EDITING,COMMENTARY AND TRANSLATION of;-
Wathiqat al ikhwani dalilat wujub ittiba
al-kitab wa sunnah wa al jamaa
OF
SHAIKH UTHMAN BIN FUDI
1754-1817 C.E

BY

BASHIR MUHAMMAD

A thesis submitted to the Postgraduate SchoolBayero University,
Kano,in partial fulfilment of the requirements for the award of the degree of Master of Art in islamic studies.

Bayero University,
Kano.

ACKNOWLEDGEMENT

I would like to thank Professor Muhammad Sani Zahraddeen, the Head of Department of Islamic Studies, Bayero University, Kano, through whose efforts, suggestions, guidance and support this work became possible. May God reward him with abundance of reward and shower His blessings, grace and bounties on the University as well as crown with success all her efforts in the preservation, dissemination and promotion of knowledge, particularly in Nigeria and the world in general.

My thanks also go to my Supervisor, ᶜUmar Faruq Malumfashi, of the same Department for patiently and expertly guiding me throughout the work as well as lending me his rarely found books. To him I am highly grateful because of his immense and immeasurable contributions.

My thanks are also due to Dr. Tijjani Garba of Department of History, Bayero University, for his guidance and important suggestions which proved to be of great advantage to me.

I am grateful to my brothers, ᶜAliyu Muḥammad Kyari Fagge, Basiru Abba Yakasai and my intimate friend, Malam Yusuf Uba Mandawari of Aminu Kano School of Islamic Legal Studies, Kano Polytechnic, for the help they rendered to me and for lending me many of their books.

I would like particularly to thank my father - a renowned Islamic Scholar - Malam Muhammad Kyari b. Ibrahim b. ᶜAli b. Yusuf - who lives at Fagge quarters in Kano Municipality - for his untiring encouragement, and for granting me free access to his valuable - rarely found books as well as for his continuous prayers to me for success and God's guidance.

In addition, I would like to extend my thanks to Dr. Munzali Jibril, the Deputy Vice-Chancellor Academic and Senior Lecturer, Department of English, Bayero University, Kano as well as to Ahmad Nuhu, Principal, Kano State College of Arts, Science and Remedial Studies, and Sani ᶜAbd-Allah Tofa, the former Principal of Aminu Kano School of Islamic Legal Studies for helping me in various ways.

I thank Mr. Patrick Ezra, the Secretary, Department of Arabic, Bayero University, Kano for typing the English section of this work and Malam Ahmad Moriki, Department of Islamic Studies, Bayero University, Kano, for typing the Arabic Section.

Lastly, I thank all the other people who helped me in various ways. To them I am very grateful.

N.B. Deppite all the assistance that I received from the persons mentioned above, I alone take full responsibility for any errors that this work may contain.

BASHIR MUHAMMAD KYARI FAGGE.

Shaᶜabān, 1408 A.H.

March, 1988 C.E.

C O N T E N T S

I.	Preface	1
II.	General Introduction	5
	a - The Author (Shaikh ᶜUthmān b. Fūdī)	5
	b - His teaching and preaching	5
	c - The Jihād period	8
	d - Date of authorship	10
III.	Special Introduction	12
IV.	Editing	14
V.	The Contents of the book	15
VI.	Main Contents of the book: An analysis	17
	a - The Book of Allāh (The holy Qur'ān)	17
	b - The Sunnah of the Prophet (p.b.u.h.)	20
	c - Al-Ijmāᶜ or consensus	27
	d - Al-Bidᶜah (innovation)	31
	i - Islamic legal judgement on al-Bidᶜah	32
	ii - Shaikh ᶜUthmān's view	35
	iii - Condemnation of al-Bidᶜah and its perpetrators	36
	e - i - Women going out of their homes at random	41
	ii - The Shaikh's view on women education	45-48
	iii - Women education in some parts of Nigeria/The Shaikh's condemnation of neglecting of women education	48-50
	f - i - ᶜUlamā al-Sūᵓ (The Vicious Scholars)	51
	ii - Muhammad Marwa Maitatsine as an example of ᶜĀlim al-Sūᵓ	54
	g - The Shaikh's Conception of the term Ahl al-Sunnah	57
VII.	The edited Arabic version of Wathīqat al-Ikhwān	59
	The Introduction	60
	The Arabic text	63
VIII.	The Translated Version	86
	a - The evidences which oblige following The Book of Allah	88

b. The evidences which oblige following The Sunnah 88
" " " " " Al-Ijmā^{c} 89
c. The evidence for the obligation of the avoidance of al-Bid^{c}ah 90
e. Definition of al-Bid^{c}ah 91
f. More evidences which oblige the avoidance of al-Bid^{c}ah and following the Sunnah 91
i - A tradition which was reported from Ibn-Mas^{c}ūd 92
ii - A tradition which was reported from Abū-Bakr 95
iii - A tradition which was reported from ^{c}Umar 95-96
iv - " " " " " " ^{c}Uthmān 96-97
v - " " " " " " ^{c}Ali 97
vi - " " " " " " Ibn ^{c}Abbās 98
vii - " " " " " " Ibn ^{c}Umar 99
viii - " " " " " "Ibn Mas^{c}ūd 99
ix - " " " " " from Uwais al-Qarani 100
x - A tradition which was reported from ^{c}Umar b. Abd al-^{c}Azīz 101
xi - A tradition which was reported from Mālik b. Anas 101-102
xii - A tradition which was reported from Al-Shāfi^{c}ī 102
xiii - A tradition which was reported from Abu-Hanifah 103
xiv - A tradition which was reported from Ahmad b. Hanbal 104
xv - Another evidence for the obligation of avoiding the Satanic innovation 106
The evidences which oblige avoiding the innovators 109
i - A Prophetic tradition 109
ii - Quotations from Mukhtasar al-Akhdarī and from ^{c}Umdat al-Bayān, 110-112
The evidences for the obligation of not assisting the innovators (Ahl al-Bid^{c}ah) 112

i - The basis which obliges preventing women from going out at random 113
i - A Quranic Verse 113
ii - Prophetic traditions 114
j - The basis for the obligation of shouldering the wife's responsibility by the husband 114
k - Another evidence which oblige avoiding the innovators (Ahl-al-Bid^{c}ah) 119
l - The call for educating women, children and slaves 120
m - The basis for the obligation for women to cover their whole body 120
n - Warning against using magicals by the Muslims - - - etc. 120
o - Warning against associating with the Vicious Scholars (^{c}Ulamā al-Sū$^{\circ}$). 122
i - A Quranic verse 122
ii - A quotation from al-Maghili 123
iii - A tradition from Hudhaifa b. al-Yamān - 124
p - The characteristics of the ^{c}Ulamā al-Sū$^{\circ}$ 124
q - The qualities of ^{c}Ulamā$^{\circ}$ al-Dīn (The Pious religious scholars) 126
r - Warning against going to the places of innovation, etc. 126
s - Warning against total dependence on dream/ The Istikharah which people do, not in accordance with the Sunnah 129
t - Warning against interpreting Prophetic Hadith in a perverted way 130
u - The Shaikh's aim in producing the work 131
v - Conclusion 132

IX. i - The Arabic bibliography 133
ii - The English bibliography 143

P R E F A C E

The book Wathīqat al-Ikhwān li-tabyīn Dalīlāt Wujūb Ittibāᶜ al-Kitāb wa aī-Sunnah wa al-Ijmāᶜ,(1) was written by the early nineteenth-century Mujaddid(2) (reformer) The impact of whose political and religious teachings covered not only the area which is referred to as Northern Nigeria today but even the whole of the West African region.

This book (Wathīqat al-Ikhwān) is of great importance because of its sharp reflection on our immediate geographical, religious, social and economic environment. Despite the fact that the author lived between the eighteenth and the early nineteenth centuries, we find that most - if not all - of his teachings are indisputably applicable to our present circumstances.

---

(1) The title means: The brethren message for the exposition of the evidences which oblige following the Book (of Allah), the (prophetic) tradition and the unanimous consensus of the Islamic erudite scholars (al-Ijmāᶜ).

(2) Mujaddid "The upright scholar who struggles to renew religion is technically called Mujaddid, the reviver (or reformer)." See:- Shehu ᶜUmar ᶜAbd-Allah, on the search for a viable political culture; Reflection on the political Thought of Shaikh ᶜAbd-Allah Dan - Fodio, First publication 1984, Commercial Printing Dept., New Nigerian Newspapers Ltd., Kaduna, Nigeria P. 5.

The author is referred to as Mujaddid by many scholars such as his son: Muhammad Bello b. ᶜUthmān b. Fūdī, Infāq al-Maisur fi Tārīkh Bilād al-Tukrūr; Alhaji Dan Ige Tsamiyar Ruwa, Sokoto, PP. 53 and 62. See also:- ᶜAli Abubakr, Al-thaqāfah al-ᶜArabiyyah fi Nijīriya Min 1750 - 1la 1960 C.E., First publication 1972 C.E., P. 115.

