheikh Usman's death?

Following the appointment of Muhammad Bello, revolts emerged from regions such as Gobir, Kabi, and Zamfara. This situation began to escalate due to letters issued by Sheikh Abdussalami to these tribes, letters urging these groups to rebel. The author of "Kanzul Auladi" mentioned that nearly one hundred and twenty of his dispatched letters were intercepted before reaching their intended towns. Consequently, some of the tribes that heeded his call gathered around him, while others pledged to bring him support. Later, conflict arose between Abdussalami and Muhammad Bello, and Abdussalami was defeated in the year 1233 AH (1818 CE). After the conclusion of this war, the people who had supported Abdussalami proceeded to the town of Kalambaina, where they gathered near Damboya. As previously mentioned, Damboya was among those that accepted Abdussalami's call to revolt, rejecting the established authority and transforming what began as a religious movement into an ethnic conflict. Thus, this town became a stronghold for rebels and was situated close to Gwandu.

It is noteworthy that Sheikh Abdullahi travelled from Bodinga to Gwandu following Abdussalami's defeat. The reason for his journey is attributed, according to Sufi mystical tradition (dariɨka ta ṣufanci), to divine inspiration (kashf), wherein it was claimed that he received permission from Sidi Abdulqadir, as documented by Sa'ad bin Abdurrahman in his work "Tartibul-Aṣḥab". Alternatively, as Alhaji Sa'idu of Masina noted, that certain mischievous individuals spread rumours that Muhammad Bello would send a military expedition against him, just as he had done against Abdussalami. Regardless, Sheikh Abdullahi eventually settled in Gwandu.

The gathering of those rebels in Kalambaina placed Sheikh Abdullahi in a state of distress and anxiety. This situation

persisted for three years, during which many towns near Gwandu apostatised and launched attacks against him. The crisis escalated until one of Sheikh Abdullahi's wives, the mother of Sheikh Halilu, wrote a letter to Sultan Muhammad Bello, demanding, "Shall he remain idle until his paternal uncle is defeated in battle, and they are captured as slaves?" It was at this point that Muhammad Bello mobilised a military expedition to join with the Gwandu forces and confront the rebellion. Moreover, the Sultan himself led the army. When he went to fight them, Allah granted him victory, for it was said that he had ordered water to be brought for ablution, but before he could complete the ablution, the severed head of Damboya was brought before him. At that moment, he commanded that all prisoners of war who could recite the "Fatiha" (the opening chapter of the Qur'an) should be released, while those who could not were enslaved.

After the conquest of Kalambaina and the killing of Damboya, a reconciliation was achieved between Sheikh Abdullahi and Muhammad Bello. This occurred after Sheikh Abdullahi reviewed the will (wasiyya) of Sheikh Usman, which had been written in his own hand and presented to him by Muhammad Bello. At this point, Sheikh Abdullahi removed his robe and his turban and placed them on Gidado. This was a symbolic gesture indicating his resignation from the position of "Waziri" (vizier), a role he had held under the authority of Sheikh Usman, and affirming that Gidado was now the "Waziri". From that moment, the office of "Waziri" was transferred to Gidado's lineage.

In another account, it is narrated that after the conquest of Kalambaina, Muhammad Bello entered the city of Gwandu on horseback. Sheikh Abdullahi was also mounted, but when

Muhammad Bello moved to dismount in order to greet him, Sheikh Abdullahi gestured for him to refrain. Instead, Sheikh Abdullahi dismounted and greeted Muhammad Bello, a clear act of allegiance (mubaya'a) to him as the Sultan. He further instructed his children and all those with him to pledge allegiance to Muhammad Bello. Similarly, he directed Buhari, the son of Sheikh Usman, to submit to Muhammad Bello's authority. With this, all potential conflicts that might have arisen among these servants of Allah after Sheikh Usman's passing were resolved. Refer to "Ta'nis-Ahibba'i" by Waziri Junaidu.

Sa'ad ibn Abdurrahman cited in his book "Tartibul-Ashab" that: "It is not appropriate for a Muslim to mention these scholars except with benevolence. Restraining oneself from delving into the conflicts that occurred among them is obligatory, or nearly so."[22] ^

[22] I argue that this assertion derives from the perspective articulated in "Risala" concerning the Companions of the Prophet (may Allah be pleased with them). This bears resemblance to the events at the "Saqifa" of Bani Sa'ida, where disputes over succession arose following the Prophet's death, as well as the subsequent conflicts between Ali ibn Abi Talib and Mu'awiya ibn Abi Sufyan. The sealing of the gate of the city of Sokoto against Sheikh Abdullahi, the appointment of Muhammad Bello, and the refusal of Sheikh Abdullahi, Buhari ibn Sheikh Usman, and others to pledge allegiance parallel the factionalism witnessed at Saqifa. Similarly, the conflicts between Muhammad Bello and Abdussalam, along with the rebellions among various groups after Sheikh Usman's passing, echo the apostasy wars led by Abu Bakr against dissenting tribes.

