إنفاق الميسور
في تاريخ بلاد التكرور

A Little Light On The History Of Hausa Land

By

Sultan Muhammad Bello

Translators

Yasir Islam Nabingo

Editor

Prof. Suleiman Musa

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In the name of Allah, the Beneficent, the Merciful

May peace and blessing of Allah be upon our master Muhammad (saw), his family and companions.

The poor (devout) servant of Allah, Muhammadu Bello bn Uthman bn Fodio (may Allah have mercy on him) said: All praise is due to Allah, the one who created man and jinn for His worship. I hereby express my gratitude for His favours, His time and His signs. Allah is the giver of favour and the One Who is to be thanked. He did split the seven heavens out of His wisdom and spread the earth in order to direct the affairs. Indeed, to Allah all affairs are referred, He filled the pillars of the world with His wisdom throughout the days of time.

قَالَ تَعَالَىٰ: ﴿ تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴾ الملك: ١

"Glory is to the One in Whose Hands is the kingdom and He is capable over all things." Qur'an 67:1

He sent His Messengers (as) to the creatures with the written books and the lightened (Al-Qur'an) Book to teach them the precepts of their religion and take them out of darkness into light. He favored our master, Muhammad (saw) with uncountable blessings from which the misguided became guided.

Allah favoured us in this generation with the appearance of an Imam. He is a Khalifah and reformer of this religion. He came with an army to revive the Sunnah of the chosen one, Muhammad (saw), spreader of knowledge and remover of darkness. He is my father, Uthman bn Muhammad, the divine scholar, the upright relief and the pole of his time. He is proof of his times, the holder of the highest merit, fountain of rivers of knowledge and station of harvest and divine temples. Scholars scoop from the sea of his knowledge and the wise learn wisdom from the light of his lantern, and the *Awliya* are submissive in the vastness of his secrets and the theologians stand in expansiveness of his presence. May Allah give him long life and a blissful end.

Allah has favoured us with Jihad out of His blessing in these territories and He gave us His soldiers and supported us till we witnessed the authority of His overpowering and His severe revenge against His enemies and His support to His *Awliya*. He increases faith in the believers and gave the disbelievers humiliation, defeat and loss.

The soul remains in earnest, yearning for the history of what happened in this generation of good. There is also need for additional information as to what

happened before in these territories of wonders and marvels; the news of kings and scholars and whatever extra incidents in this territory that give pleasure to the intellect when understood as well as it pleases the ears on hearing its narratives.

Initially, I was undecided. I will make up my mind and change, again and again, knowing that the task is not an easy one to put light in the lamp in this darknessthat is to explain what happened. I am busy with very little time and saddled with responsibility and burden in the mission; then, after *Istikharah* it became clear to me that I should continue in this direction with focus and hope that Allah will give me benefit from it as well as those who will read it among the Muslims. May Allah help me to edit and polish it, and may He guide me to its completion, indeed He is the best of helpers. I named it: *INFAQ AL-MAYSUR***A little Light On the History of Hausaland.** Upon Allah I depend, and there is no power, no way except by Allah.

CHAPTER ONE

Verifying the Name "Tukrur"

Know that this name, Tukrur, is a proper noun for the Arab territories south Sudan as we understand it in their expressions in their story and statements. This name is well known in the two Holy Lands, Egypt and Abyssinia while being extinct in its locality to the extent that the people of these lands do not know of its original source. They assume it is from the pilgrims, who heard it in the Holy Lands and Egypt.

In ***Al-Qamus***, Majdu-deen Fayruz Badi claims that it is from the Maghrib. We also saw that some of them refer to as Kano, Katsina and their environs as Sudan land and some called Timbuktu and its environs land of Tukrur. Allah knows best!

Ibn Khaldun said in his ***Tarikh al-Kabir*** when talking about the kings of Sudan that to the west existed a community of traders, and next to them are the Kanems. There were the Kanems and to the west are the Kaukau and after them the Tukrur.

What is intended in this undertaking is the history of the territory, from the land of Fur, to beyond Futa and before them and their environs is based on possibility, if we consider that recording history in these lands was originally neglected. Al-Hassan al-Yussi said in his ***Al-Muhadarat*** that: "The Sheikh of our Sheikhs, Abu 'Abdillah Muhammad bn al-'Arabi Abi al-Mahasin Yussuf al-Faasi, used to ask whoever he saw where he came from, and on informing him he would ask if in their land there were scholars and righteous people. He recorded all the information he obtained." He was an exception, but this zeal to record information and news is very weak in the land of Maghrib. They were not concerned with gathering of history. Other than this, they showed no interest.

Abu 'Abdil Mazkur queried in his book, '***Mir'atul Mahasin***: "How many in the Maghreb died and their knowledge was lost because of their little care about documenting history." This is true because I asked Sheikh Ustadh 'Abdullah bn Nasir (rta) one day about the chain of some knowledge I was taking from him and he said: "I did not have report on this and we were not bothered by it." He also said, "I am very amazed by the efforts of the easterners and their participation and concern about documentation that when I entered Egypt every one who took from me the book of 'Ahd Shadhiliyyah'

wrote the words, the report, the time and the place where what took place." This is a service to preserve the intellect, knowledge and religion.

What do we mean by "and we are about to launch an attack in the land of Sudan in which non-Arabs live in darkness of ignorance, disbelief and desire are predominant." Al-Maghili said: "The most predominant in those lands are ignorance, desire and *kufr*. This is actually their origin."

But we take what is correct and what was reported to us of news, that which is easy and leave what is difficult.

CHAPTER TWO

The Demarcation of the Land of Tukrur

The first of these lands in the eastern side, according to their expression is the land of Fur. To the western side, is the land of Wadai and Bagirmi.

As for the land of Fur, it is a vast land with trees, rivers and farms. The food of its people includes millet, corn and beasts. In it there are many shepherds as well as many non-Arabs who became Arabs and Arabs who became non-Arabs. Islam is also very prominent in it and most of its dwellers are pilgrims. They claim that they are kind to pilgrims and they do not pose any threat on their ways.

The people of Wadai and Bagirmi are close to this description. However, Bagram was destroyed and the reason according to their claim is that their Sultan was too mischievous to the extent of marrying his own biological daughter and Allah overpowered him through the Emir of Wadai, Sabur, who destroyed his houses and killed him,

قَالَ تَعَالَىٰ: ﴿ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوٓاْ ﴾ النمل: ٥٢

"And those are their houses destroyed because of their wrong doing." Quran 27:52

As for what faces these lands to the north are deserts, wasteland, pomegranate trees and none resides therein except shepherds who move there in spring from among the Berbers and the Arabs as mentioned above.

As for the lands that surround it to the south, they is vast and is occupied by some uncivil people of Sudan with numerous languages. Islam did not spread therein and I have not received enough news of these lands concerning their kings, scholars and its men, which is worth to be mentioned and reported as promised above.

CHAPTER THREE

The Biography of Some Scholars in Bagirmi

Among the sheikhs of Bagirmi is the erudite scholar, Sulaiman and his noble son, Najib, the marvel of his time. Also, the model of humanity, the erudite scholar, the ascetic wise man, Muhammad al-Wali (may Allah be pleased with them). They claimed that Sheikh Sulaiman went from this land of ours to Bagirmi where he stayed proving that he is from our tribe.

His noble father, Muhammad al-Wali has written books that expose the erudity of his knowledge, his wide depth in research and mastery of other sciences. Among them are '***Al-Mannal fi 'ilm Attauhid'*** and his poems***Al-Niqayyah.***' Other works are in lyrical verses and poems.

The teachers of this land and its environs were concerned with the knowledge of rules of genealogies, letters and astrology. They were engulfed and dedicated in its search untill they deserted the Book of knowledge (Qur'an) and the Sunnah as well as Shari'ah purely for worldly gain. The Sheikh said about them:

Poem

They abandoned religion by concern on the study of stars
Making beautiful what belongs to this world
They left the recited Book and Hadith
Brought by the guide of Mankind.
And the sciences of Shari'ah and Fiqh that
Benefit man and protect him from danger.
They turned their focus to the ephemeral shade
That will soon vanish.
They preferred this world to the Hereafter
Not caring by which means they got victory.

Knowledge of genealogies was reported as a trick to earn money and harmful fame.They used their religion as a ladder to build the world, which ends up in deception.They called it hidden knowledge. They lied. It is not, it is evil knowledge.Indeed, hidden knowledge was spread by the friends of Allah, people of observation.Ask them if they know any of its ruling that they might have taken from people of insight.By my life it is a proof of destruction that at the end it may lead to kufr.What do you say about one who spends his life watching the stars and the moonhoping to get his need and prevent harm from these things, what an evil expectation.

O! servants of Allah O! people of piety, hate them and shun them completely.They spoiled religion and put off its light, they are the enemies of religion in this age.O! Lord shower your blessings and peace on the chosen Prophet (peace be upon him), guide of man

It was taken from Sheikh AlBakri.

Among those scholars who settled in the land before these two sheikhs was Sheikh Waldid. They claimed that he lived in Kulunbrada in the area of Borno to the direction of the north. He and Sheik Al-Wali bin Al-Jurmi At-Tariky revived the path by teaching people the truth. Afterward, the people started to communicate to themselves regarding following their footsteps until some workers of the Emir of Borno repented in their hands. They were arrested and taken to the Sultan. He welcomed them into his council and asked them about their mission. Al-Wali bn al-Jurmi informed him saying: "We do not intend to scatter your subjects for you; we only guide people to the path." He killed him.

His blood flowed writing the testimony that "I testify that there is no god except Allah and Muhammad is His Messenger" called the ***KalimahShahadah***. He freed Sheikh Waldid who ran to Bagirmi where he stayed untill his death. They claimed he was born on the way to Hajj when his mother went for it while pregnant. She got lost from the caravans, got thirsty and died of thirst. He remained alone for three days until another caravan passed by and took him to their land where he grew up and learned the Qur'an.

Later he moved about in search of knowledge to Agadez and Timbuktu and returned to his place until he became a highly respected scholar. This Sheikh died just after the end of year 1000 with few days. Allah knows best!

They also claimed that he said to his people: "Time has come when a friend from the friends of Allah will appear in this land to reform religion for you, reviving the Sunnah and establishing the creed. Whoever meets him should follow him. His sign is that at first he will reform through his tongue until most of the fortunate ones will follow him. Then he will continue to do Jihad with his tongue until he conquers these lands and he will remove the Emir of Borno from his abode the way he removed us from our houses and he will own them. All praise belongs to Allah, he has come out victorious and we follow and support him and may Allah give him long life and good end."

