



**An Analytical Study of the Biography Of *Sulṭān* Muhammad Bello and His Book:
“*Infāq Al-Maysūr*”**

Ibrahim Aliyu Kofar Sauri¹ & Ibrahim Shu'aibu Sa'id²

¹*Department of Islamic Studies, School of Secondary Education Arts and Social Sciences
Isa Kaita College of Education Dutsinma, Nigeria.*

²*Department of Islamic Studies, Faculty of Humanities, Federal University Dutsinma,
Nigeria*

Corresponding email: aliyuibrahimksauri@ikcoe.edu.ng

Abstract

The contribution of Sulṭān Muhammad Bello to the Jihad of 1804 and its documentation could not be overemphasized. This work aims at explaining and elaborating the main characteristics of Sulṭān Muhammad Bello bin Uthman bin Foduye (Taghammadahullahu bi Rahmatih) among the leaders of Islamic scholarship and the main characteristics of his literary works among the selected books of his time and beyond more especially in the field of Tārīkh (History). The works are counted as the manual of his administration, Da'awah, historiography and Islamic reforms during and after Jiihad of 1804 in Hausaland (Northern Nigeria today) and Bilād al-Tukrūr (West Africa) at large. The methods adopted in this research are analytical and historical methods of research. The paper discovered that the book of Infāq al-Maysūr played a significant role in narrating the events and situations of Hausaland from its first contact with Islam to the time of the Jihad. This saved the history from lost. The research identifies categories of people, scholars, locations and examples of each in the study area. It is recommended that care should be given to documenting of history so as to save the important historical events from loosing. This is because history is a great source of knowledge.

Keywords: Biography, Infāq al-Maysūr, Muhammad Bello, Study, Sultan.

1. Introduction

The West African region is popularly known as *Bilad al-Tukrur*. It is a region that many itinerant Muslim scholars settled. They made a lot of contribution for the development of Islam through establishment of centres of learning Islam

and produced many literary works on different subjects of Islamic sciences. The works were done for the sake of following the instruction of the Prophet (peace and blessings of Allah be upon him) on seeking and imparting knowledge of Islam. He said:

وعن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "خيركم من تعلم القرآن وعلمه" ((رواه البخاري)).

Uthmān ibn 'Affān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and

blessings be upon him) said: "The best of you are those who learn the Qur'an and

teach it to others.” (Bukhari, Hadith 5027).

This is an address to the whole Muslim *Ummah*. Hence, the best of the Muslims are those who combine between these two properties of learning and teaching the Qur’an. Learning the Qur’an and Sunnah is one of the most honorable branches of knowledge. The learning and teaching have to do with the meanings of the Qur’an and Hadith according to the interpretation of the rightful predecessors (*Salaf al-Ṣāliḥīn*).

Islam gained popularity in *Bilad al-Sudan* probably because those scholars who introduce it to the continent were scholars who undertook the responsibility of teaching, conversion and writing books on Islamic rituals, among whom were *el-Kentawi (Kunta Ulama’)* (Nura, 59). This indicates that the region is no doubt a major centre of Islamic learning and its propagation (*Da’awah*) prior to the Jihad of Shaykh Uthman bin Foduye (may Allah have mercy on him) especially in places like *Fezzan* (the southwestern region of Libya, *Agadez* (presently in Niger Republic), *Yandoto* (in the present Tsafe Local Government of Zamfara state, Nigeria), *Katsina* (the city of Katsina state, Nigeria), *Zakzak* (the present Zaria city in Kaduna state, Nigeria) and Kano etc.

This paper examines the historical origin of *Bilad al-Sudan* and Jihad of Shaykh Uthman ibn Foduye. Empires of Mali, Borno, Hausaland and Ahir were also discussed. The literary works written by those scholars were used as manual for operating *Shari’ah* (Islamic law) in those areas. The other works composed after the Jihad centered on the documentation of history of the Jihad and the Africa region.

Study on the work of Ṣulṭān Muhammad Bello is the main focus of this paper with regards to his methods of compiling historical events of the region. It is

discovered that the book of *Infāq al-Maysūr* is an important treatise that study the Jihad, black African continent, life and times of the leader of the Jihad, Shaykh Uthman bin Foduye and impacts of the Jihad on the people of the region.

