AHMADU BELLO UNIVERSITY,
ZARIA - NIGERIA

THIS THESIS SUBMITTED BY

Abdullahi Dalhatu

was accepted in Partial Fulfillment of the requirement for the Degree of

M.Ed (I.R.K.)

of this University

THE DATE OF AWARD IS

3rd October, 1994

23/6/97
Date

POST GRADUATE SCHOOL
Ahmadu Bello University
Zaria - Nigeria
Dean
Postgraduate School

A CRITICAL EDITION, TRANSLATION AND COMMENTRY

OF SHEKH *UTHMAN B KITAB AL- AMR B MUWALAT*

AL MUMININ WA AL NAHYI AN MUWALAT

AL KAFIRIN

BY

ABDULLAHI DALHATU

A THESIS SUBMITTED IN PARTIAL

FULFILMENT OF THE REQUIMENT FOR

THE AWRD OF M. ED CURRICULUM AND

INSTRUCTION (ISLAMIC STUDIES)

DEPARTMENT OF EDUCATION

AHMADU BELLO UNIVERSITY ZARIA

ABREVIATIONS AND DEFINITIONS OF TERM

1.	A. B. U.	–	Ahmadu Bello University, Zaria
2.	A. D.	–	Anno Domini – After Death of Christ.
3.	A. H.	–	After Hijrah
4.	B.ed	–	Bachellor of Education
5.	B. U. K.	–	Bayero University Kano
6.	C. I. L. S.	–	Centre for Islamic and legal studies
7.	ed.	–	Edited
8.	etc.	–	and so forth
9.	i. e.	–	that is.
10.	M. A.	–	Master of Art
11.	M.ED	–	Master of Education
12.	MSS	–	Manuscript.
13.	S.A.W.	–	Salla – Alāhu 'alaihi wa sallam (Peace and blessing of Allah be Upon him)
14.	Tr.	–	Translated.
15.	Usūl	–	This is refering to the sampled manuscripts used in the course of edition.

TABLE OF TRANSLITRATION

Arabic Letter	Name	& Transcription
أ	alif	a
ب	bā	b
ت	tā	t
ث	thā	th
ج	jīm	j
ح	hā	h
خ	khā	kh
د	dāl	d
ذ	dhāl	dh
ر	rā	r
ز	zay	z
س	sīn	s
ش	shīm	sh
ص	ṣād	s
ض	ḍād	d
ط	ṭā	t
ظ	ẓā	z
ع	ayn	'
غ	ghayn	gh
ف	fā	f
ق	qāf	q
ك	kāf	k
ل	lām	l
م	mīm	m
ن	nūn	n

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DECLARATION

I hereby declare that this thesis has been composed by me and that it is a record of my own research work. It has not been accepted in any previous application for a Higher Degree. All quotations are distinguished by quotation marks and the sources are acknowledged by means of references.

Signature.....

NAME: DALHATU, ABDULLAHI

DATE: .....

 (iv)

CERTIFICATION

This research work entitled a critical editon, Translation and Commentary of Sheikh Uthman b. Fodio's work: Kitāb al-Amr bi Muwālāt al- Mu'minīn Wa al-Nahyi 'An muwālāt al-Kāfirīn by Abdullahi Dalhatu meets the regulations governing the Award of the Degree of Master of Education of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

DR. YUSUF DALHAT
....
CHAIRMAN, SUPERVISORY COMMITTEE DATE

DR. MUHAMMAD BIN. YUNUS
....27/12/96...
MEMBER, SUPPERRVISORY COMMITTEE DATE

DR. M.A. RAJI
....
MEMBER, SUPPERVISORY COMMITTEE DATE

..... 14/2/96...
DR. IDRIS JAHUN DATE
HEAD OF DEPARTMENT

..... 23/1/97...
PROFESSOR DALHATU MUHAMMAD DATE
DEAN, POST-GRADUATE SCHOOL

DEDICATION

This work is dedicated to the Muslim Ummah in general and to my daughter Asma' in particular.

ACKNOWLEDGEMENT

"If ye are grateful, I will add more (favours) unto you;
But if ye show ingratitude, truly my punishment is
terrible indeed" Q14:7.

In the name of Allah, the Beneficient the Merciful. Glory be to Allah who has no partner, to Him belongs the earth and the Heaven and to Him belongs the Absolute power over all things. He (Allah) taught by the pen, taught Man what he knew not. May the peace and blessings of Allah be upon our beloved Prophet Muhammad (SAW), members of his family, companions, the followers and all those who followed their foot-steps till the Day of Judgement.

I wish to register my gratitude to my principal Supervisor Dr. Yusuf Dalhat for the advise he rendered to me in the course of carrying out this research ranging from its formative stage up to its sucessful completion. I am also indebted to Alhaji Dr. Muhammad b. Yunus my second supervisor who worked tirelessly to see to the sucess of this work.

I would like to express my sincere and profound gratitude to Malam Musa Muhammad Tukur of the Department of Education A.B.U. Zaria who thoroughly supervised especially the edited manuscripts of this research. Indeed, to him I owe the sucess of the edition. Equally important in this paragraph is the recorgnition of Malam Abdulkadir Abubakar Ladan also of the Department of Education Ahmadu Bello University Zaria, whose moral encouragement helped greatly in fascilitating the speedy movement of this work.

I also wish to express my sincere and profound gratitude to Ustaz Muhammad Habib a staff of the Department of Islamic Law, Ahmadu Bello University, Kongo Campus Zaria who contributed immensely to the successful completion of this research. He made valuable corrections and observations especially in the translation of the text, despite his tight schedules.

This acknoledgement will not be thoroughly felt without acknowledging the help of Malam Adamu Aliyu, Department of Education A. B. U. Zaria, Malam Abdulkareem Suleiman, centre for Islamic and Legal studies (CILS) Kongo, A.B.U. Zaria, who helped in typing the edited Arabic text of this work, Malam Mansoor Nadabo Department of Mathematics, who took the pains of typing the English version of this work and Malam Magaji Abubakar of Bursary Department A.B.U. Zaria who helped greatly in minimising the cost of photocopying this work.

And Finally, May Allah reward abundantly all those who helped directly or indirectly to the successful completion of this work. Āmin Thumma Āmin.

ABSTRACT

This research is a critical Edition, Translation and Commentary of Sheikh Uthman b Fodio's work: Kitab al—Amr bi Muwalat al-Mu'minin wa al—Nahyi 'An muwalat al-kafirin - This book is one of the numerous books written by Sheikh Uthman b Fodio. It stresses the importance of Unity among the Muslims through befriending one another. And it also stressed warning against mutual friendship with unbelievers- Sheikh Uthman b Fodio quoted many Quranic verses, Ahadith of the prophet (SAW) and the opinions of many scholars in support of the theme discussed in this work. The organisation of the book was not based on chapterisation.

This research is divided into two broad sections- The first section consists of three chapters which include introduction, review of related literature and Methodology.

The items contained in the introduction include among others, statement of the problems, significance of the study, objective of the study, scope of the study etc. While in the review of related literature, issues such as the biography of Sheikh Uthman b Fodio, relationship between Sheikh Uthman b Fodio and the Hausa rulers, the issues of Taqiyyah and Ikrah and many related topics were treated in this chapter as commentary of what is obtained in this book. And in the methodology, the method of edition, pre—requisits of an editor and the manuscripts used in the research were fully described.

The second section of this research consists of the edited Arabic text of the book: KitJih al-Atr b> Mawalat al-Mn'ninin WB al-Nahyi ʲan Muwalat al-kafirin and the translation of the edited text with some footnotes at the bottom of each of the pages. Under the Arabic text, the footnotes explain the references to the Quranic verses, Ahadith of the prophet (SAM) and quotations from other books cited by the author. The footnotes also indicate the various variations found in the manuscripts used in the study. Other footnotes at the bottom of the translation of the edited Arabic text expalin certain points in the text especially places cited as references. The footnotes also contain short biography of the authors of the books cited as references by Sheikh Uthman b Fodio and other personalities mentioned in the book. Other items contained in this section are general remarks, recommendations, conclusion, glossary and bibliography.

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SECTION ONE

CHAPTER ONE

INTRODUCTION

1:1 BACKGROUND OF THE STUDY

This research is intended to critically edit, translate, and comment on sheikh Uthman b. Fodio's work titled "Kitāb al-Amṛ bi muwālāt al-Mu'minīn wa al-Nahyi 'An muwālāt al-kāfirīn (The book of command to befriend the faithful and the prohibition to befriend the Unbelievers).

Sheikh Uthman b. Fodio is the pioneer and leader of the Sokoto Jihād. He successfully led and achieve the cause of the struggle through his intellectual ability which he demonstrated in his numerous writings. The book under research is among the numerous books written by Sheikh Uthman b. Fodio in his effort to build and cement a bond of brotherhood among the Mu'minūn (Muslim believers) and also warn bitterly against befriending the unbelievers which will in turn be detrimental to the Muslims in particular and Islam in general.

The contribution of the Sokoto Jihād leaders in the 19th Century is indeed remarkable. Tukur (1991:1-2) observed that the Sokoto Jihād leaders "took upon themselves, the responsibility of correcting the social and moral vices of the society.....Their noble deeds and writings have turned into a glorious legacy for the people of Nigeria, hence we should be proud of it. One of the ways

by which we can express our profound gratitude and appreciation for this valuable legacy left to us is to revive and preserve it through conducting researches on it".

Tukur (1991:2) quoted late Professor Abdullahi Smith suggesting the introduction of a new course that will be aimed at immotalising the Sokoto Caliphate and it was this suggestion that gave rise as Tukur (1991:2) pointed out to "The formation of the Arewa House". It was also on the bases of this suggestion that led to the introduction of new courses in the B.ED Islamic Studies programme in the Department of Education of Ahmadu Bello University Zaria. These courses are directly linked with the Sokoto Caliphate with the aim of expossing the activities of the Caliphate and also introducing the students to the writings of the Jihad leaders. The courses so far introduced includes- Revivalim of the Sokoto Caliphate and Islamic Studies manuscripts in Nigeria.

There are many researches done on the writings of Sheikh Uthman b. Fodio, yet more are still left awaiting other researchers to take up the challenge which would help greatly in shaping the life styles of our society both at communal and individuals levels. Some of the researches done on the works of Sheikh Uthman b Fodio include the following: El-Masri (1978) edited and translated Sheikh Uthman Ibn Fodio's Bayān wujūb al-Hijra 'ala al-ibād. A.A. Ladan (1990) wrote on the sources of influence in the Literary contribution of the Sheikh in his Master's thesis while Hamma (1992) edited and translated the Sheikh's Usul al-Wilayah. And currently a research is in progress on the Sheikh's Mosā'il al-

Muhimmah in which the book will be edited and translated.

The effort being made to revive and preserve the valuable legacy left to us by the Sokoto Jihād leaders is not only confined to Sheikh Uthman b. Fodio's writings but also extended to the writings of his brother Abdullahi b. Fodio and son Muhammad Bello. Some of the researches conducted on Abdullahi b. Fodio and his works as outlined by Tukur (1991: 2) includes: Hisket (1957) and (1963) edited and translated Abdullahi b. Fodio's work: Ida al-Nasūkh and Tazyīn al-Waraqāt respectively. Ayagere (1971) dealt with the life and works of Abdullahi in his Phd thesis. Zaharadeen (1976) and Gwandu (1977) in their Ph.D thesis wrote on the contribution of Abdullahi b. Fodi to the Jihād and his contribution as a jurist respectively while Hamid (1980) viewed him (Abdullahi b Fodio) as an exegetist. Dalhatu (1990) conducted his doctrate research on Abdullahi's Lubāb al-Madkhal. Indeed, many research works have been conducted on the writings of Abdullahi b Fodio but to mention a few for the purpose of establishing the extent to which efforts are being made to revive the legacy of the Sokoto Jihād leaders.

While some researchers conducted their research on some of the works of Abdullahi b Fodio, and Sheikh Uthman b Fodio, others conducted their own on Muhammad Bello's works all in attempt to revive their legacy left to us. Some of the researches carried out on the work of Muhammad Bello include that of Bello (1983) who wrote on the political thought of Muhammad Bello (1781 - 1837) as revealed in his Arabic writings more especially Al-Ghayth al-Wabl

fī sīrāt al-Imām al-ʿadl in his Ph.D thesis.

These works mentioned above (and many others not listed) are all efforts geared towards reviving the legacy of the Jihād leaders. Therefore, we hope and pray that Allah would enable us to appreciate these efforts and make the best use of them in reshaping the life style of our society so that it may reflect the provision made by Islam in running the affairs of our society as was done by the Sokoto Jihād leaders during their era.

Indeed, Hamid (1980), has appropriately summerised the backgroud of this research and its like in which he said "Nations take pride in their past and try to preserve and revive the works and achievements of their earlier generations which turn into legacy. This legacy remains a source of pride and honour as well as the means of inspiration and guidance for future planing. The legacy of the Muslims stand unique among all other legacies. The writings left by the Muslims have been awakening the conscience of the people .....and inspiring reformers the world over."[2]

1;2 THE STATEMENT OF THE PROBLEMS.

During the period of the Sokoto Jihād leaders, there was neither a printing press nor any means of modern publication through which their works or contributions can be published and preserved easily. Hence by implication, this means that during that time, anyone who needed copies of their works "had to depend wholly on hand copying of such manuscripts which could be liable to mistakes, ommissions and distortions".[3] This therefore brings the need to critically edit these works before any attempt is made for

their tra are the Muslims who were once leaders of a dominant informatiilisation, today stand perplexed and polarised within which maselves and dominated and exploited by the Kuffar? distortiohe present day Muslims apply the principles of Amr bi

In Iāt al-Mu'minīn wa al-Nahyi 'an Muwālāt al-Kāfirīn as made to perly as it was applied by the early Muslim generation ? the handuming that their state or condition proves otherwise, what can be it that prevent them from applying it ? order nd finally, is there any sign of return back to the Islamic compar principles ?

In th **SIGNIFICANCE OF THE STUDY**

foll The problem of the Muslims today (worldwide) and with thticular reference to Nigeria cannot be solved until when (1ference is made back to the legacy left by Islam in general and a Sokoto Jihād leaders in particular. It is only through this nat the Muslims' economic, political, moral, educational and (ocial problems can be tackled. It is also in view of this idea .hat Tukur (1991:5) quoted Hamid saying "it is high time now that the writings of the Jihād leaders are brought out and made vailable to the public in original form and translated into (ernacular, so that everybody may have the opportunity to acquaint imself with his legacy and appreciate the effort of his ncesstors".

Seeing from the above therefore, the significance of this study is to help the Muslims in general and the Muslims of Nigeria in particular to realise and appreciate the type of relationship

that is suppose to exist between them and the Kuffar.

1:4 OBJECTIVES OF THE STUDY

This sub-chapter is aimed at outlining the specific reasons behind designing this topic as a topic of research. The objectives of this study are listed below:-

(i) To critically edit the Arabic manuscript titled 'Kitāb al-Amr bi Muwālāt al-Mu'minīn wa al-Nahyi 'an muwālāt al-KĀFIRĪN' so that all errors made by the copyist in the course of copying can be eliminated.

(ii) To translate the edited text into English so that it can be beneficial to those who cannot read and understand Arabic language.

(iii) To remind the Muslims of the need to study the jihadists' contributions to Islam and emulate them so that we can also be seen by our generation yet unborn as a model worthy for emulation.

(iv) To improve the quality of Islamic studies knowledge and make it more meaningful.

(v) To comment on the content of the book under research in order to see how the principles contained in it operates in this contemporary world and particularly in Nigeria.

(vi) To find out ways to improve the practice of the of the principles contained in the book among fellow Muslims particularly in Nigeria.

1:5 SCOPE OF THE STUDY

This sub-chapter is aimed at showing the areas that this study will cover (by Allah's will). The area to be covered by this study is generally within the scope of Islam but with particular reference to the book of Sheikh Uthman b Fodio titled 'Kitāb al-Amr bi Muwālāt al-Mu'minīn wa al-Nahyi 'an Muwālāt al-kāfirīn'. Initially, the researcher intends to expand the scope of the study to.include one of the writings of Muhammad Bello titled 'Kashif al-Ghitā' wa al-Sitru fī Muwālāt al-Kuffār, but because of a problem beyond the researcher's control the intention became impossible. Thus the work was confined to one of the works of Sheik Uthman b Fodio only.

1:6 LIMITATIONS OF THE STUDY

This sub-chapter is designed in order to give the highlight on some of the problems which the researcher encounter in the course of the work that are beyond his control which may in effect, interfere with some of the findings of the study.

Generally in a work of this type, a researcher usually encounters some problems such as the problem of translating an idea from one language to another especially when it comes to translating an idea from Arabic to English.

Another problem also encountered in the process of carrying out this research is the problem of tracing all the books which the author of the book under research refered to in the course of his write-up. This is because some of the books are no where to be found.

FOOTNOTES TO CHAPTER ONE

1. Tukur, M.M. (1991): A critical edition, translation and commentry of Abdullahi Ibn Fodio's work: Diyā' 'al-Imām fī salah al-Aman..... unpublished M.ED thesis, Ahmadu Bello University, Zaria. P. 2.
2. Tukur, M.M. (1991) Ibid, P.1
3. Tukur, M.M. (1991) Ibid, P.3

CHAPTER TWO

2:0 LITERATURE REVIEW

2:1 BIOGRAPHY OF SHEIKH UTHMAN B FODIO

(1) His Background:- Uthman b Muhammad b Uthman b Salih who was popularly known as Dan fodio[1] was a famous religious scholar, a great Mujāhid and Mujaddid whose contribution in shaping the life style of the society he found himself cannot be over-emphasised. Sheikh Uthman Ibn Fodio belong to Fulani tribe which constitute one of the famous and major tribes in West Africa.

The Fulani tribe was divided into mainly two groups by the Historian. These divisions include the Nomad and the settled Fulani. The former were said to have isolated themselves from the Hausa (ie they did not intermingle with the Hausa people) while the latter intermingled and even intermarried with the Hausa people. Initially, the Fulani entered into the Hausaland while they were a nomadic nation as Balogun said and quoted by Fazlur-Rahman (1989) "The Fulani of Nigeria were wholly Nomadic when they entered Hausaland in about 13th century."[2] This clearly shows that the Fulani came to the Hausaland as Nomadic people but after their arrival some of them settled among the Hausa while others continued with their Nomadic life and Sheikh Uthman b Fodio was among the settled ones.[3]

(2) The family of Sheikh Uthman b Fodio:- It was said that the eleventh ancestor of Sheikh Uthman b Fodio was Musa Jakollo.[3] He was said to have migrated from Futa Toro (now in Senegal) together

with his people (the Toronkawa) to Konni area[4] (now in Sokoto State of Nigeria). The family of Sheikh Uthman b Fodio according to Abdullahi b Fodio were Muslims as at the time they arrived at Konni from Futa Toro.[5] And in addition, his ancestor who moved from Konni to Maratta was particularly noted as a great scholar. In the eighteenth century, the father of Sheikh Uthman b Fodio was the most learned among his tribe.[6]

(3) The early life of Sheikh Uthman b Fodio:- Sheikh Uthman b Fodio was born at Maratte on Sunday, the last day of Safar 1168AH[7] equivalent to Gregorian calender 15th December, 1754Ad,[8]. Not long after the birth of Sheikh Uthman b Fodio at Maratta, his people under the leadership of his father Sheikh Muhammad Fodio, migrated to Deggel (a town within the Hausa state of Gobir). This is where Sheikh Uthman b Fodio was brought up and had his early education. They stayed there until Sheikh Uthman b Fodio's migration together with his followers to Gudu on the 10th day of Dhu al-Qa'dah.[9] Deggel was the first place where Sheikh Uthman b Fodio started his mission of preaching and calling the people towards pristine Islam. Thus this marked the beginning of Sheikh Uthman b Fodio's struggle against the satanic forces.[10]

(4) Sheikh Uthman b Fodio's Education:- As far as his education is concerned, Sheikh Uthman b Fodio was a learned person. He and his brother (Abdullahi b Fodio) had their education through the traditional system which consisted of recitation and memorisation of the Holy Quran, studying Arabic language, Hadith, fIQH, TAFSIR, and tasawwuf.[11] At the elementary level, Sheikh Uthman b Fodio

learned the art of reading and writing the Holy Quran after which he proceeded to study other subjects such as grammer, law, tafsir, Hadīth and rhetorics under other teachers.[10]

The teachers of Sheikh Uthman b Fodio were numerous. All his teachers were local Ulumā' from both Fulani, Hausa and Borno tribes and non of them was an Arab. This clearly reflect the intellectual background of Sheikh Uthman b Fodio's prominence. However, among the various scholars under which Sheikh Uthman b Fodio learned were his father under whom he learned the Holy Quran. He learned Ishriniyah and similar works under Uthman popularly known as Biddu al-Kabawi.[11] Sheikh Uthman b Fodio studied other subjects under other scholars. These include al-Khulasa under whom he studied syntax and the science of grammar while he studies other works from Abd al-Rahman b Hammada.[12] He read al-Mukhtasar from his paternal and maternal uncle Uthman Binduri who was well learned, pious and well known for his righteousness and the ordering of right and forbidding of wrong things. In fact, Sheikh Uthman b Fodio was highly influenced by his uncle during his stay with him for about two years according to his pattern in piety and commanding the right and forbidding the wrong.

Sheikh Jibril b Umar was also another prominent scholar who taught Sheikh Uthman b Fodio. He was a great scholar of high learning and revolutionary zeal whose ideas greatly influenced Sheikh Uthman b Fodio towards Islamic reform. Sheikh Jibril preached for reform in Hausaland and had been in constant conflict with the Hausa rulers. Sheikh Uthman b Fodio had a great regard for

Jibril because of his knowledge, piety and apparent struggle for reform. Nevertheless, sometimes they disagreed on certain fundamental issues relating to belief and unbelief.[12] Sheikh Uthman b Fodio stayed with him (Sheikh Jibril) for one year after which he (Sheikh Jibril) left for pilgrimage.

Other scholars of Sheikh Uthman b Fodio also include Ahmadu b Muhammad and Hashim al-Zamfariyy under whom he learned Quanic exegesis. From al-hajj Muhammad b Raji he studied all the Sahih al-Bukhari.[13]

Therefore, from the above discussions on the educational background and development of Sheikh Uthman b Fodio, we could observe that the teachers of Sheikh Uthman b Fodio did not only impart knowledge to him but they have also great influence on him.

Of all these influences, the influence of his uncle Uthman Binduri and Jibril b Umar were the most vivid. This did not however prevent disagreement between him and his teachers on constructive grounds. But this disagreement did not (in any way) affect Sheikh Uthman b Fldio's respect for his teachers nor did it create any disunity or rancour among them.