The author clearly stated out his aim in producing the work where he said:- "O' My brothers! I did not write this Message except for the good advice to the Muslims so that the rational (being) will reflect and strive hard in his religion so as not to toil himself in vain and regret on the Day when regret will not be beneficial".(3)

This, in fact, is in line with the aims and objectives of the author in writing his master-piece or what is referred to as his Magnum Opus.(4) Some of the aims and objectives are:

a - Revival of Prophet Muḥammad's Sunnah and obliteration of the devilish innovation.

b - To make people acquainted with Kinds of al-Bidᶜah (innovation),(5) that is, those which they must avoid, the recommended (al-Mandūb) and the permissible(6) (al-Mubāḥ).

c - To make people know that it is obligatory on every learned person not to keep quite, because innovations have appeared and become wide - spread in these times. The Ḥadīth(7) says: 'When tribulations appear and the learned keeps quite; on him is the curse of God'.(8)

---

(3) infra P, 131.

(4) Isma'il A.B. Balogun, The Life and Works of ᶜUthmān Dan Fodio Islamic Publication Bureau Lagos, Nigeria. Reprinted 1981. The introduction. P. 49. The reference is to the author's book (Shaikh ᶜUthmān) Ihyā al-Sunna wa Ikhmād al-Bidᶜah.

(5) For its definition, infra P, 31.

(6) For the divisions of al-Bidᶜah, infra P, 90.

(7) Technically, it has the same meaning with the sunnah, for more clarification, see infra P, 20.

(8) Isma'il A.B. Balogun, op.cit, P. 74.

d – To acquaint people with the fact that: The life of Prophet Muḥammad (p.b.u.h.) among the ᶜUlamā' (The erudite Islamic learned scholars) had saved them from discord and nothing will ever save them from that (discord) except the revival of and adherence to the prophetic sunnah.

People should also beware of innovation, because all good is contained in adherence to the sunnah while all evil is contained in innovation.(9)

The aim of the present writer in translating this work is to make it more accessible to those who can not read Arabic so that they can grasp and digest some of the ideas, teachings, and purpose of Shaikh ᶜUthmān b. Fūdī in his perennial excellent attempts to re-direct the Muslims' efforts towards following the Sunnah(10) of the Prophet (p.b.u.h.), obliterating the satanic innovations and throwing away fake and reproachable behaviours as well as disseminating the Islamic tenets and law.(11)

In the work, a humble attempt is made to give the reference – as much as possible – for the Quranic verses and Hadiths quoted by the author. This – by the wish of Allah – will simplify reference whenever needed and give more confidence, trust and peace of mind to both the Arabic and English reader. I also edited the book, commented upon the terms, places, vague points, titles of books or peoples' names which were referred to by the author —— To God we pray for acceptance, guidance and immense reward –.

---

(9) For the complete aims and objectives, see: Ibid, PP.73-76.
(10) Infra, PP. 20 and 87.
(11) Muḥammad Bello b. ᶜUthmān b. Fūdī, Infāq al-Maisūr fi Tārīkh Bilād al-Tukrūr, PP. 64 – 68.

I would like to draw attention to the fact that: throughout my research period, I have not seen any other translation of the book (Wathīqat al-Ikhwān) be it in Hausa, English or any other language.

The present work consists of introduction, analysis of book's main contents, the edited Arabic text, its translation together with the commentaries in the footnotes which are followed by the bibliography.

GENERAL INTRODUCTION

THE AUTHOR

ʿUTHMĀN IBN FŪDĪ

1754 - 1817 C.E.

Shaikh ʿUthmān ibn Muhammad ibn ʿUthmān ibn Fūdī was born at Marutta in December 1754 C.E./1169, A.H. now situated in North Western Nigeria, Sokoto State. He belongs to the Fulani tribe which had migrated from Futa Toro in Senegal and settled in Kwoni in the Hausa city-state of Gobir.(12)

The settled Fulanī occupied positions of eminence to be reckoned with by both the Habe ruling class and the less privileged Hausa and Fulani members of the population. The leaders of the settled Fulani grew in prestige as a result of their superior intelligence and knowledge above those of their Hausa hosts and eventually won the support of a considerable section of the population, both Hausa and Fulāni.(13)

Right from his school days Shaikh ʿUthmān combined an exceptionally high moral character with great intellectual gifts and grew into a man of vivid eloquence.

TEACHING AND PREACHING

Shaikh ʿUthman started preaching at the age of twenty 1774-5 C.E./1188 A.H.(14) and along with preaching he added teaching and consequently gained many converts to Islam.

---

(12) Imam'll A.B. Balogun, The Life and Works of ʿUthmān ibn Fodio, P. 27.

(13) Ibid, P. 28.

(14) Ibid, P. 33.

He devoted himself single-heartedly to Allah in all his calling to the religion of Allah and in his good advice to people. He also endured all the difficulties of travelling in the course of his preaching, despite the untold hardship contained in it, and he was very chaste, not bothered with the worldly materials possessed by the people.(15) His first preaching tour was to Kebbi(16) where he was able to convert many people to Islam. He also travelled to Zamfara where he spent five years and gained a lot of converts, pupils and followers. In his itinerant preaching, he reached up to the Middle Niger, crossing to the west bank of the river to a place called Tio. After returning to his hometown, Degel, he then travelled eastwards to preach, and reached up to a place called Goma.(17)

These travels enabled the Shaikh to gain many followers whose number increased by leaps and bounds and his fame and popularity became widespread far beyond the territories of his hometown, Degel. This became of great significance and help to him at the time of the jihad.

His preaching mainly revolved around the following five areas:

1 - Elucidating and clarifying the things which were made obligatory by the Islamic law, that is, the overt and covert primary and subsidiary bases (al-Usūl) of Islamic law.

---

(15) Al-Shaikh ʿUthmān b. Fūdī, Ihyā' al-Sunnah wa Ikhmād al-Idʿah', Al-Mathūlī al-Azhar, ١٣٢٦/١٩٠٨, The Introduction, P.3.

(16) See: I.A.B. Balogun, ʿUthmān Dan Fodio the Mujaddid of West Africa, Studies in the History of the Sokoto Caliphate, The Sokoto Seminar Papers, Edited by Y.B. Usman, 1st printing 1979, P.478.

(17) Ibid, P.479.

THE JIHAD PERIOD, C.E. 1804-1810.

The Shaikh and his community started the jihad in the year 1804, but the factors leading to it started gathering momentum in the last decade of the 18th century.(25) The movement was basically directed at Islamic reformation and purification of the existing Muslim institutions...

Thus, it involved the reform of the Hausa society at large and the establishment of a Muslim state with the jihadists as its leaders. One of the greatest achievement of the jihadists was in the field of learning and education. Being great scholars and prolific writers the jihadists exerted all their effort to make knowledge the property of every individual in the society.(26)

Shaikh ʿUthmān himself wrote many books in his effort to reform and enlighten the society socially, religiously and intellectually.

Shaikh ʿUthmān's son and successor, Muhammad Bello, in his book Infāq al-Maisūr fī Tārīkh Bilād al-Tukrūr attempted to list his father's works; after listing some of them, he says: 'There are also others (by the author) which exceed a hundred'.(27)

---

(25) For the factors leading to the jihad see:
Ibid, PP, 10-15. See also:-
ʿAbd al-Rahmān I. Doi, Islam in Nigeria; Gaskiya Corporation Ltd., Zaria, 1st publication 1984, PP, 35-44.

(26) A.A. ʿAbd al-Hamīd, 'ʿAbd Allah b. Fūdī As an Exegetist; (Ph.D thesis); S.O.A.S. Library Document Centre, P, 1.

(27) Muhammad Bello, Infāq al-Maisūr fi Tārīkh Bilād al-Tukrūr, PP, 205-206.

the caliphate continued wielding power up to the time when Northern Nigeria was declared a British protectorate in the period 1900-1903.(31)

DATE OF AUTHORSHIP

11. The book Wathīqat al-Ikhwān is undated. In the collections of the works of the Sokoto jihad leaders in the Document Centre, B.U.K. Library, dates of authorship and copying are indicated where such dates are mentioned in the works. But no such dates are mentioned in connection with the present work in the collections of the books of the Shaikh.(32)

In the book Wathīqat al-Ikhwān there are some sections which can exactly - word by word - be found in the Shaikh's book:-

1 - Ihyā' as-Sunnah wa Ikhmād al-Bid^{c}ah.

which was written by the author in the year 1793 C.E./1207 A.H.(33)

---

(31) 'Although the proclamation of the Northern Protectorate took effect as of 1900, effective occupation of the Northern emirates was not completed until 1903'. See:- A. Babs Fafunwa, History of Education in Nigeria, Hazell Watson and Viney Ltd., Great Britains. The first publication 1974. P, 101.

Also Lord Lugard in 1903 approved the appointment of Muhammad Attahiru who was the first Sultan after the defeat of Attahiru Ahmadu by the british forces;

Abd al-Rahmān I. Doi, Islam in Nigeria, published and printed by Gaskiya Corporation Ltd., Zaria. First published 1984, P, 74.

(32) See:- ^{c}Uthmān Dan Fodio, V.III, Document No.186, Document Centre, B.U.K. Library, P, 306. See also:- ^{c}Uthmān Dan Fodio V.9, Document No.893, Document Centre B.U.K. Library.

(33) I.A.B. Balogun, '^{c}Uthmān Dan Fodio, 'The Mujaddid of West

THE CONTENTS OF THE BOOK

The book can be divided into two sections:-

The first section - among other things - deals with the bases that oblige the following of the Book of Allah (Al-qur'an), the Sunnah of the Prophet (p.b.u.h.) and the consensus of the erudite (elect) scholars; these were followed by the evidences that oblige avoidance of innovation (al-bid^{c}ah) and innovators (al-mubtadi'), as well as the detriments and losses which innovation causes to its perpetrators.