2. The Life and Struggle of Ṣulṭān Muhammad Bello (*May Allah have mercy on him*)

His full name: - He is Muhammad Bello bin Shaykh Uthman bin Foduye bin Uthman bin Salih, bin Harun bin Muhammad (*Gworxo*) bin *Javvo* bin Muhammad Sambo bin Ayyub bin Masirānu bin Būba (Abubakr) Bāba bin Musa Jokolo (Ibn Foduye, 1).

His birthday: - He was born on Wednesday in the year 1195AH in *Xegel*.

His Parents: - Shaykh Usman bin Foduye and Hauwa’u bint Muhammad

His Genealogy to the Prophet: - Muhammad Bello is linked with the Prophet (SAW) through his paternal grandmother, Hauwa’u (may Allah have mercy on her). He is Shaykh, Amirul Mu’uminin, Sultan Muhammad Bello bin Shaykh Uthman bin Hawwa’ bint Muhammad bin Ahmad al-Sarif bin Aliyu al-Yanbu’i bin Abdurrzak bin Salih bin Mubarak bin Ahmad bin Abil Hasan Aliyu al-Shazali bin Abdullah bin AbdulJabbar bin Hurmuz bin Hatim bin Qusayy bin Yusha’u bin Wardu bin Battaal bin Ahmad bin Tamim bin Muhammad bin Hasan bin Fatima bint Muhammad (peace and blessings of Allah be upon him). (Qasiyuni, 9).

His Youth and Studies: - Shaykh Muhammad Bello attained the higher educational quality which made him to be renowned scholar who used to give remedy or answers on different issues since he was only eighteen years old. An example to this is the command of his father, Shaykh Uthman bin Foduye to his people to read the publication of Muhammad Bello in the

field of politics to learn a lot. Bello was also chosen by Shaykh Uthman to be his successor in carrying the responsibility of teaching, judgment and *Jihād* during and after his life (Kabara, 170).

His Position on Sufism: - Shaykh Muhammad Bello believed and practiced Qadiriyyah Sufism. He attained the higher level of Sufism (*Wilāyah*). He authored several works in support of Sufism and virtues of Qadiriyyah as his *Ṣūfī* path. He was one of such people who dedicated themselves only to the worshipping of Allah (SWT) as a result of which they could even perform unusual deeds (*Karāmāt*). This kind of attitude does not occur to Sufis unless those who attained to the highest level (Kabara, 97).

In the book of *Infaq al-Mysur*, Bello disclosed why he and his father chose Qadiriyyah *Ṣūfī* order. He mentioned that its litanies supersede any other one and it has no equal among all Sufi Orders (*Turuq al-Sufiyyah*), therefore, whoever devotes himself to it will die in good faith (Bello, 18). These statements are clear testimonies to the strong inclination of Shaykh Muhammadu Bello and his father, Uthman bin Foduye to Qadiriyyah Sufi order.

His Appointment as Sultān of Sokoto: - On Friday 20th April, 1817CE Bello's father, Shaykh Uthman bin Foduye died, then Shaykh Muhammad Bello was thirty years old. There were series of demonstration against sharing of power at Mafara (Zamfara state Nigeria) led by a person called 'Xanbaiwa'. When Shaykh Abudllahi bin Foduye, Bello's uncle heard the news, he and his nephew Muhammad Bello headed to the town and waged a war to bring Xanbaiwa down and to check his activities. They fought and succeeded in defeating him. This incident resulted in confirmation of Muhammad Bello's appointment as the successor of his father

Shaykh Uthman bin Foduye (May Allah have mercy on him) (Qāsiyūnī, 19).

His publications:- Shaykh Muhammad Bello has a lot of publications that helped in the widespread of Islam in West Africa, notably among them includes "*Infaq al-Maysur fi Tarikh Bilad al-Tukrur*", "*Fathul Bab fi Dhikr Khasa'is Shaykh Abdulqadir al-Jilani fard al-ahbab*", "*al-Durar al-Zahiyah fi Masa'il al-Qadiriyyah*", "*Katful Ikhwan fi atba'i Hudu watu al-Shaytan*", "*Usul al-Siyasah*", "*al-Buduril Musfira fi Khisalil Lati yudrik biha al-Maghfirah*", "*Raf'u al-Shubuha fi tashabbuhi bi Kafarat wal zuluma*", "*Miftahu Sadad fi Dhikri Auwliya'u Allah al-Khawasil a'frad*", "*Al-I'lam fi mā yajib alā al-Imām*", "*Aqsām al-Mujāhidīn*", "*Tanbīhu al-Ghāfil alā al-Tawassul bi A'azami al-Wasā'il*", "*al-Ṭibb al-Nabawī*", "*Fathu al-Aglāq fi Ma'anā Hadith Bu'ithtu li Utammima Makārim al-Akhlaq*", "*Al-Qaulu al-Mukhtasar fi Amril Imām al-Mahdī al-Muntazar*", "*Al-Kawākib al-Durriyyah fi Dhikr Ba'ad al-Mustalahāt al-Ṣūfiyyah* and so on. In a nutshell, there are more than 200 books and 17 poems in circulation among the Muslim scholars and students of Arabic and Islamic studies (Qasuyuni, 66).