As Sheikh Uthman b Fodio advanced his knowledge, and entered into his adulthood, his piety, simplicity, intellectual ability and charismatic personality started attracting many people from his immediate society. Gradually, he started becoming popular among young Muslims sharing some revolutionary ideas.

(5) The teachings and preaching of Sheikh Uthman b Fodio:- Uthman b Fodio began his teaching and preaching when he was only twenty

years while he was still studying.[14] By this act of preaching and teaching, he followed the traditional practices of the Muslim scholars who both taught the people and studied simmultaneously. Throughout his life, Sheikh Uthman b Fodio taught people openly and while teaching them, he used to put into consideration their capacity and the language in which they could easily understand. In fact Sheikh Uthman b Fodio was an enthusiastic scholar who assimilated what he learnt.[15]

In the course of his teaching and preaching, Sheikh Uthman b Fodio was mainly faced with three tasks. These include purifying and strenghthening Islam, converting the pagans and teaching the norminal Muslims the rituals and the basic tenets of Islam. And finally correcting the opinions and beliefs of some learned people which he knew to be wrong.

The followers of Sheikh Uthman b. Fodio were mainly ordinary people and few scholars who visited him and showed their enthusiasm for his struggle and his Jamā ah (community). On the other hand those who opposed him and the struggle he embarked upon were mainly the palace scholars popularly known as Ulamā' al-Sū and the rulers. Sheikh Uthman b. Fodio gave a clear distinction between the Ulamā'al-Sū' (venal scholars) and the Ulamā' al-Dīn. He said that the Ulamā'al-Dīn were those scholars who were knowledgeable pious and who at the same time commanded what was good and forbid what was wrong. Ulāma al-Sū on the other hand were those who lacked the above mentioned qualities and in addition became supporters of Shaitān. This category of palace scholars were more harmful to the

community than even the Mischief makers.[14]

With the increasing popularity of Sheikh Uthman b. Fodio, the rulers became alarmed and resorted to formulating decrees upon decrees in order to curtail the activities of Sheikh Uthman b. Fodio and they also directed attacks against the Muslim community. The Sheikh did not respond directly to the hostility of the rulers and the venal scholars. He continued with his teaching and preaching until when Yunfa (under the influence of his scholars who felt that their power and authority is being threatened by the expansion of the Muslim community) tried to kill him. This attempt became abortive and the Sheikh wrote the book titled Masāil al-Muhimma (some important questions). In this book, the Sheikh discussed about fourteen issues among which include the obligation of Hijirah and Jihād on the Muslims when they are being endangered by the Pagans. He also touched the issue of Muwalāt al-kuffār in it. This brought the begining of the Jihād (armed struggle) because Sheikh Uthman b. Fodio started addressing his followers to possess and accumulate weapons for the defence of the Ummah.

2:2 RELATION BETWEEN SHEIKH UTHMAN B FODIO AND THE RULERS OF HAUSALAND.

This sub-chapter is aimed at expossing the type of relationship which existed between Sheikh Uthman b Fodio on the one hand vis-a-vis the rulers and venal scholars on the other hand. Initially, Sheikh Uthman b Fodio was not in the habit of going to the kings nor having any relationship with them. In other words,

Sheikh Uthman b Fodio abstained himself from the affairs of the kings and refused to recognise and justify their desires,[17] unlike The Ulamā' al-Sū' who associated themselves with the kings and even justified their activities. Instead, Sheikh Uthman b Fodio concentrated his effort on mass education only, as Kani puts it in his book "His main concern was the education of the massess and quelling of bad innovations practised by some people."[18] But later he decided to extend the message to the kings.

Generally, the relationship which exist between Sheikh Uthman b Fodio and the kings was no more than the type that existed between the prophet (SAW) and the people of Makkah. During his stay at Makkah, the prophet (SAW) called the people to Islam and abstained himself from their activities to the extent that the Makkans invited him for reconciliation. But in an answer to this demand, Allah revealed a whole chapter addressing the issue.

> *"Say: O ye that reject faith. I worship not that which you worship. Nor will ye worship that which I worship And I will not worship that which ye have wont to worship. Nor will ye worship that which I worship. To you be your way and me be my way" 109:1-6.*

Sheikh Uthman b Fodio also during his time, engaged himself in calling his people but the kings and the Ulamā' al-Sū' rejected the call. When the situation became tense between Sheikh Uthman b Fodio and the kings particularly Yunfa, the latter to achieve reconciliation with Sheikh Uthman b Fodio. But the councellors of the king (ie the Ulamā' al-Sū') tried to thwart the effort.[19]

When the call of Sheikh Uthman b Fodio became well known, the kings and the venal scholars subjected his followers to all sorts oppression and persecution through mockery and inciting the public against them. The kings and their associates also confiscated some of their properties.[20] But later when Sheikh Uthman b Fodio realised that his people have constituted a large and formidable force, he ordered a total break with the unbelievers and began to prepare for a Jihād (armed struggle) against them.

Indeed, the issue of relationship between the Muslims and their opperessors was regarded by Sheikh Uthman b Fodio as an important and fundamental issue which he discussed thoroughly in many of his writings. Basically, there are two levels of relationship which existed between the Muslims (his followers) and the Kuffār at that time, at the socio-economic level and political level.

At the socio-economic level, Sheikh Uthman b Fodio cast doubt on the legality of the wealth of the Kuffar. He further emphasised that the wealth which the rulers and their associates accummulated was obtained through usurpation, theft and dubious transactions "in which case it is not lawful for ordinary bussiness if it is money, nor is it lawful to eat if it is food, or to wear if it is a piece of cloth".[21] In other words, if the source of income of an opperessor is illegal, then bussiness dealing with him is not permissable. Thus, Sheikh Uthman b Fodio ordered an economic and social boycott of the rulers and their supporters among the merchant community.[22]

While at the political level, Sheikh Uthman b Fodio declared

it unlawful to associate with the men of the world who constitute the core of the oppressive class even if the ostensible aim is to secure some benefits. The Sheikh made this declaration in view of the familiarity he had with the class of the scholars that frequent the palaces ostensibly to defend the interest of the Muslims and prevent their being oppressed or harmed by the kings. But later they became absorbed into the sytem and even turn back against Islam in general and the Muslims in particular. It is on the bases of this that Sheikh Uthman b Fodio declared association with kings, frequenting their assembly and inclination towards them as acts which consititute one of the greatest sins and hypocracy that eventually amount to warring against Allah (SW) and His Messenger (SAW). Thus, Sheikh Uthman b Fodio again advocated a political and moral boycott of the oppressors.

Therefore looking at this relationship which exist between Sheikh Uthman b Fodio and his people on one hand and the kings and their associates on the other, we can see that the relationship was a bitter one because the Sheikh did not in any way show his love for them (the kings and their associates) nor to their activities in which they engaged themselves. Instead, Sheikh Uthman b Fodio only extended the message of Islam to them. Thus, even if there was any relationship which existed betweeen Sheikh Uthman b Fodio and his oppressors, then it was no more than the relationship which usually exists between a person who calls to Islam and his audience as Allah (SW) said:-

"O Apostle! proclaim the message which has been sent to thee from the lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And God will defend thee from men (who mean mischief) for God guideth not those who reject faith" Quran 5:70.

2:3 DEFINITION OF SOME SIGNIFICANT TERMS IN THE BOOK

This sub-chapter is aimed at highlighting the views of some scholars on some of the salient concepts which appear in the title of the book under study in order to be able to properly address the issue of Muwâlāt under discussion. This sub-chapter will also enable the Muslims to distinguish between Mu'minūn and kāfirūn in relation to Muwālat.

(a) **MU'MINŪN:-** This is the plural of the word Mu'min (singular) which simply means a believer in Allah and the messengerhood of our beloved prophet Muhammad (SAW) and in addition act righteously. He is a person who possesses a right thinking mind. He neither inclines to indecent things nor indulge himself in idle talk. He is always humble but does not tolerate ridicule and dirty jokes and fun. A believer always sees a society in which the ears are never immune from abusive language, backbiting, slander, indecent talks and above all deviating totally from the Quran as a source of torture and agony in this world and the Here after.

Moreover, the believers pay no heed to useless things and they show no inclination or interest for them. If by chance they see such things being indulged in, they keep away and avoid them scrupulously, or treat them with utmost indifference. This attitude has been described in the Holy Quran as follows:-

"..... And if they pass futility, they pass by with honourable avoidance" Quran 25:72.

These are some of the characteristics of the believers which bring out the meaning of a Mu'min more clear. Others further qualify the believers as people who feel the burden of responsibility at all times. They regard this world as a place of test and the life as the limited time allowed for the test. This feeling make them behave more seriously and responsibly throughout their life just like the student who is taking an examination paper with his whole mind and body and soul absorbed in it. Just as the student knows and feels that each moment of the limited time at his disposal is important and decisive for his future life and is not inclined to waste it, so the believers also spend each moment of their life on works which are useful and productive in their ultimate result so much so that even in matters of recreation and sport, they make a choice of only those which will prepare them for higher ends in life and do not result in mere wastage of time.

Therefore from the above discussions, it is clear that the Mu'minūn (believers) are the group of Muslims who submit to the Will of Allah in totality without sparing any (single) aspect of their life. Thus, they enter into the religion of Islam in

totality answering the commands of Allah (SW) in the Holy Quran:-

> *"O ye who believe! Enter into Islam whole-heartedly; And follow not the footsteps of the evil ones; for he is to you an avowed*

(b) **KAFIRŪN**:- This is the plural of the word Kāfir. It is derived from the word Kufr which simply means unbelief or infidelity while Kāfir means an infidel or unbeliever. Therefore, Kāfirūn literally means the infidels or the unbelievers. In other words, they are people who reject the provisions of Allah and His messenger.

Al-Maghili in his discussions on the unbelievers, divided them into three categories: those who were born unbelievers, those who apostacised and those whom the scholars adjudged to be unbelievers[23]

The first category refers to those who make no claim to be Muslims throughout their life. In other words, they were brought up by their parents as unbelievers and developed spiritually on it. The second category refers to those who outrightly and specifically renounced the faith of Islam and embraced another faith. The third category is the one which generates disagreements among the Muslim scholars and which had been the subject of polemics since the early years of Islam when sects began to emerge among the Muslims with their own ideological views. The major problem of the people of Bilād al-Sudān at that time (ie. during the period of Sheikh Uthman

b. Fodio) was not based on secterian problem with an ordered system of beliefs, but largely ignorant people who claimed to be Muslims but whose practice of Islam was so tainted with non Islamic beliefs and acts that might be possible to deny all together that such people were Muslims.

Having carefully studied the problem of the people of Bilād al-Sudān, Sheikh Uthman b Fodio dealt with their problem thoroughly in one of his writings titled "Tamyīz al-Muslimīn'an al-kāfirīn"[24] in which he divided the people of Bilād al-Sudān into eight categories as follows:-

(1) The Ulamā' whose belief was sound. Sheikh Uthman b Fodio characterised this category as those who after having sexual intercourse with their wives perform ritual bath and ablution before they prayed and also perform dry ablution only in cases of necessity. He further characterised them as those who carry out other religious injunctions as outlined by the Shariah and in addition abstained themselves from any act of unbelief such as venerating stones, trees etc. Sheikh declared this category of people as Muslims.

(2) The Talaba whose beliefs are also sound:- Sheikh Uthman b Fodio characterised them as those students who seek for the right knowledge and extend it to others. This category also engaged in righteous acts as the Ulamā'. Thus, Sheikh declared them also as Muslims.

(3) Those who attended and listened to what the Ulamā' said and at the same time acted according to what they heard from them.

Sheikh Uthman b Fodio declared this category of people as Muslims.

(4) The category of people who had never accepted Islam. This category were the born-unbelievers (ie Kafir bi al-asal).

(5) The people who mixed acts of unbelief and acts of Islam. In other words, they were people who accepted Islam but engaged themselves in acts of unbelief such as venerating stones and even making sacrifice to them. This category according to Sheikh Uthman b Fodio were unbelievers.

(6) The category of people who made mockery of Islam and who denied some of the injunctions of Allah. This category was also declared by Sheikh Uthman b Fodio as unbelievers.

(7) The innovators:- These were a group of people whose faith in Islam remain sound but unfortunately they engaged themselves in some evil acts, though they utter not any word of unbelief nor rejected any injunction of Allah. They also abstained themselves from venerating stones and trees. The scholars differ in their opinion regarding the position of this category of people. But the most popularly accepted opinion is that this category of people are still Muslims but disobedient Muslims.

(8) The ignorants:- This comprises the group of people who were Muslims but did not have the knowledge of the religion (Islam) and in addition did not care to seek to know and understand it. Apparently, this category of people according to Sheikh Uthman b Fodio were Muslims.

Therefore, judging from the above discussions, we will find that the first three categories outlined by Sheikh Uthman b Fodio were good Muslims whose faith in Islam remained sound and solid while the fourth category were the outright unbelievers who have never tasted the faith of Islam in their life. The fifth and the sixth categories were the syncretists who at one time or another tasted the faith of Islam but later renounced it or denied the provision of the faith respectively. And finally the seventh and the eighth category of people were the disobedient Muslims whose actions were sometime coupled with lack of knowledge and failure to seek for it.

2:4 **MUWĀLĀT**:- This is the issue that constitute the main theme of the book under study. In the course of discussing this issue of Muwālāt, effort would be geared towards highlighting the followings:-

(a) Definition of the term Muwālāt, (b) Muwālāt al Mu'minīn, and (c) Muwālāt al-kāfirīn. (d) Views of others scholars on Muwālāt-al-Kufār (e) Hijirah and relations with unbelievers

(a) Definition of the term Muwālāt:- Muwālāt is an Arabic word derived from the word Walā' which according to Cowan (1960:1100), literally means friendship, amity, benevolence, good will, fidelity, allegiance, devotion, loyalty and clientage. While Muwālāt on the other hand literally means friendship and contract of clientage. And technically, Muwālāt means helping, loving, supporting and respecting one another as associates.

(b) Muwālāt al-Mu'minūn:- (ie close friendly relation with the

believers). In as much as Allah enjoins brotherhood, love and mutual assistance with fellow Muslim believers, then it has become obligatory upon every Muslim believer to support, help, love and assist his Muslim brothers and sisters. Indeed the basis of Imān (faith) is to love Allah, His messenger and fellow Muslim believers. Ibn Abbas may Allah be pleased with him is reported to have said that whoever loves or hate something for the sake of Allah has attained the friendship of Allah[28]. This clearly shows that a Muslim can never get the true taste of Imān (faith), until he reaches that stage even though he may be praying or fasting a lot. But unfortunately, generally the relationship of the Muslims today has come to be on the basis of worldly or material benefits which would not help (in any way) in cementing and bringing together all members into one single Ummah, seperate and distinct from communities of other faith.

Therefore, it is necessary for every Muslim to think of people whom he loves and review his stand in the light of Qur'ān and Sunnah, since nothing will raise the status of the Ummah except returning to Allah as well as basing everything on His fear. Then Allah's help will come and please the believers. And moreover the believers may discover where they stand, whether in the camp of Shaytān or in the camp of the blessed and devoted servants of Allah (ie the believers). This shows that Islam requires the believers to lead a life of piety, honesty, goodness, and moral and social rectitude among themselves. In the same way it is also one of the fundamental teachings that the believers should hold to Allah, the

prophet (SAW) and fellow Muslim believers dearer to their hearts than anything else be it their parents, children, life, honour or property. In other words, this means that should a time come when it may involve the risk of life, honour, or property or any other worldly thing or interest to abide by the faith of Islam and remain loyal to the injunctions of Allah and His messgenger, then the believer must not break away from Allah, His Messenger and fellow Muslims irrespective of what the consequencies may be.

This issue of Muwālāt al-Mu'minūn has been stressed repeatedly in the Holy Qur'ān and the traditions of the prophet (SAW) actualised it into practice. This can clearly be seen in the case of brotherhood established by the Holy prophet (SAW) when he arrived at Madina. During the course of establishing this bond of brotherhood, the prophet (SAW) renamed the inhabitants of Madina who were mainly Aws and Khazraj as the 'Ansār' (meaning the helpers) while those who migrated from Makkah to Madina were named as the Muhājirūn (the emigrants).

In order to show their love, care and affection to their fellow believers as well as to strengthen their relationship, some of the Ansār went to the extent of divorcing their wives so that their fellow brothers 'the Muhājirūn' (who forsook) their family and their properties to answer the call of Allah) could marry. In short, the main aim of this brotherhood established by the prophet (SAW) was to consolidate the unity of the Muslim believers which is of course, the backbone of all political, economic and social life of an Ummah and the greatest weapon with which the Muslim believers

can triumph over the Kufiār.

The issue of Muwālāt al-Muminīn can further be substantiated with the provisions made by Allah in the Holy Quran. Some of the verses dealing with this issue are as follows:-

> *"Your (real) friends are (no less than) God, His Apostle and the (fellowship of) believers, those who establish regular prayer and charity, and they bow down humbly (in worship). As to those who turn (for friendship) to God, His Apostle, and the (fellowship of) Believers, - It is the fellowship of God that must triumph" Quran 5:58-59.*
>
> *"The believers, Men and Women, are protectors of one another: they enjoin what is Just and forbid what is evil: they observe regular prayers, practice regular charity and obey God and His Apostle. On them God pour His Mercy: for God is Exalted in power, wise" 9:62.*
>
> *"Behold! verily on the friends of God there is no fear nor shall they grieve" Quran 10:62.*
>
> *"The believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; And fear God, that ye may receive Mercy" Quran 49:10.*

Summarily, the above discussions show that the enforcement of love, brotherhood and friendship among the Muslims is the greatest

social order of Islam on which the prophet (SAW) based his sermon during his last pilgrimage[26]. Thus, this shows that Islam cannot be completely realised until this ideal is achieved. And furthermore, it is only this that keeps intact the relations of the believers with Allah and binds and unites them into a community. This implies that it is obligatory upon the Muslim believers to give great importance to this issue of Muwālāt al-Mu'minūn and make it the center of all their interests, and exert their utmost to establish it. But if the Muslims become careless about this issue of Muwālāt al-Muminūn and deviate from its basic principles, then they will inevitably suffer from disunity and would be divided into sections and sub-sections. As a consequence of this, they would meet with disgrace in this world (as the Muslims are witnessing the world over today with particular reference to Nigerian Muslims) and the Hereafter.

(c) **MUWĀLĀT AL-KĀFIRĪN:** (ie relations with the unbelievers). Some issues related to Muwālāt al-kāfirūn generated some disagreements between the Sokoto Jihād scholars. Nevertheless, the importance of such issues related to Muwlāt al-kuffār cannot be over emphasised because it is very closely connected with the Sokoto Jihād itself. In other words, for the Muslims to launch a Jihād against the unbelievers, it is inevitable that a boundary line be drawn between the believers and the unbelievers. This is clearly shown in the Holy Quran where Allah describes the characteristics of those Muslim believers who bring changes in the society whenever it deviates from the path of Allah.

"O ye who believe! If any from among you turn back from his faith, soon will God produce a people whom He will love as they will love Him - lowly with the unbelievers, might against the rejectors, fighting in the way of God, and never afraid of the reproaches of such as find fault. That is the Grace of God, which He will bestow on whom He pleaseth and God encompaseth all and He Knoweth all things" Quran 5:57

This verse clearly shows the relation that exists between a Muslim believer and his fellow Muslim believers and also the relation that exists between a Muslim believer and the unbelievers. The verse also makes it categorically clear that a Muslim believer will never use force against his fellow believer and will never use his intelligence, ability, influence, Wealth, power etc to suppress or oppress his fellow brother. But what is between them is only kindness and sympathy. On the other hand, a believer is firm, strict, uncompromising and militant towards the opponents of Islam (ie the unbelievers). Whenever the unbelievers are in conflict with the believers, they (the unbelievers) will find that the believers can neither be bought nor coerced because they would rather die than succumb to the will of the unbelievers. And in the course of carrying out this relationship, they fear not the opposition, the criticism, the objections and the redicules of their opponents.

They hold fast to [illegible] which they sincerely believe to be the right, even if the p[illegible] them.

Sheikh Uthman b Fodio was very stern and uncompromising to overlook or condone any relationship between a Muslim and non-Muslim. He declared those who refuse to adhere to the issue of Muwalat al-kuffār as kuffār (unbelievers) and in addition he declared those who hesitate to regard such men as kuffār as unbelievers.[27]

Sheikh Uthman b Fodio ruled in his book titled Sirāj al-Ikhwān[28] that anyone among the believers who took an unbeliever as his friend or associate would be considered as an unbeliever and he further said that the helpers of the unbelievers among Ulamâ', students, and the common people were (themselves) unbelievers. The Sheikh based his opinion on the Quranic verse which says:-

> *"Thou seest many of them turning in friendship to the unbelievers. Evil indeed are (the works) which their souls have forward before them (with the result) that God's wrath is on them, and in torment will they abide" Quran 5:83.*

This verse clearly shows that whoever believe sincerely in Allah, the prophet and the revelation would certainly not side the unbelievers against the believers in the battle between Islam and kufr." But instead, he would naturally take the side of the believers.

(d) VIEWS OF OTHER SCHOLARS ON MUWĀLĀT AL-KUFFĀR.

The opinion of Abdullahi b Fodio differs from the opinion of

Sheikh Uthman b. Fodio. Abdullahi viewed that mere friendship with the unbelievers or helping them would not lead to unbelief unless some acts of unbelief are also committed.[37] In other words, the only help that would lead to unbelief is that help which is extended to unbelievers in order to carry out an act of unbelief. Abdullahi b Fodio further argued in his Diyā' al-Sultān that before a man is declared as an unbeliever, it is necessary to establish the fact that such a person is involved in an act which is clearly heretic such as association of other things with Allah, rejection of the faith and mockery of the religion of Islam. In an answer to this arguement forwarded by Abdullahi b Fodio, Sheikh Uthman b Fodio viewed that no one has access to the hearts of the people. He further viewed that judgement about belief and unbelief can only be based on apparent actions which indicate a heretic tendency in which case their judgement rests with Allah only[38]. Sheikh Uthman b Fodio further said that an action such as befriending unbelievers indicates that the person involved is having a good wish for the religion of his friends and would like to see its follower prosper and progress at the expense of Islam and the Muslims. This no doubt according to Sheikh Uthman b Fodio is equivalent to unbelief.[39]

In another arguement regarding Muwālāt al-kuffār, it seems to show that Abdullahi b Fodio misunderstood what Sheikh Uthman b Fodio meant. This arguement could clearly be seen in his book Diyā' al-Sultān where he stated that "sending an army against Muslims cannot be regarded as unbelief but disobedience if

convincing explanation is not given ..... When a thing in itself is not unbelief how would the means leading to it be considered as unbelief ?[33]. On the other hand, Sheikh Uthman b Fodio in his attempt to clarify this issue differenciated between a Muslim army fighting against another Muslim army and a kufr army fighting against the Muslim army. The aim and the objective of the latter is to destroy Islam and the Muslims while the former may probably be to bring the deviants back to the straight path[33]. Thus, this clearly shows that the idea here is refering to whoever extends his support to the unbelievers in their fighting against the Muslims in which case such a person would certainly be considered as an unbeliever.