Subsequently, the author warned against associating with the disproved persons, the innovators as well as against pleasing them in whatever constitutes disobedience to Allah even if they were to be father, father-in-law or teacher.

The second section - among other things - consists of warning against many malpractices which are religiously forbidden, as a, to purge the Islamic community from different vices, such as women going out of their homes at random, intermingling of men and women at different places, magical practices, associating with various scholars ('Ulama al-Su') and attending the places of sectarian innovations, dependence upon dreams - in any matter - without taking the Book of Allah and the Sunnah of the Prophet as the yardstick for it, as well as against Al-Istikharah[39] which people do, not in accordance with the Sunnah of the Prophet (p.b.u.h.).

The author also elucidated the rights which obliges shouldering the wife's responsibilities by the husband as well as characteristics of Virtuous Scholars ('Ulama al-Su') and the qualities of pious religious scholars ('Ulama al-Din), and then consequently, the author abridged all the benefits to need to the good advice as depicted in one of the Prophetic traditions which says: 'religion is the good advice . . . '.

---

(39) Al-Istikharah is the prayer (du^{c}a) of man who has not made up his mind, hoping to be inspired with a salutary decision regarding an intended enterprise, a journey etc. For more clarifications see Infra pp. 129.

MAIN CONTENTS OF THE BOOK: AN ANALYSIS

In the first section of the book the author first and foremost, presents the bases that oblige the following of the Book of Allah, the Sunnah of the Prophet and the unanimous consensus of the Islamic orthodox scholars (al-ijmā^{c}). This attitude of placing these three primary sources of Islamic law on the upper - most position and as a point of departure, can also clearly be seen in the author's book Ihyā' al-Sunnah wa-l-Radd al-Bid^{c}ah.[1]

In the first chapter of the latter book, he defines the Book of Allah, the Sunnah of the Prophet and the consensus of the orthodox Islamic scholars (al-ijmā^{c}) as well as the bases that oblige following them.[2] In many places in Mathāqat al-Ikhwān, there are references to these three important sources of Islamic law, but no definition is given to serve as explanatory and guide to the clear understanding of each one of them. And as such it is imperative to see the definition and the significance attached by the author to each one of them.

1. THE BOOK OF ALLAH (i.e. THE QUR'ĀN)

The author in defining the book quoted ^{c}Abd al-Rahman al-Sa'dī in his book titled: 'al-Hidāyah, where he said: "The book) is the speech of Allah) revealed to (Prophet) Muhammad - May Allah's blessing and peace be upon him - inorder to use it as a unique indisputable miracle (i^{c}jāz) made in miraculous chapter(s)."[3]

---

(1) Sheikh Mahmud, Revival of the Sunnah and Suppression of the Innovation.

(2) See Al-sheikh Ikhwan al Fiti, Ihyā' al-Sunnah wa Ikhmād al-Bid^{c}ah, al-Azhar, pp.17-19.

(3) Ibid, p. 8.

companions, (al-Sahāba), then to the followers or the companions (al-Tabi°ūn) and then also to the followers of companions' followers, calling the author's book Ihyā' al-Sunnah wa Ikhmād al-bid°ah in which most of the traditions (hadiths) are from Sahih al-Bukhārī,(21) next to this book (Wathiqat al-Ikhwān) his reference is largely to Sunan Ibn Mājah, followed by Sahih Muslim, Sahih al-Bukhārī, Musnad Ahmad, Jami° al-Tirmidhī and Sunan Abī-Dāwūd.

In these references some of the traditions are quoted by the author word-by-word, some have been paraphrased and others have been quoted with a slight difference in the original words.

There are some traditions which I was unable to trace in the different collections of prophetic traditions I have so far consulted, but I was able to find these in some other books written by the author.

For instance, the prophetic tradition quoted by the author in which the Prophet (p.b.u.h.) says: "I am leaving among you two admonishers..."(22) I found it in Ihyā' al-Sunnah wa Ikhmād al-bid°ah, but the editors of the book indicated that they were unable to find the tradition as quoted by the author, instead they found that Mālik (i.e. Anas) reported it in the following way: "The Messenger of Allah - May Allah's blessing and peace be upon him, said: 'I am leaving among you two things, you will never go astray as long as you hold fast to them:

---

(21) Al-Sheikh °Uthmān b. Fūdī, Ihyā' al-Sunnah wa Ikhmād al-bid°ah, Al-Ashrū, P.H.

(22) See infra P. 68.

The book of Allah and the Sunnah of His Prophet."(23)

Another tradition is the one in which the author indicated that the Prophet (p.b.u.h.) said: "Separate apart between the *walking* of men and women (who are not married to each other)."(24)

The editors of Ihyā' al-Sunnah - - - indicated that this tradition (Hadith), according to the author of a book titled Kashf al-Khafā', 'has no basis' and is not approved to be authentic.(25)

Another tradition is the one in which the author indicated that the Prophet (p.b.u.h.) said: "The lawful desertion is deserting the innovator or the one who publicly commits grievous sins."(26)

I was able to locate the complete version of this tradition only in another book written by the author titled: Tamyīz ahl-al-Sunnah.(27)

---

(23) A. Al-Shaikh ᶜUthmān b. Fudi, Ihyā' al-Sunnah wa Ikhmād al-Bidᶜah, Al-Azhar, P.3.

B. For the Hadith see: Al-Imām Jalāl al-Dīn ᶜAbd al-Rahmān al-Suyūtī al-Shafi'ī, Tanwīr al-Hawālik, Sharh ᶜalā Muwattā Mālik, ma yalihi Is'af al-Mubtaᶜi bi Rijal al-Muwatta; Dar al-Fikr li al-tibaᶜah wa al-Nashr wa al-Tauzīᶜ, V.III. P,93.

(24) See infra P.114.

(25) Al-Shaikh ᶜUthmān b. Fūdī, Ihyā' al-Sunnah wa Ikhmād al-Bidᶜah, Al-Azhar, P.172, *see also: Shaikh Ismaᶜil b. Muhammad al-Ajlani, Kashf al-Khafā'..., Maktabat al-Qudsi, 1351AH, V.1, harf al-Ba', p.279.*

(26) See: infra P.109

(27) See: Al-Shaikh ᶜUthmān b. Fūdī, Tamyīz ahl al-Sunnah: Ansār al-Rahmān baina Nurfāg al-Dīn wa Fussāg al-Dīn wa Anrās shaiᶜin min Matā' al-Dunyā, File No.T/U, 102, Document No. 161, Document centre, B.U.K. Library, P,5.

After the Holy Qur'ān and the Sunnah of the Prophet (p.b.u.h.) which the author in this book 'Wathīqat al-Ikhwān encourages all Muslims to follow, he also encourages the muslims to follow the consensus of erudite Islamic Scholars (al-Ijmāᶜ) which he puts in the third position, this indeed is a recognition - by the author - of the significance attached to it (al-Ijmāᶜ) by Islamic law as one of its important sources.

III. AL-IJMĀᶜ OR CONSENSUS

Al-Ijmāᶜ is the third source of Islamic law.

The word al-Ijmāᶜ is derived from Jamᶜa, which literally means collecting or gathering together.(28) And it also means: 'decision and unity.'(29)

Technically, or 'in the terminology of Muslim jurists, Ijmāᶜ means a consensus of opinion of the Companions of the Prophet only. While some maintain that it is an agreement of the Muslim jurists of a particular age on a point of Law.'(30)

The author (Al-Shaikh ᶜUthmān B. Fūdī) defines al-Ijmāᶜ as it was defined by ᶜAbd al-Rahmān al-Sayutī in al-Niqāyah where he said: "It is an agreement of (Muslim) jurists - that is Mujtahids - of a particular age on the (decisive) judgement of a case, in whatever given time."(31)

---

(28) See: Mian Zoor Ahmad Hanafi, A Survey of Muslim Institution and culture, printed at Ashraf Printing Press, Lahore, Re-printed 1980, PP, 33.

(29) See: Anwar Ahmad Qadrī, Islamic Jurisprudence in the Modern World; Taj Company, P, 200.

(30) Op.cit, P, 34.

(31) Al-Shaikh ᶜUthman b. Fūdī, Ihyā' al-Sunnah wa Ikhmād al-Bidᶜah, Al-Azhar, P, 18.

In the book 'Wathīqat al-Ikhwān' the author adduces quotations from both the Book of Allah and the Sunnah of the Prophet so as to stimulate and encourage the Muslims to follow al-Ijmā^{c} and also to realise its importance.

The significance given to al-Ijmā^{c} in 'Wathīqat al-Ikhwān by the author can also clearly be seen in some of his other works. For instance, in his book Nasīhat ahl al-Zamān he even dedicated some chapters in which he enumerated or clarified the areas on which the erudite Islamic scholars have unanimously reached an agreement (al-Ijmā^{c}) upon them.