CHAPTER FOUR

A Description of Borno and its People

Next are the people on the western side in Borno. It is a land with trees, rivers, and much sand. Before this Jihad, It was perverted and there was no land more expansive and more populated than it in the region. It was inhabited by the Berbers and the Arabs afore mentioned. The Fulanis were also present. There were many empires belonging to the Berbers.

These Berbers are the remains of the Berbers living between blacks and Abusinnians. They were the ones Himyar sent out of Yemen after the Africans. The reason for their stay in Yemen based on their claim was that the people of Sham sought help from him when the Berbers were causing lots of evil in the land. They sought help from him and he fought them and scattered their troops. They also took captives from their offspring. But when he saw their counter attack, he left their offsprings with some empires that will protect them.

When he died and some time elapsed, they rebelled against Himyar with a big fight. Himyar repelled them from al-Yemen. They settled in nearby land to Ethopia. Later, they came to Kanem and settled in it.

They found in it many non-Arabs under the authority of their brothers, the Turks known as Amkita. They conquered them and took over the land and their country and Tuaregs permitted them to live in it until they conquered the extreme end of this region. Wadai and Bagrum were under their authority. Similarly, some parts of Hausaland and its environs in Bauchi. Afterwards, they became weak.

Many of their leaders performed Hajj and appeared to be good Muslims abiding by the limits of the Shari'ah in the beginning of their affairs. The traces of Islam were very noticeable in the land. Islam spread immensely among their Sultans (heads) and Ministers (ministers) as well as the generality of people. In fact the delegations of these countries generally show seriousness in recitation of Qur'an with ***Tajwid*** (correct reading of the Holy Qur'an) as well as its memorization and writing. The ordinary people were upon that path until this Jihad took place.

They informed us that their Sultans and Emirs today have palaces where they go to make sacrifices by slaughtering and they spill blood at the doors of their villages. They have houses held in high esteem containing snakes and things they offer sacrifices to. They offer to the sea the way the Copts used to do to

the Nile during the days of Jahiliyah and they have festivals for the purpose ofwhich they gather their reciters and they call it the culture of their country. They claim that it is charity with which, they attract benefits for themselves and repel evil. They believe that if that culture is not practised, their livelihood gets messed up, their provision reduces and their authority weakens. They bequeath these practises from father to son.

We do not know from them about any of their Sultans and scholars who prohibited and stopped these practices except those who never participated in it among the Arabs and the Fulanis. They kept on condemning them and declared them disbelievers. There is no doubt about their disbelief. Although their scholars claim they do not intend idolatry by it.They are to be declared disbelievers because these idols be it trees, water bodies or special places where they make their sacrifices were the same idols their fathers who never accepted Islam used to worship. They follow them in their footsteps even when they manifest Islam and goodness afterwards. It is worth mentioning that Islam was brought to these areas by traders and travelers, so whoever wished accepted it.

Some of the people purified their religion as expected. While others mixed it with what renders it void. Most of the kings in these territories were of that type. They accepted Islam, professing monotheism, praying and fasting, but they did not denounce the state in which their grandfathers and predecessors were and did not leave the false practices. Anyone who mingled with them knew as a fact that they were still involved in acts that no one will be involved in except a disbeliever. Some got into it out of blind followership while others for their self-gratification.

Shihabu Din said in ***'Nasim ArriyadSharh Ashifa****t* that:"among the people of Sudan are Muslims, but among them there were disbelievers worshiping trees and others worshiping water." Sayid al-Mukhtar bn Ahmed al-Kunti said in *'**Annasihatil Kafiyah***that: "The land of Sudan is a land where most inhabitants are disbelievers and the Muslims living there are under the influence of the disbelievers. They have made them Emirs of the people working in ignorance, desire and ***kuffar(***unbelief**)** and people usually take to the actions of their leaders. For this reason, it is forbidden to travel to the land of the enemy and the land of Sudan."

There will be more clarification on this later. If you understand what we have established, then they are not to be excused because of what they manifest. This is like the case of the one who prostrated towards a statue for one hundred thousand Dirhams, even though they profess the ***Shahadat***

(testimony), pray, fast, performs Hajj and other righteous deeds; they are disbelievers because one ***kuffur***(action of unbelief)trait invalidates one thousand of the traits of ***Iman***(faith in the Oneness of Allah) by consensus.

Among the things in this land, according to what we have been told, is that evil became widespread amongst the learned and the noble among them. None of them condemned the other. Among their characteristics is the exhibition of eloquence and pride during recitation among the ordinary people which, means that the Sultans are also like that. Among others, they are prone anger, condemnation, humiliation, lack of communal care, shedding blood, a lot of injustice and lewdness; Ustadh Tahir bin Ibrahim said in his poem.

The Kanuris were oppressive and arrogant people
Commotion in them was an integral part of their life
And myths in them were rooted myths
Lies among them were a sweet crime
And myths were prose in the gardens of lewdness
O! children of Kanem, this is part of the art of destruction.

CHAPTER FIVE

The Biography of Sheikh Bakri

In the category of the most known and respected scholars of this land, the Imam and erudite well-versed scholar with a wide scope of understanding, is the well versed in Arabic and grammar is Sheikh Al-Bakri. He learnt Arabic and oratory in Janut and Egypt from where he left as a well-versed scholar. Then he travelled from his country and met Sheikh Najib Attakdawi al-Insimani from whom he learnt till he graduated a versed scholar and returned to his country to teach, staying there till his death.

Among them also was the intellectual scholar and Jurist, the wise Abu Bakr al-Baarkum, known as Ibn Ajirrum. He learnt from Sheikh al-Bakri. He wrote books that are a proof of his wide knowledge and among these is the ***'Qaseedah'***, also known as ***'Shurbu Azzalaal***.

Another is the erudite scholar and editor, the wise researcher and role model, Sheikh Taahir bin Ibrahim al-Fulati. He was a complete package as a scholar of repute and content, righteous and pious. He was an expert and the fact is that he attained the ranks of great men having grown up in a place called Zaatil Baqar. He was smart and also took knowledge from Sheikh al-Bakry. Then he returned to his birthplace and faced teaching. The Sultan took him to the fortress of Borno where he was made to live and a house was built for him. He wrote some books among which are his poems on Al-Bakry and its explanation. Others were his poems on wisdom and his poems ***'Allawami`u Wal Manarul Jaami` Fi Ilmil Tasrif'.***

He had a lot of people envying him in that land where he faced their rudeness as well as that of the Sultan while trying to advice them and it known that wrongdoers do not like those who advise them. One day he came to the door of the Sultan wanting to enter to see him, but the Sultan ordered the gateman to lock the door and hinder him from entering, so he returned chanting:

Do you leave a door that has no distance
And came to a door that was closed by the gateman
A door that says: do not enter out of stinginess;
That is the door that was in charge
He also has a poem advising the Sultansto stop listening to the words of those spreading rumours from which we have passed across some verses. This Sheikh (may Allah show him mercy) was among those who gave glad tidings about the coming of this Imam, Khalifah and reformer of religion at the top of

this century to humanity. What the trustworthy reporters narrated from him through a chain up to Sheikh Waldid is that he said: "A time has come to you when a Wali of Allah will appear in this country to reform the religion for mankind. Reviving knowledge and supporting the Sunnah."
There were other scholars apart from those mentioned. However, their heritage has been lost due to lack of documentation of the history of these lands.

CHAPTER SIX

The Land of Ahir, its Residents and the Scholars that Lived Therein

Next to this land in the north is the land of Ahir. A vast semi-desert populated by the Tuaregs and the survivors of Marrakech Arabs and Sudan. This zone used to be in the hands of the Sudanese from Gobir. The Tuaregs took over five tribes: Wafuwa from al-Awjal called Amkita, Tamkok, Sandal, Akhdala and Zajda-Raneen, conquered the country and stayed there.

Later on, they agreed to choose an Emir to be in charge of their affairs, taking the rights of the weak from the strong. They chose a man from Istifa as their Emir and later on they disagreed and removed him from power replacing him with someone else. They continued like this, choosing an Emir and removing him whenever he did not agree with them. Those Tuaregs were the remains of the Berbers who participated in the days of the conquest of Africa. They are an *ummah* descending from Ibrahim. Others say that they are the descendants of Yafith while others say that they are from Ya`juj and Ma`juj, those who were blocked by Zul-Qarnain. Some of them had escaped and continued with their evil. There they remained and intermarried with the Turkish and the Tatars.

It is also said that they are descendants of Jinns. It was said that when a group went to Baitil-Maqdis, they spent the night at a place. When they woke up, their women had been impregnated by the Jinns of that area and they gave birth to them. They are naturally a blood thirsty people, thieves of others' property and it is said that they are the ones who killed the Prophets of Allah Hanzalat (as) as well as Zakariyah and Yahaya (as). They are also the ones who transgressed against the children of Israel, driving them away from their houses until Talut fought them. Dawud (as) killed their leader, Jalut. This led to what happened to them later.

They were in Palestine from where they moved towards Maghreb till they ended up in Al-Wabiyah and Muraqiyah. They are both provinces of western Egypt that survives on rain-water not being reached by the Nile. There they dispersed towards the land of Razatah. Advanced towards Maghrib where they lived in mountains. Luwatah advanced and inhabited the land of Tripoli. Another sect from Maghrib dispersed till they reached Assus. Hawarah stayed in the city of Lubdah while Nafusah in the city of Sabrah driving away the Romans that were there in order to stay there and expand the horizons. They also took the water of the Romans on a pact, taking it to those who conquered their lands, the children of Faro bn Yanswir bn Ham.

Going back to how this territory was liberated, they claimed that when Africa was conquered, the Berbers that were there dispersed and moved to Maghreb, inhabiting Tunis and from Tunis their tribes spread to Maghreb. Some of them moved to the south of Maghreb which has borders with the territory of Sudan and they lived in al-Awjal, Fazaan Gadamis and Gaut. Later, these five tribes above mentioned, packed from al-Awjal occupied these territories and sent out whoever was there among the Sudanese.

Islam had spread immensely in these territories, among blessed and good people, among them scholars and *Awliya* whose quantity only Allah can tell. They were lost because of lack of record of history in these territories as we said earlier on. Nevertheless, we will mention some of them starting by the Jurist, Ustadh Al-Aqibu bn 'Abdillah al-Ansimani, the Sufi.

Ahmad Baba said in the book ***Kifayatul Muhtaj fi Ma'rifati man Laisa fi Diba'ji***that"Al-Aqibu bn Abdullahi Al-Ansimani, the Sufi, is from Takedah, a village where Marrakech Arabs were close to Sudan. He is an alert jurist who remembers Allah a lot. Wise, intelligent, occupied with knowledge and his tongue was an instrument." Among the best of his writings were his comments on the works of Khalil, which I named ***Tambihul waqif ala Tahrir***. He lived in the village of Ansiman wherehe was confronted by others with regard to Islamic evangelism.