These publications contained detail explanation on different subjects of Islamic sciences. The book of "*Miftahu al-Sadad*" for example give details on *Sufis* and their positions in Islam with supporting evidences from the Glorious Qur'an and Sunnah. While explaining the *Awliya* (Saints), Muhammad Bello quoted the Hadith reported by Imam al-Bukhari from Abu Hurairah from the Prophet from Allah (SWT) said: "Whoever cheated a "*Wali*" is waging war against Allah (Bukhari, 6502). Another example he brought is the Hadith: "My obedient servant draws nearer to me through performing non obligatory ones which made me to love and honour him and

in effect I became his ear for hearing, his eyes for seeing, his hand for touching and his legs for going round. And whatever he asks from me will be provided and if he seeks for my permission it will be granted” (Bukhari, 6502).

The *Sufis* who attained to the highest peak were cited in the book of “*Miftahu al-Sadad*”. They include Shaykh Uways al-Qarni and Abu Ishaq bin Dari. He cited the command of the Prophet (SAW) to Umar (may Allah be pleased with him) that whenever he meet Uways al-Qarni he should request him to seek Allah’s forgiveness for him (Muslim, 2542).

“*Al-Durar al-Zahiyah*” is a book which contained the historical background of Shaykh Abdulqadir al-Jilani and his Qadiriyyah Sufi Order. “*Fathul Bab*” is somehow similar with “*Al-Duraru*” as it explained the position of Shaykh Abdulqadir al-Jilani and the role of Qadiriyyah Sufism. Al-Jilani was described as a *Sūfi* who is above all *Sūfis*. He further explained that Shaykh Abdulqadir used to be granted with miracles. Shaykh Muhammad Bello

:

فصار محمد بلو بحمد الله اية الله في ارضه جند لا تنقضى عجائبه
Muhammad Bello became a sign of Allah on the
earth and an undisputable figure of Islam (Lema., .3).

The above statement shows that Muhammad Bello was a great Muslim scholar that Hausaland has never produced his like, because he excels in leadership and Islamic scholarship. According to Shaykh Qaribullah Bello was very intelligent and of good character. He was very intimate with

تَرَبَّى أَمِيرَ الْمُؤْمِنِينَ فِي بَيْتِ الْوَلَايَةِ بَيْنَ أَبِيهِ الشَّيْخِ عَثْمَانَ وَعَمِّهِ
عَلَامَةَ الزَّمَانِ عَبْدِ اللَّهِ بْنِ فُؤَادٍ فَلَا عَرَابَةَ أَنْ تَجِدَهُ أَعْلَمَ مِمَّنْ بَعْدَهُ
وَأَنَّهُ مَعَ إِشْتَغَالِهِ بِأَلْحُرُوبِ وَالسِّيَاسَةِ وَالْإِدَارَةِ كَتَبَ كُتُبًا عَدِيدَةً
مَا بَيْنَ الظَّاهِرِ وَالبَّاطِنِ

Leader of the faithful (i.e. Muhammad Bello) grew up in the house of *Awliya*

supported his view by quoting the following *Hadith al-Qudsi* where Allah said: “My obedient servant drew nearest to me by his extra non obligatory worship as a result of that I love him very much and whoever I loved, I became his hearing that he uses to hear, his seeing which he uses to see and his legs with which he uses to go round, and as a result of that I will give to him whatever he demanded (Bukhari, 6502).

From the foregoing, it is understood that Shaykh Muhammad Bello was a great Muslim scholar with higher repute in the field of Islamic legal studies and *Tasawwuf* (Sufism).