CHAPTER EIGHT

THE STATE IN WHICH SHEIKH ABDULLAHI FOUND HIMSELF: HIS INNER DISPOSITION, CHARACTER, AND DEVOTION

Sheikh Abdullahi, as we have observed, emerged and lived within a community fervently committed to the pursuit of knowledge. Furthermore, as noted, he assisted his elder sibling and teacher, Sheikh Usman, in conveying the message of Allah and reforming society. However, despite this, what befalls every human being also befell Sheikh Abdullahi. What I mean by this is the emergence of a person intent on reform and benevolence toward the people, while the people themselves do not share this objective. Instead of striving for rectification, the people resorted to blame and envy toward one who sought their welfare. Rather than directing their efforts toward reform, they became agents of discord. This was the reality that unfolded. Although the followers of Sheikh Usman were collectively known as "Jama'ah" and lived under his strong guardianship, even aiding him in strengthening the faith, some among them deviated. Worldly desires infiltrated their hearts, leading them to neglect the affairs of "jihad" and educational

institutions. This tendency existed even during Sheikh Usman's lifetime. This was particularly evident after the Battle of Tsuntsuwa, where nearly two hundred Qur'anic memorisers were martyred, alongside scholars of Hadith and Fiqh. The absence of such learned individuals and the rise of those who diverged from the path of their predecessors compelled Sheikh Abdullahi to undertake migration (hijra) with the intention of performing pilgrimage (Hajj). But Allah had not granted his wish, so he settled in the city of Kano, where he authored for them, his book "Diya'ul-Ḥukkami". It was also there that he translated for them a commentary on the Qur'an, which he later compiled into a book titled "Diya'uṭ-Ṭa'wil".

The preceding account illustrates the kind of society in which Sheikh Abdullahi lived. Here, I will cite some of his remarks from his writings regarding this issue. In the introduction to his book "Diya'us-Siyasa", when some people requested that he write for them the matters upon which religious verdicts are issued, he stated:

'I found myself advancing certain arguments while suspending others, owing to my frequent distractions, my ignorance, the frailty of my body and heart, and my numerous obligations, coupled with the fact that anyone who offers sincere counsel in this era exposes himself to peril. Such a person becomes a target of malice, like one clutching embers or sitting atop them. This is due to the decline of scholars, the proliferation of ignorance, the prevalence of self-interest, and the diversion of knowledge from hearts toward mere books and writing, as well as the shifting times and (the conduct of) brethren. Matters have reached such a point that knowledge has become locked behind successive barriers. This is because ignorant individuals have been elevated to positions of

authority, and every person lays claim to knowledge they do not possess. Consequently, each of them wages a relentless struggle, oppressing both themselves and their communities in defence of their errors and the false notions they perceive as knowledge. They expend their wealth, their faith, and their dignity in pursuit of that which will validate their claims. Indeed, you may scarcely find anyone who would openly point out their mistakes or shortcomings, or one who would return to the fold of righteousness after the truth were to become evident, because of the confusion within him. No, he freely expresses his opinion upon whatever he deems knowledge and employs his fingers to (write) all that he considers to be knowledge. Consequently, affairs became disordered, darkness prevailed, and nations were plunged into such obscurity that Hassan was scarcely distinguishable from Hajjaj[23]* (that good was scarcely distinguishable from evil).

Then the situation grew even more tumultuous. It is Allah whose assistance is sought, and in Him alone is reliance placed. Yet, despite this, truth can never intertwine with falsehood for any person of intellect; indeed, there is no darkness except for the immoral or the ignorant".

He similarly stated in the book "Tazyin":

"A recurring thought came to me from the Lord, prompting me to turn away from our land and direct myself toward the best of creation (i.e., the Prophet), for the purpose of seeking His (Allah's) pleasure. This was due to what I observed of the shifting times and the deviation of brethren, their inclination toward worldly pursuits and its temptations."

[23] *This is an allusion to the contrast between the virtuous and the wicked: Hassan, the son of Ali, son of Abu Talib, was a righteous man, whereas Hajjaj was not.

Likewise, Sheikh Abdullahi lamented the weakening of the community (Jama'ah) concerning jihad and their preoccupation with building houses and cultivating farms. This occurred when Sheikh Usman appointed him to lead the military expedition westward to the lands of Zabarma, as mentioned in "Tazyin". He said:

"So, I set out with a small contingent, for most people had turned toward where they came from (Sifawa) to build houses and farm, and they despised jihad..."

It is also mentioned in his book "Diya'u Ulil-Amri Wal-Mujahidina" regarding the community (Jama'ah):

"When Allah granted us the opportunity to undertake migration (hijra), and drove the unbelievers away from us to distant lands, our people became preoccupied with jihad. However, they found no path to it, nor did they find proper leadership, for those who led them were from among us the ignorant, or those who neglected knowledge after having attained it, or those who were knowledgeable but became engrossed in interpretation; following the desires of the people to avoid the fragmentation of their unity around him. Consequently, most of the ignorant pursued their whims without knowledge or inquiry, believing that the primary objective (of jihad) was material gain. Thus, a portion of them obsessed themselves with ruling cities in a manner rooted in pre-Islamic ignorance, seeking order amidst this corruption. The follower and the followed became complacent, submitting to their desires, persisting in this state without admonition, until discord spread widely..."