Muhammad bin Mahmud wrote the answers to questions from the indigent to the Amir. He responded therein to Askiya al-Hajj Muhammad and others. He learnt under Al-Maghili and the Jalal Suyuti and others. There was, because of him, a dispute with Makhluf al-Balbali over some matters. He lived up to the year 950. Among them is Ustadh Annajib bn Muhammad Shamsi Dini Attakdawi al-Ansamani. Ahmad Baba said in the above mentioned book that "He is among the Sheikhs of his time. He used to be a knowledgeable and righteous man." He explained***Mukhtasar al-Khalil***twice. The first in four volumes while the second was in two volumes. He commented on the book ***'Takhmisul Ishrinat'*** of Al-Fazazi. In it he praised the Prophet, Muhammad (saw). Among them also, were those from whom he learnt such as Ahmad Sahuliyya, who is still alive and old.

Among them also was the Sheikh, imam and divine scholar, Sayidi Mahmud al-Baghdadi, who has earned many merits and honours. A unique personality for his generation and an emblem of his age. He was a leader, reviver of Sunnah and subdurer of innovation. He was also a caller to the truth and the one who speaks the words of the pious. He was an authority in the path and proof for the Shari'ah. He spends his time in devotion and remembrance. He

entered the land of the Ahir with light and guidance to whom rushed all those who needed someone to save them from perdition to guidance and from darkness to light as well as from ignorance to knowledge and from heedlessness to awareness. From being occupied with other than Allah, to being occupied with guidance and piety. May Allah have mercy on them and forgive them.

His companions studied from him and many became Sheikhs under his tutelage. Many Sheikhs took from his light and the traces of his blessings and theirs activities are well spread throughout the land. His companions honoured him even in death.They claimed him to be the awaited Mahdi. They reported many narrations about him most of which are fabricated. Allah knows best!

In addition to being a divine scholar, he was also a resourceful relief to many. Some friends of Allah informed us about him before his manifestation. When he eventually became known in these territories, the jurists of his generation condemned him to the point of instigating the authorities against him and at the end there were confrontations between him and them till they killed him in Aglanga. May Allah be pleased with him and may He never be pleased with his killers. As for the people of this territory, it was their habit and character to stick to negative customs, giving them preference over the Book and the Sunnah. Among the worst things they do was that whenever a scholar or *waliy* manifested himself, after his death they replaced him with any of his offspring. They take to a guide the same way they did to the scholar or *waliy* or even more. It does not bother them even if he was ignorant, knowing nothing or may be a disbeliever. No one was able to get rid of this custom from the society because it had gained root as the Prophet (saw) said:

إن الله لا يقبض العلم انتزاعا ينتزعه من العباد، ولكن يقبض العلم بقبض العلماء، حتى إذا لم يبق عالما اتخذ الناس رؤوسا جهالا، فسئلوا فأفتوا بغير علم، فضلوا وأضلوا

"Allah does not take away knowledge by rapidly removing it from the hearts of the people. However, He takes away knowledge by the death of the scholars until when there are no more scholars, people take ignorant leaders whom they ask and they give verdicts without knowledge, going astray and leading people astray."

This habit was deserving of being destroyed.

Worse is that a group among them do not distribute inheritance based on the Qur'an and the Sunnah. They give share to the son of a sister, for example. Also among their negative habits that contradicted the Shari'ah, is that they did not follow the Book and the Sunnah in matters of retaliation. If someone was

killed in their tribe, they killed anyone in the tribe of the killer as it was done in the days of *Jahiliyah*. Also among their negative habits was removing the Sultan without any legal justification. This led to the disintegration of their Sultanate and the spread of war in their territory to the point of it not being possible for them to have peace. There are other uncountable things in addition to these.

CHAPTER SEVEN

Hausaland, its Provinces and its People

On the right side of this territory of the Western States of Borno lies Hausaland, made of seven zones speaking the same language. Each zone has an independent Emirand each of who helps each other before this Jihad. At the middle of it is Katsina and Zaria, which are the widest among them all. The most drought-ridden is Gobir and the most blessed being Kano, which is a land with rivers, trees, sand, mountains, valleys and oasis. It was inhabited by the Sudanese who are, mainly slaves of the Berbers of Borno, the Fulanis and the Tuaregs.

They claim that a servant of the Sultan of Borno called Bawo is the father of the Sudanese of these lands. That is the reason we say: "they are from the slaves of the Berber of the people of Borno." My brother, Muhammad al-Baqiri, the son of the Sultan Muhammad al-'Adl told me that Katsina, Kano, Zaria, Daura and Rano are all children of Bawo, the slave of the Sultan of Borno. As for the people of Gobir, they are of free descent, originating from Egypt. They are the remains of the Copts who went towards Maghrib.

According to their history, these seven territories were host of many wonders and marvels. Based on their claim, the first to be given the country is Princess Aminat, the daughter of the Emir of Zaria. She fought these territories and took charge of them by force. Tribute was paid to her by Katsina and Kano. She also fought the land of Bauchi up to the surrounding sea by the right and western side. She died at Attagar and that is why Zaria is the widest of the Hausa territories comprising a number of the territories of Bauchi and others inhabited by the remains of the Sudanese.

Among their neighboughs also were Gundar, Attagir, which is a wide land; Mursi, Yirwu, which has a lead mine; Basa, Kadaura, Duma, Yaskuw, Koto, Adamawa and another Koto where there is sulfur mine and Kwararafa. This territory comprises of up to twenty lands. Their Sultan is one, who is the Sultan of Kwararafa. The country gave him authority over these territories in the past until he was able to subdue like twenty territories under himself including Gaza, Kano, Borno all fought severally.

In these lands there are mines of columbite, gold and salt. By their side is the port of the ships of the Christians from the two kings trading with Sudan.

From these territories is Attagar, which is vast, and by their side the port of the ships of those above mentioned Christians. This country, which is before the shore of the surrounding sea and these mentioned territories, all of them are in the territory of Zaria and Islam did spread there before this Jihad.

CHAPTER EIGHT

The Seven Territories Neighbouring Katsina and Gobir and their Residents

On the western side of Gobir is Katsina and Gobir made up of seven territories and all of them are part of the seven territories aforementioned namely: Hausa which comprises Zamfara, Kebbi, Yawuri, Nupe, Yoruba, Borgu and Gurma. Each territory has an Emir equal to his counterpart. As for the land of Zamfara, its people claimed to have originated from Katsina though their father and their mother were from Gobir. The country became independent after the people of Kebbi became weak and rebelled against them. Among them is a Sultan called Ya'aqub Bannu who fought the land of Kebbi and conquered most of it, then he rebelled against Katsina and conquered some of it. Later they became weak and the Sultan of Gobir, Babari rebelled against them, fought them, and his children replaced him rulling them for fifty years before the time of the Jihad.

As for the land of Kebbi, they claim that their mother is from Katsina and their father is from Sanfa. Theirs is a vast land with rivers, trees and pomegranate, the country passed to them in the days of Kanta. It is said that he was a servant of the Fulanis who rebelled and conquered the land taking charge of its farthest places as well as the close ones. It is said that he conquered Katsina, Kano, Gobir, Zaria and the land of Ahir, parts of Sanfa, and he also fought Borno. The reason he fought Borno, according to what was said is that the Emir of Ahir sought help from the Shehu of Borno, Mai 'Ali, against the Sultan of Kebbi because of his strictness. Mai Ali came out of Borno to fight, following the path of Susubaki till he passed through the north of Daura and Katsina and on the right side of Gobir, entering the land of Kebbi till he got to Surame where he met the Sultan of Western Kebbi and he remained there. The Sultan of Kebbi met him in the morning of Sallah festival, and they fought one another for a while, and the Sultan of Kebbi was defeated by Magrib prayer. The Shehu of Borno remained there to fight the entire fortress. But he found that difficult. Then he returned home following the right wing till he got to Gwandu where he passed, returning back home. Later on, Kanta mobilized an army and followed his footsteps till he got to Angura where he met the Berbers and killed about seven of their soldiers. He got lots of spoils from them and took off, returning until he got to a place called Dugul in the land of Katsina and a transgressing sect appeared and fought him severely until they

hit him with an arrow and he ran back till he got to a place called Gero, where he died. His people carried him and buried him in his house in Surame.

He had three towns; the most ancient of them was Gunga, then Surame and then Liya. Their empire established itself there and as a matter of fact, in this region, there is no territory that is greater than theirs, a fact, that can be verified through the traces they left which cannot be seen in any other territory although hundred years have passed from the time of their destruction. The land of Kanta remained strong for a hundred years, without disintegrating until the Sultan of Gobir, Muhammad bn Sharum, rebelled against them, together with Agab Muhammad bn Mubarak, Sultan of Ahir and Emir of Zamfara each one taking over whatever was next to his territory.

Yawuri is a land with mountains;valleys by the seaside called Nile and are inhabited by the remains of Sudanese people. It is characterized by people with low intellects. A just Sultan known as Basuta conquered them and brought them to Islam from ***kuffr***(unbelief) and from rebellion to guidance and through his efforts Islam spread in the area. This is what I found in the book written by Ustadh Muhammad al-Wali.

The land of Nupe is blessed with rivers, trees, pomegranate and mountains on both its right and left flanks. It is inhabited by the remains the Sudanese who are said to have originated from Katsina. The truth being that they are a mix of Katsina, Zaria, Kano and others, having another language, which is not Hausa. The people had lots of crafts and wonderful industries with lots of inventions. From their lands were brought beautiful and very exotic Arabic items. Their land was indeed in the forest and it was under the authority of a just Sultan Jibril. Because of him Islam spread there, but they hated him because of his deep inclination to religious issues. They removed him and replaced him with someone who suited them in their madness and lewdness.

As for the Yoruba land, it is a vast one with rivers, trees, pomegranate and mountains. From it there are wonderful news and strange issues. By their side are the two ports where Christian ships are stationed. The people of this land are said to be the remains of Bani Kan'an, the family of Namrud. The reason for their departure, according to what was said, is that Ya'qub bn Qahtan drove them out of 'Iraq to the west and they followed the way between Egypt and Abyssinia, till they got to Yorubaland and Kano, creating a sect of theirs in each land. It is said that those who remained in Sudan and living in the mountains are all from them. Likewise, the people of Yawur, a people with similar characteristics with the people of Nupe, brought the green bird called parrot which can talk.