Praise of Ulama’ (Muslim scholars) towards him: - Muhammad Bello received praise and honor from many dignities among them is his father Shaykh Uthman bin Foduye who said that people should take to the reading of the works of his son Muhammadu Bello for their spiritual, moral and educational benefits to the Muslims (Ibn Foduye, 17). Another scholar that praises the Sulāan was Shaykh Gidado bin Lema who said

his father which facilitated his acquiring of lot of knowledge. He participated in most of the Jihads waged by Uthman bin Foduye in his bid to reform Islam (Kabara, 169). In line with this statement, Shaykh Abubakar Mahmud Gumi added that:

(Saints), under custody of his father Shaykh Uthman and his uncle Abdullahi bin

Foduye. For this reason, it is very difficult to get someone who attains his status in Islamic scholarship, despite being him engaged in Jihad (wars), politics and tours (for

The above statements show that the Sokoto Revivalist movement was heavily depended upon scholars such as Muhammadu Bello who was a prolific writer on different fields of Islamic sciences and a capable leader.

His marital status: - He married four wives and owned many concubines. He had 33 sons and 31 daughters. This makes his children to be 64. All of them became renowned scholars that gave a big

وَلَا يَسْتَأْجِرُونَ سَاعَةً ۖ وَلَا
وَلِكُلِّ أُمَّةٍ أَجَلٌ ۚ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً ۖ وَلَا
يَسْتَفْتِمُونَ

And for every nation is a (specified) term. So when their time has come, they will not remain behind an hour, nor will they precede (it) (Q7:34).

This type of death is one out of many instances of martyrdom (*Shahadah*), which happens to the chosen servants of Allah among the pious.

His Successor: - He was succeeded by his eldest son, Sultān Muhammad Ṭāhir bin Muhammad Bello bin Uthman bin Foduye (*Tagammadahullahu bi Rahmatih*) in 1943).

3. A brief Analytical Study on the Book of *Infāq al-Maysūr*

Infāqu al-maysūr is one of the various books written on history of Islam in the African continent and Jihad of Shaykh Uthman bin Foduye in 1804CE. The word “*Infāqu*” means disbursement, while “*maysūr*” refers to the bestower. Technically, it implies a book of history (*Tarikh*) that is arranged according to the events that took place prior and during the Jihad of Shaykh Uthman bin Foduye in the black African region. It covers the events and the impacts of the Jihad in the area. The

preaching Islam). He composed lot of books that contained both hidden and apparent knowledge (Bello.,22).

contribution to the development of Islam (Qasiyuni, 61-65).

His death: - Bello passed away on Thursday, 25th Rajab, 1253AH/1943CE at the age of 58 years old. He ruled for 21 years. His last statement was لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ “There is no deity worthy of worship except Allah, Muhammad is the Messenger of Allah”, then he recited the following verse:

reason for calling it with this name is because the author compiled it easily as a blessing from Allah (SWT) and the book was recognized by the scholars of his time as a wonderful work on the history of Islam in Hausaland and beyond that no one ever undertook it’s like in the region.

Subject of the Book

The purpose of the writer was to record the history of Islam in the African continent and its neighboring areas to save it from loosing. The author compiled the work in 1807, but it remained in its manuscript form up till in 1963 when Sir Ahmadu Bello Sardauna of Sokoto, premier of northern region published the work for the first instance. This was with the aid of some indigenous itinerant Muslim scholars. Shaykh Abubakar Mahmud Gumi (d.1991) was one of them. He produced a chapter on the lifetimes of the author which is attached to the beginning of the book. The main theme of the work is discussion on *Bilād al-Tukrūr* (West Africa), introduction of Islam



to the area, the Jihad, biographies of the past and present rulers and scholars of the region, life and times of the Jihad leader, Shaykh Uthman bin Foduye, socio-political, religious and economic life of the people of the area and conclusion.

Style and Nature of the Book

The book is clear and simple to understand. The author used simple Arabic language to be comprehended by students of Arabic and Islamic sciences. The book is well documented as Muhammad Bello mentions the name of the author and title of the book to which he made references. He describes the places by giving their geographical locations, occupations of the people, beliefs and practices, culture and traditions and brief biography and contribution of prominent indigenous Muslim scholars of the area. This proves excellence of the author in the fields of “*Tarikh*” and historiography.

Another feature of the book is providing definition of key terms by considering both literal and technical meanings. There is explanation on how non Arabic words are spelled and their meanings are provided in brackets or footnote. The author started with mentioning the name of Allah (i.e. *Bismillahi al-Rahmani al-Rahim*) and seeking Allah’s guidance and assistance. This was followed by salutations to Prophet Muhammad (peace and blessings of Allah be upon him), members of his noble families and companions.