Based on all the preceding details, Sheikh Abdullahi, the learned one, can discern the following points:

1. The people weakened in their pursuit of knowledge and inclined toward idleness and worldly pursuits.
2. The likes of Sheikh Abdullahi became very few, and there was little interest in their efforts of admonition and detachment from worldly affairs; even Sheikh Usman, who is the leader himself, his counsel was rarely accepted. Refer to Sheikh Abdullahi's poem "Ba'iyya" in "Tazyin"
3. Sheikh Abdullahi faced envy from those categories of people. His exposition in the introduction of "Diya'us-Siyasa" demonstrates this.

4 – Demonstration of Sheikh Abdullahi's persistence and determination in calling these individuals with a view to reforming societal affairs.

5 – Sheikh Abdullahi's unwavering commitment to educating and calling on people toward moral rectification, purification of life, and adherence to the righteous path.

His Natural and Personal Character, as well as Devotional Practices.

The focus of this section is an exposition of Sheikh Abdullahi's inherent physical traits, personal conduct in interpersonal dealings, and his communal disposition. Based on my research, I have found that none of the existing authors have provided a detailed analysis concerning this matter. Most of their discussions have centred on scholarly aspects, which have already been addressed. However, in contrast, we can derive some insights from the work of Muhammad Sambo Kulwa in his book "Kanzul-Auladi". For instance, the author elaborates on the physical characteristics and personal demeanour of Sheikh Usman. After detailing these aspects, he states:

"Generally, it is known that Sheikh Usman was of moderate stature, neither excessively stout nor emaciated. His limbs were proportionate, as is typical among tall individuals... He demonstrated extraordinary muscular power and often walked briskly, outpacing others."

"What is certain is that (Sheikh Usman) was among the most handsome of men, surpassing even his fellow Fulani kinsmen in appearance."

At the conclusion of his exposition, he stated:

"All these descriptions of Sheikh Usman are equally applicable to his younger brother, Abdullahi Bin Fodio. There is no distinction between them except in three aspects. Among these is that Abdullahi was taller than Sheikh Usman by approximately a foot. Similarly, Sheikh Abdullahi was broader in the chest, more robust in form and had a more prominent bone structure. Additionally, Sheikh Abdullahi possessed a thick, well-formed beard, which was moderately long."

I remarked: How then should we interpret the assertion made by the author Hisket regarding Sheikh Abdullahi being black? Surely, this is untrue. This becomes even clearer when we further examine the description provided by the author of "Kanzul-Aulad", who attributes Shehu's lineage to the noble ancestry of his grandmother Bajju Mangu and his grandfather Uqbatu. In other words, he embodied in full measure, the aesthetic grace of his maternal grandmother and a striking appearance of his paternal grandfather. The claim made by Hisket in the introduction to his translation of "Tazyinul-Waraqat" might hold if it refers to the black as the distinction between a white-skinned and a black-skinned person. However, if it implies that Sheikh Abdullahi was black in the sense understood among the Hausa or others, then this is incorrect.

Occupation/Craft

Regarding his professional life and self-reliance, the writers did not clearly describe how Sheikh Abdullahi sustained himself and his family. That is, what occupation did he engage in to provide for himself and his household?

Although there is no exhaustive account regarding this matter, we can assert that if we obtain information about Sheikh Usman, then we have also obtained information about Sheikh Abdullahi. This is because, in most instances, they resided in close proximity to each other. For example, when Sheikh Usman was in Sifawa, Sheikh Abdullahi lived in Bodinga. The distance between these two locations did not exceed three kilometres, and both were primarily agricultural areas, especially for crop cultivation. In the book "Kanzul-Auladi", a description is provided of Sheikh Usman's conduct at home, in farming, and in his craft. The following is an excerpt regarding his humility:

"Among the manifestations of his humility was that he would sometimes wash his own clothes himself. He also ate from the labour of his hands, stating that abundant gifts and alms came to him due to his piety. Among his crafts were mat-weaving, rope-making, manual handheld fans and cultivating crops for sale. This cultivation took place on his own farmland, where he grew produce such as onions and the like."

"He would personally tend to them, removing anything that harmed the crops. He engaged in farming himself whenever the need arose. He would also irrigate them with his own hands and even dug a well for irrigation within his homestead. He never abandoned farming in his household, regardless of where he resided, even if it was a small plot, such as a single acre. Indeed, he never stayed in a place for a year or nearly that long without establishing a farm for himself."

This preceding account describes the character of Sheikh Usman.

What we can say, God willing, is that it pertains to the character of Sheikh Abdullahi. The explanation begins to emerge when we look back into this book regarding Sheikh Abdullahi's views on professions. Here, we observe that he emphasised agriculture as the foremost among professions. He argued this was due to the immense benefit it provides to Allah's creations, encompassing humans, animals, birds, and insects.