In these lands there are wonderful news that have been mentioned by Muhammad Masani, the author of ***Nafkhatul Anbariyah*** in his book, ***Azhar Ruba fi Akhbar Yoruba*** (Flowers on the History of Yoruba). Slaves were brought to the people of this land from our land and sold to the aforementioned Christians; and I mentioned this for you not to sell a Muslim slave to someone who will take him there. This has become a general calamity.

As for the land of Borgu where it also has trees and pomegranate and it was inhabited by the remains of the Sudanese who are said to be slaves of the Fulanis. Those Sudanese are known to be rebellious and magic is very rampant among them. It is said that the just Emir, al-Haj Muhammad Askiya when he conquered these lands, he fought them till they became weak.

The land of Gurmu is vast with rivers, trees, pomegranate and mountains. The characteristics of the people are close to those of the people of Borgu, except for the fact that they are evil sinners. Their land is larger than that of Borgu. They are by the side of a country called Mushi, a vast land with rivers, gold mines and trees, which is also inhabitedby the remains of the Sudanese.

CHAPTER NINE

Scholars

Among the scholars of the above mentioned seven territories of Daura, Katsina, Kano, Gobir and Zaria, is the Sheikh, Imam, brilliant editor, the unique one in his era and age, 'Abdullah Suka, a Fulani, by lineage Ba'awi. He travelled to Agadaz and Fezzan in search of knowledge and learnt from Ibn Ganim. Afterwards, from Sheikh al-Bakri and returned to his country to teach. Later, he studied under Al-Baghawi and al-Qadi Musa (not the Sudanese). He also took some part in the responses of Sheikh al-Bakri who declared the Fulani scholars as infidels over a custom, which they used to practise in the desert before the coming of the Sheikh Uthman bin Fodiyo. They used to come together and move out with their small children into the forest. When they got to a place far from the developed areas, they tie something over the heads of their children. Then they lit a huge fire, slaughter a number of cows they could afford and put the meat in sticks around the fire and sit down.

At pre-dawn, their grown up children would come with sticks in their hands, beat the other children and drive them to the fire and the meat. They put off the fire and say: "We are the property of Allah and the property of the fire. You (the fire) are our father and mother." Some will dance around it while others will sit close to it without harming them. Then they eat the meat. In the morning, the speaker amongst them rises to address them all. He addresses them with eloquent words. They teach their children morals and etiquette as they deemed fit.

Sheikh al-Bakri considered this as fire worship and unbelief*kufr*. Our Sheikh did not see it this way. Instead, he considered it to be a sin because they professed monotheism and did not believe in associating partners to Allah. They also prayed and performed fast, but Sheikh Al-Bakri was right because one cannot be considered a disbeliever in Shari'ah, based on an apparent transgression, or even for something less and Allah knows best. About this Sheikh, a poet defined him as"The city of knowledge, 'Abdullah Thiqah" – regarding the much knowledge he possesses, so take from him.

After him came the erudite Imam, Muhammad al-Kashnawi al-Fulati, who travelled to the east. He performed Hajj, stayed in the two Holy mosques and returned to Egypt where he died. It is said that he was recognized by the scholars of the Haramain and Egypt. Among them also was al-Qadi Muhammad bn Ahmad bin Abi Muhammad Attaz. Ahmad Baba said in the

book, *'Kifayatul Muhtaj'* (Sufficiency for the Needy): "he was known by Aida Ahmad. He was a jurist, a well rooted scholar, reporter of Hadith, well versed with good memory, understanding and with lots of confrontations. He studied under his grand-father in his land, the Jurist, al-Hajj Ahmad bn 'Umar and under his maternal uncle, the Jurist, Salih Muhammad. He met Imam al-Maghili in Takeda and attended his lessons. Later he travelled for propagation in the companionship of our master, the Jurist, Muhammad Falqi and other eminent scholars such as Sheikh al-Islam Zakariyah and the two proofs al-Qalqashandi and Ibn Abi Sharif and 'Abdul Haqqi al-Simbatu, as well as a congregation from which he took the Hadith and listened."

He is reported to have attended the lessons of the Fulati brothers and was a companion of Ahmad bn al-Haqqi al-Simbati. He was also given testimonials in Makkah by Abu al-Barakat Annuri and his cousin, 'Abdul Qadr, as well as 'Ali bn Nasir al-Hijazi and Abu Taib al-Bustar and others. Then he returned to Sudan and settled in Katsina where he was honoured by its leader who put him in charge of the Judiciary. He died between 936 and 1160. He commented on *'***Mukhtasar Sheikh al-Khalil'.**

Another was Ustadh Sheikh al-Mukashif known as Ibn Suba'i Haliz. He has writings like his explanation of **'Ashriniyat of al-Fazazi**, but he was not famous. Among them also was the erudite Sheikh Muhammad bn Masani who also wrote books that are evidence of his abundant knowledge like **Annafkhat al-Anbariyah** in the explanation of **al-'AshriniyatAl-Buzug al-Shamsiyya** as well asthe explanation of **al-'AshmawiyatAzhar Arruba fi Akhbar Yurba**. He took knowledge from Dan Marina.

There were also Hashim and Ibn Takum who were among the most eminent in their time and about them Ustadh Tahir bin Ibrahim said in his *Qasidah*: "There came to you the full moon of the era Hashim and Ibn Takuma."

There were others like Sheikh Harun Zakzaki and the Sheikh of Fulati Scholars, under whom Sheikh Ramadan studied. The erudite Sheikh Ramadan bin Ahmad originated from Fezzan and lived in Zamfara. He has many *Qasida* and books like his poems such as his poetic verses regarding the reporters of Imam Bukhari, i.e *'***Rayatul Furu'i 'anil Usul'** (The Flag of the Branches About the Roots). He also wrote: *'***Al-Jauharah fi Dhami 'Ulumi Nujum** (The Jewel in Condemning Astrology).

I must mention the erudite Sheikh, the deep sea, the eloquent 'Umar bn Muhammad bn Bakr Atturudi, who originated from Kebbi where he had great impact. He was an eminent jurist, a reknown scholar, celebrated and meritorious as well as originating from a background of knowledge and

religion. He had some traditions and verses such as: '**Attakhmis Ala Al-Kawakibu Addurriyah'** (Shinning Stars) of al-Busriy, and he has one on**'Banat Sa`ad**.*'* He has notes and poems. Among his writings are those he wrote to some of his brothers as advice and explanation based on some dependable books. He said:

"In the name of Allah the Beneficent, the Merciful, all praise is due to Allah, the Unique and may His peace and blessings be upon the last of the Prophets (saw). The books that are not advisable to be read or depended upon because of being made mostly of weak and false information as well as fabricated Hadiths are many in the hands of people. Among them are the books of the '**Wasiyah' of 'Ali** (ra); the book of '***Wasiyah'* of Fatima (ra**); the book of the '**Wasiyah of Abu Hurairah** (ra); the book of the **Wasiyah of Mu'adh**; the book of **Mardat Rabb**; the book of **Daqa'iq al-Akbar**; the book of the **One Who Abandons Salat**, the book of the Battle of Khaibar, the book of the **Splitting of the Moon**, the book of the **Death of Bilal**, the book of the **Intercession of Muhammad**, the book of the **Torments of the Day of Judgment,** the book of the **Description of Al-Jannat**, the book on the **World of Animals,** the **Book of Friday**, the **Book of the Minor and Major Ascension**, the **Book of The Guide**, the **Book of the Story of the Judge and the Thief**, the **Book of the Story of the Slave Girl with Abi Khazim**, the **Book of the Story of the Bird**, the **Book of the Useful Year** which, were all rejected. Others are the **Book of the Ethics of Scholars**, the **Book of As Sab`iyyaat on the stories of the Prophets**, **the Book of the Escape of Musa**, the **Book of Bareed in the explanation of Ar-Rissalat**, the **Book of al-Wahs*h*** and the **Book of Garib**which are both an explanation of Ashashmawi, the **Book of The Red Wind**, the **Book of the Blowing and Settlement**, the **Book of Al-Bakh** which most of its contents are: it was said to you so and so and he said so and so; the **Book of the Conquest of Mecca** which is a big one with hard skin cover, the book of the **Battle of Sisibani**, the book on **Fiqh of Religion**, the **Book of Halting the Opponent in the Days of Dajjal**, the **Book of Tibyan in Admonition**, the **Book Questions of the Monk**, the **Book Explaining Bismillah**, the **Book of The Bird**, the **Book of What is Good**, the **Jami'e Al-Kabir**, the **Book of Al-Muntaqa 'ala Sharhi Shihab** which is in volumes; the **Book of Chains of Narrations**, the **Book of Merits of Ramadan**, the **Book of Merits of Lailatil Qadr,** the **Book of Al-Fusul**, the **Book of Counsel of Ibli***s*, the **Book of Meritorious Night Prayers**, the **Book of the Merits of the Chapters of the Qur'an** and the **Book of Tha'alabi**, this is the verdict of scholars." The man from the eastern land left for Hajj, but

held by excuses, stayed at Baraya Zaki and died there. I visited his tomb several times.

Among the famous was Sheikh 'Ali Juba, the reknown scholar with miracles. He has an explanation on **Al-Kubra**as well as on **Lamiyatil Af'aal**. He was meritorious and of good character. He was famous in the propagation of Islam, a *Mujtahid*, honoured among the Khasawaat (special ones), a well rooted scholar and Sheikh of Sheikhs.

From him emerged the erudite scholar of *Usul*, observer and well grounded scholar, Ahmad Ibn Gar as well as the Ustadh Jibril bin 'Amru. Many other scholars took from him and in his presence many blessings and miraculous events were witnessed. He died in Marnona. There lays his grave manifest and is usually visited.

Ustadh Jibril bin 'Umar, the erudite Sheikhil Islam is the blessed and righteous scholar and al-Hajj. My father mentioned his merits in **Shifau al-Galil Fi Hali Ma Ashkala Min Kalam Sheikhina Jibril**. He said that "Our Sudanese people should recognize Sheikh Jibril as part of Allah's bounty on them. They should strive to give gratitude to Allah. It is the favor of Allah having this Sheikh in our town which brings about lots of goodness." I say depending upon Allah for success.

And among his merits is the fact that he was among those who carried the flag of knowledge in his time. He was blessed with visiting the Holy House of Allah and the grave of his beloved Muhammad (saw) twice. He reached the peak in keeping busy with the Book and the Sunnah as well as urging people to adhere to them (both). Among his merit is that he was the first to destroy disgusting practices in these Sudanese lands. He is the pinnacle of the blessing of Allah in our hands. From his merits is that he reached the zenith in terms of worship and good character and the zeal for Islam. He was an easy going person. He is of good speech with whoever meets him. He smiles to him. He does not belittle anyone nor frown at him. He makes his speech good towards whomever he speaks to until you assume everyone to be his friend. He dresses well. He is fond of praising the Prophet (saw) such that he hardly spends a time without mentioning him. His merits cannot be counted. We can find benefit at those mentioned for the one who ponders.