Muhammad Bello stated that the book was written for students, teachers and researchers to know the efforts of their indigenous Muslim scholars towards spreading Islam and ensuring its observance by the Hausa and neighboring communities of West Africa. This is with particular reference to Shaykh Uthman bin Foduye in relation to his establishment of the Sokoto Caliphate. The methods he

used, impact of the reformation, history of Hausland before and after the Jihad also form part of the content of *Infāq al-Maysūr*. The book has ten chapters. Chapter one and two are on the name and origin of the region of “*al-Tukrur*” (Black Africans). Chapter three, four and five discuss the biography of Bagurmi and Borno empires, scholars and the life and times of Shaykh Muhammad al-Bakri. Descriptions of Ahir, Hausaland, Hausa seven states, and the prominent Muslim scholars of the areas were thoroughly discussed in chapters six, seven, eight and nine. Chapter ten is on the biography and contribution of Shaykh Uthman bin Foduye (may Allah have mercy on him) to Islam.

Meaning and Scope of *Bilad al-Tukrur*

Şultān Muhammad Bello defined *Bilad al-Tukrur* as the western region from the south of Sudan. The name implies non Arab emigrants that settled in Makka and Medina after fulfilling their Hajj rites. The author mentioned that *Bilād al-Tukrūr* (West Africa) produced prominent Muslim scholars whose history has not been documented for the act of disrespect of the people to the documentation of history (Bello, 5).

The region has four boundaries namely; Fur in the east and to the west is the cities of Wadi (located in the north east of Yobe state, Nigeria) and Bagurmi. To the north, it is bounded by Kanuri (Borno state, Nigeria) and from the south are the natives such as Jange, Dunka chunud with different languages spoken and culture. Mostly the people converted to non-Islamic religions (Bello, *ibid*).

Biography and Contribution of Prominent Muslim Scholars of *Bilad al-Tukrur* (West Africa)

Shaykh Şultān Muhammad Bello explained that *Bilad al-Tukrur* is predominant by eminent Muslim scholars and Sufi saints:

وكان الاسلام انتشر فى هذه الأقاليم كثيرا وظهر فى اهله البركة والخير كثيرا وكان منهم العلماء والأولياء ممن لا يحصيهم الا الله وضاعوا لعدم تسجيل التاريخ فى هذه البلاد

This statement justifies the fact that itinerant Muslim scholars lived in the *Bilad al-Sudan*. The most prominent centres of learning include: Yandoto (in the present Zamfara state, Tsafe Local government Area), Katsina (present Katsina city, the state capital of Katsina state, northwestern Nigeria) Kano (the present Kano city, state capital of Kano state, northwestern Nigeria), Zakzak (present Zaria city in Kaduna state, northwestern Nigeria), Borno (the present Borno state in the north eastern part of Nigeria), *Kulumfarda* (Borno state, northeastern part of Nigeria), *Insharuwa* (presently in Jigawa state, the northwestern part of Nigeria), Agadez (located in the eastern part of Niger Republic), *Ngazarzamu* (presently in the west of Lake Chad in Yobe state, modern Nigeria), *Tashadi* (the Republic of Chad), Bagurmi (southwest of Lake Chad in the modern Chad Republic), Maje (in the present region of Gusau, Zamfara state, northwestern part of Nigeria) and Timbuktu (located in the eastern part of Mali Republic).

Books studied in these schools are based on the subjects and areas of Islamic sciences. On Tauhid, the book “*Aqidatu al-Kubra*” of Shaykh Sunusi al-Tilmisani al-Jaza’iri (d.1479) is studied. Other books include “*Muwatta’ Malik*”, *Mukhtasar al-Khalil*, *Al-Hikam* of Ibn Ata’illah al-Iskandari (d.1310/709CEAH), *Alfiyyat Ibn Malik*, *Maqamatul Hariri*, *Al-Miqra’i* on Hisab, *Sirajul Falak*, *Aal-Kibrihiyyat* of Shaykh Muhammad al-Kibri al-Timbukti on Medicine and “*Nafkhatul Anbariyyah fi Sharh al-Ishriniyyah*” of Shaykh Muhammad bin Masani al-Kashnawi (1667CE). Their works on “*Fiqh*” and “*Aqidah*” centred on Mālik School of jurisprudence and *Ash’ari* school of theology.