Furthermore, this point becomes even more evident when we examine Sheikh Abdullahi's writings in "Dubabul-Madkhal" concerning children sent to school without their parents providing them sufficient sustenance. He contended that this leads to children resorting to begging and depending on the charity of others. Notably, he highlighted that some scholars even view begging and dependency as an inherent part of the pursuit of knowledge. Yet, he maintained that a teacher, above all others, should be self-reliant and avoid dependence on what others may offer.

The preceding discussion illustrates Sheikh Abdullahi's advocacy for self-reliance through a particular profession. It is evident that this profession aligns with the practices of Sheikh Usman, where agriculture holds precedence.

His Devotion

Regarding the worship of Allah or seeking nearness to Him, it is well-known that Sheikh Abdullahi followed the Sufi path. The Sufis are renowned for meticulously structuring their time, dedicating it entirely to the worship of Allah. This includes prayers, devotional supplications (dhikr), recitation of the Qur'an, and other acts of devotion. It would be difficult to

claim that Sheikh Abdullahi authored a book on Sufism without mentioning the events mentioned above.

This explanation further unfolds when we examine his book "Sabilu Ahlis-Salah", where he elaborated on how one should revive the night (in worship) and other acts of devotion. This is also the case if we review the books "Madiyyatuz-Zadi" and "Ilahu-Zadil-Ma'ad", In this latter book, he detailed the division of times and acts of worship (each period and what is appropriate for it). This begins from waking up from sleep, where he stated that the supplications of the day are divided into seven phases:

First: From the break of dawn (Fajr) until sunrise. Here, he explained what a person should do briefly.

Second: From sunrise until prenoon (Duha). Here, he also mentioned the appropriate acts of worship.

Third: From prenoon (Duha) until the sun reaches its zenith (Zawal).

Fourth: From the zenith (Zawal) until the completion of Zuhr prayer.

Fifth: From the Zuhr prayer until the Asr prayer.

Sixth: From the Asr prayer until the late afternoon.

Seventh: From late afternoon until sunset.

After dividing the day and explaining its acts of worship, he then extended the discussion to the night and its devotional acts. Here, he clarified that the acts of night worship, or its supplications, are divided into five segments:

First: Vigil between Maghrib and Isha prayers.

Second: After the Isha prayer until midnight.

Third: Sleep. He stated that if its etiquette is observed, it too is an act of worship.

Fourth: After midnight until the last sixth of the night (i.e., one-sixth of the night).

Fifth: The time of Fajr.

At this point, he specified the acts of worship appropriate for each occasion.

He also categorised people into different levels concerning worship during these times. This classification divides individuals into the following:

- The devout worshipper, who engages in no occupation except the worship of Allah.
- The scholar, whose role is essential for teaching and issuing religious rulings (fatwa). This also includes those desiring to write books.
- The student who is dedicated to attending school, conducting research, and contemplation.
- The merchant, who desires engaging in commerce and seeking sustenance for his family.
- Community leaders, including rulers, judges, and others entrusted with the responsibility of governance.
- In addition to these, Sheikh Abdullahi mentioned the etiquette for Qur'anic recitation, along with the devotional invocations (adhkar) transmitted from the Companions (Sahaba), their successors (Tabi'un), and later followers.

Furthermore, regarding Qur'anic recitation, we find detailed discussion in his book titled "Al-Fara'id Al-Jalilah". Sheikh Abdullahi elaborated on the methods of reciting the

Qur'an, whether completing it in three days, seven days, fifteen days, or one month.

Now, despite Sheikh Abdullahi not explicitly stating the pace of his own recitations or devotional practices, we can reasonably deduce that he adopted the apex of achievement in this matter. For instance, he previously mentioned that Muhammad Sambo Kulwa completed the Qur'an every two days while Buhari son of Sheikh Usman regularly completes the recitation of the entire Qur'an every three days. Now, it would be highly improbable that those he mentored could outpace him in this same practice in terms of this devotional act of Qur'anic recitation. The reason for this is his statement that completing the Qur'an in three days is considered an extraordinary feat, and this was considered his unique spiritual capacity in engaging with the Qur'an.

If we consider that his disciple, whom he raised from childhood, that is, Buhari son Sheikh Usman, was doing the same, then we must acknowledge that the same applies to Sheikh Abdullahi. As previously mentioned, Buhari maintained this practice for at least twenty-two years, meaning he completed the recitation of the Qur'an every three days.

However, concerning the devotional practice of fasting, the author of "Kanzul-Aulad" reported that Sheikh Abdullahi himself stated, in gratitude to Allah for His blessings upon him, that he observed the fast of Prophet Dawud (David), that is, fasting half the year. Additionally, he would fast consecutively during the months of Rajab, Sha'aban, and Ramadan. He would also fast every Thursday, Monday, and Friday unless when the heat became extreme. Moreover, he would fast ten consecutive days each month, apart from those already mentioned above.

He mentioned that he had maintained this practice for forty-two years.

I said: This is not astonishing, for it is a divine gift that Allah bestows upon whom He wills. Furthermore, whoever wishes to understand the supplications of the times mentioned above should refer to the aforementioned book, “Ilahu Zadil-Ma’adi”.