The fourth chapter of the book is on citing events in the author's life time, concerning which a consensus view (al-Ijmā^{c}) on its obligation has been expressed, so that people of the generation would offer thank to Allah (for that). While the fifth chapter is on citing events - in his life time - concerning which a consensus view (al-Ijmā^{c}) on its prohibition has been expressed, so that people of the generation would take precaution against them.(32) And indeed, dedication of these two chapters for mentioning the points on which al-Ijmā^{c} was reached by the erudite Islamic scholars indicates the significance accorded to it (al-Ijmā^{c}) by the author. Another thing indicating his high regard of al-Ijmā^{c} is also in the same book (Nasihat ahl al-Zamān) where he says: "Denouncing (something as being

---

(32) Al-Shaikh ^{c}Uthmān b. Fūdī, Nasihat ahl al-Zamān, published by Muhammad Budā Dutsin Assada Sokoto, P,2.

prohibited Islamically) is (quite) unlawful except to the one who knows that the act he denounces is unanimously prohibited(33) and the act he enjoins is unanimously made obligatory."(34)

The high esteem and significance attached to al-Ijmā^{c} by Shaikh Uthmān can also be seen in clear terms in his book Hisn al-Afhām Min Juyūsh al-Auhām in which he made reference constantly to al-Ijmā^{c} in removal or destruction of any vicious illusion or hoax that occupied the Muslims minds. For instance he said in the book; "It is also part of such (false) illusion, that some of them relegate the meaning of the word al-Muslim (muslim) to the meaning of a hypocrite (al-Munāfiq), because to them the real meaning of al-Muslim is the one who outwardly claims to be a Muslim while inwardly - in his heart - does not believe in Islam. This, according to- al-Ijmā^{c}, is also wrong and (false) illusion. Because, the real meaning of al-Muslim is the one who outwardly proclaims Islam and inwardly believes in it in his heart. (This is) due to the fact that, faith is a prerequisite of being a true Muslim."(35) We can therefore, undoubtedly understand the author's respect and reverence which he attached to al-Ijmā^{c} is not peculiar to this book (Wathīqat al-Ikhwān) but that can also be seen even in more clear terms(36) - in many of his works.

---

(33) If the action is the one on which the Islamic Scholars have disagreed on whether it is prohibited or not, in this case no denounciation, except offering an advice to the muslims concerning it.

(34) Ibid, P, 10-11.

(35) Al-Shaikh ^{c}Uthmān b. Fūdī, ^{c}Uthmān Dan Fodio, V, III, Hisn al-Afhām min Juyūsh al-Auhām, Document No. 134, Document Centre - B.U.K. Library, P.12.

(36) Please, consult his book Hisn al-Afhām min Juyūsh al-Auhām.

On the basis of what we have said so far concerning the author's reverence to the Book of Allah, the sunnah of the Prophet and al-Ijmā^{c} we can indeed, understand that the author believes in strict following of the sunnah (traditionalism) and calls Muslims to return all their affairs to the holy Qur'an, the authentic prophetic traditions and the erudite Muslim statements, which are made in accordance with them (i.e. the Qur'an and the Sunnah). This clearly is in accordance with the injunction of Allah, where He says: "O you who believe! Obey Allah and obey the Apostle (Muḥammad p.b.u.h.) and those of you (Muslims) who are in authority, (and) if you differ in anything among yourselves, refer it to Allah and His Apostle, if you believe in Allah and the Last Day, that is better and more suitable for final determination."(37)

Owing to this Quranic injunction, the three mentioned(38) sources of Islamic Law are the main sources of reference for proofs or evidences in his works.(39) And this also can clearly be seen in this book Wathīqat al-Ikhwān.

The author in his strong inclination to the Book of Allah, the Sunnah of the Prophet (p.b.u.h.) and al-Ijmā^{c} says while quoting Muḥyiddīn al-Nawawī: "... and it is not for the one who

---

(37) Cf 4:59, Muḥammad Taqui-ud-Dīn, Explanatory English Translation of the Meaning of the Holy Qur'an, Turkey, P.86.

(38) That is the Book of Allah, the Sunnah of the Prophet (p.b.u.h.) and al-Ijmā^{c}.

(39) As an example See: Al-Shaikh ^{c}Uthmān b. Fūdī,
1. ^{c}Umdat al-^{c}Ulamā'
2. Mir'āt al-Tullāb...
3. ^{c}Umdat al-Muta^{c}abbidīn wa al-Muhtarifin.
4. Hisn al-Afham min Juyūsh al-Auhām
5. Ihyā' al-Sunnah wa Ikhmād al-Bid^{c}ah etc.

is des legal judgements (al-Muftī) nor for the judge (al-Qāḍī) to challenge the one who goes against them, if he does not contradict the statements of the Qur'an, the Sunnah or al-Ijmā^{c} (the consensus of the erudite Islamic Scholars)."(40)

In the book 'Wathīqat al-Ikhwān', after the author's indication to the importance of the three sources of Islamic law and encouragement to the Muslims to follow them, he then touches another important area which is - the problem - of innovation (al-Bid^{c}ah) and encourages the Muslims to avoid it, the innovators and even the places where people perpetrate it. This really is in accordance with the saying of Allah the Most-High: "Let there arise out of you a group of people inviting to all that is good, enjoining what is right and forbidding what is wrong: such are they who are successful."(41

IV. *Al-BIDʿAH (INNOVATION)*

The word al-Bid^{c}ah is derived from al-Ibtidā^{c} which literally means: "whatever is originated unprecedentedly, whether it is a commendable or blame-worthy (thing)."(42)

The author defines it technically where he says: "It is what falls out of the Book of Allah, the Sunnah of the Prophet and the Consensus of the erudite Islamic Scholars (al-Ijmā^{c})."(43)

---

(40) al-Shaikh ^{c}Uthmān b. Fūdī, Nasihat ahl al-Zaman, P. 12.

(41) Ch. 3:104, Muhammad Taqui-ud-Din, Explanatory English Translation of the Meaning of the Holy Qur'an, P. 62.

(42) ^{c}Izzat ^{c}Alī ^{c}Atiyyah, Al-Bid^{c}ah Tahdīduha wa Mauqif al-Islam minha, 8th publication 1400A.H/1980C.E P. 157.

(43) Al-Shaikh ^{c}Uthmān b. Fūdī, Ihyā' al-Sunnah wa Ikhmād al-Bid^{c}ah, Al-Azhar, P. 22.

This is as defined by Abū-al-Ḥasan al-Saghīr and Shaikh ʿUthaimīn gave the same definition.

Another definition quoted by the author is that of al-Qāsim al-Kinānī where he says: 'The reality is that, it is innovation or a (pseudo) religious affair which appears to be part of the (Islamic) religion while it is not'.(44)

And in the book 'Wathīqat al-Ikhwān' the author defines it as: 'That which has no basis in the Book of Allah, the Sunnah of the Prophet or the consensus opinion of the erudite Islamic Scholars (al-Ijmāʿ).(45)

First and foremost, after the definitions, we should acquaint ourselves with the Islamic legal judgement on al-Bidʿah. This will be of great help to us in knowing - to some extent - the author's motive for laying emphasis on the avoidance - of al-Bidʿah in many of his works at large and in Wathīqat al-Ikhwān in particular.

THE ISLAMIC LEGAL JUDGEMENT ON AL-BIDʿAH

The judgement differs in accordance with the different ways the innovation (al-bidʿah) is comprehended.

1. The one who generalises it in his definition to comprise every newly introduced thing to the religion be it blameworthy or praiseworthy, then to him doubtlessly al-Bidʿah does not have one legal judgement, rather it (the judgement) differs from the point of view of acceptance and rejection. Therefore, it comprises the obligatory bidʿah, the prohibited, the desirable,

---

(44) Ibid, P. 22.
(45) See: Infra P. 5.

II. according to al-Shāfi'ī and those who agree with him,— al-bid^{c}ah in its totality is prohibited (harām) and it has different grades within the circle of the prohibition:-

a) Some Bidā^{c} (innovations) are completely a disbelief (Kufr) like the Bid^{c}ah done by the hypocrites in making the religion to be a shield that protects their property and souls... etc.

b) Some constitute a sin but not a disbelief, there is, however, disagreement whether this type of Bidā^{c} leads to disbelief or - not, such as the Bid^{c}ah introduced by al-Khawārij[49] and al-Qadariyya[50] and the like.

c) Some Bidā^{c} constitute a sin, but according to the agreement of the scholars, it does not constitute disbelief, such as celibacy and staying in the heat of sun throughout a day with the conviction that doing so is a devotion to Allah ..etc.

d) Some Bidā^{c} are undesirable, such as continuation with fasting for six days in the month of shawwāl after the completion of the Ramadān fasting[51] etc.

---

(49) The reference is to Khārijites: Those who secede against the truely designated leader (al-Imam) of the Muslims. For more on this, see:-
Imām Abī al-Fath 'Abd al-Karīm al-Shahristānī, Kitāb al-Mufassal fī al-Milal wa al-Ahwā' wa al-Nihal (by Ibn Hazm) wa bi hamishihi Kitāb al-Milal wa al-Nihal (by Shahristani), Maktabat al-Muthanna Baghdād n.d, V.1, PP.154-161.

(50) The reference is to Qadarites: al-Qadariyyah is a descriptive or surname (laqab) of Mu^{c}tazilites (one of the Muslims' sects) who do not share the belief with the Sunnite Muslims concerning predestination (al-Qadr). The Qadarites believe that 'Man produces his own actions'. See: The Encyclopaedia of Islam, 1927, PP.605-606.