Therefore, judging from the above discussions on the opinions of the two scholars on the issue of Muwālāt al-kuffār, it is clear that the position of Sheikh Uthman b. Fodio on the issue was very stern and uncompromising while on the other hand the position of Abdullahi b Fodio was more lenient over the issue, although he is also of the opinion that whoever joined his hand with unbelievers with the aim of destroying Islam and the Muslims and establishing kufr and the kuffār would be considered as an apostate.[34]

The views of Al-Maghili over the issue of Al-Muwālāt has a wider implication. His immediate concern at that time was the relationship with the jews of Tuwat.[35] It was said that when al-Maghili arrived at Tuwat, he found the inhabitants in a state of ignorance. They neither recognised any ruler nor law. They had no regard for learning and were mostly found in the habit of honouring

jews and submitting to their influence. Al-Maghili taught the people at that time not to have any dealing with the jews. In supporting his views, Gwarzo (1972:163) said that al-Maghili quoted the following verses of the Holy Quran:-

> ***"Let not the believers take for friends or helpers unbelievers rather than believers. If any do that, in nothing will there be help from God ....."***
> ***Quran 3:28.***
> ***"To the hypocrites give the glad tidings that there is for them (But) grievious punishment. Yes, to those who take for friends unbelievers rather than believers. Is it honour they seek among them? Nay, all honour is with God" Quran 4:138-139.***
> *"O ye who believe! Take not the jews and the christians for your friends and protectors. They are but friends and protectors to each other. And he among you that turns to them (for friendship) is of them. Verily God guideth not a people unjust" Quran 5:54.*
> *"Thou will not find any people who believe in God and the Last Day, loving those who resist God and His Apostle, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has writtin faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to garden beneath*

which rivers flows, to dwell there in (for ever). God will be pleased with them, and they with Him. They are the party of God. Truely it is the party of God that will achieve felicity" Quran 58:22.

Al-Maghili further makes the issue clear in one of his books titled "al-Misbah' as quoted by Gwarzo (1972:169) in which he said "one of the things that points to lack of Iman (faith) according to the words of the Holy Quran is befriending unbelievers. The is because of God's statement in the Holy Quran:-

"Thou seest many of them turning in friendship to the unbelievers. Evil indeed are (the work) which their souls have forward before them, that God's wrath is on them and in torment will they abide". Quran 5:83.

Al-Maghili elaborates that "it is obligatory to declare as an unbeliever anyone who befriends or allies himself to any of the unbbelievers whoever he may happen to be, in every place and at any time. Befriending them amounts to supporting them for a friend is a (real) supporter". Therefore, whoever suports the kuffar or defend them in anything enabling them to transgress the boundries of Shari'ah, then he will be declared as an unbeliever because of the friendship which he displays towards them.

But the contemporary scholars and colleagues of al-Maghili especially Ibrahim b Hilal who was said to have commented on the Misbah of al-Maghili Vehemently disagreed with the views of al-

Maghili. In reference to this issue of Muwālāt al-kuffār, Ibn Hilal said as quoted by Gwarzo (1972:170) that "This statement is not right because our learned Ulamā' (scholars) Ibn al-Qasim, Ibn Majishun and Asbagh, may Allah be pleased with them said in the book of Malik b Habib (that) "If a wanton Muslim because of his weakness went to the territory of the enemy (ie unbelievers) and fought us (Muslims) being on the side of the unbelievers and killed a some of us, he would only be judged as a highway robber not as an apostate unless he expressly professed apostasy". Furthermore Gwarzo (1972:171) quoted the view of Ibn Hilal on the jugement given in the book of Malik b Habib. He (Ibn Hilal) said "There is no greater support to the unbelievers to be offered than fighting against fellow-Muslims in the army of the unbelievers. Why did they (ie the three Uluma' whom Malik b Habib mentioned in his book) not declare him and not decide apostasy on him ?.....". In fact Ibn Hilal quoted many opinions of scholars contrary to the opinion of al-Maghili and in his conclusion he said that a Muslim cannot be declared as an unbeliever untill he uttered a blasphemous statement concerning the attributes of Allah in a way that clearly indicated unbelief. He further said that even in that case some scholars used to be sceptical in judging them as unbelievers.

(e) **HIJRAH AND RELATIONS WITH UNBELIEVERS**

Generally, in the idealogical context of Islam, Hijrah is a flight from Dār al-kufr to Dār al-Islām and from Dār al-Bida to Dār al-Sunnah. It is thus a search for an idealogical state, a search for justice, honour, safety, and the rule of law. The search

is a standing obligation on the Muslims as long as there remains unbelief on earth. The flight from Dār al-kufr to Dār al-Islām where justice predominates is but a temporary situation, for a Muslim is expected to prepare himself during the period of respite for the ultimate confrontation with Dār al-kufr with the sole aim of establishing Dār al-Islām.

This therefore becomes necessary for the believers, while contemplating the Hijrah to review their relationship with the unbelievers for the purpose of eventual confrontation i.e. it is essential for believers to view themselves as an ideaological entity, as a state in its own right and to establish its relationship with others within the framework of Islam. In that, there exist three categories of relationship. One of them is to have a relationship with unbelievers, befriend them and love them on account of their unbelief and their outright enmity towards Islam. This is a relationship in which a (supposedly) Muslim associate with the unbelievers in their struggle against Islam. This is in itself unbelief and Allah disowns Muslims who enter into a relationship (of this kind) with unbelievers in these words in the Holy Quran:-

> ***"Let not the believers take for friends or helpers unbelievers rather than believers: If any of that, in nothing will there be help from God....."***
>
> ***Quran 3:28.***

The second category of relationship is to enter into an allience with unbelievers, the opperation of which may be

detrimental to Islam for the purpose of economic gain. Though this does not constitute unbelief, it nevertheless amounts to disobedience to Allah.

> *"O ye who believe! Turn not (for friendlship) to people on whom is the wrath of God. Of the Hearafter they are already in despair as the unbelievers are in despair about those (burried) in graves" Quran 60:13.*

The third category is to befriend unbelievers out of fear for the safety of Muslim life and property and for the survival of Islam. This friendship is with tongue only and not with heart. This is permissable where Muslims are in a weak condition and this precautionary friendship ceases to be valid as soon as the Muslims become strong or presumbly as soon as Muslims are able to make Hijrah from the oppressive state. Allah states in this regards:-

> *".....except by way of precaution, that ye may guard youself from them, but God cautious you (to remeber) Himself; for the final goal is to God". Quran 3:28.*

Now so long as the relationship with an unbeliever does not harm the ideological position of the Muslims ie. as long as it is an ordinary interaction, as distinct from true solidarity with them against the overall interest of Islam or to the deterriment of the struggle for justice, then it is permissable. Even so it should never compromise the stature of Islam as the superior religion, nor the Muslims as the best of all people, because a state of

humiliation or lowliness is inconsistant with Islam. Thus, Muslims should not humble themselves before unbelievers.

Similarly, there are three categories of showing humility. The first one is humility towards Allah, His prophets, Muslim ruler and parents. This category of humility is in fact obligatory upon all Muslims.

The second category is humility towards ahl al-dhimmah, the oppressors and unbelievers. This type of humility is unlawful because such humility is a degradation that has no honour attached to it and self abasement from which one cannot emerge again with diginity and self respect.

The third kind of humility is towards the servants of Allah ie. the generallity of the Muslims. This kind of humality is recommended. In short, Muslims should be submissive only to Allah, humble towards others, especially to just rulers, scholars and all those who deserve respect and honour. But to the oppressors and unbelievers taughness and defiance is the answer.

Conclussively, friendship with unbelievers or an unbelieving power is prohibited and Muslims should regard them with disquit, fight them if they seek to disrupt the social order of society and if they are under a treaty of protection with Muslims, honour the terms of the treaty but interaction with them should not go beyond what is necessary.

2:5 AL-TAQIYYAH AND AL-IKRAH.

These are special circumstances for which Shariah has provided special rules:-

(a) AL-TAQIYYAH:- This is defined by the great companion of the prophet(SAW) Abdullahi Ibn Abbas as "a verbal compromise with forces of falsehood while ones Iman (faith) is actually intact"[36] Another scholar Abu al-'Aliya added that Taqiyyah is limited to a verbal gesture and never extend to permitting any practical commitment to falsehood.[37] Ibn Hajar al-Asqalani defines it as a precaution not to show what is in ones mind to another person.[38] Sayyid Qutb in his own contribution said that Taqiyyah does not justify loyalty to falsehood neither does it permit a Muslim to commit an act in which he has no faith. Thus, Sayyid Qutb argued that Taqiyyah should not be taken as a permission to estabish friendship between a believer and an unbeliever or allow a believer to cooperate with an ubeliever practically in any form.[39] All these definitions given above by various scholars clearly show that the permissability of Taqiyyah (under the relevant circumstances) cannot go beyond a simple verbal gesture.

(b) CIRCUMSTANCES IN WHICH TAQIYYAH IS PERMISSABLE.

One of the bases refered to by the Islamic scholars in reference to the circumstances in which Taqiyyah is permissable is the Holy Quran, chapter three verse twenty eight. This verse specifies the circumstances in which a Muslim may resort to Taqiyyah. Thus, the following circumstances are infered from the verse:-

(1) A situation in which the unbelievers have the predominant position in the society.

(2) A situation in which there is actual threat to life and

property of the Muslims living in that place.

Under these two circumstances a Muslim is permitted to show a verbal gesture of loyalty to the unbelievers. But the Ulamā' have strongly emphasised that this permission should not be taken as a loophole for hypocrites and weak minded Muslims to join the forces of unbelievers in practical terms. A Muslim is not allowed to assist the unbelievers against his Muslim brothers under any circumstances. In fact, Islam gives glad tidings to those Muslims who prefer to accept any sacrifice for the sake of their Imān (faith) even in a situation where they could have resorted to Taqiyyah

Therefore, Muslims should not let the fear of people dominate them so as to drive out fear of Allah in their hearts. The greatest harm the people can do to a Muslim is only confined to the worldly life, but only Allah alone has the power to inflict an everlasting torture. But if one is forced in a case of extremity to hide his faith due to any danger to his life, then he may save his life and property, provided that one does not in any way harm or jeopadise the interest of the Islamic mission and the Islamic community or the life and property of any Muslim. At the same time, a Muslim must remain on his guard against becoming an instrument in the hands of the unbelievers so as to stregthen the evil forces against Islam and render any service to the unbelievers that might enable them to overpower the Muslims. The Muslims should be cautious and remember that, if in the course of saving ones life, one does any harm to the religion of Islam or to the community of the faithful

or even to the person of a single believer, or if one renders any real service to the rebels againsts Allah, then one will never be able to save himself from the torment of Allah's punishment on the Day of Judgement.

(c) AL-IKRAH.

Literally, 'Ikrah' is simply translated as compulsion. This rule has its origin in the early days of Islam. And the rule of Ikrah is infered by the Islamic scholars from a verse of the Holy Quran which reads as follows:-

"Anyone who, after accepting faith in God, utters unbelief except under compulsion, his heart remaining firm in faith - but such as open their breast to unbelief on them is wrath from God there will be a dreadful penalty" Quran 16:106.

This verse deals with those Muslims who are persecuted with cruelty and are subjected to unbearable torments to force them to give up their faith. The Muslims under such condition are told that if at any time they are forced to utter words of unbelief to save their lives, when in fact, in their hearts they have hatred towards unbelief, then they will be pardoned. On the other hand, if they accepted unbelief from the core of their hearts they shall not escape the torment of Allah's punishment even if they succeed in saving their lives.

It does not, however, mean that one may utter words of unbelief to save one's life even within a serious threat to it. But this is merely a permission of concession and not the ideal thing

for a believer. According to this permission, if one utters such a thing, he may not be taken to account. In fact, the ideal for a believer is to utter words of truth in any case even if his body is to be cut into pieces. There are instances which show that during the period of the Holy prophet (SAW) some Sahāba acted upon the ideal while others took advantage of the concession. There was the case of Khabbab (May Allah be pleased with him) who was made to lie on embers of fire until the fire was extinguished by the melting of his fat, but he remained firm in his faith. Then there was Bilal Habashyy (May Allah be pleased with him) who was made to put on an armour and stand in a scoaching heat. Then he was dragged on the burning sand but he went on saying "Allah is One". There was also another believer, Habib Ibn Zaid al-Ansariyy whose limbs were cut one by one by the order of Musailamah (the lier) who claimed prophethood even before the death of the prophet (SAW). As each time his limbs was severed he was demanded to acknowledge the liar (Musailamah) as a prophet, but each time he refused to bear witness to the claim of prophethood until he breathed his last breath.[40]

On the other hand, there was the instance of Ammar Ibn Yasir (may Allah be pleased with him) whose parents Yasir (his father) and Sumayya (his mother) were mercilessly butchered before his eyes. In other words Amar's parents prefered to be killed instead of compromising with unbelievers. After the killing of Ammar's parents, he was also put to such unbearable torture that, in order to save his life, he had to utter the words of unbelief that were demanded of him. Afterwards, he came to the prophet (SAW) crying,

and he said "O messenger of Allah, they did not let me go untill I spoke evil of you and praised their deities". Then the prophet (SAW) asked him "How do you feel about this in your heart ?" Ammar humbly replied "My heart is fully convinced of the faith". At this juncture, the Holy prophet (SAW) replied "If they put you to the same torture again, you may utter the same words."[41]

(d) CIRCUMSTANCES IN WHICH THE RULE OF IKRAH IS APPLIED

One of the bases referd to by the Islamic scholars regarding the rule of '<u>Ikrah</u>' which also specifies the circumstances in which a Muslim may be allowed to resort to the rule of <u>Ikrah</u> is the Quran chapter sixteen verse one hundred and six (Q.16:106) as quoted earlier. The following circumstanses are infered from the verse:-

(1) When the person(s) is capable of executing his threat, whereas the Muslim who is subjected to the threat is incapable of defending himself.

(2) When the threatened Muslim is reasonably convinced that he is going to be killed or harmed if he fails to comply with the order of the one threatening him.

(3) When the threat is made in a way that it is going to be executed immediately.

(4) When there is no evidence that the Muslim trying to justify his conduct by making reference to the rule of <u>Ikrah</u>, was inclined to what the threatening person(s) wanted him to say or do even if there was no serious threat to that effect.

2:6f AMR BI MUWALĀT AL-MU'MINĪN WA AL-NAHYI 'AN MUWALĀT AL-KĀFIRŪN IN MAKKAH

The first verses reveled to the prophet Muhammad (SAW) at Makkah reads as follows:-

> *"Proclaim ! (or read !) in the name of you lord and cherisher who created - Created Man out of a (mere) clot of congealed blood. proclaim ! And thy Lord is most Bountiful. He who taught (the use of) the pen. Taught Man which he knew not" Q96:1-5.*

With the confirmation of prophethood and meaaengerhood on Muhammad (SAW), he started calling secretly to the path of Islam. He called his close relatives and associates among which were khadija (his beloved wife), Ali (then a child of ten), Abubakar (the sincere, the true-hearted, the man of the wealth and influence who used both without stilt for the cause, the sober counsellor, the inseperable friend and a man who never hesitated to declare his faith) and Zaid (the freedman of Muhammad)[42]. These were the first fruits of Islam; a woman, a child, a man of affairs, and a freedman, all brought together in the equality of Islam.

The first thing which the prophet (SAW) started implanting in the minds of his early companions was sincere and exclussive love for Allah and His messenger. Furthermore, he implanted in them an exclussive sincere friendship with and mutual assistance among fellow believers in the faith of Islam as well as clear hostility and hatred to unbelief and polytheism. The believers became more firm in their faith when the following verse was revealed:-

The parable of those who take protectors other than God is that of spider, who build, (to itself) a house; but truely the flimsiest of houses is the spider's house;- If they but know" Q29:41.

This verse strengthened the Muslims and further made them to have firm belief that the only power and protection worth relying no by any creature is the power and protection of Allah. Whereas whatever contradicts it is bound to fail. This also reassured the Holy prophet (SAW) and his companions that ultimately, they would come out successful because they were propagating the truth.

It is said that the prophet (SAW) preached secretly for about three years. But after the news of the religion had been widely circulated in Makkah, Allah commanded him (the prophet) to proclaim the message publicly and turn away from the polytheists.

"Therefore expound openly what thou art commanded, and turn away from those who join false gods with God". Q17:94.

The revealation of this verse opened a new chapter in the historical development of Islam. This is because it was a period in which Allah started testing the belief of the Muslims with all sorts of hardship ranging from humiliation, persecution, and execution. The conditions which followed the revealation of the above verse were extremely trying. Whoever accepted Islam was made a target of tyranny, humiliation and persecution. If he was a slave or a poor person, he was beaten and subjected to unbearable tortures; If he was a shopkeeper or artisan, he was made to suffer

economic hardships and if he was a member of an influential family, his own people would tease and harass him in different ways and make life diffecult for him. This created an atmosphere of fear and fright in Makkah, due to which most people were afraid of believing in the Holy prophet (SAW) although they acknowledged him to be a true prophet in hearts. Therefore, in order to change this state of trying circumstances into forbearance, Allah tells the believers in the following verse:-

> *"Do men think that they will be left alone on saying "We believe" and they will not be tested. We did test those before them, and God will certainly know those who are true from those who are false". Q29:2-3.*

The verses which clearly show the type of relationship that existed betwwen the unbelievers of Makkah and the Muslims were the verses of Sūrat al-kāfirūn and their likes in Sūrat al-yūnus. These verses reads as follows:-

> *"Say: O ye that reject faith ! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship. Nor will ye worship that which I worship. To you be your way and to me be my way". Q109:1-6.*
>
> *"If these people declare that you are an imposter, say to them " I am responsisible for my deeds and you are for yours: you are not accountable for what I do, and I am not for what you do" Q10:41.*

In conclusion therefore, the stage of Makkah in the

development of Islam was not a stage of physical struggle but a stage of tolerance. It is a stage in which the truth was made manifiest and utmost sense of patience was exercised. And more so the Muslims were warned against friendship with and mutual assistance to the polytheists (even if they were near relatives). But this does not mean that Muslims would not show goodness to their parents. Allah said in the Holy Quran:-

> ***"We have enjoined on man kindness to parents:***
> ***but if they (either of them) strive (to force)***
> ***thee to join with me (in worship) anything of***
> ***which thou hast no knowledge, obey them not.***
> ***Ye have (all) to return to me, and I will tell***
> ***you (the truth) of all that ye did.***

This verse clearly shows that sincere friendship with unbelievers is one thing while showing goodness to them is another. While the former is totally prohibited in Islam, the latter is recommended.

2:7: **Al-AMR BI MUWALAT AL-MU'MININ AND NAHYI 'AN MUWALAT AL-KUFFAR IN MKDDINA.**

The importance of Hijrah (migration) in relation to Muwālāt mu'minīn and muwālāt al-kuffār cannot be overemphasised. This is because the prophet (SAW) and his companions were commanded by Allah to migrate from Makkah to Madina. It marked the beginning of total disassociation from the kuffār and the beginning of realising the true principles of brothrhood among the Muslims. And above all, this Hijrah was a command from Allah (SW) which signalled the

coming of Allah's promise which He made to the believers (ie victory over the kuffar).

Immediately after the arrival of the prophet (SAW) at Madina, he built a mosque in which the names of Allah (SAW) were invoked and where the Muslims were also taught the provisions of Islam. It was also in the Mosque that the Islamic army was spiritually trained for carrying out Jihād (struggle) in the cause of Allah.

After that, the prophet (SAW) established the institution of brotherhood. During the course of establishing this relationship, the prophet (SAW) renamed the inhabitants of Madina (ie Aws and Khazraj) as "the Ansār" while those who migrated from Makkah to Madina were named "the Muhājirūn" (ie the emigrants). To further strengthen the bond of the relationship, there occured intermarriages between them (ie the Ansar and the Muhajirun). And more so they inherited one another but this was later abrogated with the following verse of the Holy Quran:-

> *".....blood relations among each other have closer personal ties in the Decree of God than (the brotherhood of) believers and mahajirs....." Q33:6.*

Brotherhood in Islam is the foundtion of an Islamic Ummah as seen during the time of the prophet (SAW). It is a principle which is based on the fear of Allah and not on the bases of either blood-relationship, race, colour, nationality or tribe. Thus, with this principle, the believers became helpers to one another with each of them loving his brother in Islam the way he loved himself.

Muwālāt al-kuffār in Madina on the other hand was further

built on the training gained at Makkah as regard their (Muslims) relation with the mushrikūn. During the stay of the Muslims at Makkah, they were trained to be patient, and self restrained and to transmit to others the message of Allah (SW). And at Madina, the training was built on the same tradition but this time with more vigour and apparent manifestation.

Jihād (armed struggle) was the first and most apparent act which drew a boundary line between the party of Allah and the party of Satan in Madina. With the establishment of the institution of Jihād (armed struggle) the prophet (SAW) was permitted to fight the Mushrikūn (Polytheists) and whoever fought him and his community. It was in refernce to this Allah (SW) said in the Holy Quran:-

"And fight them on until there is no more tumult or oppression and there prevail justice and faith in God altogether and everywhere; But if they cease, verily God cloth see all that they do". Q8:39.

The main aims of Jihād (armed struggle) are basically three in Islam. These are to pave way to the worship of Allah alone, to establish Shariah and to liberate man from the worship of man or in other words to liberate the weak ones from the domination of the tyrants as Allah said:-

"And why should ye not fight in the cause of God and those who, being weak, are ill-treated (and opperessed) ? Men and Women and children whose cry is "Our Lord ! Rescue us from this town whose people are oppressors; and raise for us from thee one who will protect; and raise

for us from thee one who will help" Q4:75.

Generally, Allah has shown the prophet (SAW) and his companions the type of relationship that should exist between him and his followers on one hand and the unbelievers on the other. These unbelievers included the Mushrikūn, the Ahl al-kitāb and the munāfiqūn.