CHAPTER NINE

HIS YEARS ON THE THRONE OF AUTHORITY

Here, we shall briefly discuss what scholars have mentioned concerning the leadership of Sheikh Abdullahi. It is well known that Sheikh Abdullahi held the firm belief that a society cannot possibly exist without leadership. For this reason, he emphasised in his book "Diya'ul-Hukkam" and others that a community must establish a leader among themselves, from the time of departure of the Prophet (peace and blessings of Allah be upon him) until the Day of Judgment. If the prominent individuals, that is, "Ahlul-Halli wal-Aqdi" (those qualified to elect and depose), have taken a stance on this matter, then they have effectively assumed this responsibility on behalf of the rest of the people. Furthermore, we observe that he was the first to pledge allegiance to Sheikh Usman in Gudu, committing to leadership based on the Qur'an and the Sunnah. At the same time, we note that Sheikh Abdullahi had expressed aversion to hereditary leadership, as evidenced in his book "Diya'u Ulil-Amri Wal-Mujahidina". However, despite this stance, we find that after the conquest of Alkalawa, Sheikh Usman divided this empire into two. He assigned Sheikh Abdullahi to oversee the western territories, which included Kabi, Nupe, parts of

Yorubaland, and Zabarma. Meanwhile, Muhammad Bello was entrusted with the eastern territories, encompassing Zamfara, Katsina, Kano, Zazzau, and others. Does this indicate that Sheikh Abdullahi assumed leadership or not?

Here is an account of Sa'ad ibn Abdurrahman, one of his disciples, in his book "Tartibul-Ashabi":

"At the time when Allah enveloped Sheikh Usman with mercy and granted him a complete and noble ending, and what transpired among the brethren came to pass. Sheikh Abdullahi resided in Bodinga town for eight months, awaiting instruction from the court of Sidi Abdul-Qadir (May Allah be pleased with him). Thereafter, it was revealed to him that he should depart for Gwandu. He settled in Gwandu for twelve years and a few months before he passed away."

According to certain scholars of history, he resided there for eleven years and some months.

In his account, Sa'ad ibn Abdurrahman indicated that Sheikh Abdullahi became the Emir of Gwandu) in the same year that Muhammad Bello ascended the throne as the Sultan of Sokoto. Furthermore, it was noted that some scholars held the view that he had already been recognised as a Caliph during the period when Sheikh Usman divided the Caliphate into two domains. However, he considered it improper to assume the title of king while Sheikh Usman was still alive, deeming such an act a breach of etiquette.

Similarly, the narrator indicated that some writers argued that Sheikh Abdullahi did not formally become the Emir of Gwandu until after he had girded Gidado with the royal turban and robe, and appointed him as Waziri (vizier) to Bello.

This aligns with the earlier account following the Battle of Kalambaina. It occurred when Bello presented him with a handwritten will by Sheikh Usman before his death, designating Muhammad Bello as his successor.

After Sa'ad ibn Abdurrahman presented these three aforementioned perspectives, he stated:

'The established truth is that he (Sheikh Abdullahi) showed little concern for governance due to his ascetic detachment from the material world and his engagement with teaching as was his custom, and his dedication to writing books."

If we examine these three statements closely, we will give precedence to the perspective which holds that Sheikh Abdullahi became the Emir of Gwandu at the time when Muhammad Bello was the Sultan of Sokoto. This was because, during Sheikh Usman's lifetime, he was the Sultan. The role assigned to Sheikh Abdullahi and Muhammad Bello was primarily supervisory rather than executive. Allah is the All-Knowing. Based on this, we can assert that Sheikh Abdullahi served as Emir of Gwandu from the year 1232 to 1245 AH (after Hijra of the Prophet, may Allah's blessings be upon him). This corresponds to the Gregorian calendar years 1817 to 1829 CE.

CHAPTER TEN

HIS FAMILY AND HIS DEATH

The term "family" here refers to the wives of Sheikh Abdullahi, along with his concubines or female servants, as well as his children, both male and female. In the book "Majmu'ul-Ansab" by Sultan Muhammad Bello, six wives married by Sheikh Abdullahi are mentioned, along with two concubines. Concerning the wives, as stipulated in Islam, a Muslim man is not permitted to marry more than four wives at any given time. Therefore, as previously explained in the first volume of this book "The Usmaniyya Caliphate" (Daular Usmaniyya), during the discussion on the wives of Sheikh Usman, it was noted that although the number of women he married exceeded four, this could be attributed to some having passed away, thereby necessitating remarriage to replace the deceased. Alternatively, divorce may have occurred, though we lack definitive historical evidence to confirm this. Nevertheless, one of these scenarios must have transpired. We can thus infer the same regarding Sheikh Abdullahi. Similarly, there is no historical record identifying the first woman Sheikh Abdullahi married. However, through logical deduction, this can be surmised. Given that his eldest sons, such as Muhammad and Ibrahim Halilu, are known, it can be reasonably concluded

that their mother was his senior wife or to put it differently, the principal among his spouses. Beyond his wives, there were concubines. Here, too, no historical account specifies their exact number, though two have been documented as having borne his children. Whether others existed but who were not mentioned because they did not bear children for him remains uncertain, or perhaps they were only two; thus, we have no historical evidence to support this. Therefore, we shall base our account on two, and concerning wives, we shall base it on six.