If we are to compare with him in terms of rank, we are just like (الظليع) with (الضليع) or the light of Zambur (Dawi) and the noise of Zambur (نعمة). I swear by Allah we don't know we shall be guided to the part of prophetic tradition (Sunnah) and abandon bad customs, if not because of the awakening of this

blessed scholar. Anyone who revived the prophetic tradition (Sunnah) and abolish bad customs in this country of ours known as Sudan took a clue from him. That was why I said on him in a poem.

"If anything good could be said about me with sincerity,

I am but a wave among the waves of Jibril."

May Allah be pleased with him. My father as he said; in praise of his teacher Murtada:

The unique (Scholar) of the time
Who is greater than any century.
He is a wonder in every science.
If not because of the saying (La Tazalu) I would say;
No! No! His like is impossible to be found in every age.
The teacher of scholars in our land is Jibril
His blessings are very numerous.
The darkness of misguidance has been unveiled.
He is a lamp in our country

My Uncle, Ustadh Abdullahi bn Muhammad said of him:

It was through Jibril Allah that reformed our religion for us
To a standard guided path
He is the sun of theforenoon (al-Duha)
That appeared in the West.
And it reached the East

Quraish and *Khazraj* were brightened with it.

The scholars mentioned studied under him as well as the learned scholar who was Godfearing and Polymath, Almustapha bin Al-Hajj Usman took over from the Sheikh. He also did what Muhammad Al-Farbari bin Muhammad did and a number of people benefited from him. The traces of his legacies still linger in this land. In summary, he is the teacher of teachers, one with steadfastness and deep knowledge and a proficient scholar.

He took over from the two versed brothers, the two erudite scholars of *Usul*, the observant and meritorious Abu Bakr and his brother 'Ali bn Hajj 'Uthman. One of them died in Fezza, and Abu Bakr performed Hajj two times. He also took from Muhammad, the art of beautiful hand writing. He went with him to

Hajj where he died. He also met with his Sheikh Yusuf Al-Hafnawi and learnt from him.

He also made mention of the death of one of them when Muhammad bn al-Hajj died and he returned to his country. He went to Hajj for the second time and met Sheikh Murtada. He took lessons from him and returned to his country where he died.

The teacher of Scholars, the Jurist and martyr, Muhammad al-Gauri deserved to be mentioned. He copied ***Mukhtasar al-Khalil*** and became an expert on the book. Among those who studied under him were the Judge of judges, Shu'aib and the Judge of judges, Muhammad Masanih, the Judge of judges Ibrahim al-Barnawi and the erudite 'Iyad Ishaq and the judge of judges Abu Bakr. Many blessings manifested in his students and from them the Muslims benefitted. He died in Marnona where his grave is. I visited it twice and on one of the two occasions with my father.

CHAPTER TEN

The Biography of the Father of the Author

It is appropriate to appreciate the efforts and contributions of others whose footprints are found in the sands of time. The issue of our discussion, however, is Sheikh al-Islam, the milestone and divine scholar, absolute relief, scholar of the world, possessing the highest of ranks, Abu Muhammad bin Muhammad bin 'Uthman, popularly known as Ibn Fodiyo. He is my father, may Allah give him long life, Ameen. May He grant him good end.

The slaves of Allah had foretold his appearance before his manifestation. An example is what has been reported from Sheikh Waldid and Sheikh Tahir. There is alsowhat has been reliably reported from Ummu Hani, the righteous woman and Fulani friend of Allah. She said: "A *waliy*(slave) among the *Awliya*(slaves) of Allah will appear in this land of Sudan. He will reform the religion, revive the Sunnah and establish the creed being followed by the fortunate ones. His popularity will spread through the horizons and he will be taken as a guide by the ordinary and the special ones.Those affiliated to him will be known as **Jama'at (community)** and they will not be tempted by grazing cows as is the habit of the Fulanis. Whoever happens to be alive during that time let him follow him." In a nutshell, his coming has been foretold.

We also learnt that the Sheikh will from his childhood be engaged in preaching and propagation of Islam. He was indeed, born into calling people to Allah. Allah gave him spiritual light by drawing him closer to Him and unveiling to him His Names and Attributes. He also made him witness strange realities of his being. He became one of the friends of Allah, enjoying the cloth of closeness, decorating himself with the jewels of divine knowledge and love. Allah crowned him with special attention and guidance and made him competent for the Call. He informed me that he was called by Allah, because of the blessings of his Salat (consistent prayer of blessings) on the Prophet (saw) which he did tirelessly and ceaselessly. Allah gave him some light through Sheikh AbdulQadir Jilani whose grand father is the Messenger (saw). He witnessed the wonders of the heavenly world, the strange Might and witnessed secret deeds, names and attributes of Allah.

He stood before**Lawhul Mahfuz** and Allah gave him the garment of **Da'wah** and crowned him a Caller: "O! Mankind, answer the call of Allah three times."

This is also confirmed in the Holy Qur'an as part of the promise of Allah to His Friends, the **Awliya**. It is stated in the Qur'an thus:

قَالَ تَعَالَى: ﴿ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴾ الذاريات: ٩

"He is made to turn away from it who is (himself) averse."

Allah returned him to wakefulness for him to guide and show people the way through *Da'wah*. Sometimes the Light of Majesty took hold of him or some other times the Light of Beauty misses him. Despite this fact, he was from the people of uprightness. Not from people of desires and false narrations. He kept to what is guidance to him and his family. He kept on calling to Allah and guiding, fighting the bad habitual character of people like indifference, denial, mockery and he continued fighting and talking to them on the level of their intellect, with tenderness.

He met indifference and confronted several challenges in the course of calling people to the right path. He met many types of *Kufr (unbelief)* in this land. So much sinful and disobedient activities existed beyond imagination all over the territory to the extent that there was almost none with a sound faith. Worshippers were very few and most of them did not know monotheism. Several had on knowledge on how to perform ablution, Salat, Zakat, fasting and other rituals of worship. He persisted and Allah blessed him that the fortunate paid attention to him and some of them believed. The group of believers that listened to him grew and he continued to establish the truth in the people; explained the religion and showed its way.

There were disbelievers worshipping trees, stones and jinn. They manifest their *kufr* openly without praying, fasting or paying zakat. They abused Allah and said things about Him that does not befit Him. They were the majority of the masses of Sudan called Maguzawa and some Fulani rebels and Tuaregs. Among them there were people who professed the **Kalimat**(testimony that "There is god worthy of worship except Allah"), prayed, fasted, gave zakat without fulfilling all the conditions. All they did was mixing their deeds with the *kufr* they inherited from their ancestors and parents. On these set of people, the saying of Shelkh Jibril Bn Umar in his *Qasidah* applies:

Know that this is an eye opener
To the people in the Sudan and a reminder.
You do not see from them except
Those who claim to be Muslims with their mouth
Disguising with fast and salat covering ugly deeds
Indeed, he is a clear disbeliever

Because he forbids what was permitted.
Sunk they are in creed opposed by the consensus.
Ignorant of Hadith and the Book (Al-Qur'an)
And the sayings of people of understanding
Satisfied with the judgements of the days of ignorance
Which Allah has replaced with Shariah
Confused intellect and of little knowledge
They derive their Islam from confusion.
What is between them and the easterner
Are great differences clear to people of truth.
It becomes manifest by simple physical tools
And the one with sound insight will detect it.
What they do is not but the deed
Of a disbeliever agreed upon by consensus.
So whosoever an infidel approaches
Like that disbeliever whose disbelief counted as crystal clear.

Most kings of this territory and their troops, doctors and scholars, are of this type. Among them are those who profess monotheism, pray, fast without fulfilling the condition as we had earlier stated and they still maintain bad customs and Satanic innovation and are engulfed in sins and ignorance. They were comfortable with their behaviour as if they were good; as if they were never forbidden, and there are many things upon which they are established. They are the majority of the Fulani masses and some Sudan Muslims as we saw. Most of them are of *kufr* origin. Others mix faith with disbelief and among them there are believers, who know monotheism as it is supposed to be. They know ablution, salat, fast, zakkat, and they perform it well. These are the minority as we saw.

The Sheikh began by calling to Allah, guiding people in the religion of Allah, destroying bad customs, eliminating satanic innovations, reviving the Sunnah of Muhammad (saw), teaching people their individual obligations, guiding them to Allah and to His obedience, taking themout of darkness and ignorance.

The fortunate among them hastened to him and the guided ones paid attention to him. People started entering the religion in groups and delegations came to him in large numbers for him to show them the way and explain the truth to them. In that line, his brother Ustadh Abdullahi said:

Uthman came to us while in darkness

He removed from us intense darkness
He called to the religion of Allah
Without fearing the blame of the blamers
The gossips of gossipers
People kept silent, listening to his voice
And his voice rose like a tower
He spread the good newsof the Ummah of Muhammad (saw)
In our territory of Sudan, in this joyous time.

Many a Sunnah you revived
And many errors you have destroyed
Which were burning with flames
Many customs came up on earth
Contradicting the Sunnat of the Prophet (saw).
And you rose up in a land
Whose customs had become excessive.
Its people venerated them (i.e. the innovations)
Making them the order, closing the doors of the religion.
Covering the minds of people and making them look great.

Whoever wants to remove the honour of the religion of Allah
You cut him off the way a thorn cuts the weak.
It cuts him with clear verses
And the Sunnat of the Prophet (saw).
May Allah send His benedictions upon him as long as morning comes
With lively plants in splendid gardens.

For every transgressing Pharaoh,
There is a flogging Musa(as),
Every difficult issue popping up will meet its solution.
The face of religion became clear
The face of the infidel was blackened
The Religion is in honour, in clear path and methodology,
Disbelief is humiliation and wrath
The clear Sunnat manifests itself,
Innovation and its cloth worn out.
You became for the sake of the religion,
Water of life humbling violent streams.
The waters were channeled; the water is so pure,

That it says: "Is there any to enter?"
Until it became like the full moon,
In nights of awakening or bright mornings.

When he manifested himself to the people of his time, they became divided into two groups: a group of those who believed in him, and a group of deniers and challengers. As for those who rejected him, they spread against him among the commonersrumours and slander and accused him of following desire, show off and the likes.

Such are the enemies of the beautiful,

Due to envy and hate they say: she is ugly.