The scholars used explanation and demonstration methods in teaching those subjects. Slates, sand, books, ink and pen form part of their teachings aids. Women have their own separate classes taught by their counterparts. The classes include *Zaure*, Mosque, farm and grazing land. The students sit in cycle according to first come first serve. Another method is that the teacher begins with simple to advance topics. The school session was after *Subh* to sunrise, *Asr* to sunset and two hours after *Isha’* prayer. Sand and slates used mostly for teaching the subjects of *Hisab* and *Fiqh*. Shaykh Makhluḥ al-Bilbali, a sixteenth century Sufi scholar, Shaykh Ahmad bn Umar (d.943AH), Shaykh al-Bakri al-Fullati, and Shaykh Ramadan bn Ahmad who spread Islam through teaching and preaching were among the graduates of the famous Islamic Centre of Yandoto (now in Zamfara State, Nigeria). They engaged in teaching different subjects of Islam, especially Qur’an, Fiqh and *Tasawwuf* (Kaura, 93). The presence of these and other Muslim scholars in Hausaland prior to the Jihād of Shaykh Uthman bn Foduye paved way for the expansion of Islamic education.

Shaykh Jibril ibn Umar al-Agadasi, born in Agadez, Niger Republic in the mids 12th century AH. was a notable renown Muslim scholar who acquired his vast knowledge under scholars like Shaykh Muhammad Foduye (father of Shaykh Uthman bin Foduye), Shaykh Muhammad al-Sammani and Sharif Muhammad al-Murtada al-Zubayd and others. He studied under these scholars’ books such as *al-Ittiqan fi ulumil Qur’an*, *Jawharul Maknun fi Ilm al-Balagha*, *al-fiyatu al-Suyti fi Nahw wa al-sarf*, *Sihah al-Sitta fi al-Hadith* and *Tafsir ibn Kathir*. He taught students who later

became distinguished personalities in different Islamic sciences. They include Shaykh Uthman bin Foduye and his brother Shaykh Abdullahi. In fact, all prominent scholars of Hausaland that lived between 1460-1490AH were students of Shaykh Jibril (Sambo, 2013). He wrote several works on different subject of Islamic studies. But most of them were written in poems. The best example to this is his poem on seeking rain in which he began with “*Al-Ghaithu Rahmatina*”. The other one is on supplication title “*Ajib Du’ana*”.

Those books have impacted on the lives of people in West Africa in the areas of spiritual and political. Jibril died at a town called Irabo in the state of Agadas in the Republic of Niger in 1788CE/1202AH. He left two sons, Umar and Ahmad (Hamdan). May Allah have mercy on them (Gesalmadi, 27).

Shaykh Abdullahi Suka was one of the scholars of Hausaland. He was a native of Fulani, speaking Fulfulde and Arabic languages. Shaykh ‘Abdullahi Suka migrated from Fezzan in Libya to Kano in the 11th century AH. He visited Aqdar, Takiddah and Hijaz (Makkah and Madina) in search of Islamic knowledge. He was a student of al-Shaykh Shamsuddeen al-Najib bin Muhammad al-Ansumani. He also studied under Shaykh al-Bakri, Ibn Ghanim and others. Those who learnt under him were Shaykh Muhammad al-Bagawi and Qadi Musa. Abdullahi Suka died in Kano in 936AH at 63 years (Paden, 148). May Allah have mercy on him!

Shaykh Abdulkarim bin Sulaiman al-Maghili al-Tilmasani was from *Jaza’ir* (Algeria). He was born in the city of Tawat, south of Jaza’ir in 1440CE. He visited Fez (Libya), Marrakish (Morocco) and studied under Shaykh Abdurrahman al-Tha’alaby, and Shaykh Yahyah bin Badir. He visited Katsina and Kano for the purpose of

spreading Islam and its knowledge in the 10th century AH/15th century C.E (Kabara, 84.). He graduated students from the advanced schools of Katsina, Kano and Agadas. Some of them were Shaykh Ahmad al-Tadali al-Agadasi, Shaykh Muhammad al-Aqib and Shaykh Najib al-Ansumani (Kabara, 113). His family members are still famous in Kano in an area known as “*Sharifai*”.