Regarding the children, the aforementioned book indicates that Sheikh Abdullahi fathered forty-seven children: seventeen males and the remaining thirty females. The methodology I will adopt in presenting them follows the approach used by Sultan Muhammad Bello when mentioning them. However, in my case, I will first state the mother's name and then list the children she bore. In contrast, Muhammad Bello listed the children first and then mentioned their mother's name. Additionally, while presenting the children, I will categorise them separately; males in one group and females in another, unlike the intermingled arrangement adopted by him. Here, it is important to note that Muhammad Bello often provided a brief historical lineage for each wife, a practice I will not replicate in this account.

Furthermore, it should be understood that the children listed here are only those documented, as we lack complete information regarding those who died before or after the death of Sheikh Abdullahi. I am merely presenting them as Sultan Bello recorded them in the book referenced above.

Now, the wives and their children are as follows:

1. **Fatima the daughter of Muhammad Sa'ad**

   Her male children are:

i) Muhammad

ii) Ibrahim Halilu

iii) Muhammad Sambo

iv) Aliyu

Her daughters are:

v) A'isha

vi) Safiyya

vii) Ummul-Khairi

viii) Gabɗo

ix) A'minatu

x) Hawwa'u

xi) Fatima

2. **Al-Jannah, daughter of Abdullahi**

Her male children are:

i) Al-Hassan

ii) Abdul-Qadir

iii) Ishaq

Her daughters are:

iv) Khadija

v) Fatima

vi) A'isha

vii) Maimuna

viii) Maryam

ix) Hassana

x) Hafsatu

xi) Ramlatu

3. **Rahmatu, daughter of Jamo**

Her male children are:

i) Umar

ii) Haliru

iii) Aliyu

iv) Usmanu

The daughters are:

v) Fatima

vi) A'isha

vii) Safiyyah

viii) Maimunah

ix) Umamah

x) Ummu

4. **Inna Ha'wa, daughter of Alhaji Gayya**

Her male children are:

i) Abubakar

ii) Abdul-Qadir

Her daughters are:

iii) Fatima

iv) Fatima (the second)

v) Zainabu

5. **Iyya, daughter of Sheikh Abdullahi, son of Muhammad, son of Hassan**

Her male children are:

i) Abdul-Qadir

ii) Abdurrahman

Her daughters are:

iii) A'isha

iv) Maimunah

6. **'Yar 'A'i**

She had two daughters, listed as follows:

i) Halima

ii) Hafsatu

Then his two concubines, each with her own children, as detailed below:

1. **A'isha**

She had one son and two daughters:

i) Abubakar

ii) Khadija

iii) Saudatu

2. **Allazayya**

She had only one daughter:

i) Maryam

His Death

After a life marked by intellectual struggle, which Sheikh Abdullahi diligently pursued; after a life of jihad that he steadfastly carried out; likewise, after a life of asceticism and detachment from worldly pursuits, Allah called Sheikh Abdullahi to His mercy in the town of Gwandu, after the Isha' prayer on Thursday, the 4th day of the month of Muharram in

the year 1245 A.H. (After Hijra of the Prophet May the blessings and peace of Allah be upon him).

He passed away at the age of 65. This year corresponds to the Gregorian year 1829 C.E. May Allah forgive him and unite us with him in the most exalted level of Paradise (Aljannah Firdausi).

Following the passing of Sheikh Abdullahi, Sultan Muhammad Bello composed several poetic verses in praise of his exemplary character. Among these verses, written in Arabic, he expressed profound grief over an irreplaceable loss suffered by the world. He highlighted how mosques and schools had lost a preacher, an orator, and a teacher. Furthermore, he lamented that even the various fields of knowledge had mourned his absence, particularly the disciplines of Qur'anic exegesis (Tafsir) and Prophetic traditions (Hadith).

I affirm that there is no doubt regarding the truth of Sultan Muhammad Bello's remarks. Indeed, Sheikh Abdullahi was the pioneer who authored the first written commentary on the Qur'an in this region. Moreover, he remained the foremost scholar of Hadith, unmatched in his expertise to this day, with no equal in this land.

CHAPTER ELEVEN

HIS WRITTEN WORKS

Here, my objective is to present a systematic account of the books authored by Sheikh Abdullahi, those which, by the grace of Allah, I have either personally encountered and read or have seen them referenced by other scholars. This endeavour is made possible by the authority Allah has granted us to conduct such an investigation. Given the vast number of works involved, opinions among writers vary: some assert that Sheikh Abdullahi authored up to two hundred books, while others dispute this figure. However, two of his esteemed disciples, Sheikh Muhammad Sambo Kulwa and Sheikh Sa'ad bin Abdurrahman, have documented that Sheikh Abdullahi's written works exceeded one hundred and seventy. Notably, Muhammad Sambo Kulwa claimed to possess all but three of Sheikh Abdullahi's written books. In his annotations, he further mentioned that Sheikh Usman authored approximately one hundred and forty books, of which he owned all except four. He clarified that during their lifetimes; he had sought the three missing works of Sheikh Abdullahi and the four of Sheikh Usman from their respective writers but was unable to locate them. This underscores a recurring phenomenon wherein scholars

write works that subsequently become lost, a circumstance that may arise from the copiers of the manuscripts.