The Mushrikūn (polytheist):- After the establishement of an Islamic Ummah in Madina, it became obligatory upon the Muslims to uproot the institution of Shirk (polytheism) based at Makkah and other places and establish the institution of tawhid (Mornotheism). Thus, Allah revealed a verse which signalled total disassociation from the polytheists. This signal is claerly shown in chapter nine, verses one to fifteen of the Holy Quran (09:1-15). A clear declaration was made that all the treaties with the polytheists were abolished and the Muslims would be released from the treaty obligations with them. This declation was necessary for uprooting completely the system of life based on polytheism and to make Arabia exclusively the centre of Islam, so that it should not in any way interfare with the spirit of Islam nor become an internal danger for it. Specifically, the polytheists were prohibited from entering into the sacred Mosque in the following revealation:-

"O you who believe ! Truly the pagans are unclean, so let them not after this year of theirs approach the sacred Mosque. And if ye fear poverty, soon will God enrich you ....." *Q.9:28.*

The muslims were also prohibited from marrying the idolating men

and women. It is in relation to this Allah said:-

"Do not marry unbelieving woman until they believe: A slave woman who believe is better than an unbelieving woman. Even though she allure you. Nor marry (your girls) to unbelievers until they believe: A man slave who believe is better than an unbeliever....." Q2:221.

And finally the prophet (SAW) prohibited the Muslims from living in the abode of polytheists willingly. He is reported to have said "God is quit of a Muslim who dwells among the polytheists" and in another tradition he said "He who mixes or lives with an unbeliever is just like him"[43]

The Ahl al-kitāb (people of the Book):- It is already stated that Jihād (armed struggle) is the major act which clearly distinguish between the Muslims and the entire enemies of Islam. Among these enemies are the Ahl al-kitāb. To have a clear picture of the type of relation which exist between the muslim and Ahl al-kitāb in Madina, it is necessary to refer to the provisions of the Holy Quran and see the commands made by Allah (SW). Allah threw many challenges to the Ahl al-kitāb in the Holy Quran which most of them stubbornly and arrogantly refused to realise and ponder upon. Among these challenging verses are:-

"O people of the Book! Why do ye deny Allah's signs, which ye yourselves are witnessing. O people of the Book! Why do ye confound the Truth with falsehood and conceal the truth while ye have knowledge?" Q. 3:70-71.

"Say! "O people of the Book! Why do ye disbelieve in the

Revelations of Allah? Surely, Allah is watching what you are doing". Say! "O people of the Book! Why do you stand in the way of him who believes in the Revelations of Allah and desired that he should follow a crooked way when you yourselves are a witness to it, Allah is not unaware of what you are doing". Q.3: 98-99.

The fact is that the pious life of the Holy prophet (SAW) and the marvelous effects which his precepts and example were producing on the lives of the companions, and the high and sublime teachings of the Holy Quran, were all such clear signs of God that no one, who was familiar with the lives of the prophets and with the nature of the heavenly scriptures, could possibly doubt or deny the prophethood of Muhammad (SAW). In fact, many people of the Book (especially the learned among them) had realised that Muhammad (SAW) was the same prophet whose coming had been foretold by the former prophets so much so that they were at times completely overpowered by the force of the plain truth, and would unwillingly admit and confirm that the teachings of Muhammad (SAW) were true. That is why the Quran accuses them time and again of obduracy and delibrate rejection of the Truth after seeing clear signs of God and being fully convinced of it in their hearts. And thereafter, Allah drew a boundary line between the prophet (SAW) and the companions on one hand and the Ahl al-kitāb on the other in the following verse of the Holy Quran:-

"Say: "O people of the Book! Ye have no ground to stand upon unless ye stand fast by the law, the Gospel, and the

revelations that has come to you from your Lord" It is the revelation that cometh to thee from thy lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without faith" Q5:71.

This verse throw light on the type of relation that is suppose to exist between the Muslims and the Ahl al-kitāb and this can best be seen in the relationship which existed between the prophet (SAW) and the Ahl al-kitāb (Banu Qaynuqa', Banu Quraizah and Banu Nadir) in Madina.

The Munāfiqūn (the hypocrites):- With regard to the hypocrites, the prophet (SAW) was commanded to fight them with knowledge and proof, and always be stern against them. He was also commanded to shun them and was prohibited from praying for them and standing by their graves to seek Allah's forgiveness for them, because it had already been decreed that even if he sought for their forgiveness, Allah would never forgive them.

Therefore, the relationship which exist between the prophet (SAW) and the Munāfiqūn was mainly based on four commandments ordained by Allah (SW). These are:-

(1) To avoid or shun them. It was in reference to this command that Allah said:-

"They have "Obedience" on their lips; but when they leave thee, a section of them meditate all night on things very different from what thou tellest them. But God record their nightly (plots): So keep away from them and put thy trust in God as a disposer of affairs. Q4:81

"O prophet! Strive hard against the unbelievers and the hypocrites and be firm against them. Their abode is Hell, and evil refuge indeed" Q9:73.

(2) Prohibition to stand by their graves and pray for them. Allah said in relation to this act warning the prophet (SAW) and the believers in the following verse of the Holy Quran:-

"Nor thou ever pray for any of them that dies, nor stand at his grave; for they rejectted God and His Apostle, and died in a state of perverse rebellion" Q9:84.

Ibn kathir said while explaining this verse that the judgement contained in it is applied to whoever is known to have an element of hypocrasy even though the reason for its revelation was on Abdullah b Ubay b Salul the leader of the hypocrites.[44]

(3) No excuse should be accepted from them in their refusal to engage in the struggle to spread Islam. Allah said in the following verses:-

"If, then, God bring thee back to any of them, and they ask thy permission to come out (with thee), Say: Never shall ye come out with me, nor fight an enemy with me: for ye prefered to sit inactive on the first occasion: Then sit ye (now) with those who lag behind" Q9:83.

"They will present their excuses to you when you return to them. Say thou: present no excuses: We shall not believe you: God hath already informed us of the true state of matters concerning you: It is your actions that God and His Apostle will observe: In the end will ye be brought back to Him who

knoweth what is hidden and what is opened: Then will He show the truth of all that ye did. They will swear to you by God, when ye return to them, that ye leave them alone. So leave them alone for they are an abomination, and Hell is their dwelling-place, A fitting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them, but if ye are pleased with them, God is not pleased with those who disobey". Q9:94-96.

(4) Prohibition to seek for Allah's forgiveness for them:- Allah said in relation to this the following verse:-

"Whether thou ask for their forgiveness or not, (their sin is unforgiveable): If thou ask seventy times for their forgiveness, God will not forgive them: Because they have rejected God and His Apostle: and God guideth not those who are perversely rebellious". Q9:80

"And when it is said to them, "come, the Apostle of God will pray for your forgiveness" they turn aside their heads, and thou wouldst see them turning away their faces in arogance. It is equal to them whether thou pray for their forgiveness or not. God will not forgive them. Truly God guides not rebellious trasgressors" Q63:5-6.

In summary, during the stay of the Muslims at Makkah, they were commanded to show goodness to their parents in their day-to-day dealings with them. But this does not refer to a true solidarity with the unbelievers. When the Muslims migrated to Madina and establish and Islamic Ummah, the picture of their relationship with

the generality of the unbelievers changed. This could clearly be seen in the various battles which the Muslims fought after migration, for instance Abu Ubaida Amir b al-Jarrah killed his father Abdullah b. al-Jarah at Uhud. Also Umar b. Khattab killed his paternal uncle al-As b. Hisham at Badr and many other episodes of its kind.

2:8: **CLARIFICATION ON SOME EXCEPTIONAL CASES IN RELATION TO MUWĀLĀT AL-KUFFĀR.**

The Jews and the Christian crusaders have been selling the idea of fellowship of world religions to the Muslims with the view to decieve them (Muslims). Unfortunately, some Muslim personalities were made to call for world fellowship of religions. They seem to forget that Allah had warned the Muslims of the enmity of the Ahl al-kitāb in various verses of the Holy Quran which include the following:

> ***"Quite a number of the people of the Book wish they could turn you (people) back to infidelity after ye have believed....."*** *Q2:109.*
>
> ***"They but wish that ye should reject faith, as they do and thus be on the same footing (as they)....."Q4:89.***
>
> ***"They do blaspheme who say: God is one of three in trinity: for there is no god except one God. If they desist not from*** *their word (of blasphemy), verily, a grevious penelty will befall the blasphemers among them". Q5:76.*
>
> *"The Jew call Uzair a son of God, and the christians call christ the son of God. That is a saying from their*

mouth; (in this) they but imitate what the unbelievers of old used to say. God's curse be on them: how they are deluded away from the truth". Q9:30.

But the great Islamic scholar of the contemporary time, Sayyid Qutb exposed the invalidity of this line of thinking. He further emphasised that though Islam calls for religious tolerance, it never compromise principles for the sake of pleasing the followers of other religions. Thus, Islam strictly emphasized that Muslims' loyalty should only be to Allah, His Messenger (SAW) and fellow Muslim believers.[45]

The call for such kind of Multi-religious fellowship (as the case with the present day Nigeria) only shows the naivity of the Muslim leaders who happened to be involved in it. Furthermore this idea of multi-religious fellowship contracdict the techings of Islam concerning the Muslims vis-a-vis the previous scriptures. The Quran teaches the Muslims that, with the coming of the Holy Quran all previous scriptures are deemed to be abrogated and it also points out that there is no scripture which had not been corrupted by its people with the exception of the Holy Quran whose protection and preservation was taken by Allah Himself. At the same time, the Quran tells us that no religion is now acceptable to Allah except Islam as shown in the following verses:-

"The only religion before God is Islam (submission to His will).....". Q3:19.

"If anyone desires a religion other than Islam (sub-mission to God) never will it be accepted of him....."Q3.85.

The origin of the former scriptures and the Quran is one (ie from Allah) but the former scriptures were changed and adultrated by the people whereas the Quran on the other hand has come to clear out the truth and the falsehood introduced in the former sciptures by its upholders. Thus, it is only in the Holy Quran that one can find the true message revealed to the previous prophets and moreover it is only by accepting the Quran that one can rightly claim to be following the previous prophets. Therefore, if this is the truth, then what kind of union can be created between the followers of the Holy Quran and those who uphold the corrupted scriptures ?"

In summary, Islam does not accept this kind of fellowship not because it does not promote religious tolerance but on the ground that it implies recognition of the authenticity of all the various corrupted religious groups involved. Indeed, this idea cannot be reconciled with the verses quoted above ie. Quran 3:19 and Quran 3:85."

(a) " <u>THE DISTINCTION BETWEEN LOYALTY AND GOOD TREATMENT</u>

In the preceeding discussions, it is pointed out that a Muslim cannot pay sincere loyalty to a non-Muslim as the following verse declered:-

"Thou will not find any people who believe in God and the last Day loving those who resist God, and His Apostle even though they were their fathers, or their sons or their brothers, or their kindred....."Q58:22

But this does not mean that Muslims cannot treat non-Muslims

kindly. The Ulamā* have dwelt much on the commentary of the following verse which permits Muslims to treat non-Muslims kindly and justly:-

> *"God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them. For God loveth those who are just" Q60:8.*

Some of the scholars (Ulama') specified the rule to the Makkan non-Muslims and the early Muslims, while others were of the opinion that the permission and encouragement to show good treatment to non-Muslims was generally applicable in relation to all kind of non-Muslims and this rule would remain valid until the last Day provided that they (ie. the non-Muslims) do not constitute a threat to the Muslims.

Muslims may be obliged Islamically to cater for non-Muslim individuals on different grounds such as kinship, neighbourhood, etc. Islam strongly encourages kindness to blood relations. In one instance, it is reported that Asma', the daughter of Abu Bakr (RA) went to the prophet (SAW) to enquire whether it was permissable to host her non-Muslim mother who come to stay in her house. The prophet (SAW) said 'Yes' you must maitain your relationship with your mother.** From this, the fuqahā'* (Islamic jurists) derived a rule that a Muslim was responsible (to cater) for his parents even if they were non-Muslims. In this respect, the following verse must be understood to be imposing duty on Muslim to show good treatment to both Muslims and non-Muslims relatives, neighbours etc.***

"And worship God, and do not ascribe divinity, in anyway, to aught beside Him. And do good unto your parents and near of kins, and unto orphans, and the needy and the neighbour from among your people and the neighbour who is a stranger and the friend by your side and the wayfarer and those whom you rightfully possessed. Verily God does not love any of those who, full of self-deciet, act in a boastful manner....."04:36.

In summary, the above mentioned rule of Islam does not imply any sort of atribution of validity to any religion other than Islam neither does it call for any sincere love and loyalty to non-Muslims. But it only means that Islam does not create any barrier against normal relatioship among members of a family on a religious ground. In fact it enjoins Muslims to take initiative in establishing a humane and just relationship with fellow human beings as the last above verse indicated.

(b) **SALES AND PURCHASE WITH NON-MUSLIMS.**

Imam Ibn Taimiyyah said that Muslims could maintain bussiness transaction and exchange of benefits with non-Muslims except in some specific cases which the Quran and Sunnah prohibited. Nothing is haram except what is declared by these two major sources of the Shariah and what is derived from them by the Ulamā'. This refers to the general rule governing the normal relationship between the Muslims and the non-Muslims. But this is not without exception. Thus, Muslims cannot involve themselves in the sale and purchase of prohibited goods; for example a muslim is not allowed to sell

horses or war armonitions to a non-Muslim who is going to fight a Muslim community or become a threat to the Muslim community, neither is he allowed to sell dates or any substance to non-Muslims who will use it in preparing alcoholic drinks. Indeed, Islam expressly enjoins Muslims to co-operate with others (only) in virtuous things and prohibits any form of co-operation intended to promote immorality, corruption and disbelief. Allah (the Almighty) said:

> *".....May, co-operate with all in what is good and pious but do not co-operate in what is sinful and wicked. fear God: for Allah is severe in retribution" Q5:2.*

Both cases (ie the general rule allowing Muslims to maintain relationship with non-Muslims and the specific principles prohibiting certain forms of practices) have their origin in the Holy Quran and Sunnah. Abd al-Rahman b. Abu Bakr reported that a man who was a non-Muslim came to the prophet (SAW) pulling his goat. The prophet (SAW) enquired whether the man had brought it (ie. the goat) as a gift or for sale. The man replied that it was for sale. Then the prophet (SAW) bought it from him. Moreover, caliph Abu Bakr maintained the long trade relation between Arabia and Syria which was then a non-Muslim territory.

Another additional principle is also laid down which proscribed involvement in certain non-Muslim activities. Apart from the prohibition of trading in alcohol and weapons, Muslims are not encouraged to sell provisions such as food, cloth, perfumes, ornaments and the like to be used by the non-Muslims during their

religious ceremonies because it is believed that such co-operation signifies giving recoganition to practices in which Shirk is to be committed[20]

(c) GIVING TO AND RECEIVING CHARITY FROM NON-MUSLIMS.

Imam Ibn al-Qayyum said that the permissibility of benefitting from the charity (given or donated by non-Muslims) depends on the situation. If the charity has been made for (in view of Islam) lawful purposes such as maintaining destitutes (poor people), public interest or construction of roads and the like, then that is permissable. But if the charity is intended for a religious purpose in order to discourage people from joining Islam, then Muslims have no base to involve themselves in the project.[21]

On the other hand the Muslims are allowed to institute an endowment in the interest of both the Muslims and non-Muslims. The fact that an individual or a community of people belong to another religion does not negate their competence to be beneficiaries of such endowment. The only exception is that Muslims cannot donate their money for the construction of churches or celebration of any of their religious practices because that is tantamount to participation in unIslamic activities.[22]

(d) **COURTESY VISIT TO AND CONGRATULATING NON-MUSLIMS.**

There are traditions indicating that the prophet (SAW) paid visits to non-Mulsims during sickness. Al-Bukhari narated that the prophet (SAW) went to visit a young jew who was serving him during his sickness in order to greet him. The prophet (SAW) asked the young jew whether he would accept Islam. The boy looked towards his father to see his reaction. The man (ie. the boy's father) said "obey Abu al-Qasim". Then the boy declared his Islam by reciting the testimony. The prophet (SAW) left the room delighted saying "thanks to Allah, this boy is saved from Hell Fire"(53) Again Bukhari reported that the prophet (SAW) made similar visit to his uncle Abu Talib during his death sickness and asked him to embrace Islam.

From these two traditions therefore, it can be derived that it is commendable to visit non-Muslims if there is the likelihood that they would accept Islam. This is in line with the responsibility of the Muslims to guide the non-Muslims to the right path so that the possible maximum number of fellow human beings may be saved from Hell Fire.

The issue of visiting non-Muslims to congratulate them in certain occasions is an issue that needs thorough and precise clarification. Islamic scholars maintained that it is forbidden (haram) if not amounting to committing disbelief, to congratulate a person for worshiping any diety other than Allah(54). It is our principle as Muslims that a person worships only Allah alone when

he [illegible] ... her Ahl al-kitab or idol worshiper (polytheist) could not be regarded as monotheist in the eyes of Islam. Thus, an act of congratulating a person in any occasion signifying religious faith amounts to showing pleasure or agreement (by the Muslim) to what the non-Muslim has done or is doing. A Muslim therefore, is not allowed to show pleasure or agreement to any unIslamic activity relating to faith. This is a matter of principle in which there is no atom of compromise otherwise one's relation with Islam will be questionable. It is on this ground that the Shariah is taken to forbid an act of *congratulating non-Muslims in certain occasions with religious* significance. This implies that it is not forbidden to congratulate a non-Muslim under normal circumstances e.g. marriage, promotion and the like. Even then, there are some scholars who prohibit Muslims from congratulating non-Muslims under any circumstances[88].

Furthermore, Muslims, according to some Islamic scholars are not allowed to call a non-Muslim with honorary disignation showing moral excellence. For example, a Muslim is not allowed to use terms such as my lord, yā sayyidī and the like because in Islam these terms signify moral prominence more than social superiority or rank. It is to this effect that the Muslim scholars cited one hadīth attributed to the prophet (SAW) where he said: "Don't attribute the term "Sayyid" to a Munāfiq even if he is a master, he had already angered Allah (the Almighty"[89]. This means he is no longer fit for the title.

2:9: MARRIAGE RELATION WITH AHL AL-KITAB

Marriage with Kitābiyyah is permitted in Islam while marriage with a Kitābi is prohibited. The reason is that Islam enjoins reverence of all prophets, while followers of other religions repect only some of them and disrespect the others, eg. Muhammad (SAW) in the case with the Christians and Prophet Muhammad (SAW) and Isah (AS) in the case with the Jews. Thus, while a non-Muslim woman who marries a Muslim can be sure that despite all doctrinal differences, the Prophets of her faith will be mentioned with utmost respect in her Muslim environment, a Muslim woman on the other hand who marries a non-Muslim would always be exposed to an abuse of him whom she regards as Allah's apostle. The verse which permit marriage with a Kitābiyyah reads as follows:- "

This day are (all) things good and pure made lawful Unto you. The food of the people of the book is lawful unto you and yours is lawful unto them (lawful unto you in marriage) are (not only) chaste women who are believers but chaste women among the people of the book revealed before your time, when ye give them their due dower and desire chastity, not lewdness nor secret intrigues. If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)" Q5:6

According to Doi (1980:196) there are some companions of the Prophet (SAW) and the Tābi'ūn who married the women of the people of the book. Among them were Uthman, Talha, Ibn Abbas, Jabir and

Hudhaifah while the Tābi'ūn include Sa'id b. Musayyib, Sa'id b. Jubair, al-Hassan and Mujahid etc. Although some pious Muslims have married the woman of Ahl al-kitāb the generality of Muslims should be extra cautious before contracting marriage with them. The Muslims should understand that the Sahāba and the Tābi'ūn as Doi (1980:196) has rightly pointed out "had examplary characters and their lives were full of righteousness and piety. After marrying such women who follow different religions.....they knew how to keep them under proper control so that their children were not influenced by their Mothers".

Qardawi (1405AH:173) in his own contribution, is of the opinion that if there are many Muslim women who have not got married in any given country, it will be unlawful to marry the Kitābiyyah because if the Muslim women are left, they will remain without husbands since they are prohibited from marrying the Kitābi men thus opening them to societal hazards. Abu Hanifah is quoted by Doi (1980:196) saying that it is unlawful to marry a Kitābiyyah who belongs to an abode of war (Dar al-Harb) because the offsprings of such marriage may likely be inclined to their Mother's religion.

Judging from the above with particular reference to the practice of the Sahāba, it will be observed that their actions were guided by the environment (or condition) in which they were living. During their time, there was a complete supremacy of Islam over Kufr. Thus, they had no fear of their children being influenced by the activities of their mothers, because their activities were regulated by Islamic law both at individual and communal level. But

looking at the society in which we are living today (where Islam is not reigning supreme), it will be very dangerous for a Muslim to marry a Kitābiyyah because he will not have absolute control over the children even before the law because the law itself is secular oriented. Therefore, in view of the danger associated with marrying Kitābiyyah in this contemporary world with particular reference to contemporary Nigerian society, it is better (for the Muslims) to discourage than promote it until when the Muslims regain their supremacy over the Kuffār. And it is in line with the likely danger associated with marrying Kitābiyyah that the warning which immediately follows the permission given to marry Kitābiyyah becomes very significant. The Muslim who makes use of this permission has been warned to guard his faith and morality very cautiously against the influence of his unbelieving wife. There is genuine danger that his deep love might make him a prey to wrong creeds and acts of his unbelieving wife and he might lose both his faith and morality, or he might adopt such a wrong moral and social attitude which might be against the spirit of his faith.

2:10: FORMS OF MUWALAT AL-KUFFAR AND ITS MANIFESTATION

Allegiance to non-Muslims or Muwālât al-kuffār manifests itself in various forms as identified and explained below:-

(1) Showing pleasure or commending the beliefs of unbelievers:- There is no doubt that this kind of compromising attitude on the part of the Muslims will please the unbelievers. Muslims are supposed to please only Allah, His messenger and the believers but

not the unbelievers. Therefore, the Muslims are always expected to take a decisive stand concerning the position of believing in Allah and disbelieving in Him. Thus, they should hate the unbelievers on the bases of their unbelief and always direct their attention towards pleasing the Almighty Allah, His messenger and fellow believers. The Ahl al-Sunnah (Sunni scholars) unanimously agreed that "whoever loves an unbeliever on the bases of his unbelief (he) is himself an unbeliever"[87]

(2) Entrusting them with public affairs and taking them as helpers, protectors or entering into their religion:- This may signify itself when a Muslim as an individual or group seek the co-operation of non-Muslim(s) against another Muslim or group of Muslims. It may also be seen when a Muslim tries to assist non-Muslims in carrying out their religious activities e.g. building churches for them or any donation which will assist them in their religious activities. It is such behaviour which Allah clearly prohibited in the Holy Quran which reads as follows:-

"Let not the believers take for friends or helpers unbelievers rather than believers: If any do that in nothing will their be help from God: Except by way of precaution, that ye may guard yourselves from them. But God cautions you (to remember) Himself, for the final goal is to God" (3:28).