The efforts of Shaykh Maghili towards education and Jihad were manifested on Shaykh Uthman bin Foduye. It is part of the impact which led Shakykh Uthman to conduct a successful Jihad activity. Almaghili was held in high esteem by Shaykh Uthman bin Foduye to the extent that he emulated him in making reference to his books in matters of Islam. Shaykh Maghili wrote a number of books on Islam, among them were “*Tajul Muluk*” in which he advised the emir of Kano Muhammad Rumfa on qualities and style of leadership in Islam such as social justice, relationship between Muslims and non-Muslims and treasury issues. He died at Aadar in Jaza’ir in 1505CE, then he was 65 years old.

Shaykh Dan-Marna was Muhammad bin Muhammad al-Sabbagh al-Kashnawi, commonly known as Wali Dan-Marna, born in 1641CE in Katsina town. He studied under Shaykh Abu ‘Abdullah Muhammad bin Abdullah Al-Barnawi Al-Kashnawi. He was the Head teacher in the Islamic Schools of Gobarau and Masanawa. He wrote some works for the development of Islam in Hausland like “*Qasidat Mazjarat al-Ikhwan*”, “*Wakar Tuba*” (poem on Repentance) which has 1000 verses “*Wakar Daliya*” and “*Wakar Nuniya*” on Islamic Preaching and propagation etc. Danmarna was described by Shaykh Muhammad Bello as *al-Mukāshif*, who had experienced the Sufi contemplative knowledge He died in

Katsina 1671CE. He entitled him as *Dihlīz al-‘ilm* (Bello, 26).

Shaykh Danmasani’s full name is Abu ‘Abdullah Muhammad bin Masani bin Ghumanu bin Muhammad bin ‘Abdullahi bin Nuh al-Barnawi al-Katsinawi. He played a vital role in the spread of Islamic education in Hausaland in the 17th century. He was a prolific writer who commented on the book of *Al-Ishriniyyat* of Shaykh al-Fazazi titled “*Nafkhat al-‘Anbariyyah fī Sharh al-Ishriniyyat*” on *Madh* (praise to the Prophet (peace and blessings of Allah be upon him), a subject in *Tasawwuf* and he wrote other Islamic books like “*Mazjarat al-Fityān*” which preached against following the evil of the soul and the importance of following the Sufi path (*Tasawwuf*). These works had a great impact on the spiritual life of the people of *Bilad al-Sudan* and explain the popularity of Islam in the area. Danmasani died on Sunday 18th December, 1667CE. At his house Unguwar Masanawa, Katsina. (Sambo, 19).

4. The Jihād and Establishment of Sokoto Caliphate

Sultān Muḥammad Bello (may Allah have mercy on him) established the city of Sokoto as seal of the Caliphate in 1224AH. The Caliphate comprises of all the present Northwestern states of Nigeria and some states in the kingdom of Gobir in the present Niger Republic. The year 1804 marked the emergence of a strong Islamic force in what was then the Hausaland. It was the year when this Muslim force, under the leadership of Shaykh ‘Uthman bn Foduye, took up position to defend themselves against an enemy, the Gobir Kingdom, after years of turmoil, persecution and hostilities.

Three reasons were given by Muhammad Bello for the Jihad. Rulers maltreated the subjects, scholars misleded the society and subjects were mixing Islam with paganism

(Bello, 17). Eventually, Shaykh Usman successfully established an Islamic state covering all of what is known as Hausaland and some other parts of West Africa.

The Jihād had made much of the pagan population to be converted to Islam, although *Maguzanci* (traditional worship of the people in the area) persists in some areas. Shaykh Uthman and his followers waged 34 Jihads (Wars) before he finally overthrew the government of Gobir in 1808. The Caliphate later overthrown by the British in 1903, thereby replacing Islamic laws with man-made laws (i.e. constitution) (T/Mafara, 7).

Biography and Sufi Path of Shaykh Uthman bin Foduye

Uthman was born in the province of Gobir, a town called Maratta on Friday 15th December, 1754CE. He started his early education by learning the glorious Qur’an until he memorized it by heart under his father Muhammad Foduye. He was then taken to Shaykh Usmanu Binduri to further his Qur’anic studies, where he remained for two years. He later joined Shaykh Jibril bin Umar and studied under him for about a year. During his stay with this Shaykh, Uthman was initiated into the Qadiriyyah Sufi Order and obtained the *Ijazah* (certification) (Fulbe, 7).