(51) ^{c}Izzat ^{c}Alī ^{c}Atiyyah, al-Bid^{c}ah Tahdīduha wa Mauqif al-Islām Minha, 6th. publication, P.309.

SHAIKH ʿUTHMĀN'S VIEW

The author's view concerning the position of al-Bidʿah in Islamic law is not lucidly and clearly exposed in this book 'Mathīqat al-Ikhwān' though in the book, there is a hint to al-Bidʿah as being at times al-Makruhah (the Undesirable) or al-Muharramah (the Prohibited). But his view - in relation to that - can clearly be seen in his book Ihyā' al-Sunnah wa Ikhmād al-Bidʿah.

In it we can understand that he subscribes to the first expressed view,(52) And he shares the view of dividing al-Bidʿah into the obligatory, the prohibited, the desirable, the undesirable and the lawful. And the point which indicates that he does not share the second view in declaring al-Bidʿah as being in its totality prohibited is where he adduces quotations from a book titled 'Talbīs al-Ikhwān' in which he says:- and differentiate between the bad bidʿah which you should

---

(52) In a reference to the view which accepts dividing of al-Bidʿah to the obligatory, the desirable, as warranted by the compelling governing circumstances and conditions. The author in his book Ihya al-Sunnah wa Ikhmād al-Bidʿah divides al-Bidʿah according to the divisions made by al-Qarāfī, who divided it into five:-

i - The obligatory one (al-Wājibah) such as compilation of the Qur'an and other Islamic ordinances due to the fear that they may get lost.

ii - The Prohibited one (al-Muharramah) such as preferring the ignoramuses above the learned scholars and appointing them (the ignoramuses) to high position.

iii - The desirable one (al-Mandubah) such as the supererogatory prayers done during the month of Ramadan which are called (Salāt al-Tarāwih).

iv - The Undesirable one, (al-Makrahah) such as increasing the number of Tasbīh (is a form of God's glorification) above what is required after each of the five obligatory prayers.

v - The lawful one (al-Mubāhah) such as having good dresses and splendid houses. Sect-

Al-Sheikh ʿUthmān b. Fūdī, Ihyā' al-Sunnah--, Al-Azhar, PP.24-25.

denounce; and the good bid^{c}ah which you should not denounce... and indeed, the one who denounces what may not lawfully be denounced - is like the perpetrator of what he denounces or even worse.(54)

Likewise the same view can be observed in the author's book 'Bayān al-Bidā^{c} al-Shaiṭāniyyah allatī aḥdathahā al-nās fi al-Dīn al-Islām', in which he referred to different types of al-Bid^{c}ah as being the obligatory, the prohibited, the desirable, the undesirable and the lawful.

In this book 'Mathīqat al-Ikhwān' the author did not mention the divisions of al-bid^{c}ah in detail, possibly in order to avoid extending the scope of the book or making it unnecessarily lengthy. Instead - in the book -, he warned in strong terms against al-Bid^{c}ah, associating the innovators with attendance at the places where people perpetrate it etc.

The dangerous and the destructive effects of al-Bid^{c}ah have conspicuously attracted the author's attention and serious concern, to the extent that his warnings against it became widespread in many of his works, which included Mathīqat al-Ikhwān. To serve as an example, we may cite some of the traditions, Quranic verses and other evidences in total condemnation of al-Bid^{c}ah and the innovators.

CONDEMNATION OF AL-BID^{C}AH, AND ITS PERPETRATORS

1) It is reported that the religious duty which is mixed with al-Bid^{c}ah will not be accepted by Allah. And the basis for that is the tradition which is reported from Hudhaifah - May Allah be pleased with him - who said: 'Allah does not accept

(54) al-Shaikh ^{c}Uthmān b. Fāḍl, Ḥuqūq al-Sunnah wa Ikhmād al-Bid^{c}ah, Al-Azhar, P.27.

from the innovator (Sāḥib al-Bidᶜah) a fasting; a prayer, a pilgrimage, a lesser pilgrimage, a warfare nor a repentance and nor a ransom(54) for himself), he (the innovator) gets out from Islam like the way hair gets out from dough.'(55)

2) The innovator (Ṣāḥib al-Bidᶜah) gets further away from Allah, no matter how much he intensifies his effort in obedience and devotion to Allah. What indicates to this fact is reported from Al-Ḥasan and Ayyūb al-Sikhtiyāni.(56)

3) Indeed, Al-Bidᶜah is a source of enmity and hostility between the Muslims, because, in reality it - is a major cause of disunity and the foundation of disagreement between them.(57)

4) Al-Bidᶜah prevents attainment of Prophet Muhammad's intercession - May Allah's blessing and peace be upon him - as indicated by the prophetic tradition (al-Hadith)which talks about the expulsion of whoever introduces a new thing in the religion from the Prophet's heavenly lake (al-Haud).(58)

5) The innovator (al-Mubtadiᶜ) bears the burden of sin from this world to the Day of Resurrection of whoever acts in accordance with such (vicious) innovation which he innovates.

---

(54) 'Lā Ṣarfan wa lā 'adlan' This phrase is explained to mean 'nor a repentance and nor a ransom..' and I have therefore, translated it as such, see:-
Ahmad b. Muhammad b. ᶜAlī al-Maqrī..., Kitab al-Miṣbāḥ al-Munīr fiᶜGharīb al-Sharh al-Kabīr li al-Rāfiᶜī, ᶜV.ᶜ1, place of publication and date are not mentioned, but look for the word Ṣarf under the Arabic alphabet Sād, P.400.

(55) A. That means the innovator ends up without having any reward from Allah.

B. See:- ᶜIzzat ᶜAlī ᶜAtiyyah, Al-Bidᶜah Tahdiduha wa Maugif al-Islam Minha, P.173.

(56) Ibid, P.174

(57) Ibid, P.174

(58) Ibid, P.175.

This is based on the saying of Allah the Most-High: 'That they may bear their own burden in full on the Day of Resurrection and also the burdens of those whom they misled without knowledge.'(59)

Prophetic traditions also indicate that. One of such traditions is the Prophet's (p.b.u.h.) saying: 'No human soul is unjustly killed, unless a portion of the sin is given to the first son of Adam(60) who established the custom of committing murder.'(61)

---

(59) Ch 16:25, Muhammad Taqu-ud-Dīn, Explanatory English Translation of the Holy Qur'an, Turkey, P.268.

(60) A. The reference is to Hābīl and Qābīl. There is reference to them also in the Holy Qur'an where Allah says: 'Recite (O' Muhammad) to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to God). It was accepted from one but not from the other said the latter: 'Be sure I will slay you.' 'Surely,' said the former, 'God does accept of the sacrifice of those who are righteous.' (ch 5:30, 'Abd-allah Yusuf 'Ali, The Holy Quran, Text, Translation and Commentary).
It is indicated that the one whose sacrifice was accepted by Allah was Habil, and the one whose sacrifice not accepted was Qabil. The latter out of jealousy threatened to murder the former, and eventually murdered him. As such Qābīl became the first son of Adam who established the custom of committing murder. The Prophet (p.b.u.h) says: 'Whoever establishes a good way of life and (people) put it into practice, for him will be the reward of so doing and the equal reward of those who work in accordance with it diminishing naught from their reward. And whoever, establishes a bad way of life and (people) put it into practice, for him will be the sin of so doing as well as the (equal) sin of those who work in accordance with it diminishing naught from their sins'. For this Hadith see:- Ibn Maj'ah, Sunan Ibn Maj'ah, Tahqiq Muhammad Fu'ad 'Abd-Al-Baqi; published by 'Isa al-Babi al-halabi wa sharikah, V.I, The Introduction, ch 18, Hadith 203, P.74.
For the commentary on the mentioned verse see:- Athir al-Dīn Abi Abd-Allah Muhammad b.Yūsuf b.Ali Yūsūf b.Hayyan al-Andalusi al-Ghirnati. Popularly known with Abū-Hayyan, Tafsīr al-Bahr al-Muhīt wa bi Hamishihi Tafsiruni Jalilani, Maktabat wa Matba'at al-Nasr al-Hadithah, Riyad, al-Mamlakah al-Arabiyyah al-Sa'udiyyah, n,d,V.3 PP.460-461.
B. For the mentioned Hadith see: Sayyid Qutb, Fīzilāl al-Qur'ān, Beirut, Lebanon, 7th publication 1391AH/1971C.E. V.4,P.703. See also: Abu-Ja'afar Muhammad b.Jarir al-Tabari, Tafsīr al-Tabarī, Jami' al-Bayān 'an Tāvil Āyi al-Qurān, Edited by Muhammad Muhammad Shakir, Dar-al-Ma'arif bi Misr, n.d, V.10, P.218.

except if she has covered all her body according to the Islamic injunction and for a necessity; such as attending the funeral of her parents, husband, son or other relatives, like her brother.(70) He also maintained that the Sunnites (Ahl al-Sunnah)(71) have reached consensus (al-Ijmā') on the fact that the act of Muslim women going out of their homes without a necessity is legally prohibited by the Book of Allah, the Sunnah of the Prophet and al-Ijmā'.(72)

Indeed, the book Wathīqat al-Ikhwān greatly helps in clarifying the points raised by the Shaikh in Wathīqat al-Ikhwān concerning this and other related issues.