Ibn Jarir said while explaining this verse that whoever takes

the unbelievers as helpers or ostentatiously follow them in their religion and help them against the Muslims, has nothing to do with Allah i.e. he is free from Allah and Allah is free from him[88]. While Sayyid Qutb is of the opinion that it is unlikely that those who follow the jews and the christians in their religion could be Muslims. But what the verse is refering to is mutual assistance and allience but does not include the interpretation of following them in their religion, because it is quite unlikely and too remote to find among the Muslims, anyone who could be inclined towards following the jews and christians in their religion[89]

(3) Expressing agreement with some kufr ideologies:- It is in relation to this type of behaviour that Allah said in the Holy Quran

> *"Hast thou not turned thy vision to those who were given a portion of the Book? They believe in sorcery and evil, and say to the unbelievers that they are better guided in the (right) way than the believers" (4:51).*

This type of loyalty is so common that none can deny it except a contentious ignorant one. This is very common among the Muslim generation of this 20th century. There are some Muslims who believe that eastern communism and western Democracy are more relevant in solving the problems of society than Sharish while others are of the opinion that religion and public matters should be seperated and give way to secular arrangements. This kufr ideology has since been spread in the Muslim lands, setting up

enmity against any united Muslim body that is calling for a return to the Book of AlTah and the Sunnah of His apostle. In other words they believe that politics has nothing to do with religion and in particular that there is no connection whatsoever between Islam and politics.

(4) Befriending and loving the unbelievers while they are hostile against the Muslims:- Allah said in the Holy Quran in reference to this type of bahaviour:-

> *"Thou will not find any people who believe in God and the Last Day, loving those who resist God and His apostle, even though they were their fathers or their sons or their brothers or their kindred ....."* (58:22).

The above verse clearly shows that Allah is informing the believers that they will never find a believer befriending transgressors against Allah, His messenger and the believers because it is incompatible with the nature of Imān (faith). In other words, Imān always contradicts its opposite. If a man is loyal to the enemies of Allah in his heart, then that is an indication that he has not got the required Imān in his heart. It is in reference to this also that Allah said:-

> *"O ye who believe! Take not my enemies and yours as friends (or protectors) offering them your love, even though they have rejected the truth that has come to you, and have (on the contrary) driven out the prophet and yourselves (from your homes) simply because ye believe in God your Lord! ....."* 60:1.

(5) Compromising at the expense of Islam:- This is indeed a problem which many Muslims have fallen into. It shows a natural self-defeat in the minds of the Muslims because they look at the enemies of Allah as having excelled in material strength. Thus they become dazzled. Moreso, it is firmly established and deeply rooted in the thinking of those deceived that these enemies are symbol of power and strength. They therefore start to abandon the study of their religion and lean towards the enemies so that they may not be seen as fanatics. Certainly, compromise begins with small things, then it becomes bigger and develops, until it leads to total deviation from the path of Allah. This is indeed one of the foot-steps of the devil which every Muslim should guard himself against. Moreso it is this type of compromise which made the Muslims (almost) the world over to tolerate and accommodate secularism (instead of Shariah) to govern their affairs particularly in this country (Nigeria) where the Muslims constitute a very significant majority.

It is very clear from History that one of the factors which led to the success of the past Muslim generation besides belief in Allah and His messenger is taking pride in Islam. The saying of Umar b Khattab confirms and bears testimony to this historical fact. He said "We were the most debased among people but Allah raised us to honour through Islam. Therefore, if we seek honour through any (means) other than through what Allah has raised us, May He (Allah) debase us"

(6) Taking them as intimate friends to the exclusion of the

believers:- During the time of the prophet (SAW), some of his companions used to establish close friendly relationship with the hypocrites and the jews simply because they happended to be their neighbours or they (Muslims) feared their mischief. Thus, Allah revealed the following verse preventing the Muslims from taking them as intimate friends:-

"O ye who believe! Take not into your intimacy those outside your ranks: they will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceals is far worse. We have made plain to you the signs, if you have wisdom" (3:118).

The prophet (SAW) is also reported to have said that "A person would be raised along with one whom he loves". This is a warning which indicates that a man is always identified with the life-style of his intimate friends.

(7) Obeying the unbelievers in what they order and command:- Allah (SAW) strongly prohibited this kind of relationship in the following provisions of the Holy Quran:-

"O ye who believe! If ye obey the unbelievers, they will drive you back on your heels, and ye will turn back (from faith) to your own loss" (3:149).

"Eat not of (meats) on which God's name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to content with you, if you were to obey them, ye would indeed be pagans" (5:121).

"And keep thy soul content with those who call on their lord morning and evening, seeking His face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this life; nor obey any whose heart we have permitted to neglect the remembrance of Us, one who follows his own desires whose case has gone beyond all bounds" (18:28).

These verses quoted above show that obeying to the kuffar willingly in their order and command is tantamount to renoucing the order of Allah and showing preference to the words of others besides His words."

(8) Attending their gathering or joining them while making mockery of the verses of the Holy Quran or any sacred principle of Islam. Allah revealed a verse in relation to this type of act. He said:-

"Already has He sent you word in Book, that when ye hear the signs of God held in defiance and redicule, ye are not to sit with them unless they turn to a different theme: If ye did, ye would be like them. For God will collect the Hypocrites and those who defy - all in Hell",(4:140).

This verse clearly shows that whoever sits with the unbelievers who make mockery of Islam while he hears what they do and refuses or fails to dissociate himself from them, has disobeyed Allah (SW). In other words, it is forbidden to sit with worthless people from among the unbelievers, innovators and transgressors while they are engaged in their vanities. It is reported that the prophet (SAW) said Muslims should not enter but weepingly the habitations of those who committed tyranny among themselves, lest

they desire what has befallen the wrong doers to befall them.

(9) Belief in the integrity and trustworthiness of the unblievers. The reason is that they have proved to be dishonest in their relation to Allah by rejecting His message. Therefore, they can hardly be trustworthy in dealing with Muslims.

(10) Praising them and spreading the influence of kuffār:- This type of Muwālāt al-kuffār is very rampant among the muslims today as we are witnessing. Some Muslims today are busy propagating that the East and the West are the possessors of sound cirriculum. Thus, they attribute to them (the unbelievers) the honorific title of advancement, civilisation, and development while at the same time blaming Islam and the Muslims for their reactionary attitude and backwardness in adjusting to suit the so called "civilised and advanced nations".[22]

(11) Exalting and nicknaming the unblievers with honorary titles which are peculiar to Muslims such as leaders, and people of wisdom. It is very unfortunate that most people (Muslim) when they meet with the unbelievers, they salute them and even go to the extent of putting their hands on their chests as an indication that they love them (unbelievers) very dearly in their hearts. Muslims should therefore understand that glorification and exalted nicknames are signs of might and esteem which are exclusively reserved for the believers while for the unbelievers is contempt and debasement. The prophet (SAW) is reported to have prohibited preceeding the unbelievers with salutation in the following words:- "Do not preceed the jews and the christians with salutation. When

you meet anyone of them on the road, compel him to its extreme end".[42]

Having seen the various forms and manifestations of loyalty to unbelievers, it is equally important to see the type of excuse that is acceptable in the sight of Allah in the event of befalling victim of any of the above mentioned forms and manifestations of Muwalāt al kuffār. Some Muslims who are loyal to the kuffār have taken as an excuse that they fear their authority, wealth and status which in reality does not deserve to be feared. Muslims should know that Allah will not consider these as excuses because they are all emblishments and seduction of the devils; love for the world and great for its fineries. Therefore, Allah will not accept excuses from anyone who manifest his loyalty to the unbelievers, obey them and agree with them in their religion except one excuse and that is "compulsion" Allah says in the Holy Quran:-

> ***"Anyone who, after accepting faith in Allah, utters unbelief - Except under compulsion, his heart remaining firm in faith - but such as open their breast to unbelief on them is wrath from Allah, and theirs will be a dreadful penalty" (16:106).***

2:11: SUMMARY OF THE LITERATURE REVIEW

This literature review has shown the position of Sheikh Uthman b Fodio as the leading figure in the 19th century Sokoto Jihād. Sheikh Uthman b Fodio who came from an educated and religious family had a thorough grounding education under the best scholars of the area. He matured as a scholar early in life and before the

age of twenty, had started writing in his mother tongue (fulfulde). He wrote his first work in Arabic i.e. poem in praise of the Holy prophet (SAW). In fact the learning and preaching activities of Sheikh Uthman b Fodio were coupled with piety and self-denial (Zuhd) which he learned from his teachers.

The literature review has also shown the opinions of various scholars particularly Sheikh Uthman b. Fodio on the issue of Muwālāt al-kuffār. His stand on the issue was stern and uncompromising to overlook any relation between a Muslim and non-Muslim. He declared those who befriend the unbelievers as unbelievers themselves. He shared the same opinion in relation to Muwālāt al-kuffār with Al-Maghili while his brother Abdullahi b Fodio was more lenient on the issue though he did not permit it. Furthermore, the literature review has shown to the Muslims the type of relatioship which existed between the early Muslims ie. the Prophet (SAW) and his Sahāba on one hand and the Kuffār on the other while at Makkah and Madina and very close to us, the type which existed between Sheikh Uthman b Fodio and his followers and the Kuffār. And it has also exposed to the Muslims the various ways in which Muwālāt al-Kuffār manifests itself particularly in this contemporary world. And moreso a highlight of some exceptional cases in relation to Muwālāt al-Kuffār were given.

FOOTNOTES TO CHAPTER TWO

1. Fodio: This is a title given to the father of Sheikh Uthman Ibn Fodio by the people at that time. His father was a great scholar and the first teacher of Sheikh Uthman b Fodio who taught him the Holy Quran. The title was given to him because he was very learned.
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59. Ibn Kathir I. (1402/1982): op cit, p. 909

60. Ibn Salim M.S. (1401AH): op cit, p. 240

61. Ibn Salim M.S. (1401AH): op cit, p. 242

62. Ibn Salim M.S. (1401AH): op. cit, p. 245

CHAPTER THREE

METHODOLOGY

This chapter is designed to explain the ways and methods followed by the researcher in an attempt to achieve the final and desired objectives of this study.

3.1 DEFINITION OF TAHQIQ (EDITION)

Tukur (1991:54) quoted Lane defining the term 'Tahqiq' as "Strengthening or confirming a saying; making it strong or firm". The word 'Tahqiq' is an Arabic word derived from the word Haqqaqah which Elias (1985:158) defines as "To verify, establish the truth of; confirm". Cowan (1960:192) defines 'Tahqiq' as realisation, ascertainment, verification, affirmation, confirmation etc. Both Haqqaqah and Tahqiq are derivative words from the word Haqq which Cowan (1960:192) defines as truth, correctness, rightness, etc. While on the other hand, the shorter Oxford English Dictionary (1975:630) defines "to edit" as to prepare or set in oder for publication and also the English Dictionary for Senior Secondary Schools (1989:137) defines "Edit" as to make notes on a text; to change a text (to make it more acceptable); to prepare a text for publication etc. Therefore from the above definitions given, we can generally define 'Tahqiq' (Edition) as Tukur (1991:54) pointed out as "the process by which a literary material is being authenticated and made ready for publication or for the benefit of the readers".

3.2 THE TASK OF AN EDITOR

The art of Edition is not an easy task to be undertaken

because it involves a lot of things in the process. Tukur (1991:55) quoted Hamid summarising the main task of an editor in the following words: "Sometimes, the editor of a book tries to correct a mistake or put a missing word and that turns out to be more difficult than writing ten folios".

The process of edition demands a lot that an editor has to pass through many stages before his work finally becomes successful. Thus, an editor is involved in the following task in the course of his edition.

(1) The editor is expected to collect all or as many as possible of the manuscripts he intends to edit.

(2) The editor is expected to confirm or establish beyond any reasonable doubt the full title of the book, name of the author, date of the authorship and finally come out with the original work written by the author.

(3) The editor is also expected to identify all the names of places and personalities mentioned by the author.

(4) The editor is expected to confirm (before he begins the work of edition) that work of edition or publication has not been done on the book he intends to edit or the book has already been edited but the work is not properly done.

(5) Selection of the original idea: Before the editor selects what he considers to be part of the original idea in the text, he is expected to read carefully through all the copies he has sampled out. This is done by comparing each copy with all other copies available so that the variations can be

identified and recorded according to agreements within the samples.

3.3 METHODS OF DETERMINING THE CORRECT TEXT FROM THE VARIATIONS

Sometimes the reasearchers use the rule of the majority while selecting the original idea from the variations. Thus, if for example an editor is using four samples, then he is opened to the following methods of selecting what to adopt as the original idea from the variations:-

(1) If three out of the four samples reported the same variations while the other reported a different thing, then, the report of the three sample would be adopted in the text provided it correctly fit in the context otherwise the single report would be adopted.

(2) If on the other hand, two out of the four samples reported the same varitions while the others reported a different variation, then the editor may adopt in the text the variation reported in the adopted mother copy. But if it does not fit in the context, then, he may resort to which he feels is the correct one after he might have consulted language and subject specialists.

(3) If all the four samples reported different variations, the editor is hereby advised to adopt in the text that of the mother copy, unless otherwise, then he may resort to what he feels is the coorect one after consultation with language and subject specialists.

3.4 WHAT TO BEAR IN MIND WHILE EDITING

It should be born in mind that an art of edition does not mean to correct or improve the text rather it simply means to come out with the original text written by the author. Thus, Tukur (1991:59) is quoted saying that all erroneous statements, grammatical and historical errors are to be retained without any corrections. He further said that in case where the error is made in quotations from the Holy Quran, then the correct version should be inserted and the mistake be shown in the footnote. But if on the other hand, there is a historical distortions in the text, then the errors should be left as they are and the corrections be shown in the footnotes.

3.5 QUALITIES OF AN EDITOR

Tukur (1991:64), cited and itemised the major qualities that every editor is expected to possess before he engages himself into the art of edition with particular reference to the art of editing an Arabic manuscripts. These qualities are as follows:-

(1) That he should be a trained person in the art of reading Arabic manuscripts.

(2) That he should possess a thorough knowledge of the author's style of writing which can only be achieved through reading many of his writings. This knowledge and experience would help him in no small measure in verifying the text.

(3) That he should acquaint himself thoroughly with the subject-matter treated in the book.

(4) That the editor should seek and posses the knowledge of other

researcher resolved to adopt it because of the fact that not all the population would be obtained for the study. Tukur (1991:61) quoted Olomolaiye describing opportunity sampling as a procedure in which "you use only individuals who happen to come to you, or those things which happened to be there around you when are carrying out your study. You take what you can find and you are content with it"

He also said that if one is using large and scattered population, then the researcher is advised to use this sampling technique because it is economical and more convinient.

3.8 DISCRIPTION OF THE SAMPLES

In this study, four samples of the manuscripts were used by the researcher and were designated as follows:-

A (أ) B (ب) C (ج) D (ﻫ). The manuscripts vary in terms of clarity, ommissions and mistakes. Thus, the better copy which has less ommissions and mistakes was taken as the mother copy.

(a) The copy designated 'D'(ﻫ) is the first photocopy of a hand-written manuscript of the book obtained by the reasercher. It was obtained from the document center of 'Center For Islamic And Legal Studies (CILS), A.B.U., Zaria'. It consists of ten (10) pages and the size of a page is 24cm x 18.4cm. In every page, there is approximately seventeen (17) lines and the pagination of the manuscripts is done in English numerals. The writing appears in the local calligraphy of the Maghrib style. The writing of the manuscript is legible, yet in some pages the writing on the opposite side of the pages shows through but this does not pose any diffeculty in reading the manuscript. There is no indication of the

copyists name in the manuscript. This manuscript has been designated by the reasearcher with the letter 'D'(ﻫ). This manuscript has the highest occurances of errors. Thus, it could not be adopted as the mother copy.

(b) Another copy of the hand-written manuscript of the book 'Kitāb al-Amr Bi Muwālāt al-Mu'minīn wa alNahyi 'An Muwālāt al-kāfirīn was obtained by the researcher from Sokoto History Bereau. It consists of ten (10) pages and the size of the manuscript is 28,8cm x 5cm. In every page there is approximately sixteen (16) lines and it has no pagination. The style of the writing is that of the local Maghrib caligraphy. The writing of the book is very legible. Thus, there was no defficulty in reading it. The copyist's name is not indicated in the manuscript. This manuscript was designated by the letter 'A' (ا). This manuscript is second to manuscript 'D' above in terms of high occurance of errors.

(c) Another photocopy of this manuscript was also obtained from the Sokoto History Bureau. It consists of nine (9) pages and the size of the manuscript is 23.4cm x 17.8cm. This manuscript is not quite legible because some of the pages of the manuscripts are badly damp stained. Despite all these hitches, yet the manustripts can still be read but with difficulty. There is apprpximately seventeen (17) lines in every page and the pages have no pagination except a pointer whixch shows the beginning of the next page. This pointer is designated by the first kalma of the next page. The writings of the manuscripts appeared in the Maghrib Calligraphy. The name of the copyist is not indicated in the manuscript. This

manuscript is second to manuscipt 'C' below in terms of accuracy and less errors. The manuscript is designated by the letter 'B (ب).

(d) The manuscript designated as 'C' (ج) was also obtained from the Sokoto History Bureau. It consists of nine (9) pages and the size of the manuscript is 22,5cm x 17cm. The pages of the manuscript contain approxinately eighteen lines each. The writing of the manuscript is fairly legible but in some pages the writing on the opposite side of the page shows through. Thus, this adds to the defficulty in reading the manuscript. The manuscript is not paginated but a pointer is indicated which lead to the next page. The pointer is designated by the first Kalma of the next page. This manuscript has the least occurances of errors and it is more accurate than the others. Thus, it was adopted as the mother copy. The name of the copyist is not indicated. The incoming date of the manuscript to Sokoto History Bureau is indicated as 21/8/79.

SELECTION OF THE MOTHER COPY

This sub-chapter is desinged in order to discuss the principles involved in selecting the mother copy after the researcher might have gathered and selected his samples. Tukur (1991:70) viewed that if a researcher obtained a large number of samples which will be too difficult for the researcher to check, then he is advised to select the most important ones and leave the rest. And that this selection should be based on the following criteria:-

(1) That the manuscript written by the author himself should be regarded as the mother copy.

(2) That the above should be followed by the one (manuscript) made from the author's copy.

(3) Then followed by the copies made during the life time of the author which were not directly made from the author's copy.

(4) Then followed by the copies produced at a later time.

Tukur further viewed that copy written by the author himself should be taken as the mother copy. But in this case care should be taken to ensure that the handwriting is actually that of the author. He further said that "if all the copies obtained date from later period, they should be arranged in a chronological order. The oldest one could be regarded as the mother copy".

There are also situations whereby the later manuscript may appear to be more complete or accurate. In that case therefore, the chronological order of arrangement should be ignored in favour of the later which is then to be adopted as the mother copy. Furthermore, there are also situations where all the manuscripts appear without any indication of date of copying. In this situation, the researcher should arrange the samples accordingly based on his close observation and study of the manuscript.

3:10 **TRANSLATION:**

In the process of translating a classical work of this nature, one is normally faced with the problem of how to accurately convey the author's message into English, taking into consideration the peculiar nature of Arabic language with its unique idiomatic and rhetorical expressions. However, serious attempt has been made by the researcher (translator) to come as close as possible to the

literal meaning of the text without losing the contextual meaning of the original text, adding occasionally in brackets some words which may help in the construction of meaningful sentences and smooth reading.

The translation of the verses of the Holy Quran quoted in the book under research are mostly based on the translation of Yusuf Ali (1975). The Holy Quran; Text, translation and commentary's as cited in the bibliography.

Sheikh Uthman b Fodio often writes the words "Intahah" (concluded) at the end of some quotations. The word has been retained in the Arabic text but it has been omitted in the translation and quotation marks were merely inserted, since the purpose of the word 'Intahah' is only to show the end of the quotation.

Furthermore, a lot of effort was made to avoid burdening the reader with Arabic terms, in the translation. But where it has proved to be difficult to find a precise English equivalent, the Arabic term is retained to avoid lenthy translation.

3.11 **INSTRUMENTATION**

This sub-chapter is aimed at throwing light on the tools used in the process of collecting the data relevant to the book under research. The tools are as follows:-

(1) The book under research itself i.e. Kitāb al-Amr bi Muwālāt al-Mu'minīn Wa al-Nahyi 'An Muwālāt al-Kāfirūn.

(2) Other books written by the author in the same field.

(3) The sources consulted by the author while writing the book

under research.

(4) Other books written by other scholars which deal with the same topic especially the ones written during the life time of the author of the book under research.

(5) Arabic and English dictionaries.

(6) Encyclopaedia of Islam.

(7) Resource personels which incude specialists of language and subject areas.

All these are important tools used and exploited by the researcher in this study in an attempt to come out with the final and most desired goal of this research.

SECTION II

(a) Edited Arabic Text.

(b) Translation of the edited text

(c) Footnotes to translation and edited text

(d) Conclution, General remarks and Recommendations

(e) General remarks and Recommendations

(f) Glossary

(g) Appendix

(h) Bibliography

بسم الله الرحمن الرحيم

و[١]صلى الله على سيدنا محمد وآله وصحبه وسلم تسليما[٢]

قال العبد الفقير المضطر لرحمة ربه عثمان بن محمد بن عثمان المعروف بابن فودى ، تغمده الله[٣]برحمته آمين .

الحمد لله الذى أنعم علينا بنعمة الايمان والاسلام وهدانا بسيدنا ومولانا محمد عليه من الله تعالى أفضل الصلاة وأزكى السلام . أما بعد ، فهذا كتاب الامر بموالاة المؤمنين والنهي عن موالاة الكافرين ، فأقول وبالله التوفيق .

فاعلموا[٤]يا اخواني ان موالاة المؤمنين واجبة على كل مسلم كتابا وسنة واجماعا . أما الكتاب فقد كفاك فى ذلك[٥]قوله تعالى : "" والمؤمنون والمؤمنات بعضهم أولياء بعض[٦]"" وقوله تعالى : ""انما المؤمنون اخوة فأصلحوا بين أخويكم"[٧]

وقوله تعالى : " وأصلحوا ذات بينكم "[٨] .

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(١) أ ، ب ، د : حرف ـ و ـ ساقطة .

(٢) أ ،ب : صلى الله على النبي الكريم .

(٣)أ ، ب، ج : تغمدهم الله .

(٤) د : اعلموا .

(٥) د : الكلمة ـ ذلك ـ ساقطة .

(٦) سورة التوبة ، ٧١.

(٧) سورة الحجرات ، ١٠

(٨) سورة الانفال ، ١

وأما السنة فقد وردت في ذلك أحاديث كثيرة منها : قوله عليه الصلاة والسلام كما في صحيح البخاري عن انس " لايؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه[١]" وفي صحيح مسلم عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم " لاتباغضوا ولاتقاطعوا ولاتدابروا[٢]" الحديث .