This is an expression of their insolence. He bored their harm, turned his back from their deeds of ignorance and faced their mischief with sincerity and guidance. He continued to call people to Allah.

Abdul Wahab Sha'arani said in the book ***Lawaqih Anwar*** that Sayid Abul Hassan Ashadhili said that: "It is Allah's Ways with His Prophets and ***Awliya***(chosen ones) that atthe beginning of their mission He tries them with challenges from the creatures. In the middle, their hearts are inclined towards no other than Allah and finally victory is theirs when they turn towards Allah wholeheartedly."

He went on to add that: "This is because it is difficult for them to acquire the necessary disciple and to become completely purified and move to Allah while being comfortable with those opposed to them. So if they harm him, blame him, criticize him, accuse him of falsehood and falsification and his soul turns against them making veryuncomfortable with them, he finds solace with his Lord and turns to Him without looking back."

After this stage in their journey to guide people, they acquireclemency, forgiveness and being able to tolerate peoples harm. They are pleased with Allah concerning everything that happens to them. They deter whatever brings harm from the creatures, manifesting the difference between them in degrees. For, indeed, a man is tested depending on his faith and relationship with Allah. Allah said in the Qur'an, thus:

قَالَ تَعَالَىٰ: ﴿ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ﴾ الأنعام: ٣٤

"The Messengers have been denied before you and they were patient on account of what they were rejected and they were harmed until Our help came to them." Qur'an 6:34

Any one involved in this activity will be tested in two ways.That is because perfection is not exempted from one of two witnesses. May be he stands completely byAllah in his heart, being with Allah without looking at the creatures. These are the true servants of Allah or with the creation.

But if he is mad, then there is nothing to discuss about him, because responsibility is taken away from him during his madness. From this, it is known that whoever follows the ways of the Prophets among the *Awliya* and scholars must be harmed the way they were. Negative things, falsehood and lies will be said about him the way the same was said about the Prophets. This is to develop in them patience with the creatures the way they were and also for them to show mercy to the creatures.

Sayid Ali al-Kawadh said: "If the *da'wah* to Allah was measured by the acceptance of people and their believing, then the Prophet (saw) would have been the most deserving of that as well as the Prophets before him. The fact of the matter being that people guided by Allah believed in them while others did not. Others remained in misfortune out of Allah's justice. The *Awliyah* and the scholars are following the footsteps of the Messengers (as) as role models, people, therefore took two stands concerning them. A group believed in them while the others criticized and denied them. It is in the same way it happened with the Messengers (as). By this, Allah concretized their legacy.

None will believe and accept the soundness of their knowledge except whoever Allah wishes to join them. As for the deniers and those who do not believe in them, they are driven away from His (Allah's) pleasure and Allah increases them with their denial with more distance. However, those who accept the *Awliyah* and the scholars, it is by Allah's leave and love for them. He selected them and they were few among people. There is widespread ignorance among the people and they suffer from the general state of forgetfulness as well as for the fact that people hate that someone should be more honourable than them in status, especially out of envy of them."

The Qur'an mentioned the story of Noah (as) saying:

قَالَ تَعَالَىٰ: ﴿ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴾ هود: ٤٠

"They did not believe with him except few." Qur'an 11:40

He also said:

قَالَ تَعَالَى: ﴿ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴾ الأعراف: ١٨٧

"But most people do not believe." Qur'an 7:187

﴿ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴾ الفرقان: ٤٤

"But most people do not know" or ***"do you think most of them can hear or think, they are like animals, no, they are worst in their ways." Qur'an 25:187***

And other verses do testify to this. This is the end of the quote from the book, *Lawaqihul Anwar*.

What was mentioned by the Imams is usual among our contemporaries and scholars of every generation. This is why some jurists gave *fatwa* that the testimony of some of the contemporaries is not accepted. There is no doubt that this should not to be generalized, although it is widespread, known and common. The Sheikh met a lot of insolence from the scholars of his generation as well as harm in terrible manners, but Allah supported him with a group of guided scholars who believed in him and helped him. The support of his brother, Ustadh, who incited other brothers to support him by reminding them of the favour of Allah in his appearance:

The black birds jubilated.
And the passing birds were also happy.
And the wolves of yesterday
And the gazelle felt a favor.
For the saying of the Prophet: a group will
Continue on the truth until happiness comes.
They will transmit a message to some quarters.
To be understood by men and women of good character.
That will quench the thirst of the scholar and seeker of knowledge.
Manifesting the religion of Allah in sincerity
I said to him stand and invite to the religion
With proofs and do not fear in manifesting the religion of Muhammad (saw).
Whatever they say as you follow him resolutely.
Do not also fear the denial or rejection
Fighting or comments of the ignorant
The truth is sound.
Fear not the backbiting of a slanderer
Hatred of an enemy.

Helping those who follow customs and
None can destroy what Allah built.
And he clarified to them that customs are temporal
Our Sunnat has signs raised up.
The play of youth today is out
In the market of righteousness stands a caller of Sunnat
Those who deny this religion have no weight
And the scale will expose today everyone
Helping the religion becomes weighty
Those who assist the religion are raised high among people
His deniers be they from the masses or special ones are debased
The God of the Throne has given a favour upon us
Whoever shows gratitude has succeeded
Whoever shows ingratitude is a sinner following his desire
In this world, leave him, in the hereafter he is doomed
That explains the religion in an individual.
We have a lineage through which we aspire and keep going
We accommodated him, protecting his word
We win and attain His favour and we are all winners
If we lose him others will benefit from him
The calamities of some people are benefits for others
If closeness only was beneficial
Abu Talib, the uncle of the Prophet (saw) would not have perished.
It does not harm the sun if a blind denies its light
It does not harm the pond if they refuse to take from its water
Good lands bring forth tall plants by the permission of their Lord
When on them water is poured and if constantly watered.
They would not have germinated even the smallest plants in a fertile land.
So, let not lack of acceptance hinder you from guidance.
Because by their entrance to the Master, you are opening
Once you die they have no more excuse.
The Grantor is The Master, you are only serving.
Obeying what the Master of mankind had said.
Which is “Convey from Me” brought by authentic books.
So, command good and forbid evil.
People take the truth like an injury.
Commanding good and forbidding evil is a way from the Qur’an.
Very clear understanding and incumbent.
To believe in religion has been made easy for the senses.
Gusl, ablution, salat, zakat and fast as well as trade and marriage.

It's wajib, Sunnat, Mustahab and forbidden, all of that is clear in the Book.
He educated the women that they must cover all their body
The exception being the face, hands and feet.
He also taught the males that they should know Ihsan,
Feel being watched by their Master; Owner of all they have.
Also to observe intention in all of them for one who understands and obeys you.
He who knows how to get rid of bad attributes
And how to imbibe the good ones in sincerity.
Contradict always the desire of your heart what it gazes around.
It's poison is struggling to cause harm; an enemy by your side.
Obeying shaitan and insulting the religion.
Being free from defects of the soul is an honour
Ita defects are a way to death.
Leave desire it is destroying your communion with Allah
Eating little is a good medicine for the soul.
Protect the two small ones, the two cavities and the two spies
Your organs will obey you (allusion to the tongue, eyes, ears and belly).
The follower of the Qur'an, the Prophet (saw) and his companions.
Will remain righteous.
Praise and blessings of Allah be upon him.
Peace from two winds producing nice fragrance.
He wrote to preserve the Sunnah, a book like Al-Madkhal.
Deriving from it items containing advises.
The greatest of them being 'Ihyahu Sunnah
Tariq Salihin also has benefits.
Likewise Ghazali also Zaruf and with them you stop evil.
This is only for those that tread its footstep.
Those who follow the world will not act by it.
May Allah guide us by the studies of His Prophet (saw).
Through his Sunnat till we get victory.
May the peace of Allah be upon him and his blessings.
And upon his companions as long as their heritage resounds.

HIS NOBLE ATTRIBUTES, HIGH ETIQUETTES AND COMMENDABLE CHARACTER WHICH HE APPLIED IN GATHERINGS

Sheikh Uthman bin Fodiyogrew up strictly as a religious person with pleasanta character. He was trustworthy and people came to him from all corners of the

west and east. He is the milestone of the scholars and the flagbearer of religion, who revived *sunnat* and extinguished *bid'ah*. He spread knowledge, removed the cloud of ignorance and astonished the intellectuals. He had both knowledge of *haqiqah* (reality) and Shari'ah. He did commentary on the Qur'an for years in the presence of great scholars, and righteous people. He knew its recitation and its arts and sciences of eloquence, rules, abrogate and abrogated. Along that, he was an Imam in Hadith, *fiqh* (understanding) of Hadith, *gharib* (strange) reports and knowledgable in *Usul Deen.*

He protected the Sunnat, answering complicated questions, standing by the truth, having sound observation and experience in teaching difficult matters. He is a leaders (Imam) in history and narratives, and a devout worshipper. He started teaching early in life, spreading knowledge throughout the whole region. His students and contemporaries took his statements seriously. He is recognized and appreciated as a flagbearer of learning and was the pivot of consultation in *fatwa*. The masses and the elites respected him. He was the reformer of this generation, a proficient orator, eloquent poet, meritorious character, of good manners, honourable companionship. A very versed authenticator, isolated with his friendship to Allah and a leader of faith. Very shy, affectionate to the masses. Humble, seeing himself as the lean insect upholding and respecting the limits of Shari'ah.

He related easily with people and people reciprocated. He was both envied and respected by people. He was more beloved to some them than themselves. They displayed love towards him and good countenance with smile and good character. He was clement and merciful with the believers, he was accepted and people agreed with his high status. In a nutshell, it is not possible to describe his characteristics. He was the Sheikh of the scholars of his time, and he was the leader of the Imams of those times and these attributes of his do not need any communication because indeed the bright sun in the morning needs no guide.

He was the model of his generation, in state and speech. He supported the religion with his words, charity and was a reviver of Sunnat through his deeds. He always guided people and he was Allah's proof to the world. He held steadfast to the Book and the Sunnat. He was the master of his generation, the Imam of his time as well as its admiration. He had the two lights: the knowledge and the deeds. He had manifest miracles and proud stances as well as much security. He also had astonishing insight and miraculous status. He was truthfull, having a strong willpower and a station in *sunnat*. He had heavenly security and sanctified lectures. He had the highest ascension in sciences and praiseworthy methodologies in realities and he had the highest

understanding of meanings. He also had a firm footing in the states of the highest degree. He also had a clean hand in the knowledge of inspiration.