The Shaikh believes in putting whatever he teaches or preaches into practice and this can be seen concerning his preaching against the act of women going out of their homes at random. It is reported that 'Ālimānā, his wife, took some cowrie-shells with the intention of going to the market to buy some shoes and cloth. The Shaikh tried to prevent her from going but she refused. She set out for the market, her slave girl, Nasara, carrying the shells for her. She went to the market but when she was on her way she was overtaken by a hurricane and dropped the shells. She became confused. When the hurricane subsided she found she had lost the shells; she returned home. When the Shaikh heard her return, he went to her house and asked her 'did you go to the market?' O' yes! she affirmed, and then she told him the story. The Shaikh said to her: 'If you find you really will you repent and

(70) Ibid, P.2
(71) More will be discussed about it later.
(72) Ibid, P.3.

...small publicity. That is to sit with the sellers of the cloth, the goldsmiths and other traders and hold secret talks, laughing each other and doing other things which in most cases, lead to the committing of a great abomination!.(75)

The author also makes it clear that it is prohibited by Al-Islam for women to go out of their homes in order to buy things from the street hawkers who sell cotton and other things. Shaikh supports his statement with a quotation from al-Madkhal which indicates that it is not lawful for a woman to go out, except together with her husband or her near relative - with whom marriage to her is prohibited (Dhu-Mahram).(76) It is also made a condition to any trader that he should not do what some traders nowadays do; that is, selling their commodities to women after getting into a place where the people who pass by the street can not see them. This is prohibited because it is a seclusion with women who are neither their wives nor their near relatives (al-Ajnabiyyat).(77) The trader is in no way allowed to go inside house, even if the woman permits him in her own house. However, if there is necessity of selling something to her then it is incumbent upon the trader to control his gaze while selling to the woman and he should only look at either his feet or his commodities.(78)

The Shaikh also indicates that it is lawful for a young woman to go out to market for trading provided that:-

1 - She covered all her body as directed by the Islamic law.

---

(75) Ibid, PP.171-172.
(76) Ibid, P.172.
(77) Ibid, P.172-173.
(78) Ibid, P.173.

concerning that matter, as it also obliges her to learn the articles pertaining to her religion, such as ablution, ritual bath, prayer, fasting and likewise in respect to paying the items she needs! .... and that is the meaning of (the Prophet's) saying - May Allah's blessing and peace be upon him:- 'seeking of knowledge is obligatory upon every muslim (male or female).'(61)

These clarifications are doubtless of great help to us in understanding the author's position in his brief reference to the issue of women going out of their homes in Wathīqat al-Ikhwān. And as can be clearly seen here, the Shaikh is vehemently - as the Islamic law enjoins - against leaving women to be wallowing or swimming in the river of ignorance, to the extent that some scholars accused him - maliciously - of allowing women to intermingle with men at his public sermons. Following this accusation, Shaikh Uthmān ordered his brother ᶜAbd-Allah to clarify his position and what really was happening at his preaching.(62)

The strong reading and struggle - by the author - for the education of women, children and slaves is also expressed clearly in this book (Wathīqat al-Ikhwān) where he says: 'O' my brothers! Strive in educating women, children and slaves in the (Islamic) theology, rituals and other (social) transactions and whoever teaches them is immune from the punishment of Allah, but if not, he has perished and caused them also to

---

(61) Ibid, P. 175.

(62) See: Al-Shaikh ᶜAbd-Allah b. Fūdī, Tazyīn al-Waraqāt, The publishing was sponsored by Sidi Mando Ibubore Sokoto, PP. 1-5.

perish and their abode will be the hell-fire.(83)

In defence of attacking which the author wrote a book titled: Tanbīh al-Ikhwān ʿalā Jawāz Ittikhādh al-Majlis li ʿIlm al-ʿIlm al-Niswān fīhi Farāid al-ʿAyān min Dīn Allāh Taʿālā al-Rahmān.(84) The author wrote the book as a rejoinder in order to defend his position against the malicious statement made against him, in which he was accused of allowing women to inter-mingle with men at his preaching places.

In the book he declared that: 'If there is no such inter-mingling (of different sexes), and there is a barrier (ḥijāb) between men and the women who go out of their homes to seek knowledge of the incumbent and the obligatory religious duties, then it is unequivocally lawful and permissible (for the women to go out), as indicated by the consensus of the erudite religious scholars (al-Ijmāʿ).(85)

As we have clearly seen, the author attaches great importance to women education and as such he talks about that in many(86) of his books. Thus we find him in this book (Wathīqat al-Ikhwān) briefly and in a strong term encouraging Muslims to

---

(83) See: infra P.120.

(84) The title means: 'Alerting the brethren on the lawfulness of adopting (gathering) centre inorder to educate women in the incumbent and the obligatory religious duties (as ordained) in the religion of Allah the Most-High, the Beneficent'.

(85) Al-Shaikh ʿUthmān b. Fūdī, ʿUthmān Ibn Fodio, V.IV P.239. Kitāb Tanbīh al-Ikhwān ʿalā Jawāz Ittikhādh al-Majlis li ʿIlm al-Taʿalim al-Niswan ..., PP.1-2, Document No. 187, Document Centre B.U.K. Library.

(86) In the author's book Nūr al-Albāb, he indicated that: one of the great disasters which became prevalent in Hausa states - during his life time - was leaving women in ignorance. See Al-Shaikh Uthmān b.Fūdī, Majmūʿ al-Kutub al-Thalathah:
1. Kitab Nur al-Albab
2. Kitab Tamyiz al-Muslimin
3. Kitab Usul al-Tariq. Published by Alhaj Muhd Bon Ibe, P.5

" قال أويس القرني رحمه الله في وصيته لهرم بن حيان رحمه الله
" إياك أن تفارق الجماعة فيفارق ربقة الإسلام من عنقك
فتفارق دينك ولا تدخلا تعرف فضل النار يوم القيامة في أول من يدخل".

وقال عمر بن عبد العزيز رحمه الله : "سن رسول الله صلى الله
عليه وسلم ولاة الأمر بعده سننا ، الأخذ بها تصديق لكتاب الله
واستعمال لطاعة الله (٣٠) وقوة على دين الله ليس لأحد تغييرها
ولا تبديلها ولا النظر في رأي من خالفها من اقتدى بها مهتد ومن
انتصر بها منصور ومن خالفها واتبع غير سبيل المؤمنين ولاه الله
ما تولى وأصلاه جهنم وساءت مصيرا ".(٣١)

" ووقف مالك عند رسم قد رفع فقال : "يا أيها الناس من عرفني
فقد عرفني ومن لم يعرفني فأنا مالك بن أنس أنا المقر لكم بما
صح هذا البيت وموطئ بدعة فلا يعين (٣٢) نفسه بباطل ".

وما كان ينشد مالك رحمه الله :

وخير أمور الدين ما كان سنة . وشر الأمور المحدثات البدائع.

وقال الشافعي رحمه الله : "ليس في سنة رسول الله صلى الله عليه
وسلم الا اتباعها ".(٣٣)

وقال أبو حنيفة رحمه الله : "عليك بالأثر وطريقة السلف ".

---

٢٩ - في "أ" و "ب" " في وصيته " وأما في "ت" " في وصية " .
٣٠ - في "ب" و "ت" "لطاعة الله" وأما في "أ" "باتباعه الله"
٣١ - قارنه بالحديث عثمان بن فودي . إحياء السنة وإخماد البدعة
(من آثار التابعين في اتباع السنة) ، ص ٣٠ - ٣٠ .
٣٢ - في "ت" "فلا يغتر" وهو خطأ . والصحيح كما في باقي
النسختين "فلا يعين " أي لا يتعب نفسه .
٣٣ - المرجع السابق (من آثار تابعي التابعين في اتباع السنة)
ص ٣١ .



KRESGE ISPANNI LIBRARY
MEMPHIS STATE UNIVERSITY

Likewise he should provide) a mat (to be used on the floor) and a bed-room (for security from insects)(94) and should also provide service to his wife even if by hiring (that is, if she is of high social status and this should be done) even if she requires more than one servant".(95) And the husband should not ward off and she wants the services.

But it he is poor she should only cook for him what to eat and drink, but not for his guests except by a payment to her or she accepts the work for the sake of Allah's reward.

O' My brothers! whoever should leave his wife away from the Sunnah of the Messenger of Allah while he will have no excuse in the Day of Resurrection?

---

94. Here the author omitted the following:("The husband) also should pay for a midwife (to support his wife at birth) and supply her with the necessary materials for body make up which would be harmful to the wife by leaving them, such like Kohl, ointment and henna, which have been familiar to her and also he should supply comb (for combing her hair").