واما الاجماع ، فقد اتفق أهل السنة رضي الله عنهم على وجوب موالاة المؤمنين . وفي الرسالة " وعلى المؤمن أن يستغفر لأبويه المؤمنين وعليه موالاة المؤمنين والنصيحة لهم (ولا يبلغ أحد حقيقة الإيمان حتى يحب[٣] لأخيه ما يحبّ [٤]لنفسه)[٥]، كذلك روى عن // رسول الله صلى الله عليه وسلم[٦] (٢)

وفي الفواكه الدواني " المراد بموالاتهم الإجتماع[٧] عليهم وإظهار المحبة لهم واجتناب ما يوجب المنافرة من الغل والحسد والعياذ بالله تعالى [٨]

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(١) احمد بن على بن حجر العسقلاني : فتح الباري بشرح الامام ابي عبدالله محمد ابن اسماعيل البخاري، المجلد الاول، المكتبة السلفية ،صفحة ٥٧.

(٢) صحيح مسلم بشرح النووي(هـ ١٣٩٢)المجلد الثاني عشرة ،دار احياء التراث العربي بيروت ـ لبنان ، صفحة ١١.

(٣) ا : حتى يجب .

(٤) ا : مايجب .

(٥) العبارة التي بين القوسين،اشارة الى الحديث ولفظه هو :لايؤمن أحدكم حتى يحب لأخيه مايحب لنفسه ، أنظر فتح الباري المجلد الاول صفحة ٥٧.

(٦) الرسالة ،لابن زيد القيرواني ،دار الكتب .

(٧) ج : الاجماع .

(٨) وفي كل الأصول : والعياذ بالله ـ ولكن الكلمة ـ تعالى ـ ليست موجودة في الفواكه الدواني،المجلد الثاني صفحة ٣٨٥ .

وليس المراد الإجتماع[١] بالأبدان العارى عن المحبة القلبية.

واعلم أن لين الجانب المعروف بالتواضع على ثلاثة أقسام[٢]

واجب كالتواضع لأهل الظلم والكفر [٣]، لأن التواضع لهؤلاء هو الذل [٤] لاعز معه والخسة التي لارفعة معها .

ومندوب كالتواضع لعباد الله سوى من ذكر[٥] ومفهوم المؤمنين أن الكفار لايجوز[٦] موالاتهم بالمعنى المذكور لقوله تعالى:

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(١) وفي كل الاصول: وليس المراد الاجتماع ، ولكن جاء في الفواكه الدواني بصيغة : وليس المراد بموالاتهم مجرد الاجتماع - وهذا أقرب الى الصواب . أنظر الفواكة ، المجلد الثاني : صفحة ٣٨٥ .

(٢) د : عن ثلاثة أقسام .

(٣) وفي كل الأصول : وحرام كالتواضع لأهل الظلم والكفر،ولكن جاء في الفواكه بلفظ : وحرام كالتواضع لأهل النار والظلم والكبر" أنظر الفواكه ، المجلد الثاني ، صفحة ٣٨٥ .

(٤) ب ، ج د : هو الذى ،ولكن ما أثبتناه هو أقرب الى الصواب كما جاء في الفواكه ،المجلدالثاني ، صفحة ٣٨٥ .

(٥) ا ، ب : سوى من ذلك .

(٦) ج ، د : لاتجوز .

و[١]قال الشيخ أبو محمد عبد الجليل رضي الله عنه [٢]في شعب الإيمان " من المحبوبين في الله سائر المؤمنين تحبهم لما ظهر منهم من الإيمان والإسلا[٣]وتحب لهم ما تحب لنفسك[٤]قال الله عز وجل [٥]"إنما المؤمنين (٣) اخوة[٦]فان كان // فيهم العصيان والمخالفة والظلم وغير ذلك فتكره منهم ذلك وتبغضهم عليه فقط ،وتحب لهم التوبة كما تحبها لنفسك وتدعوا لهم وتحبهم على ما ظهر منهم من الإيمان والطاعه فقط ، وكما تحب الستر على عيوبك كذلك تحب الستر لهم عيوبهم ، (ولا تحب أن تشيع الفاحشة في الذين آمنوا)[٧]وتدعوا لجماعتهم [٨]بالصلاح والتوبة والرحمة . وهذه كلها اعمال صالحة بها ينتفي الحسد[٩]والغل . ولابد من هذا ،أما في الدنيا واما في الآخرة ،ولا تدخل الجنة إلا على صورة الحب في الله قال الله عزّ وجل [١٠]- ونزعنا ما في صدورهم من غل اخوانا على سرر متقابلين -[١١] .

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(١) د : حرف ـ و ـ ساقطة .

(٢) ج : رضي الله عنهم .

(٣) ب : واسلام .

(٤) ا : ويحب لهم ما يحب لنفسه .

(٥) ج : قال الله تعالى عز وجل ، د : قال الله تعالى .

(٦) سورة الحجرات ،١٠

(٧) العبارة التي بين القوسين اشارة الى الاية ، أنظر سورة النور ١٩ .

(٨) د : وتدعو جماعتهم .

(٩) ب : ينتفع الحسد .

(١٠)د: قال عز وجل .

(١١) سورة الحجر ، ٤٧ .

ومن افضل الأعمال سلامة الصدر للأمة وبذلك(١) صار(٢) الأبدال(٣) في الدنيا أبدالا ،تاب الله علينا وعلى العاصين والعاصيات ورحمنا واياهم وفي الموت وفي الآخرة آمين ، انتهى .

قلت ، من فهم ما تقدم ذكره علم أن موالاة المؤمنين واجبة كتابا وسنة وإجماعا . وأما الكتاب(٤) فقد كفاك في ذلك قوله تعالى : "يأأيها الذين آمنوا لاتتخذوا الذين اتخذوا دينكم هزوا ولعبا من الذين أوتوا الكتاب من قبلكم والكفار أولياء واتقوا الله إن كنتم مؤمنين (٥)

(٤) قال البيضاوى في بيان معنى هذه // الآية وقد رتب النهي (عن موالاتهم على اتخاذهم دينهم هزوا ولعبا إيماءا)(٧) على العلة (٨) وتنبيها على أن من هذا شانه بعيد عن الموالاة جدير بالمعاداة (٩) انتهى .

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(١) ١ : الكلمة وبذلك ـ ساقطة .

(٢) د : صارت .

(٣) ١ : الابدان .

(٤) ١ ،ب : واما الكتب .

(٥) سورة المائدة ، ٥٧ .

(٦) ١ ، ب : الكلمة ـ في بيان ـ ساقطة .

(٧) د : العبارة التي بين القوسين ساقطة .

(٨) وفي كل الاصول : علىالعلة ـ ولكن جاء في تفسير البيضاوى بصيغة : الى العلة ، وهذا هو اقرب الى الصواب . انظر تفسيرالبيضاوى تاليف عبدالله بن عمر الشرازى البيضاوى دار الفكر ١٤٠٢ هـ . صفحة : ١٥٤ .

(٩) ١ : جدير المعاداة . د : جدير المهاداة ،انظر تفسير البيضاوى صفحة : ١٥٤ .

وأما السنة فقد كفاك في ذلك قوله عليه الصلاة والسلام : " المؤمن والكافر لاتتراءا نارهما [١]" قال العلماء معناه [٢]انهما [٣]لايمكن التودد بينهما ولا المناصحة [٤]ولا المساكنة ،قاله سيدنا مختار بن أحمد بن أبي بكر الكنتي في النصيحة الكافية .

وأما الاجماع فقد اتفق علماء السنة على تحريم موالاة الكفار الافي [٥]وقت المخافة . قلت من فهم ماتقدذكره علم أن موالاة الكفار محرمة كتابا وسنة واجماعا .

ثم اعلم أن موالاة الكفار على ثلاثة أقسام : القسم الأول موالاة هي [٦]جائزة وهي مواصلتهم وموالاتهم باللسان دون القلب خوفا منهم وعلى هذه الموالاة معنى قوله تعالى [٧]" إلا أن تتقوا منهم تقة [٨] .

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(١) حديث "المؤمن والكافر لاتتراءا نارهما "لم اجده هكذا لكن الذى وجدته هوالذى أخرجه النسائي في كتاب القسامة باب القود بغير حديدة ولفظه : عن قيس ان رسول الله (ص) بعث سرية الى قوم من خثعم فاستعصموا بالسجود فقتلوا فقضى رسول الله (ص) بنصف العقل وقال اني برئ من كل مسلم مع مشرك ثم قال رسول الله (ص) الا لاترائى نارهما " .

وانظر ما أورد صاحب الفائق عند حرف الراء مع الهمزة .

(٢) ا ،ب ،د : الكلمة ـ معناه ـ ساقطة

(٣) ا ،ب : الكلمة ـ انهما ـ ساقطة .

(٤) ا : ولا لمناصحة .

(٥) د : الكلمة ـ في ـ ساقطة .

(٦) د :الكلمة ـ هي ـ ساقطة .

(٧) د : الكلمة ـ تعالى ـ ساقطة .

(٨) سورة آل عمران : ٢٨ .

قال البيضاوي عند تفسير هذه الآية هذا [١] نهى عن موالاة الكفار ـــ ظاهرا وباطنا في الأوقات كلها إلا في وقت المخافة فان اظهار الموالات حينئذ جائز [٢] قال الجلال السيوطي في تكملة تفسيره [٣] في بيان معنى هذه
(٥) الآية الا أن تخافوهم [٤] مخافة فلكم موالاتهم باللسان // دون القلب وهذا قبل عزة الإسلام ، ويجرى في بلد ليس قويا فيها [٥] .

وفي تفسير الخازن : والتقية [٦] لاتكون إلا مع خوف القتل مع سلامة النية . ثم هذه التقية [٧] رخصة فلو صبر حتى قتل كان له [٨] بذلك اجر عظيم . ثم قال : وأنكر قوم التقية [٩] اليوم وقالوا انما كانت التقية [١٠] في جدة الإسلام [١١] قبل استحكام الدين [١٢] وقوة المسلمين واما اليوم فقد أعز الله الإسلام والمسلمين [١٣] فليس لأهل الإسلام أن يتقوا من عدوهم ، انتهى .

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(١) ج : الكلمة ـ هذا ـ ساقطة .

(٢) أنظر تفسير البيضاوي ، صفحة : ٧٠ .

(٣) ج : في التكلملة تفسيره .

(٤) د : الا أن يخافوهم .

(٥) وفي كل الأصول : ويجرى في بلد ليس قويا فيها ـ لكن جاء في تفسير الجلالين بصيغة :" ويجرى فيمن هو في بلد ليس قويا فيها . أنظر تفسير الجلالين ،للامامين الجليلين ،جلال الدين الدين محمد بن أحمد المحلي وجلال الدين عبد الرحمن أبي بكر السيوطي ،مكتبة الرياض الحديث الرياض ، صفحة ٤٥ .

(٦) ا : والتقية .

(٧) ا : والتقية .

(٨) ج : الكلمة ـ له ـ ساقطة .

(٩) ا : التقية .

(١٠) : التقية .

(١١)ب : في جدة اسلام .

(١٢)ب : قبل استحكام الدين .

(١٣)د : العبارة التي بين القوسين ،ساقطة .

القسم الثاني[١] موالاة هي معصية ،وهي مواصلة الكفار واظهار المودة [٢] ليصيب المواصل[٣] ما في أيديهم من الأموال ،وعلى هذه الموالاة معنى قوله تعالى : " يأأيها الذين آمنوا لاتتولوا قوما غضب الله عليهم[٤] أي اليهود اذ قال البيضاوي : إنها نزلت في بعض فقراء المسلمين كانوا يواصلون اليهود ليصيبوا من ثمارهم[٥] فتبين أن إظهار المودة للكفار وواصلتهم ليصيب المواصل[٦] ما في أيديهم من الأموال[٧] لايكون كفرا بل معصية ولذلك قال أبو[٨] يحي زكزياء الأنصاري في فتح الرحمن عند قوله تعالى "ومن يتولهم منكم فانه منهم"[٩] ان قلت هذا يدل على[١٠] أن ود [١١] (٩) أهل الكتاب يكون // كفرا وليس كذلك . قلت: انما قال ذلك مبالغة في اجتناب[١٢] المخالف في الدين أو لان الآية نزلت[١٣] في المنافقين وهم كفار ، انتهى .

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(١) ب : القسم الثاني .

(٢) د : الكلمة ـ لهم ـ ساقطة .

(٣) ا ، ب : الوصل .

(٤) سورة الممتحنة : ١٣ .

(٥) انظر تفسير البيضاوي ، صفحة ٧٣٢

(٦) ا ، ب : الواصل .

(٧) ب : من اموال .

(٨) د : الكلمة ـ ابن ـ ساقطة .(٩) سورة المائدة : ٥١

(١٠) ج : الكلمة ـ على ـ ساقطة .

(١١)ج : ان ودك .

(١٢)ا : في اجتناب .

(١٣)ا،ب ،ج : الكلمة ـ نزلت ـ ساقطة .

القسم الثالث هي كفر وهي[١] نصرهم على المسلمين وحمايتهم على شيء من تعدى حدود الشريعة[٢] وعلى هذه الموالاة معنى قوله تعالى[٣]" لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين ومن يفعل ذلك فليس من الله في شيء[٤] أى من دين الله[٥] كما في التكملة تفسير عبد الرحمن السيوطي ،وعلى هذه الموالاة أيضا معنى قوله تعالى " ١أيها الذين آمنوا لاتتخذوا الكافرين أولياء من دون المؤمنين ،أتريدون أن تجعلوا لله عليكم سلطٰنا مبينا[٦]" برهانا بينا على نفاقكم[٧] كما في التكملة تفسير عبد الرحمن السيوطي . وفي مدارك التنزيل[٨] فحكمه حكمهم[٩].

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(١) د : وهي ،ساقطة .

(٢) ج : من يعدى حدود الشريعة .

(٣) ب : وله تعالى .

(٤) سورة آل عمران : ٢٨ .

(٥) أنظر تفسير الجلالين ، صفحة : ٤٥ .

(٦) سورة النساء ، ١٤٤

(٧) أنظر تفسير الجلالين ، صفحة : ٨٣ .

(٨) ج : وفي مدرك التنزيل .

(٩) وفي كل الأصول : فحكمه حكمهم ،ولكن جاء في مدارك التنزيل المسمى بتفسير النسفي عند تفسيره لهذه الآية : حجة بينة في تعذيبكم "أنظر تفسير النسفى دار الكتاب العربي بيروت ـ لبنان ٢ المجلد الأول ، صفحة : ٣٧٠ .

وعلى هذه الموالاة أيضا [١] معنى قوله تعالى " إلا تفعلوه [٢] أي تولى المؤمنين [٣] وقطع الكفار [٤] " تكن فتنة في الأرض وفساد كبير [٥] بقوة الكفر وضعف الإسلام [٦] كما في التكملة تفسير عبد الرحمن السيوطي وفي تفسير الخازن عند قوله تعالى " الا تفعلوه " [٧] وهو أن يتولى المؤمن الكافرين [٨] دون المؤمنين" تكن فتنة في الأرض وفساد كبير" [٩] فالفتنة في الأرض هي قوة [١٠] الكفار [١١] والفساد الكبير هو ضعف المسلمين [١٢] //. (٧)

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(١) د : الكلمة ـ أيضا ـ ساقطة .

(٢) سورة الأنفال : ٧٣ .

(٣) وفي كل الأصول : أي تولى المؤمنين ،لكن جاء في تفسير الجلالين بصيغة أي تولى المسلمين ،أنظر تفسير الجلالين ،صفحة : ١٥٢ .

(٤) ١ ، ب : وقطع الكافرين .

(٥) سورة الأنفال : ٧٣ .

(٦) أنظر تفسير الجلالين : ١٥٢ .

(٧) سورة الأنفال : ٧٣ .

(٨) ١ ، ب : أن لا يتولى المومن الكافرين ،د : ان يتولى المومنين الكافرين ولكن ما أثبتناه هو أقرب الى الصواب كما جاء في تفسير الخازن دار المعرفة ، بيروت ـ لبنان ، المجلد الثاني ، صفحة : ٢٠٠ .

(٩) سورة الأنفال : ٧٣ .

(١٠) ج:من قوة .

(١١) د : الكفر .

(١٢) أنظر تفسير الخازن ، المجلد الثاني صفحة : ٢٠٠ .

ولايعذر[١] بما ظهر عليه من قصد المنفعة كمن سجد لصنم بمائة ألف درهم ، فيستتاب بالسيف ،فان مات أو قتل قبل أن يتوب مات كافرا ، فلايغسل ولا يصلى عليه ولايدفن في مقابر المسلمين ، وان كان مدة حياته ينطق بالشهادتين ويصلى[٢] ويصوم ويحج ويفعل جميع أنواع البر لأنه لا عمل إلا بالإيمان ،وواحدة من خصال[٣] الكفر تحبط ألفا من خصال الإيمان ألم تر أن المنافق يفعل كثيرا من أفعال البر[٤] وهو كافر في نفس الأمر ؟ فأولياء اليهود والنصارى منهم في أحوالهم لقوله تعالى :"ومن يتولهم منكم فإنه منهم"[٥] منافقون في أعمالهم[٦] لقوله تعالى :"بشر المنافقين بأن لهم عذاب أليما ،الذين يتخذون الكافرين أولياء من دون المؤمنين : أيبتغون عندهم العزة فإن العزة لله جميعا"[٧] ثم قال :
(٩) "وكيف لا وقد نص العلماء على التكفير بواحدة من خصال // لاتحصى " انتهى كلامه .[١٠]

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(١) ا : ولا يقدر .

(٢) د : لفظ ـ يصلى ـ ساقط .

(٣) ب : من خصال .

(٤) ج : من فعال البر .

(٥) سورة المائدة : ٥١ .

(٦) ج : منافقون في أعمالهم .

(٧) سورة النساء : ١٣٨ .

(٨) د : حرف ـ لا ـ ساقطة .

(٩) ا : من اخصال . ب : من خصال .

(١٠) د : لفظ ـ كلامه ـ ساقط .

قلت ،من فهم هذه الأقسام الثلاثة[١] لايشكل عليه شيء من موالاة الكفار بإذن الله تعالى .

وهنا إنتهى كتاب الأمر بموالاة المومنين والنهى عن موالاة الكافرين بعون الله تعالى ، وقت الظهر يوم الأربعاء ، سابع شهرا الله المحرم سنة[٢] " شكور "[٣] من[٤] هجرته صلى الله عليه وسلم .

الحمد لله الذى هدانا لهذا ، وما كنا لنهتدى لولا أن هدانا الله وأفضل الصلاة وأتم التسليم[٥] على سيدنا محمد وعلى[٦] آله وصحبه أجمعين . ورضي الله تعالى عن السادة التابعين والعلماء العاملين[٧] والايمة الأربعة المجتهدين ومقلديهم الى يوم الدين .

اللهم ارحم أمة محمد رحمة عامة آمين[٨] الحمد لله رب العالمين والصلاة والسلام على من لا نبي بعده ، آمين . الحمد لله والصلاة على رسول الله صلى الله عليه وسلم آمين .

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(١) ا : هذه الأقسام ثلاثة .
(٢) ب : الكلمة ـ سنة ـ ساقطة .
(٣) ج : شكروا . د : شكر .
(٤) ج : الكلمة ـ من ـ ساقطة .
(٥) ب : السليم .
(٦) د : الكلمة ـ على ـ ساقطة .
(٧) د : الكلمة ـ العالمين ـ ساقطة .
(٨) ج ،د : الكلمة ـ آمين ـ ساقطة .
(٩) ا : تمت بحمد الله وحسن عونه والصلاة والسلام على سيد المرسلين آمين . الحمد لله رب العالمين . ب : ثم آمين بعد آمين . د : اللهم صل على سيدنا محمد الفاتح لما أغلق والخاتم لما سبق ناصر الحق بالحق والهادى الى صراطك المستقيم وعلى آله حقّ قدره ومقداره العظيم ـ تم الخط بحمد الله يوم الجمعة في العصر .

TRANSLATION OF THE EDITED TEXT

In the name of Allah, the Beneficient, the Merciful[1]. May the blessings of Allah be upon the noble prophet [Muhammad (SAW)][2]. Says the poor servant (of Allah) who is in (dire) need of the Mercy of his Lord, Uthman b. Muhammad b Uthman popularly known as Ibn Fudi, May Allah envelop him with His Mercy - Amen! Praise be to Allah who confers upon us the bounty of faith (Iman) and Islam, and guided us through our Master Muhammad upon whom be the most gracious blessing and perfect peace.

Now to proceed, this is the book (titled) "The command to befriend the believers and the prohibition of befriending the unbelievers". Then I say and success is by Allah. Oh my brothers, do know that befriending the believers is obligaroty upon every Muslim according to the authority of the Book (Quran), the Sunnah and Ijma' (concensus of the Islamic Scholars).

As for the Book (Quran), Surely His Words (the Almighty) Suffice you: "The believers men and women are protectors of one another[3]. Again, He (Allah) the Almighty said "The believers are but a single brotherhood: So make peace and reconciliation between your two (contending) brothers ....."[4]. And He (the Almighty) also said: "..... and keep straight the relations between yourselves ..."[5].

As for the Sunnah, there are many traditions bearing upon this. Among them is the prophet's saying peace and blessing (of Allah) be upon him as recorded in Sahih al-Bukhāri,[6] on the authority of Anas[7]. "None of you is really a believer until he

wishes for his brother what he wishes for himself". And in Sahih Muslim*, it is reported on the authority of Abu Huraira* that the messenger of Allah (SAW) said: "you should neither nurse mutual hatred nor cut off mutual relation nor enmity".

As for the Ijma', the Sunni Scholars (may Allah be pleased with them) have agreed on the obligation (upon the muslims) of befriending the believers. According to Risāla*. It is incumbent on a believer to ask Allah's forgiveness for his parents, if they are believers, to befriend the believers and give them good counsel and no one attains (a state of) true belief until he wishes for his brother what he wishes for himself. This is the hadīth as it was
2. handed down from // the messenger of Allah (SAW). (It is said) in fawākih al-Dawānī* that "The import of befriending them (ie the believers), means to associate with them and show them love and avoid what creates aversion such as rancour and envy - May Allah protect us from it. (Thus) 'to befriend' here, does not mean mere physical contact which is devoid of sincere affection. And do know (Oh my brothers) that submissiveness better known as humility is of three categories:-*

[(1) that which is] obligatory, such as humility towards Allah (SW), His messenger, the ruler, the scholar and the parents.