Below is a catalogue of the books which Allah has granted me the capacity to trace through the aforementioned methods. Additionally, I have appended this list at the end of the volume to serve as a reference for myself and to provide clarity for readers.

List of his Books

1. Al-Bahru Al-Muhitu
2. Al-Fara'idu Al-Jalilah
3. Al-Miftaḥu Lit-Tafsir
4. Al-Ḥiṣnu Al-Raṣin
5. A'da'bul A'da'ti
6. Al-Tariqu Al-Ja'dah
7. Attibyanu Li-Ḥuquqil-Ikhwan
8. Akhlaqul-Muṣtafa
9. A'da'bul-Mua'asharati
10. Al-Mawa'iẓu
11. A'da'bull-'Iba'da'ti Wal-A'ta'ti
12. Al-Lu'lu' Al-Maṣun
13. Al-Fiyyatul-Uṣul
14. Annaṣa'iḥu Fī Ahammil-Maṣa-liḥ
15. Al-Targhibu Wa Al-Tarhib
16. Al-Istida'du Li-Yawmil-Maa'di
17. Annafḥa Al-Bashariyya
18. Alama'tul-Muttabi'ina Li-Sunnati Rasulullah

19. Bayanu Al-Nasiḥat Al-Waridah Minal-Aḥa'dis-Al-Ṣaḥiḥah
20. Bulaliya (Hausa)
21. Bayanul Arkani Wa Isbati Al-Tariqah Al-Ṣufiyyah
22. Daliyayyat Al-Shaikh Abdullahi
23. Dau'ul-Muṣalli
24. Dawa'ul-Waswasi Wal-Ghafti Fis-Ṣalati
25. Dirul-Kay'ah
26. Diya'ul-Wilayati
27. Diya'u Ulumid-Dini
28. Diya'u Ahli Al-Ihtisabi
29. Diya'ul-Anami Fil-Halali Wal-Harami
30. Diya'ul-Muqtadina
31. Lam'ul-Barqi Lizi Tasha'buhin Minal-Farqi
32. Diya'ut-Tawili Fi Ma'anit-Tanzili
33. Diya'u Uili-Amri Wal-Mujahidina
34. Diya'u'l-Khulafa'i
35. Diya'u Ahli Al-Rashad
36. Diya'ul-Ummah fī Adillatil-A'immah
37. Diya'ul-Kawa'id Wa Nasril-Fawa'id Li Ahlil-Maqasid
38. Diya'ul-Umara'i
39. Diya'ul-Hukkami
40. Diya'ul-Imami
41. Diya'us-Sanad
42. Diya'us-Sultan

43. Dubabul-Madkhal
44. Diya'ul-Muj'ahidina
45. Durarul-Ḥikam
46. Fatḥu Al-Baṣa'ir Fi Ilmi Al-Tafsir
47. Fada'ilu Afa'dili-Azkar
48. Fathu Al-Latif Al-Wafi Fi Ilmay Al-Aruli Wal-Qawafi
49. Fathu Al-Mannani Fi Jami'i Ma Warada Min Durari Al-Fazi Al-Sheikh Usman
50. Fuyu'datir-Rahmah
51. Ida'un-Nusukh Amman Akhaztu Min Al-Shuyukhi
52. Ida'hu Zadil-Ma'adi
53. Jaudatu-Al-Sa'adah
54. Khulasatul-Usul
55. Kifa'yatul-Awwami Fil-Buyu'i
56. Kifa'yatud-Tullabi Fin-Nikahi
57. Kitabun-Nasabi
58. Kafful-Ikhwani An Al-Ta'arudi Li Ahli-Imani
59. Kitabun-Niyyati Fil-A'malid-Dunyawiyyati Wad-Dinniyati
60. Kitabun-Niyyati Fi ma yajibu Ala'Ammati Al-Ummah
61. Kifayatu Du'afa'is-Sudan Fi Tafsiril-Qura'ni
62. Kashful-Gummati Fi Bayani Mara'tibil-Ummati
63. Kasidah Fi Ilmi Al-Hisab
64. Kitabu Dariqus-Salihin
65. Minanul-Mannani
66. Miftaḥul-Uṣul