95. Shaikh Sālih ʿAbd al-Saměʿ al-Ānī al-Azhari, Jawāhir Al-Iklil Sharh Mukhtasar al-ʿAllāma al-Shaikh Khalīl fī Madhhab Imām Malik, ʿAbd al-Saměʿ bin al-Azhar, Beirut, V. 1. Dār al-Bashāyir al-Islāmiyah li al-Tibāʿah wa al-Nashr wa al-Tawzīʿ, p. 441

O My brother in Islām you must avoid innovators (Ahl-Al-Bidᶜah)[96] the evidence for that also is in (the book of) Al-Sharīᶜah by Ājurrī[97] in the chapter on the distinguishing mark of love to the Prophet - May Allah's blessing and peace be upon him - (he says): "It is also part of them (the signs) to distrust whoever dislikes Allah and His Messenger and be hostile to whoever is hostile to

---

96. Ahl-al-Bidᶜah (the innovators) is the term in Arabic used to denote the people who are followers of Al-Bidᶜah (for its definition, go back to its definition on page 31. Ahl al-Bidᶜah are also called Al-Mubtadiᶜah (the innovators) or Al-Bidᶜiyyūn (Bidᶜah followers). They are also so called because they have not taken the Islamic legal evidences as the source to draw evidences at need or to refer to them as a source of the evidences, instead of that, they prefer (to refer) to their whims and depend on their (rational and) personal opinions. Then, they use the Islamic legal evidences to defend them (by all means). While the basis of all the Islamic injunctions is that (any injunction) be it by Qurᵓān or Ḥadīth should not be accepted except from the Prophet (p.b.u.h.), even Ijtihād (utmost exertion in order to infer a legal judgement) should be within the limits indicated by the Prophet. See: Fawzī ʿAbd ᵓAllāh, Al-Bidᶜah, Taḥdīduhā wa Mauqif al-Islām Minhā, Dār al-Kutūb al-ᶜArabī Beirut, Lebanon, The second publication, 1400 A.H/1980 C.E., PP. 239-241.

97. Al-Qāḍī ᶜIyāḍ (476-544 A.H/1083-1149 C.E.)
He was ᶜIyāḍ b. Mūsā b. ᶜIyāḍ b. ᶜAmr b. Mūsā b. ᶜIyāḍ b. Muḥammad b. Mūsā b. ᶜIyāḍ Al-yaḥṣubī Al-Sabtī Al-Mālikī... He was popularly known as Al-Qāḍī ᶜIyāḍ (Abul-al-Faḍl). He was Ḥadīth scholar (traditionist) well-versed in history, critic, Qurᵓānic exegetise, jurist and also well-learned in Arabic grammar... He was appointed a judge (al-Qāḍī) at Ghirnāṭah and he died at Marrākish. Some of the books he authored were: Al-Shifā' bi taᶜarīf ḥuqūq al-Muṣṭafā etc. And Al-Ilmā' fī Uṣūl al-Riwayah wa Al-Simāᶜ, etc. See, ᶜUmar Riḍah Kaḥḥalah, Muᶜjam al-Mu'allifīn Tarājum Muṣannifī al-Kutub al-ᶜArabiyyah, Dimashq, 1378 A.H./1959 C.E., V. 8, P. 16.

A[illegible]n as well as to [illegible]st whoever acts not in accordance with t[illegible]sunnah and innov[illegible]s in his religion".(98)

O My brothers! [illegible]serve in educating women, children and s[illegible]s in the [illegible]slamic theology, [illegible]rituals and other (social) t[illegible]sactions and whoever teaches them is beams from the punishment of Allah, and if not, he has perished and caused th[illegible] also to perish and their abode will be the hell-fire!.

And the basis [illegible] the obligation for women to cover t[illegible]r whole body [illegible]s home (is the verse in which Allah) th[illegible] Most-high said: "O Prophet! Tell your wives and your d[illegible]ughters and the women of the believers to draw their cloaks (v[illegible]ls) all over their bodies."(99) (Allah) the Most-high said, "And to draw their veils over their necks and b[illegible]som"(100) and any woman who leaves her body exposed (and u[illegible]vested) Allah will cause her to burn in the hell-fire.

O My brothers! Beware of using magicals such as incan[illegible]tions, spells and alphabets with an unknown meaning as well as of writing Allah's name or the (holy) Quran or the Prophet's n[illegible]me so as to (cause) love or enmity (between people), and m[illegible]re so to put [illegible]'s name in it.

Anything that [illegible]s part of magicals (used) to gain some benefit or ward off harm is but a disbelief, (Allah) the Most-

---

[illegible] al-ʿĀlim al-[illegible] with al-[illegible]āfī Abī al-Fadl ʿIyāḍ al-Yahsubi, Al-Shifā'bi [illegible]ta'rīf Ḥuqūq al-Mustafa, comments by [illegible] al-ʿAllāmah Abū al-Faḍl Muḥammad Ibn Muhammad al-Shamni, Ihyā' al-Kutub al-[illegible]rabiyah Maṭba'at al-Shifā', Dar al-Fikr, Beirut, V. 2, Fasl [illegible] Ḥukmat Tuhaibathi (S.A.W.) p. 27.

99. Ch 33: 59.

Explanatory note: Translation of the meaning of the Holy Quran, [illegible], 1978, P. 425.

100. Ch. 24: 31; [illegible] p. 352.

on them shall [illegible] and the curse of those entitled to curse [illegible]

And in [illegible] (the Prophet) – May Allah's blessings [illegible] upon him – said: "Whoever conceals a [illegible] Allah will impose a rein (made) of [illegible]

O' My [illegible] Vicious Scholars (ᶜUlamā' al-Sū') who [illegible] their religion and) patrons of [illegible], they are [illegible] viceroys in mischief perpetration and they are [illegible] innovation (Al-Bidᶜah) for the desire of [illegible] (Allah) the Most-High said: ("O' Muhammad) say: [illegible] the enjoyment of this world, the Hereafter is [illegible] those who do right."(110)

"Don't you [illegible] saying (Allah) the Most-High (Who said): 'O' you [illegible] verily, many of the (Jewish) rabbis and the (Christian) [illegible] the wealth of mankind wantonly and debar [illegible] Allah."(111)

---

108. Ch. 2: [illegible]

109. It is [illegible] with a slight difference [illegible] al-Tirmidhi, Jamiᶜ al-Sahih, Dar [illegible] publication – 1398 AH/1978 CE, V. 4, [illegible] fī Kitmān al-ᶜIlm, Hadith [illegible] foot-note of the ᶜArabic section [illegible]

110. Ch. [illegible]

111. Ch. [illegible] to the translation by: [illegible] Meaning of the Glorious Qur'ān [illegible] Translation, Karachi-Lahore-[illegible]

[illegible] Ibn Fūdī, Sirāj al-Ikhwān [illegible] fī hadha al-Zamān, Yaᶜlab [illegible], Nigeria, 1385 A.H., p. [illegible]

[illegible], it nothing [illegible] allow a drinker (a free chance to drink), so [illegible] (the vicious scholar) is of more harm to people than [illegible] devils, and indeed, seeing is believing."(119)

[illegible] By Muslim [illegible], the vicious scholars hold in contempt some of the [illegible] ordinances such as prayers, fasting and other obligations due to his rapacity and (crave for) respect and they [illegible] all sorts of prohibited (things) and sins as well as [illegible] on the Allah's commands and prohibitions with [illegible] and [illegible] they stand out against all [illegible] (perpetrating) [illegible] and [illegible] visiting on grave sites as if they had [illegible] and His (Allah) the Most-High saying: "Whoever desires the (life of) the world and its glitter; to them We shall pay (in full the wages of) their deeds therein, and they will have no diminution. They are those for whom there is nothing in the Hereafter but Fire; vain are the deeds they did therein. And [illegible] to that which they used to do".(120)

[illegible] By [illegible] that, the community's improvement is indeed, by the [illegible] of the scholars and its [illegible] community's [illegible] is by the deterioration of the scholars, and [illegible] scholars happen to be acting according to the pleasure of [illegible] Almighty, the Transcendent and preferring the [illegible] on the (transient) world such are the [illegible] the Messengers of Allah, exhorters to the Servants [illegible] (Allah),

---

(119) Op-cit Vol. [illegible] pp. 80.

(120) Ch. 11: [illegible] Explanatory English Translation of the Meanings of the Holy Quran. Turkey, 1978, P. 222.

[illegible] [illegible] mourning, funeral ceremonies as well as at alms giving [illegible] incurred and other uncountable places at which [illegible] Muslims. "Such alms that are (connected) in this [illegible] condition, do not benefit the deceased. And in [illegible][123] of Muhammad Ibn Yūsuf Ibn Sirāj,[124] [illegible] Yes, alms benefit the deceased, for it is [illegible] by the unanimous consensus of the orthodox [illegible] (*Ahl-Sunnah*), that is, if it is concordant with the [illegible] (of the Prophet) and it is done without [illegible][125]

---

123. al-Risālah is [illegible], and is a title of a book written by [illegible] in Tarābulus.

124. The [illegible] by his [illegible] Muhammad Ibn [illegible] al-Ansārī (d. [illegible] A.H.).

[illegible] al-Baghdādī al-Shāfi'ī was also known as "Qash". He was a [illegible] and [illegible]. Some of the books he authored were: [illegible] al-Tanwīq fī al-Hantiq, [illegible] al-Mufīd al-Ajīb fī al-Hairaghini fī al-Hadīth, [illegible] entitled Fath al-Malik al-'Azīz. See: [illegible], Mu'jam al-Mu'allifīn Tarājum Muṣannifī al-Kutub al-'Arabiyyah, Dimashqa, V. 12, P. 177.

125. al-Shaikh 'Uthmān Ibn Ṣāliḥ, Ihyā' Al-Sunnah wa Ikhmād Al-Bid'ah, [illegible], Al-Hidā' fī amr al-jana'iz wa al-[illegible], P. [illegible].