[(2) that which is] forbidden, such as the expression of humility towards the unjust ones and the unbelievers, because humility shown to these (category of people) is a humiliation in which there is no honour and a baseness from which one cannot be raised up.*

[(3) that which is] recommended, such as humility towards the

servants of Allah other than those mentioned above.

Thus, what is understood by believers (to be correct) is that unbelievers should not be befriended in the above sense on account of Allah's words (the Almightly):-

> *"Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Apostle, even though they were their fathers, or their sons, or their brothers, or their kindred....."12.*

Nay, (on the contrary) they should bear ill-will towards them (unbelievers) and fight them if they are dwellers in the abode of war, but if they are dhimmis, they should not be interfered with, except within the dictate of necessity, because it is forbidden to harm a dhimmi.

Sheikh Abu Muhammad Abd al-Jalil[13] (May Allah be pleased with him) said in (his book titled) "Shu'ab al-Imān" that: "The generality of the believers are part of those beloved in the way of Allah. Thus, you love them when there appears in them apparent manifestation of Imān (faith) and Islam. (In addition) you wish them what you wish yourself. Allah (the Almighty) said: "The believers are but a single brotherhood ....."[14]. But if you observe // in them (any act of) disobedience (to Allah), violation (of Islam), an act of tyranny and its like, then you show your dislike and hatred on account of that only. (But) you should wish for them repentance as you wish for yourself and pray for them. And (moreso) love them on account of their Imān (faith) and obedience which appears to be apparent in them only. You should

(also) conceal their failures as you wish yours (failures) to be concealed, but you should not (on account of that) allow corruptions to spread among the believers. (Instead), you should call the people (i.e those involved in evil deeds) towards reformation, repentance and (Allah's) Mercy. All these are righteous deeds with which envy and aversion fade away. This is (indeed) inevitable either in this world or in the Hereafter. You (ie. none) will not enter paradise except on the account of your love (for the believers) in the way of Allah. He (Allah) said: "And we shall remove from their hearts any lucking sense of injury ... [15]. (Indeed), purification of heart is one of the most virtuous deeds with which a mortal person attains spritual ascendancy. May Allah accept our repentance and all those (men and women) who violate His command and have mercy on us and them in this world, during death and in the Hereafter.

I say, whoever understands what is mentioned so far would know that befriending the believers is obligatory according to the authority of the Book, Sunnah and Ijma'. With regards to befriending the unbelievers, it is forbidden according to the Book, the Sunnah and Ijma'. As for the Book, Surely His words (the Almighty) Suffice you:

> ***"O ye who believe! Take not for friends and protectors those who take your religion for a mockery among those who received the scripture before you, or among those who reject faith; But fear ye God, If ye have faith (indeed)"16.***

4. Baidawi[17], while explaining the meaning of this // verse said that the prohibition of befriending them is decreed because of their taking the muslims' religion in mockery indicating the reason for the prohibition and warning that whoever does this is the most unworthy of being befriended and should be taken as an enemy.

As for the Sunnah, his words (peace and blessing of Allah be upon him) Suffice you: "The fires of a believer and an unbeliever should not be within the sight of one another". The scholars stated that the meaning of this (Hadith) is that they (ie the believers and the unbelievers) are not suppose to come closer (as friends), nor consult each other and co-exist normally. This was related by our master Mukhtar b. Ahmad b. Abi Bakr al-Kuntiyyi[18] in (his book) al-Nasihat al-Kafiyah.

As for the Ijma', the Sunni scholars agreed on the fact that befriending unbelievers is unlawful except in time of fear. Therefore, I said whoever understands what is mentioned so far, knows that befriending the unbelievers is forbidden according to the authority of the Book (i.e. the Holy Quran), the Sunnah and Ijma'."

Do know (Oh my brothers) that befriending unbelievers falls into three categories. The first category is permissible. It is an interaction with them (ie. the unbelievers) and showing them verbal but not sincere friendship when there is a couse to fear. It is in reference to this kind of freindship that the Almighty (Allah) said:

..... except by way of precaution, that ye may guard yourself from them ....."19.

Baidawi[20] said while explaining this verse that "This is a prohibition from befriending the unbelievers outwardly or inwardly at all times except in time of fear in which case outward friendship is permissable. Jalal al-din al-Suyuti[21] said while explaining the meaning of this verse in his tafsir (talled) "Takmila"[22] that "Unless you fear them greatly, in which case you can express freindship to them with your tongue // but not in your heart. This was the rule at a time when Islam had not yet gained strength; and this applies to a place where it may still be weak.

According to the commentary (tafsir) of Khazin[23] (on the verse quoted above) he said "Dissimulation (taqiyyah) cannot be practised unless there is a genuine fear of being killed. Moreoever, this taqiyyah is only a license, so that if one ensures (ie the threat of killing) until one is killed, the reward for that would be great. However, people today deny the validity of taqiyyah, holding that it was only permissable during the early time of Islam before the supremacy of the religion (ie Islam) and the power of the muslims prevailed. But now Allah has raised the power of Islam and the muslims, therefore, it is not permissable for the poeple of Islam to disimulate before their enemy."

The second category is friendship which is sinful. It is an interaction with the unbelievers and showing love to them with a view to acquire material (benefit) from their hands. It is in reference to this kind of relationship that the Almighty (Allah)

says"-

"O ye who believe! Turn not (for friendship) to people on whom is the wrath of Allah' ..."24.

i.e (the unbelievers here are) the jews. According to Baidawi[25], this verse was revealed on some (group of) poor Muslims who used to interact with the jews in order to get their fruits. Thus (when the verse was revealed) it became clear that showing love to the unbelievers and interacting with them with the (sole) aim of deriving material (benefit) is a sinful act but not unbelief. This is why Abu Yahyah Zakariyya al-Ansari[26] (in his tafsir book) "Fath al-Rahmān"[27] in reference to the verse "..... and he amongst you that turns to them (for friendship) is of them..."[28] said that "If you say this, it will indicate that (mere) friendship with the people of the Book (Ahl al-Kitāb) is // unbelief, and that is not so. Then I (ie. Abu Yahyah Zakariyya) say: "That (the verse) is (only) stated to emphasise the avoidance of conmflicting opinions in the religion or (it may be said) that this verse relates to the hypocrites (Munāfiqūn) who are unbelievers.

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The third category is that friendship which amounts to unbelief, and that is assisting them (the unbelievers) against the Muslims and protecting them while (they are) violating the limit of Shari'ah. It is in reference to this type of friendship that the Almighty (Allah) says:

"Let not the believers take for friends or helpers unbelievers rather than believers; If any do that, in nothing will there be help from God".29

"ie. in anything concerning the religion of Allah" as explained by Abd al-Rahman al-Suyuti[30] in (his tafsir) 'al-Takmilah'.[31] It is also in reference to this kind of friendship that the Almighty (Allah) said:

"O ye who believe ! Take not for friends unbelievers rather than believers; Do you wish to offer God an open proof against yourself ?"32

"i.e. a clear proof of your hypocrisy" as explained in the tafsir of Abd al-Rahaman al-Suyuti[33] (called) al-Takmilah'. And in Madārik al-Tanzīl[34] it is explained that "He who takes them as friends will be judged as one of them". Moreso, it is in relation to this kind of friendship that the Almighty (Allah) said: "Unless ye do this (protect each other)" [35] ie. befriending the believers and breaking friendship relations with the unbelievers. (Otherwise) "There will be tumult and oppression on earth and great mischiefs"[36] owing to the strength of unbelief and weakness of Islam' as explained by Abd al-Rahaman al-Suyuti[37] in his tafsir 'al-Takmilah'. And, according to the commentary of al-Khazin,[38] the verse "Unless ye do this" [39] means, to befriend the believers in preference to the unbelievers, "There will be tumult and oppression on earth and great mischief.[40] Oppression in the land means the supremacy of the unbelievers while the great mischief is the weakness of the Muslims. // Again, it is in relation to this kind of friendship that the Almighty (Allah) says:

"Thou will not find any people who believe in God and the Last Day loving those who resist God and His Apostle,

even though they were their fathers, or their sons or their brothers, or their kindred....."41

Nay ! (On the contrary) they (the believers) must bear ill will towards them and fight them on account of their faith as it happened to some of the companions [of the prophet (SAW)] as is stated in the commentary of Jalal al-Din al-Muhalliyyi.[42]

(Furthrmore) it is in reference to this kind of friendship relation that what al-Maghili[43] stated in his (book) Misbāh al-Arwāh[44] is refering to . The fact that friendship with unbelievers is tantamount to unbelief is an established case according to the text of the (Holy) Quran, for the Almighty (Allāh) says:

*"Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their soul have sent forward before them (with the result) that Gods wrath is on them and in torment will they abide. If they had believed in God, in the Apostle and in what has been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious, wrong doers".*45

For this reason mentioned (above therefore) it became clear that whoever is associated with Imān (faith) would (surely) abstain himself from befriending the unbeblievers and then bear witness to the lord of Glory and Power. It also become inevitable to declare as an unbeliever whoever establishes friendship with them at any time and at any where.

Establishing friendship with them (i.e. the unbelievers by

implication) implies helping them, for a person who is loyal to another is also his helper. And whoever helps a jew or a christian and (in addition) protects him while violating the limit of
8. Shariah, such as the Jews in Bilād al-Sahrawiyyah // would be declared an unbeliever on account of his apparent intention to gain benefit. It is just like a person who prostrates to an idol in return for one hundred thousand Dirhams. (Then) he will be required to repent at the point of the sword. If he dies or is killed before repenting, he dies as an unbeliever and he will neither be served with ritual bath, funeral prayer nor be burried in the Muslims' grave yard even if he might have spent all his life pronouncing the two testimonies, performing Salat, fasting, performing Hajj, and doing all kinds of virtuous deeds. This is because no action is (Islamically) valid without Imān (faith). (Indeed), a single attribute of unbelief invalidates a thousand attributes of Imān (faith). Don't you see that a Munāfiq (hypocrite) does a lot of virtuous things without (actually) believing in them. Therefore the friends of the jews and the christians are part of them in respect of their conducts; for the Almighty (Allah) said:

..... and he amongst you that turns to them (for friendship) is of them ....." 46.

(I.e) they are Munāfiqūn (hypocrites) or pretenders in their deeds, since the Almightly (Allah) has (also) said:

"To the hypocrites, give the glad tidings that there is for them (but) a grievious penalty: they are the ones who

take for friends unbelievers rather then believers: Is it honour they seek among them? Nay-all honour is with God"47.

Then he (al-Maghili) said: Why can not they be declared unbelievers whereas the scholars had declared the position to be unbelief just for a single attribute of unbelief // let alone uncountable attributes of unbelief. With this comes the end of his statement[48]."

I said whoever understands these three categories will not find (any) difficulty, Allah willing, in (understanding) anything about (the implication of) befriending the unbelievers. With this (therefore), comes the end of the book (titled) "The command to befriend the believers and the prohibition of befriending the unbelievers" through the help of Allah (the Almighty) in the year (of) Shukūr (1226AH) of his migration, peace and blessings of Allah be upon him, on Wednesday, the Seventh day of the Sacred Month 'Muharram' at noon.

Praise be to Allah who guided us to this and we would not have been guided (aright) had Allah not guided us. May the most bounteous blessing and perfect peace from Allah be upon our Master Muhammad and his family and companions. And may Allah be well pleased with the tābi'ūn (followers of the companions), the practising scholars and the four Imams who exercised Ijtihād and those who follow their pattern until the Day of Requital.

FOOTNOTES TO TRANSLATION OF THE EDITED TEXT

(1) The muslims are enjoined to begin anything lawful by invoking the name of Allah (the Almighty). This is in line with one of the traditions of the prophet (SAW) which reads as follows:- "Anything of significance which is not started with the invocation of Allah is incomplete". See Ahmad b. Hanbal, al-Musnad, Vol. II (Egypt, 1306AH), P. 339; Tukur (1991), P. 186.

(2) This is in line with one of the commands of Allah which enjoins all the muslims not to relent their effort in invoking blessings on the prophet Muhammad (SAW). The injuction reads as follows "God and His Angels send blessings on the prophet: O ye that believe! Send ye blessing on him, and salute him with all respect". Q33:56.

(3) Q9:71.

(4) Q49:10.

(5) Q8:1.

(6) Sahih al-Bukhāri: It is a collection which contains nothing but excellent and authentic traditions of the Holy prophet (SAW). The traditions contained in this collection are free from defect and blame. It is collected and compiled by al-Bukhari whose full name is Muhammad b. Isma'il. His is said to be the most celebrated of all compilers of Hadith. See; Ency. of Islam, Vol. IV, P. 60., El-Masri (1978), P. 169.

(7) Anas: His full name is Anas b. Malik Abu Hamza. A great

traditionist and was well known among the scholars as the servant of the prophet (SAW). Thus, he was sometimes called Khādim al-Rasūl or the servant of the messenger of Allah (SAW). He was born at Madina eight years before the migration of the Holy prophet (SAW). His mother Umm Sulaim was one of the earlier converts of Madina and was abandoned for this very reason by her husband. He was given by his mother to the prophet (SAW) as servant. See Siddiqi: Sahih Muslim (Tr.) Vol. I, P.6.

(8) Sahih at-Muslim: It is a collection of the Ahādith of the propnet (SAW) whose authenticity have been proved beyond any reasonable doubt. It was collected and compiled by Imam Muslim. He was born in Nisaburi in the year 202AH/ 817AD or 206AH/821AD. See Siddiqi: Sahih Muslim (Tr.), Vol. I. P. V.

(9) Abu Hurairah: A great traditionist and Zealous propagator of Islam. Before embracing Islam, he was called Abd al-Shams, but when he became Muslim, his name was changed to Abd al-Allah or Abd al-Rahman. He was generally known by his Kunya Abu Hurairah which he got because of his tender attitude to cats. His constant interaction with the prophet (SAW) and his excellent retentive memory made him to transmit the greatest number of traditions more than the other companions. He was a prominent member of the Ahl al-Suffa. He died in the year 58AH. See Siddiqi: Sahih Muslim (Tr.) Vol. I., P.3.

(10) al-Risāla: It is a work in jurisprudence written by Imam Abi Muhammad Abdullahi b. Abi Zaid Abd al-Rahman al-Qairawani who died in the year 386AH. It is a book based on Malik School of thought and commonly used in West Africa. See Yamusa (1975), P. 446., Tukur (1991:187).

(11) al-Fawākih al-Dawāni: It is a commentary work on the Risāla of Ibn Abi Zaid al-Qairawani. It was written by Ahmad b. Ghunaym b. Salim b. Muhanna. He was born in 1403AH and died in 1125AH. The book is commonly used in West Africa and Sheikh Uthman b. Fodio used to refer to it constantly. See Tukur (1991:187), Mu'jam al-Mu'allifin Vol. VI, P. 73.

(12) Q58:22.

(13) I found no information about him and the book he wrote.

(14) Q49:10.

(15) Q15:47.

(16) Q5:57.

(17) al-Baidawi: He is one of the most reknowned commentators of the Holy Quran. He held the post of Qadi (judge) of Shiraz in Persia and finally settled at Tabriz where he was said to have died in 1286AD. His chief work on the commentary of the Holy Quran is Anwār al-Tanzīl wa Asrār al-Ta'wīl. See El-Masri (1975:169), Ency of Islam, New Edition, P.58.

(18) al-Kunti: Mukhtar b. Ahmad b. Abi Bakr al-Kuntiyyi. He is a Malik scholar and Sufi of the nomadic Kunta tribe of the Niger Bend. One of the books he wrote was al-Nasihat al-Kafiyah which was also cited by Sheikh Uthman b. Fodio in

the book under study but I could not lay my hand on it. See El-Masri (1975:172).

(19) Q3:28

(20) Baidawi: See footnote (14) above.

(21) Jalal al-Suyuti: Abd al-Rahman b. Abi Bakr b. Muhammad b. Sadiq. He is popularly known as al-Suyuti. He was born in the upper Egypt in the year 849AH and died in 911AH. He was a very learned scholar and historian. He was said to have written more than five hundred books. al-Suyuti visited West Africa and was said to have written letters of advice to many rulers particularly the kings of Katsina and Aghades. He was the co-author of Tafsir al-Jalalain. Indeed, he greatly influenced the Jihād scholars through his writings. See Ency of Islam, Leiden, Vol. IV, pp. 573-575; Kahalah: Mu'jam al-Mu'allifin Vol V, P.128, Tukur (1991:188).

(22) al-Takmilah: This is the completing part of Tafsir al-Jalālayn. It was written by Jalal al-Deen al-Suyuti. The Takmilah begins with sūrat al-Baqrah and ends with sūrat al-Isrā'il. The other parts was written by Jalal al-Deen al-Muhalli who initiated the tafsīr but died in the course. Jalal al-Deen al-Suyuti began from where he stopped and completed the work. See Bulletin of Arabic Documentation, 1969-1974, Vol. VIII P.9; Tafsir al-Jalalain, P. 243.

(23) al-Khazin: Ali b. Muhammad b. Ibrahim al-Baghdadi: A Shafi'i

CONCLUSION, GENERAL REMARKS AND RECOMMENDATION

This research has been on the critical edition, translation and commentary on one of Sheikh Uthman b. Fodio's works: Kitāb al-Amr bi Muwālāt al-Mu'minīn Wa al-Nahyi ʾan Muwālāt al-Kāfirīn. It has helped in producing a copy closer to the archtype written by Sheikh Uthman b. Fodio. And furthermore, it has also been confirmed beyond any reasonable doubt that the book "Kitāb al-Amr bi Muwālāt al-Mu'minīn Wa al-Nahyi ʾan Muwālāt al-Kāfirīn" was actually written by Sheikh Uthman b. Fodio himself. This is because the sample of the manuscripts used in this work testify the above argument. It has been reasonably confirmed in the samples that the method used in the introduction, presentation and conclusion of the book tally with the usual method in which Sheikh Uthman b. Fodio wrotes his books. Furthermore, all the introductory part of the sampled manuscripts show that it was the Sheikh who wrote the book.

In the course of the edition, lots of variations were found within the manuscripts sampled for the research which were treated harmoniously. It is this effort that gave the researcher the ability to come out with a copy very close to the one written by Sheikh Uthman b. Fodio.

The book generally centred on the need for the believers to rally round one another (ie. befriend one another) and treat with contempt anybody who does not share the faith of Islam with them (believers). It relates vital issues in relation to Muwālāt al-Mu'minīn and Muwālāt al-Kāfirīn which distinguished in clear terms the type of relationship that is supposed to exist between a muslim

and a kāfir. Indeed, if the views expressed in this book will be observed by the Muslims, it will surely serve as a foundation towards realising a complete Islamic Ummah. And moreso, it will help in regaining the lost honour and prestige of the Muslims world over particularly in this country (Nigeria).

GENERAL REMARKS AND RECOMENDATIONS

We have so far been discussing about the significance of loyalty (befriending fellow believers) and disassociation from non-believers and its proper definition in the Islamic point of view. It is now pertinent to examine in this general remarks whether the application of these principles (of Amr bi Muwālāt al-Mu'minīn Wa al-Nahyi ?an Muwālāt al-Kāfirīn) are observed in the muslim world and particularly in this part of the global world i.e. Nigeria.

There is no doubt that the Muslim world is passing through the worst stage of its history. Muslims as a whole have come to be known as backward and declining in all spheres of life. There is even decline in the belief system of the Muslims, since their original teaching are replaced by superstitions and philosophies alien to Islam. Furthermore, there is decline in their (the Muslims) commitment to defend Islam, since the true teachings of Jihād and the obligation to safeguard the dignity of Muslims is substituted by some innovated teachings which encourage fatalism, passivism and generate in the minds of the Muslims a sense of inferiority complex. Again, the entire world is well aware of the decline of Muslims in scientific and technological field. This deprived the Muslim Ummah of the leadership role it played and

gained it an inferior position in relation to the rest of mankind.

Consequently, the present day Muslim generation reflects an ugly image of Islam. The way the Muslims behave and practice their religion gives impressions which are strange to Islam. They have made considerable number of people to believe that Islam is a religion of fatalism and weakness. In fact it was the decline of Muslims which encouraged the Western powers to conquer Muslim countries. The conquest did not only involve military expeditions but was largely reinforced by cultural and ideological deformation of the Muslim societies.

The effect of the colonial policies are very evident in the attitude and practices of the westernised Muslims of post colonial generation. In the first place, there is a wide belief at least among the westernised muslim elites that religion and worldly affairs are seperate. This implies that Islamic principles are of no significance as far as the social, political, economic and cultural life of the Muslims are concerned. As a result of this, secularism is taken as a universal truth which vividly negates the principles of Amr Bi Muwālāt al-Mu'minīn Wa al-Nahyi ʾan Muwālāt al-Kāfirīn. This further brings into existence a generation of "educated" Muslims who are ashamed of identifying themselves with Islam especially while mixing with other people. Such type of people are distinguishable through their strange psychological attitude e.g. they may not mind to be seen publicly entering prostitutes' houses but feel ashamed of going to the mosque. They may not also be offended if they are accused of engaging in

adultery or fornication with many prostitutes but they find it strange to allow a husband to marry two wives. Thus, the question of returning to the Holy Quran and the Sunnah becomes unthinkable to this type of Muslims.

This indifferent attitude of the Muslims towards Islam is the result of the long term plan and hostility of the enemies of Islam. This is not said out of emotion but a reality which is confirmed by the enemies themselves. Ibn Salim (1401AH:391) quoted some distinguished christian personalities expressing their hatred towards Islam and its followers. For example, he quoted an evengelist telling a conference of christian missioneries in Jerusalem in 1935, that their main objective is not necessarily to convert Muslims to christianity but to at least take them out of Islam. He further stated that deislamisation of Muslims was necessary during the conquest of Muslim countries by the colonialists."

Similarly, Ibn Salim (1401AH:392) further quoted Luist IX saying that military power is not enough to conquer the Muslims but through reinforcing cultural campaign against the Muslims' belief. Moreso, a famous western military general is reported to have said that the danger of the modern Islamic revivalism lies in the fact that it will take the Muslims back to the fundamental teachings of Islam which negate the need for imitating the west and set out for itself an independent objective. This will make the Muslims according to this general "Uncompromising" and encourage the Muslims to aspire towards their own version of civilisation.

Closely connected with the above issue discussed is the domination of the Muslims' educational system by the colonialists (kuffar) and the native products of colonial education which greatly contributed in the decline of the principles of Amr bi Muwālāt al-Mu'minīn Wa al-Nahyi ʾan Muwālāt al-Kāfirīn. This educational policy is based on two foundations: Deislamisation of the educational system of the Muslims and ensuring that a large number of Muslim students are sent to and trained in western countries. The former was intended to take Muslims away from Islam, if not to convert them to christianity while the latter has to do with Muslims sent to foreign countries. These students eventually come back with ideologies contrary to the principles of Islam such as nationalism and western concept of life in general. And consequently, they become victims of imperialism and worst of all instruments with which the imperialists fight the Muslim Ummah.