67. Miṣbaḥu Al-Rawi
68. Maṣa'liḥul-Insani
69. Mifta'ḥu Al-Taḥaqquqi Fī Ilmi Al-Mantiq
70. Matiyyatu Al-Zadi ilal-Ma'adi
71. Mas'alatu Aṣli Al-Fullani
72. Mu'inul-Ikhwani Ala Ma'rifati Ahli Al-Imani
73. Mukhbirul-Ikhwani Bimanaqi Al-Shaikh Usmani
74. Nailul-Marami Min Shiyamil-Kirami
75. Naẓmu Aqidah Al-Wuṣtah
76. Na roƙi Sarkin da am mai yin dare da yini (Hausa)
77. Qawa'idus-Salah
78. Sabilun-Najati
79. Shukrul-Iḥsani Ala Minanil-Mannani
80. Sabilus-Salamti Fīl-Imamati
81. Sabilus Sunnati Al-Muwassilu Lil-Jannati
82. Shifa'un-Nasi
83. Sabilu Ahlis-Salah Ilal-Falahi
84. Sirajul-Bukhari
85. Sulalatul-Miftah
86. Sabilul-Mu'minu Ala Al-Daruri Min Ulumid-Dini
87. Tabshirul-Ikhwani Bazikri Karamati Al-Shaikh Usmani
88. Tanbihul-Gafilina Wa Irshad Al-Salikina
89. Takhmisu Kasidat Al-Daliyya
90. Taqribu Al-Daruri Min Ulumid-Dini
91. Tahzibu Al-Insani Min Khisali Al-Shaitani

92. Ta'alimul-Anami Ta'azimallahi Li Nabiyyina
93. Tazyinul-Waraqati
94. Ta'alimu Al-Radi Fil-Ikhtisasi Bi Muwatil-Aradi
95. Takhmis Al-Ashiriyyati
96. Ta'ribu Ma' Ajamas-Shaikh
97. Taqribun Fi Ilmi Ahli-Al-Zauƙi
98. Tarikhul-Ulama'i Wa Al-Salihina
99. Talkhisul-Hisni

CONCLUSION

All praise is due to Allah, the Sustainer of all existence, who has endowed me with the capacity to compose my second volume on "The Usmaniyya Caliphate" as I pledged in the preface and reaffirmed in the conclusion of Volume One. The Volume, as is widely known, addressed "The Life of Sheikh Usman and His Reformist Struggles." Now, I present Volume Two, which examines Sheikh Abdullahi Bin Fodio and His Reformist Struggles. The interval between the writing of the first and second volumes spans eleven years. This undertaking was significantly prolonged as a result of various factors, the details of which need not be expounded upon here.

In this conclusion, I wish to draw the reader's attention to certain critical matters that warrant careful consideration for a thorough understanding of the lessons contained in this book.

First, it is essential for the reader to comprehend the life of Sheikh Abdullahi as one fundamentally dedicated to knowledge in all its dimensions. This is evident from his pursuits in learning, teaching, and writing. Regarding his education, it

is noteworthy that Sheikh Abdullahi studied under at least eighteen renowned scholars of his time.

Furthermore, he had studied various aspects of knowledge and specialised in at least twelve distinct disciplines. In terms of literary contributions, his written works across various fields amount to one hundred and seventy books. As for his pedagogical influence, his disciple Sa'ad bin Abdurrahman attested that Sheikh Abdullahi mentored approximately seven hundred students.

Second, Sheikh Abdullahi embodied the true essence of a spiritual and intellectual warrior (Mujahid) in every sense of the word. He accompanied Shehu on preaching missions across the regions of Kabi and Zamfara. It was together with him that the historic migration (hijra) to Gudu was undertaken. He was the first to pledge allegiance (muba'ya'a) to Sheikh Usman grounding it upon adherence to the Qur'an and the Sunnah in recognition of his leadership over them. Additionally, as observed, he led numerous military expeditions to various territories. When he perceived a shift in the affairs of the community Jama'ah), he undertook another migration in order to preserve his faith and religious integrity. This second migration was initially intended for Hajj (pilgrimage), but it was not destined by Allah.

Third, the life of Sheikh Abdullahi was that of relentless struggle for Jihad and life, itself. Examine his works on Sufism, which predominantly expound on the purification of life and its detachment from worldly deceit, as well as grounding it upon the right path.

This is with the aim to attain a virtuous life in this world and in the Hereafter.

Fourth, the life of Sheikh Abdullahi was one of struggle against oppression and the steadfast pursuit of justice. Refer to his writings on politics, administration and governance.

However, it is important to note that despite all the struggles Sheikh Abdullahi undertook and the outcomes achieved, or implemented, as a result of these efforts, most, if not all, have now become obsolete, save for one enduring legacy: knowledge. Indeed, nothing of significance could be said about Sheikh Abdullahi had he not written his books. Even this very book I have written would not exist if Sheikh Abdullahi had not engaged in writing. Thus, I assert that whatever virtues this servant of Allah possesses, the foremost is the virtue of knowledge. Similarly, any affection we demonstrate toward him and his elder brother Sheikh Usman and others, pales in comparison to our duty to propagate the intellectual heritage they bequeathed to us.

Accordingly, I issue a special appeal to those who claim to love these servants of Allah or assert lineage to them, to and strive in one way or another to convey the message they left to this generation and future generations. I pray to Allah to assist us, forgive us together with them, and unite us with these servants of Allah in His boundless mercy. Amen.

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