He was versed in effective explanation of verses alongside an astonishing capability to unveil the truth of the verses. He had an amazing understanding in the meaning of the physical world. He was one among those brought by Allah as mercy to the existence of the creatures. Being given complete acceptance from the masses and the inner circles, he was firm in his rulings of *wilayah* (friendship with Allah) and many miraculous things took place in his time. He spoke of the unknown and many wonders were manifested through him as well as other miracles.

I saw that whenever he wanted to come to people, he stood a while in the corner of the house incanting some words before proceeding to meet people. When I asked him about that, he said: "I am renewing my intention and taking a covenant with Allah for sincerity in whatever I am going out for. I ask Him to make those present understand what I am going to talk about. In addition, I use to renew the intention in the covenant." Whenever he got to the gathering he said *salam* in a general form to be heard by all, and after mounting on the chair he greeted them three times. With a smile and with a welcoming countenance as well as in a good manner, then people kept silent.

There would be no one either making noise or hating, or getting bored although he was tested with a congregation of masses with bad manners: those who, if allowed, will not keep silent. He spoke to them in a high voice without addressing any one in particular with his speech to the detriment of others, or without making any member of the audience feel embarrassed or ashamed. He spoke to all without caring, for he knew whatever he was to say would be of benefit, and sometimes he would ask a question during his speech, making people silent then answer same.

He was strong in his religion and was never bothered by the blame of the blamers. He was just and impartial in his judgment without being carried away by the sectarianism of the times of ignorance, even with an enemy. He never turned away from the truth and this is part of his honourable attributes and commendable character we mentioned earlier which endeared him to the ignorant and the forgetful scholars. We shall stop here, because, if we are to mention all his honourable traits which Allah gave him, we would write volumes of books. It is also fair that we should not go beyond the limits of what is enough, knowing fully well that in our times, it is necessary to stop at the limit of what is enough, especially when the willpower of the people of this generation has gone south. They are distracted by the pursuit of worldly

interests, turning completely towards the world and its beauty, leaving the Book of Allah behind their backs as if they did not know.

POEM

And between the people in Hajj to Safaa,
There is no sign of desperation in the people
They spent the night leavening their objectives.
Their waking up is for a greater issue.
To Allah we complain.

Reflections On His Discussion With The People In His Gatherings

His discussions could be sub-divided into about five categories.

The First: He mentions what is compulsory by the Shari'ah using the (*usul*) sources and branches. He makes clear what is either apparent or inherent and we shall mention them by Allah's grace.

The Second: The need on following the *Sunnat* of the Messenger (saw).

The Third: He explains misconceptions of some students in these territories. They are the group mentioned by Hassan Yussi. A sect depends on the statement of some Imams. They make inciting observations over the knowledge of *Tauheed*. He warns against ignorance as well as blind imitation. The sect members are known for asking people about their creed, making it incumbent on them to answer. If they meet one who could not express in words what is in his heart, or one who moves his tongue out of astonishment, or one ignorant of something that affects the creed or they consider it so, and even if it does not affect it, they spread it and announce him as ignorant or an infidel.

They claim that errors have taken over people's creed. They kept talking about creed to the masses in a manner they have established, with technicalities and limited expression of their own. This is as contained in the books of philosophers. It became widespread among the people that whoever was not busy with the knowledge of *Tauheed* the way they designed it, was a disbeliever. They also spread that the Muslim masses' slaughtered animals are not to be eaten and they should not be married, for the fear of not understanding the correct form of *Tauheed*. After they have disrespected the sanctity of the Muslim masses, Allah tempted them with disrespecting the sanctity of the inner circles, touching the jurists of their time: those who are

among their scholars and men of religion and those among them on the way of guidance. They accused them of being astray for not considering the masses going astray. Their affliction spread and increased its darkness until it almost covered all of these territories.

The Sheikh appeared at the time of their *fitnah* (affliction) and through him Allah ended the darkness threathening to engulf the entire region. He removed their fitnah by invalidating their thinking. He cut the tree of their misunderstanding from its roots and it never stood again. He wrote in reply to their views and claims close to fifty books. He also had instances of direct encounters and debates with them in which in simple language and tactifully unveiled the truth and the reality to them and many around. Many thanks be to Allah!

There is for example his reply to a set of students that got hold of some books of jurisprudence but did not get guided by them and gave *fatwas*, using "strange" and "contrasting" views. Some of them read books whose authors are strange men and using them to give*fatwah*. Some quoted from books of irritating people.

He also wrote a book in reply to a sect that appeared in these territories, claiming some special knowledge (*kashf*). Even though, their views have not come out of the circle of Shaitan and desire, however, they do not know what is obligatory on them individually. They took hold of some books of *Tasawwuf*, adopting the stand or form of decorum and display of religion in order to get worldly materials and its frivolities. They deceived those who were acting like them among the idiots. Some of them do not even know anything. They only do that in order to get *Dunya* and its frivolities. Hassan Yussi said in his ***Al-Muhadarat***that:

"It happened in Sajilmasah and it spread over the land. One night, a man appeared in the city of Khalibah and people started talking to him in groups. We went out with the people and someone said that he was a *Waliy* among the *Awliyah* of Allah. Others said he was the master of the present generation. When we got to the city we found that people had gathered from all corners around the man. The Emir of the territory, Muhammad bn Sharif,became disturbed when the number of the man's followers increased to the extent that it was not possible to see him. The man entered a dome in a Mosque and brought out his hand through a hole. People kept on coming only to kiss the hand and go away. Anyone who kissed the hand was satisfied and felt that he had fulfilled his need. So, we ignored him. After a few days we learnt that the

went towards the west and fell into a well and died. Then it became clear that he was an afflicted man that kept busy with jinns and the likes."

This we mentioned for people to know and become alert on this kind of cases because in many cases, people without good intentions will pretend and appear to be good among the mad, idiots or confused through whom the ignorants get carried away.

You are not the first traveller to be deceived by the moon
And a visitor who got amused by the green of the plants.

Some are stupid people and sinners
Like him could be in his entourage
That is attracted to those similar
Birds of the same feather flock together.

All fools got deceived except those who Allah protects. A group climbed a mountain among the mountains of Maskurot in the sixties and a man descended to them from the west and became popular for being devout. He built a hideout for himself and people came to him with gifts. Among the people of the land there was a boy who frequented him and spent nights in his hideout. Some students doubted him, and one evening Al-Khasal comforted himself and stealthily entered and hid in a corner of the hideout. When the night settled, the owner of the hideout stood up, went to the boy and had sex with him. May Allah protect us.

When he realized that they knew what he used to do, he ran away. When the news got to the brothers of the boy, they followed him and I do not know what happened. Examples of this are many and the strangest of the incidents is what took place in Sijilmasah and narrated by our brother, the righteous *Waliy*, Abu Abdullah, Muhammad bin Abdullah Tahir Asharif, known as Ibn Ali that no one ever played with.

Our brother, the Sharif of Sajjilmasah, said a man came to the land and portrayed himself as a righteous man and people accepted and flocked towards him. A man could come to him and he would promise to take him to Makkah to perform Hajj in the blink of an eye. He continued like that for a period until a group of the Sheriffs decided to trick him by hiding close to him. Then one of them advanced to him having fifty *mithqal* (gold) and said: Sir, prayer is heavy on me, I wish you lift it up from me, and he poured the Dirhams before him. It seems he was excited with that and others rushed to him before he

could say anything and they beat him, then drove him away. After a period of time one of them travelled towards the Maghrib and passed by a fountain of water there and met the man filling his water container from the fountain and surprisingly, he happened to be a Jew from among the Jews known there. May Allah give us safety!

It is required to be cautious especially in this end of times in which mischief has taken over righteousness, desire over the truth, innovation over the Sunnat, except the ones Allah spared and they are few.

This is time when caution is best
As of the saying of Kabb and
In the saying of Ibn Mas'ud.
If things continue like this without change
The dead will not be cried for
And the new born will not bring happiness.

We say: we wish it remained like this because Allah said:

لا يأتى زمان إلا والذي بعده شر منه

"Indeed, there is no time without being followed after it by another time worse than it."

Similar is also contained in a noble Hadith. Yes, people need to be given relief. We ask Allah to grant us relief to enable us to perform the good that remains in the concluding part of our life and repent for what has passed. Verily He is The Kind and The Giver of favour.

Besides caution, there is need for positive thinking about Allah's servants especially those who have displayed truth. We should also feign not to know people's defects. The Hadith says:

خصلتان ليس فوقهما شيء من الخير: حسن الظن بالله، وحسن الظن بالناس، وخصلتان ليس فوقهما شيء من الشر: سوء الظن بالله، وسوء الظن بالناس."

"Two good traits, there is no good trait greater than them: positive thinking about Allah and positive thinking about people. Likewise two bad traits there is no bad trait worse than them: negative thinking about Allah and negative thinking about Allah's servants."

Whoever follows people's defects, Allah will follow his defects until He disgraces him even if inside his house. Suspicion without motive is a crime and following every town crier is perdition. Our Maula (Master) Ali (ra) said:

"people are three: a clear `alim (scholar), a student on the way of salvation and the rest are the lowly, followers of every town crier. Whoever has established his uprightness and has sound knowledge as well as piety, it is *wajib* to follow him. Whoever is characterized by goodness it is *wajib* to respect him, depending on his status and submit with regard to his state. Whoever throws away the cover of shame from his face, it is *wajib* to blame him, and when that becomes manifest and the scholar keeps silent, then let the curse of Allah be upon him."

It is necessary to preserve peace. This is a wide area with details manual. We only mentioned this by digression. To Allah belongs the command at the beginning and at the end.

Section Four: On destroying satanic innovations and condemning bad customs.

Section Five: On spreading the knowledge of Shari'ah and solving the problems (encountered while applying it). Also, explaining difficult and rare issues in different fields of knowledge. These categories constitute the summary of what he discusses in his sittings, most of what is contained in his beneficial books, his fulfilling books and in his gatherings which forms a tool for his students. He resolves problems, easily and explain strange words for the benefit of the time.

Al-Absani said: "Our sheikh Ibn Abdullah used to say in the learning centers: "If in the gathering of lessons there is no summarizing of the most important points, then there is no benefit in attending this gathering." He used to say in his poetic verses:

If in the gathering of persons
There is no additional knowledge to clarify gray areas
Shun his efforts and strive by yourself
Do not recline (on him) so leave this ugly character.

His books are filled with benefits, wonders and strange incidents of clarification of problems, simplifying complexities and making easy the difficult. Other benefits are manifest and others innermost. Abu Abdullah used to say that the books are useful when they serve this purpose – i.e. benefit after one's death - if they comprise extra benefits. Otherwise that is waste of paper. We mean by benefit, additional information over the previous books. Allah knows best!