The educational policies adopted in Muslim world today are not different from those followed by the west. This is apparent in the way and manner history and Islamic studies have been taught for many years. History books were delibrately prepared to carry western distortions with respect to Islamic History. And moreso, generations of Muslim students were taught to believe that western nations were the cradles of world civilisation in such a way that such students would grow possessed by sense of inferiority complex. Some of the books assigned to the students of Islamic studies were prepared by the orientists who were bent in presenting all aspects of Islam in a distorted form. As a result of that, the students

were made to have a distorted idea of their religion. Thus, in the final analysis, the western educational system will end up producing educated elites with greater exposure to western culture, way of thinking and philosophy of life. As the students (especially those studying other courses than Islamic studies) go deeper in their area of specialisation, they become more detached from their Islamic way of thinking. They always adopt the western taste in judging the religious and moral values of their people. Consequently, they come to be useful as agents of the imperialists. And unfortunately, these are the same people who are taking the administration of most of the Muslim world today (i.e. in this 20th century).

Another factor responsible for the decline of the principles of Amr bi Muwālāt al-Mu'minīn wa al-Nahyi'an Muwālāt al-Kāfirīn is the Mass Media which is totally controlled and manned by the western world. This is because the media is controlled in a way to propagate the western culture in the Muslim lands and cause disunity among them. The mass media is established by the west in order to achieve basically two aims. First, they use it to persuade the Muslims to see all kinds of reservation to embrace western culture as detrimental to human progress. In this case, it is brought to the attention of the Muslims that Islam is no longer a significant mode of civilisation. Thus, it should be dumped in the dustbin of history. This, in effect, generates a sense of inferiority complex in the minds of the Muslims. Secondly, the Mass Media encourage specially the Muslim youths (men and women) to

disregard any form of restriction provided by the Shariah. For example, Ibn Salim (1401AH:405) is quoted to have said that "there were women in Egypt, who organised a festival in which Hijab was publicly burnt, and that the place in which the episode took place is still known and called "Liberation Square".

Intensive publications and the spread of orientalists' books among the Muslims is also another factor which led to the decline of the principle of Amr bi Muwālāt al-Mu'minīn wa al-Nahyi 'an Muwālāt al-Kāfirīn. This brought some dangerous thoughts into tne world of Islam and created several miscomceptions. The non-Muslims are engaging themselves translating Islamic literatures to European languages while some Muslims engaged in translating orientalist books dealing with Islam into Arabic and other widely spoken languages. The latter prove to be extremely dangerous because western orientalists engag themselves in such extensive research with a definate objective. One of the objectives is to tanish the image of Islam so that the Muslims who are in the habit of imitating the western way of life will develop doubt about the relevance of Islam and its institutions."

Although the orientalists claim to be studying Islam for the purpose of intellectual satisfaction, their literary productions are found to serve one single purpose i.e. dissimination of misconceptions about the Islamic belief systems, Shariah, and its Social and economic principles. This means that Muslims who engage in translating and publisihing orientalist books are actually assisting the enemies of Islam in their campaign to confuse the

Muslims.

The techniques employed by the orientalists in selling out their ideas are very many. The most common one as has been indicated above, is portraying themselves as ones devoted to seek the truth without any bias or prejudice. And in order to persuade readers to recognise their sincerity, they usually fill the first pages of their books with praises of Islam. This convince many Muslims to believe that the orientalists are no more than neutral commentators of Islam. But the fact of the matter is that as one goes on reading their books, he will be confronted with several ideas which are not only critical of Islam but are also of adverse effect on the basic beliefs of a Muslim. Thus, this become extremely dangerous to the Muslims in view of the fact that most of the Muslims do not possess sufficient knowledge to safeguard themselves against the influence of such orientalist materials.

We may at this juncture pause and say that the above discussions shed light on a very important insitution 'i.e. Nationalism' which was unheard of in the early world of Islam but has today (20th century) gained currency in the Muslim world with particular reference to Nigerian society where Muslims constitute a significant majority. During this period in question, new elites emerged among the Muslims who became westernised and secular in their outlook and practice under the influence of orientalism. In our Universities today (ie. in Nigeria) Nationalism is presented as a positive force that helped to accelerate the departure of the colonial powers and appreciate the values of the native curricular

of life. The fact of the matter is that Nationalism either as a political doctrine or as a popular emotion was unkown to the Muslims. This is because it does not recognise the supremacy of Islam over all systems, hence it negates the principlels of Amr bi Muwālāt al-Mu'minīn Wa al-Nahyi 'an Muwālāt al-Kāfirīn. Its doctrines instill in the minds of the Muslims to tollerate the institution of kufr even at the detriment of their religion Islam.

Nationalism is a disease that affects a wide variety of Muslim behaviour. It tried to capture the entire Muslim personality at all levels; body, mind and soul. There will be no peace in the Muslim world, so long as there remain any trace of Nationalism and moreso, no programme towards establishing an Islamic Ummah (which will pave way to the establishment of the principle of Amr bi Muwālāt al-Mu'minīn Wa al-Nahyi 'an Muwālāt al-Kāfirīn) would be realistic, if it does not set out to exorcise the ghost of Nationalism in all its various political, social, cultural and economic manifestations.

Furthermore, the total transformation of the Ummah (ie. with reference to the Sokoto caliphate in particular and Nigeria in general) from its present condition to the ultimate condition that Islam desires cannot be realised until the Muslims (especially the scholars of Islam) are free from accepting "progress" as defined by the secularists as essential for the future of Muslim societies. Much energy was spent (by the secular Muslims) in trying to reconcile the essentials of this "progress" with Islam. It was this search for reconciliation that led to attempts to admit

nationalism which gave birth to western capitalism, democracy and Eastern Socialism.

The Muslims therefore, need to realise that they cannot begin to think about the total transformation of the Ummah without taking up the position that there is no compatibility whatsoever between Islam and Kufr (which is today represented by the West). In today's historical situation, the declaration of the incompatibility of the civilisation of Islam and that of Kufr is the only step that can free Muslims from the psychological stranglehold in which the kufr has held the Muslims for so long. This declaration of incompatibility forces the Muslims to prove the point that they are in fact incompatible; it forces them to define their civilisational goals in the light of Islam and Islam alone. This also forces them to find alternative to capitalism, socialism and democracy. In short the power of Islam can be developed and mobilised only if the sources of our struggle are within the circle of Islam as in the case of the struggle carried out by Sheikh Uthman b. Fodio and his desciples.

The road to the total establishment of the principle of Amr bi Mawālāt al-Mu'minīn Wa al-Nahyi 'an Mawālāt al-Kāfirīn vis-a-vis an Ummat al-Islām is a long one. This is because we have not become so deviated from our original course in a short time and we are not going to get back to where we should have been by now overnight. In fact the total establishment of the Ummah is a process of history-making that will occupy a very considerable period of time. However, the immediate change of direction that is

required must at the very minimum include the emergence of local and global unity of the Muslims whose main obstacles are nationalism, selfish desire and ignorance. This (ie. unity) will give the Muslims the strength that will enable them to strive towards establishing an Ummah that will pave way to total establishment of the principle of Amr bi Muwālāt al-Mu'minīn Wa al-Nahyi'an Muwālāt al-Kāfirīn.

The present predicament of Muslims (persecution and execution inclusive) calls for an urgent review of all activities being carried out in the name of Islam. The Muslims need to understand that Islam is not only a congloamoration of rituals and etiquettes out of which a muslim can arbitrarily choose what to do and what not to do. Rather it is an articulated package of Divine Guidance capable of developing individual human beings who can in turn form the building blocks of a happy family and build a truly human society. This Divine Guidance can only be achieved and its effect felt when the Muslims are united.

The importance of Unity among the Muslims is an issue that cannot be overemphasised. It is the greatest weapon with which the Muslims fight and defeat their enemies and all obstacles that stand on their way to establish Islam. Without unity as Harun (1993:103) rightly pointed out "Muslims cannot face such challenges". One thing peculiar about Unity is that it is not achieved through manipulation of strategies but it is achieved through strict observance of the provisions of the Holy Quran and the Sunnah of our beloved prophet Muhammad (SAW). If this is realised among the

Muslims, then Allah will out of His Mercy bring the heads and hearts of the Muslims under the umbrella of Islam and will in addition pave a way for them out of their predicaments just as He did to the prophet (SAW) and his companions who were very helpless during their life at Makkah before its conquest. But after testing and testifying their commitment and sincerity to the religion, He found for them a complete abode of Islam at Madina which formed the cruddle of the then global Islamic Ummah. Therefore, the Ulamah (especially of this country) should strive to put all selfish interests apart and embrace one another under the banner of tauhid and strive (together) against their common enemy.

Finally, this discussion has exposed us to the necessity of refering back to the legacies (which are mainly in manuscripts) left by the Sokoto Jihad scholars. Their scholarly contributions are legacies that would help greatly in inspiring the youth and above all the Ulamah towards establishing an Islamic Ummah, much especially Kitāb al-Amr bi Muwālāt al-Mu'minīn Wa al-Nahyi 'an Muwālāt al-Kāfirīn and its like. This is because this book and its like expose the type of relationship that is suppose to exist between a believer and a believer and the type that is suppose to exist between a believer and a Kafir. And moreso, it shows the muslims the need towards struggling to establish an Islamic Ummah because an Islamic Ummah forms an essential and integral part of Islam.

GLOSSARY

Ahl al-Kitāb: Peoples of the book; the adherents of revealed religion.

Ahl al-Sunnah: Those who adhere strictly to the othodox way of life; i.e. the path of the prophet (SAW).

'Ālim (pl. Ulamā): learned; scholar.

Amr (pl. Awāmir): order; command; instruction.

Ansār: The helpers of the prophet (SAW) at Madina.

Badr: A place about 150km to the south of Madina where the first great battle in Islamic History took place between the early Muslims and the infidels of Makkah.

Bid'ah: Innovations; things intruduced in the religion which have no base in the Shariah

Bilād al- Sudān: The land of Sudan; the territory of the present day West Africa.

Dār al- Islām: The abode of Islam; Where the Quran, the Sunnah of the prophet (SAW) and the concensus of Ulamā' are held supreme.

Dār al-kufr: The abode of unbelief; Where unbelief and selfish desires are held supreme.

Dhimmi: A non-Muslim living under the protection of an Islamic state.

Dhu al-Qa'da: The eleventh month in the Muslim Calendar.

Dirham : Silver Unit of coinage from Greek drachma.

Fasād: Crruption; any act that causes social and spritual

disharmony in a society.

Fiqh : Knowledge of Islamic Jurisprudence.

Fitnah: templation; trial.

Fuqahā (sing. faqih): experts in Islamic jurisprudence.

Hadīth (pl. Ahādith): Transmitted sayings, deeds and silent approval of the prophet (SAW).

Hajj: A divine muslim pilgrimage to Makkah; it is one of the five pillars of Islam.

Hākim (pl. Hukkām): ruler; governor; judge; sovereign.

Haqq: truth; correctness; rightness.

Haram (pl. Ahrām): forbidden; prohibited.

Harf (pl. Hurūf): letter; consonants.

Hukm (pl. Ahkām): Judgement; decision; ruling; law; ordinance.

Ijma' : Agreement; unanimity; concensus of authorities in a legal question; it is one of the Usul of Islamic law.

Ikhwān (sing. Akh): brothers.

Ikrah: Compulsion.

Imān: faith; belief.

Jamā'ah (pl. Jamā'āt): group of people or community.

Jihad: Fight; batle; struggle; Holy war against the infidels who appear to be threat to Islam; any effort in the cause of Allah by muslims to promote the religion of Islam.

Kāfir (pl. Kāfirūn or kuffār): irreligious, unbelieving, infidel atheist.

Kufr: Unbelief; Infidelity.

Madina: A well known town in Saudi Arabia where the Prophet's

Mosque (SAW) is situated.

Makān: place where one is or stands; place; cite; spot; location; passage.

Makkah: Awell known town in Saudi Arabia where the Ka'aba (holy shrine) is situated.

Mujaddid: Renewer; Innovator; reformer.

Mujāhid (pl. Mujàhidin): fighter; freedom fighter; warrior.

Mujallad (pl. Mujalladāt): volume (book).

Muhājirūn (sing. Muhājir): Emigrants; those Makkans who emigrated to Madina in the early period of Islam.

Munāfiqūn (sing. Munāfiq):hypocrites; dissemblers.

Muharram: forbidden; the name of the first Islamic month.

Mu'min (pl. Mu'minūn): faithful; a muslim who act righteously according to the dictate of Shariah.

Mushrikūn (sing. Mushrik): Polytheists; those who associate partners to Allah.

Muslim (pl. Muslimun): One who submit himself in totality to the will of Allah.

Muwālāt: friendship; contract of clientage.

Muwālāt al-kuffār: befriending the unbelievers.

Muwālāt al-Mu'minīn: befriending the believers.

Nahy: prohibition; ban; interdiction; proscription.

Rasūl (pl. rusul): Messenger; the messenger of Allah Muhammad (SAW)

Sadaqa: Anything (Islamically lawful) given in charity.

Sayyadī: My Master.

Shaytān (pl. Shayāṭīn): Satan; devil.

Shariah: Literally means waterhole; drinking place; approach to a water hole. Technically it is the revealed laws of Islam.

Sheikh (pl. Shuyūkh): old; well learned; leading person among his people.

Tafsīr (pl. Tafsīr): explanation; exposition; elucidation; explication; interpretation; commentary (esp. on the Holy Quran).

Tahqīq: realisation; ascertainment; actualisation; affirmation; verification; confirmation; determination.

Tahrīf: to exchange; to substitute.

Tashīf: Misplacement of diacritical marks; mispelling; slip of pen; misrepresentation; distortion.

Tasawwuf: Sufism; the sufi way of life; mysticism.

Tawhīd: Oness of God; Oness of Allah; branch of muslim theology which is concerned with the Oness of Allah.

Uhud: A well known mountain near Madina where one of the greatest battles in Islamic History took place.

Ulamā' (sing. 'Ālim): learned; scholars; professionals.

Ummah: Nation; people; generation; community; the community of Muhammad (SAW)

Wājib: compulsory act; incumbent; obligatory.

Walā': friendship; amity; benevolence; good will; fidelity; allegiance; devotion; loyalty; clientage.

Zamān: Time; duration.

بسم الله الرحمن الرحيم صلى الله على النبي الكريم

قال العبد الفقير المضطر لرحمة ربه عثمان بن فودي

بن عثمان الفوتي يابر فوتي اتحفه الله برحمته

آمين الحمد لله الذي انعم علينا بنعمة الإيمان والإسلام

وهدانا بسببه وقوانا فتمم عليه من الله تعالى أفضل

الصلاة وأزكى السلام أما بعد فهذا كتاب الأمير بقوة الله

المؤمنير والمسمى عمر قوة الله الكابير فأقول وبالله التو

جيه قد علموا يا إخواني أن قوة الله المؤمنين واجبة على كل

مسلم كتابا وسنة وإجماعا أما الكتاب فقد كفاك

في ذلك قوله تعالى والمؤمنون والمؤمنات بعضهم

أولياء بعض وقوله تعالى إنما المؤمنون إخوة فأصلحوا

بين أخويكم وقوله تعالى وأصلحوا ذات بينكم وأما

السنة فقد وردت في ذلك أحاديث كثيرة منها

قوله عليه السلام والسلام كما في صحيح البخاري عن

أنس لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

وفي صحيح مسلم عن أبي هريرة رضي الله عنه قال قال

رسول الله

APPENDIX II

بسم الله الرحمن الرحيم على الله على النبي الكريم قال
العبد الفقير المضطر لرحمة ربه مختار بن محمد بن
مختار المعروف بـ ... عودن تغمدهم الله برحمته آمين
الحمد لله الذي انعم علينا بنعمة الايمان والاسلام وهدانا
لنبي سيدنا ومولانا محمد عليه من الله تعالى افضل
الصلاة واذكى السلام اما بعد فهذا الكتاب الامر بموالاة
المومنين والنهي عن موالاة الكافرين جاقوه (وبالله
التوفيق) فاعلم وايدك الله اخواني ان موالاة المومنين واجبة على كل
مسلم كتابا وسنة واجماعا اما الكتاب فقد كثر في ذلك
قوله تعالى والمومنون والمومنات بعضهم اولياء بعض وقوله
تعالى انما المومنون اخوة واصلحوا بين اخويكم وقوله تعالى
واصلحوا ذات بينكم واما السنة فقد ورد في ذلك احاديث
كثيرة منها قوله عليه الصلاة والسلام كما في صحيح البخاري
من انس لا يومن احدكم حتى يحب لاخيه ما يحب لنفسه
وفي صحيح مسلم عن ابي هريرة رضي الله عنه قال قال
رسول الله صلى الله عليه وسلم لا تباغضوا ولا تقاطعوا ولا
تدابروا والاحاديث واما الاجماع فقد اجمع اهل السنة

APPENDIX III

بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد وآله وصحبه
وسلم تسليما قال العبد الفقير المضطر إلى رحمة ربه عثمان بن محمد
بن عثمان المخلوف بابن فودي "نعم الله بي أمين
الحمد لله الذي أنعم علينا بنعمة الإيمان والإسلام والهدانا
بسيدنا ومولانا محمد عليه من الله تعالى أفضل الصلاة وأزكى
السلام أما بعد فهذا كتاب [illegible] موالاة المؤمنين والنهي
عن موالاة الكافرين فأقول وبالله التوفيق فليعلموا أيها الإخوان
أن موالاة المؤمنين واجبة على كل مسلم كتابا وسنة وإجماعا
أما الكتاب فقد كرر في ذلك قوله تعالى والمؤمنون والمؤمنات
بعضهم أولياء بعض وقوله تعالى إنما المؤمنون إخوة فأصلحوا
بين أخويكم وقوله تعالى وأصلحوا ذات بينكم وأما السنة
فقد وردت في ذلك أحاديث كثيرة منها قوله عليه
الصلاة والسلام كما في صحيح البخاري عن أنس لا يؤمن أحدكم
حتى يحب لأخيه ما يحب لنفسه وفي صحيح مسلم عن أبي
هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
لا تباغضوا ولا تقاطعوا ولا تدابروا الحديث وأما الإجماع
فقد اتفق أهل السنة رضي الله عنهم على وجوب موالاة المؤمنين
وفي الرسالة وعلى المرء أن يستغفر لأبويه المؤمنين وعليه
موالاة المؤمنين والنصيحة لهم ولا يبلغ أحد حقيقة
الإيمان حتى يحب لأخيه ما يحب لنفسه كذلك روي عن
رسول الله

APPENDIX IV

بسم الله الرحمن الرحيم صلى الله على سيدنا
محمد وآله وصحبه وسلم تسليما قال العبد
الفقير المضطر لرحمة ربه عثمان بن محمد بن عثمان
المعروف بابن فودي تغمده الله برحمته آمين
الحمد لله الذي انعم علينا بنعمة الايمان والاسلام و
هدانا بسيدنا ومولانا محمد عليه من الله تعالى
افضل الصلاة وازكى السلام اما بعد فهذا كتاب
الامر بمحبة المؤمنين والنهي عن موالاة الكافرين
فاقول وبالله التوفيق اعلموا يا اخواني ارشدنا
الله المؤمنين واجبة على كل مسلم كتابا وسنة
واجماعا اما الكتاب فقد كرر في قوله تعالى
انما المؤمنون اخوة فاصلحوا بين اخويكم وقوله
تعالى واصلحوا ذات بينكم واما السنة فقد ورد
في ذلك احاديث كثيرة منها قوله عليه الصلاة
والسلام كما في صحيح البخاري عن انس لا يؤمن
احدكم حتى يحب لاخيه ما يحب لنفسه وفي لفظ لمسلم
عن ابي هريرة رضي الله عنه قال قال رسول الله
صلى الله

MAGHRIB CALIGRAPHIC SYSTEM OF DATING IN ITS TRADITONAL FORM

Appendix V

آ	ـــــ	٠١	ض	ـــــ	٠٩٠
ب	ـــــ	٠٢	ط	ـــــ	٠٩
ت	ـــــ	٠٤٠٠	ظ	ـــــ	٠٨٠٠
ث	ـــــ	٠٥٠٠	ع	ـــــ	٠٧٠
ج	ـــــ	٠٣	غ	ـــــ	٠٩٠٠
ح	ـــــ	٠٨	ف	ـــــ	٠٨٠
خ	ـــــ	٠٦٠٠	ق	ـــــ	٠١٠٠
د	ـــــ	٠٤	ك	ـــــ	٠٢٠
ذ	ـــــ	٠٧٠٠	ل	ـــــ	٠٣٠
ر	ـــــ	٠٢٠٠	م	ـــــ	٠٤٠
ز	ـــــ	٠٧	ن	ـــــ	٠٥٠
س	ـــــ	٠٣٠٠	هـ	ـــــ	٠٥
ش	ـــــ	٠١٠٠٠	و	ـــــ	٠٦
ص	ـــــ	٠٦٠	ى	ـــــ	١٠

(111) MAGHRIB CALIGRAPHIC SYSTEM OF DATING IN ITS TRADITIONAL FORM

1000, 100, 10, 1· = ابقس

200, 20, 2· = بكر

300, 30, 3· = جلس

400, 40, 4· = دمت

500, 50, 5· = هنث

600, 60, 6· = وصخ

700, 70, 7· = زعظ

800, 80, 8· = حفض

900, 90, 9· = طمغ

METHOD OF ARRIVING AT DATE IN FIGURES FROM THE MAGHRIB SYSTEM OF DATING

The Sokoto Jihād Scholars used the Maghrib Caligraphic system of dating in dating their activities. In this system, each harf (letter) is given a representative figure as can be seen in either appendix V or VI. They (i.e. the Sokoto Jihād Scholars) sometimes used words or terms such as 'SHUKŪR' (شكور) 'JALASA' (جلس) 'BAKARA' (بكر) etc. to represent years in which they carry out an activity.

This book "Kitāb al-Amr bi Muwālāt al-Mu'minīn wa al-Nahyi ʾAn Muwālāt al-Kāfirīn was written in the 'SHUKŪR' as indicated by the author i.e. Sheikh Uthamn b. Fodio. And this term is equivalent to the year 1226AH.

Addition is the method used to convert the words or terms into figures. The year 'SHUKŪR' can be cited as an example:-

Shīm	(ش)	=	1000	
Kāf	(ك)	=	20	All these are added
Wamun	(و)	=	6	together
Rā'un	(ر)	=	200	
Total		=	1226A.H.	

This method is applied to any word or term given by the Sokoto Jihād Scholars to indicate the year in which they carry out an activity or in which an episode took place.

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