The genealogy of Shaykh Uthman in the Qadiriyyah Sufi Order could be found in the book of *Salasil al-Qadiriyyah* written by him. In some other sources like the book of *Ta’alīm al-Ikwān* and *al-Salāsīl al-Dhahabiyyah*, Shaykh Uthman’s genealogy in Qadiriyyah also linked him with Shaykh ‘Abdulkarim al-Maghili and Sidi Muhammad al-Mukhtar al-Kunti (Kofar Sauri, 4).

5. Conclusion and Recommendation

Conclusion

The book of *Infāq al-Maysūr* could be ranked as the best book written on the history of *Bilad al-Tukrur*. Shaykh



Muhammad Bello, his father, Shaykh Uthman bin Foduye and his uncle Shaykh ‘Abdullhi bin Foduye were the best significant figures of the Jihad. Bello was the only person among the three who combined scholarship, Jihad and leadership. He treated subjects of history, historiography, Geography, *Aqidah* and rituals in the book of *Infāqu*. At the end, this paper discovered that the scholars that lived in the *Bilad al-Sudan* during and before the period of the Jihad had worked tirelessly in the propagation of Islam through writing, teaching, preaching and Jihad. These contributions are few out of many that were lost due to disrespecting of act of documenting history by the people of that time.

Recommendations

After studied the book of *Infāq al-Maysūr*, recommendations on how the work can benefit more people in Nigeria and beyond are made base on the findings as follows:

1. Muslim brothers should propagate the message of Islam and call to Islam those who are non-Muslim.
2. History should be written to save it from loosing and benefit the later generations.
3. Pious Muslim leaders like Sultan Muhammad Bello should be emulated by the Muslim leaders in Nigeria
4. The books of indigenous Muslim scholars should be printed and circulated among the generality of the Muslims
5. And, their subject matter to be taught in the schools.

Reference

Ali, A.Y. (1983), *the holy Qur’an, text, translation and commentary*. United State of America: Trust Amanah publications Beltsville M.D.

Bello, M. (2002), *Infāq al-Maysuri fi Tarikh Bilad al-Tukrur*. Sokoto:

Alhaji Muhammadu Dan-Ige Printing Press.

Bukhari, M.I. (2007), (trans) M.M. Khan, *Sahih al-Bukhari*. Beirut: Dar al-Arabiyyah.

Fulbe, I. (2008), *Nigerian Sufis: Usman Danfodio and Nana Asma’u* by LLC Books, <https://burubali.wordpress.com>

Gesalmadi, S. (2013), *al-Durratu Tahta al-Rimal*. Sokoto: Mallam Babi Printing Press.

https://en.wikipedia.org/wiki/Muhammed_Bello

Ibn Foduye, U. (1976), *Bayan Wujub al-Hijra ‘Ala ‘l-‘Ibad*. Sokoto: Khartoum University Press.

Ibn Foduye, U. (1976), *Najm al-Ikhwan*. Sokoto: Khartoum University Press.

Kabara, Q.N. (2004), *Clear Crystal Mirror on Sufism*. Kano: Alkali Sharif Bala Bookshop.

Lema, G. (1978), *al-Kashf wal Bayan an ahwali sayyidi Muhammad bello bin Shaykh Uthman*. Sokoto: Alhaji Muhammadu Dan-Ige Printing Press.

Muslim, M.H. (2002), *Sahih Muslim*. Beirut: Dar al-Jalilil.

Nura, A. et-al (1993), *Islam in Africa: Proceedings of the Islam in Africa Conference*. Ibadan: Spectrum Books Limited.

Paden, J.N. (1973), *Religion and Political Culture in Kano*. California: University of California.

Qāsiyūnī, N.K. (2012/1434AH), *Ittihaful Muqinin bi Tarjimati al-Shaykh Muhammadu Bello Amirul Mu’minin*. Kano: Turathul Islam.

Sambo, W.J. (1985), *The Sakkwato Legacy of Arabic Scholarship in Verse Between 1800 – 1890*, PhD thesis submitted to School of Oriental and African Studies, University of London.



T/Mafara, M.I. (1982), *Fassarar Littafin Sardun Kalam daga Larabci zuwa Hausa*. Sokoto: History Bureau.

Kofar Sauri, A.I. (2019), *The Contribution of Qadiriyyah Sufi Order to the Development of Islam in West Africa*, PhD Seminar paper, presented at School of Postgraduate Studies Conference Hall, Umaru Musa Yar'aduwa University, Katsina.