Also in [illegible] Abū-Muhammad[126] (it is said):

"and neither an utterance nor an action nor intention is to be considered [illegible] except that which is in accordance with the Sunnah of the Prophet [illegible] Ibrāhīm al-Fidā'[127] for the deceased benefits (him) in it, done without gathering people, otherwise it will not be [illegible] to him) because it is in reality, an innovation (Al-Bid'ah).

---

(126) [illegible] Abū-Muhammad Zaid (310-386 AH/922-996 CE.). He was [illegible] Abū-Zaid) Abd al-Rahman al-Nafzī al-Qayrawānī al-Mālikī (Abu-Muhammad). He was a jurist, [illegible] and learned in some sciences. He was born [illegible] and died in the month of Sha'abah. Some of [illegible] his authorship were: Kitāb al-Nawādir wa al-Ziyādāt, [illegible] and it was in many volumes. And Mukhtaṣar al-[illegible] Kitāb al-Risālah; I'jāz al-Qur'an and Tafsīr [illegible] Ajibbah Adhhabiyah, Mu'ujam al-Mu'allifin Tarājim [illegible] al-'Arabiyyah, Dimashqa, V.6, P.73.

(127) [illegible] al-Ghanī al-Ābi al-Azharī. Al-thamar al-[illegible] Sharh Risālat Ibn Abī-Zaid al-Qayrawānī. Dār Ihyā' al-Kutub al-'Arabiyyah. Bab ma tantaqiḍ bihi al-'ibādatu wa ta'ataqidu hu al-Af'idatu min wajib [illegible] al-diyānat. P,20.

(128) Al-Fidā' Shaikh 'uthmān in his book Ihyā' As-Sunnah wa Ikhmād Al-Bid'ah explained the basis of doing it; and also indicated how it is done; that is by saying:

"Lā ilāha illā Allāh" (There is no deity deserving to be worshipped except Allah) Seventy thousand times and then donating the reward of it to the deceased with hope that all his sins will be forgiven by Allah. For more clarification, see the mentioned reference PP,124-125.

129. al-Bidā'i, pp. 39-40. See also Supra PP, 40 and 104.

130. The act which leads to [illegible] to total dependence on dream or totally ignoring it [illegible] saying that, Whatever Man sees in dream is [illegible] the book of Allah and the Sunnah of the Messenger [illegible] as the yard stick for it. And also [illegible] to the rules laid down by the early generations of the [illegible] - May Allah be pleased with them - [illegible] indeed, is a disbelief.

Beware also of Al-Istikhārah which some people do, not in accordance to the [illegible] for the Prophet p.b.u.h.) such as saying, "If this matter [illegible] and be me allow me to see darkness, [illegible] fire or [illegible] which in but a disbelief, because in reality it is [illegible] Allah saying.

131. al-Istikhārah: It is a prayer (du'ā) of a man who has not just made up his mind whether [illegible] to be inspired with a salutary decision [illegible] an intended enterprise, a journey etc.

The short procedure of the prayer is to say: "Allahumma Khirli wakhir li." That is "O My Lord; Make a decision and choose for me." Imam Tirmidhi who reported this Hadith said it is of dubious authenticity. The Istikhārah is to be introduced with any rakā'as reciting in the first Raka'a Sūrat Al-Kāfirūn and in the second Sūrat al-Ikhlās. But if performing the two Rakā'as is difficult, the prayer could just be said. It is desirable to make Istikhārah in all affairs. But even during it he should just carry on with whatever he is most pleased comforted with.

See: Muhyiddin Abū Zakriyā Yahyā b. Sharaf Al-Nawawī Al-Dimashqī Al-Shāfi'ī, al-Adhkār Al-Muntakhab Min Kalām Sayyid al-Abrār, p. 39, Maktabat al-Jawhariyya, P. 110. See also: Shorter Encyclopaedia of Islam, Leiden, E.J. Brill, 1974, p. [illegible]

o My brothers! Keep to good advice and be not part of those concerning whom Allah says: "But you like not good advisers."(135)

(Allah) the Most High also says: "The believers are but a single brotherhood; so make peace and reconciliation between your two (contending) brothers..."(136)

And (the Prophet) upon whom My blessing and peace be - say:: "Religion is good advice."(137)

o My brothers! beware of medicating before the disease (attacks) such as taking the medicine of snake or scorpions' (bites, while being healthy and free from the bites), for it is indeed, a prohibited innovation (Bid^{c}ah Muharramah).(138)

o My brothers! I did not write this message except for the good advice to the Muslims so that the rational being will reflect, and strive hard in his religion so as not to toil himself in vain and be ashamed on the day regret will not be beneficial.

---

135. Ch. 7: 79. Sahih Mohammed English Translation of the Meaning of the Holy Quran, Turkey, 1978, P. 159.

136. Ch. 49: 10

137. The Hadith is narrated from Abi Ruqayya Tamīm b. Aus al-Dari who says "The Prophet said: 'Religion is good advice.' We said: 'To (whom?)' and he answered. 'That of Allah and His Book and His apostle, and the Imams of the Muslims, or the majority of them." Muslim related it as Sahih. Ahmad. The Selected Traditions of al-Nawawi, (no date) by Islamic Publication Bureau, Lagos, Nigeria, (1982 Ist Academy Press Ltd., Lagos, Seventh Impression, P. 21. See also:-

Sahih Muslim, Vol. 1 P. 51 no. 80, Abu Layān anna al-dīn Nasihah, English ed. P. 74

138. For explanation on classification of Al-Bid^{c}ah, See Supra P.90.

" My Lord! Make us fortunate enough to follow the Sunnah of Muhammad (the prophet - May Allah's blessing and peace be upon him - by the preservation of) his honour in Your Islam. "Praise be to Allah Who has guided us to this (felicity); never could we have received guidance had it not been for the guidance of God."(139) And may Allah bless our lord and master Muhammad, his family and generosity of his companions. And May Allah the Most-High be pleased with the leaders the followers of the companions (Al-Tabi'un), the scholars who strive (in the way of Allah) and the four rightly guiding(140) leaders as well as those who follow their footsteps up to the Day of Judgement.

"Praise be to God, the Cherisher and Sustainer of the worlds."(141)

---

139. Ch. 7: 43.

140. The reference is to the leaders of the Four Islamic Sunnite schools of law. They are:
   Imām Abū Ḥanīfa (80 - 150 A.H.)
   Imām Mālik ibn Anas (93 - 179 A.H.)
   Imām Muḥammad ibn Idrīs Al-Shāfi'ī (150 - 204 A.H.)
   Imām Aḥmad ibn Ḥanbal (164 - 241) A.H.
   See for example: 'Abd al-Rahman I. Doi: Shari'ah, The Islamic Law, pp. 68 - 111.

141. Ch. 10: 2.

٦٣ - العالم العلامة أحمد بن محمد
بن علي المقـــري ،

٦٤ - الشيخ عبد الله بن ذروي

٦٥ - أبو حيـــان ،

٦٦ - سيد قطـــب ،

٦٧ - أبو بكر محمد بن ...

٦٨ - امام الزيدية علي ...

٦٩ -

٧٠ - العلم بأمور البستان ،

٧١ - أبو الفضل جمال الدين بن
مكرم ابن منظور الافريقي ...

٧٢ - محمد بن محمد الغزالي ...
بمحمد ذكر ،

٧٣ - الشيخ عثمان بن فودي ،

7. ᶜAbd Allah Yusuf ʿAli, The Holy Quran Text, Translation and Commentary. Beirut, Lebanon.

7. ᶜAbd al-Rahman I. Doi, Shariᶜah, The Islamic Law, Ta ha Publishers, London.

7. M.O.A. Abdul, The Selected Traditions of Al-Nawawi, Islamic publication Bureau, Lagos.

7. – The Shorter Encyclopaedia of Islam, H. & Kramers.

7. – The Encyclopaedia of Islam, Leiden, E.J. Brill, 1974.

7. Hamdoon Ahmad Hamdi, A Survey of Muslim Institution and Culture. Re-printed 1980.

8. Muhammad Muhsin Khan Al-Hilali, Explanatory English Translation of the Meaning of the Holy Qur'an. Hilal Yayinlari, Ankara-Turkey.

8. Ahmad Ahmad [illegible], Islamic Jurisprudence in the Modern World. 2nd Edition.

8. [illegible] Lives and Works of ᶜUthmān [illegible].

8. A.A. ᶜAbd al-Rauf, Shaikh Alimi B. Fuli As An Exegetist. [illegible]

8. Maulana Muhammad Ali, The Religion of Islam.

8. ᶜUmar [illegible], The Life and Ideas of Shaikh Uthman Ibn Fodio, Being Editing, Translating and Analysis of: Kasf al-Ilabs by Gidado B. Laima Ziyadat ya al-Bayan an Ahwal Muhammad Bello by Gidado B. Laima, M.A. thesis, A.B.C/A.B.U. Kano 1983.

8. Murray Last [illegible], The Sokoto Caliphate; 1st Publication, 1967.

8. [illegible] Bano Rafindadi, History of Education in Nigeria.

8. ᶜAbd al-Rahman [illegible], Islam in Nigeria. 1st publication, 1968.