Introductory Speech He Opens His Sessions

He used to begin his speeches in gatherings with admonitions by the *Khutbah* of his Imam AbdulQadri Jilani. In the opening, it is praise to Allah, the Lord of the universe. He pauses and continue:

"All praise is to Allah, the quantity of His creation, the pleasure of His Being, the weight of His throne, the ink of His words, the extent of His knowledge and all that He wants, He created, spread and invented, Knower of the unseen and the seen, The Beneficent, The Merciful, The Holy king, The Almighty, and The Wise. I testify that there is no god except Allah, the Unique with no partners, to Him belongs the kingdom and the praise. He gives life and death; in His hands is all good and He is capable over everything.

"I also testify that Muhammad (saw) is His servant whom He sent with guidance and the religion of truth to manifest it above all religions even though the polytheists dislike it. O! Allah, make good the Imam and the *ummah*, the shepherd and the subjects and harmonize between their hearts in goodness and protect them from the evil of others. O! Allah, You know our secrets, cover them. You know our needs, fulfill them. You know our sins, forgive them, You know our defects, cover them. Do not send us where You forbid us and do not miss us where You commanded us. Honour us with obedience and do not humiliate us with sin. Keep us busy with Your remembrance away from others. Cut away anyone who wishes to cut us away from You. Inspire us with Your remembrance, Your gratitude and a rectification of Your worship and Perseverance in Your obedience."

Then he would point towards his face with his finger and say: *"Laa ilaaha illa Allahu, Maasha Allah*, *Laa hawla wa laa quwwata illa billah,(* There is no diety worthy of worship but Allah, Whatever Allah wishes, There is no power but by Allah He is the Eminent, the Great). O! Allah, do not make us live in forgetfulness and do not take us away while upon heedlessness.

"O! Allah, do not punish us if we forget or make a mistake. Our Lord! Do not burden us as you burdened the people before us. Our Lord! Do not put on us a burden more than we can bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Maula* (Protector) and give us victory over the disbelieving people."

Sometimes he would open with the popular *Khutbah* in the beginning of his books. "All praise is due to Allah, the Lord of the universe. May the best peace and blessings be upon our master Muhammad (saw), his family and companions and may He be pleased with the honourable *tabi`in*, practicing

scholars and the four Imams of *ijtihad* and their imitators till the Day of Judgment."

At times, he begins with the chain of the Hadith of mercy synchronically reported. He does that whenever he felt is relevant to his visitors and audience. He would mention it with the chains he presented in his books or he would mention after the *Khutbah,* the Hadith:

إنما الأعمال بالنيات

"Actions will be judged according to their intention."

He would say, "the connected chain up to the Imam, Hafidh, the Hujjah, Abi Abdullah Muhammed bin Ismail bin Ibrahim bn Mugeerah bn Bardazbah Al-Bukhari Al-Ju`fi. He said: Humaidiy informed us that Sufyan said: that Yahya bin Sa`eed Al-Ansari said: that Muhammad bin Ibrahim Attaimim informed me that: he heard Alqamah bin Waqqas say that; I heard Umar bin Khattab while upon the pulpit saying: "I heard the Messenger of Allah say:

إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى، فمن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله، ومن كانت هجرته إلى دنيا يصيبها، أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه

"Indeed actions are judged based on their intentions. Indeed every individual will get what he intended. Whoever migrated for Allah and His Messenger, his migration is for Allah and His Messenger. Whoever migrated for* Dunya *or a woman whom he wants to marry has migrated for whatever he did it for."

Then he would say: "make your intentions good in all your affairs in rituals of worship and others. Whoever prays, let him pray for Allah, and whoever fasts let him fast for Allah and in the rest of acts of worship."

What He Instructs the People Regarding the Foundation of the Religion

The foundations of religion are very important. He was very conscious of this and therefore found it necessary to explain it in the language of the audience by saying:

"The universe is a creation; its creator is Allah whose existence is *wajib*. He is Eternal with no beginning. He is Everlasting with no end; He is different from all His creation. He is not a body; neither is He a characteristic of a body. Direction does not exist to Him, nor place. He is the way. He was before eternity and before the universe. He is Independent from place and specifics.

He is Unique in His being, attributes and deeds. He is Capable with the power of some one who wants, Knowing with knowledge, Alive with life, He Hears and Sees for real; He Speaks with words, He Hears and Sees, He talks with words He chooses to do or leave something. He is perfect and perfection in His divinity is *wajib* to Him, incompleteness which is the opposite of divine perfection is impossible to Him.

"All His messengers, from Adam to Muhammad (saw) are truthful, trustworthy, transmitting what they were commanded to transmit to the creations. Human perfection is *wajib* on them and human incompleteness is impossible on them. It is possible for them to eat, drink, marry, sell, buy and fall sick, but that does not incline to imperfection.

"Angels are all immaculate, they do not disobey Allah's command and they do what they are commanded. They are made of light; they are neither male nor female. They do not rest nor drink.

"All the revealed booksare true. Death on appointed time is true. The question by Munkar and Nakir to the buried people and others is true. Punishment and enjoyment in the grave is true. The Day of Judgment and the resurrection of the dead on that Day is true. The weighing of deeds is true and the gathering of people for that is true. Accountability is true. *Suirat* is true, *Kauthar* is true. Hell is true and its permanence with its people is true. Aljannat is true, and its permanence with its people is true. The believers seeing Allah in the Hereafter is true. Salat, Zakat, Fast and Hajj are *wajib*. Marriage and trade are *mubah*. All that the entire Messengers came with are true and trustworthy."

Evidences for the Matters of the Creed

"The intellectual evidence that the universe is a creation is its being characterized by the attributes of a creation, like movement, stillness and others. The permanent characteristics of a creation is also a creation.

"The evidence of His existence, intellectually, is His bringing the creatures from non-existence to existence.

"The proof of His eternity in the intellect is His capability to bring creatures into existence because the creation is incapable. It cannot create itself.

"The intellectual proof of His being everlasting is the establishment of His perpetuity, because what is perpetual is impossible not to exist.

"The intellectual proof of His being different from His creation is His capability to bring it into existence. This is because the like of the creature cannot bring about creation.

"The intellectual proof for His self-sufficiency in reality is His attributing to Himself; Power, Wish, Knowledge and Life. This is because only He alone possesses all of that.

"The intellectual evidence of His Unity is His bringing the creatures into existence, because if there was a second (god) with Him there would be contradiction between both.

"The intellectual proof of His power is bringing the creatures into existence because the incapable does not create.

"The intellectual proof of His knowledge is His perfection and excellence.

"The intellectual proof of His life is the necessity of His being characterized with power and knowledge which the dead cannot possess.

"The intellectual proof for His hearing, seeing and talking is the necessity of His being charactarised by perfection and if He was not characterized with the above attributes He would be with their opposites, and they are defects which are impossible for Him.

"The intellectual proof for the possibility of His acting or otherwise is because reality will be turned upside down if we suppose it is *wajib* or impossible (for Him to act) because if any of the possible things was *wajib* or impossible intellectually, the possible would turn *wajib* or impossible in His right and that does not make sense.

"The intellectual proof of the truthfulness of the messengers is the command of Allah that they are to be emulated in words and deed.

"The proof of their transmission of what Allah commanded them to transmit to the creatures is their truthfulness.

"The proof of the possibility of rejecting them intellectually is that which took place.

"If you know all these, know also that all they brought is true from the punishment of the grave and its torment to the resurrection with its torments, to the *Sirat*, the scale and all issues of the unseen. Hell and Paradise are creations, and Allah will be seen by the believers and will talk to them and other things detailed in the Book. The Sunnat and the proof of all these intellectually, is that it is possible and Allah has confirmed that in the Qur'an.

Know that He affirmed faith in summary in His saying:

قَالَ تَعَالَىٰ:﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴾ الحجرات: ١٥

"Believe in Allah and His Messengers and the believers are those who believe in Allah and the Messengers and do not doubt." Qur'an 49:15

And His saying:

قَالَ تَعَالَىٰ:﴿ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴾ البقرة: ١٣٦

"We believe in Allah and what has been revealed to us, what was revealed to Ibrahim (as), Ismail (as), Ishaq (as), Yaqub (as) and the grand-children (asbat) and what was given to Musa (as), Isa (as) and what was given to the Prophets from their Lord. We do not make any distinction between any of them and our submission is to Him." Qur'an 2:136

He affirmed the pillars by His saying:

قَالَ تَعَالَىٰ:﴿ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ ﴾ البقرة: ١٧٧

"Kindness is to believe in Allah, the Last Day, the Angels, the Books and the Prophets." Qur'an 2:177

He affirmed that whoever accepts Islam is not to be called a disbeliever even though he does negative things, in as much as he has not displayed *kufr* by word or deed in his saying:

قَالَ تَعَالَىٰ:﴿ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا ﴾ النساء: ٩٤

"Do not say to others, who say Salam to you, you are not a believer." Qur'an 4:94

He affirmed the creation of the universe by His saying:

قَالَ تَعَالَىٰ:﴿ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ﴾ الروم: ٢٧

"He is the one who starts the creation then He repeats it." Qur'an 30: 27

He affirmed His being *wajib* to exist by His saying:

قَالَ تَعَالَىٰ:﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ﴾ الحج: ٦

"That is because Allah is the Truth." Qur'an 22:6

He affirmed His Eternity by saying:

قَالَ تَعَالَىٰ:﴿ هُوَ ٱلْأَوَّلُ ﴾ الحديد: ٣

"He is the First." Qur'an57:3

He affirmed His being perpetual by saying:

قَالَ تَعَالَىٰ:﴿ وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِى لَا يَمُوتُ ﴾ الفرقان: ٥٨

"And depend upon The Living One who never dies," Qur'an 25:58

He affirmed His being different from the creation by saying:

قَالَ تَعَالَىٰ:﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ﴾ الشورى: ١١

"Nothing is like Him." Qur'an 42:11

He affirmed His self-sufficiency saying:

قَالَ تَعَالَىٰ:﴿ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ﴾ محمد: ٣٨

"Allah is the Self-Sufficient." Qur'an 47:38

He affirmed the unity by His word,

قَالَ تَعَالَىٰ:﴿ قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴾ الإخلاص: ١

"Say, He is Allah The one." Qur'an 112:1

He is affirmed in unity by His word

قَالَ تَعَالَىٰ:﴿ قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴾ الإخلاص: ١

"Say He is Allah the unique." Qur'an 112:1

He affirmed His being capable by saying

قَالَ تَعَالَىٰ:﴿ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴾ البقرة: ٢٠

"Indeed, Allah is capable over all things." Qur'an 2:20

He affirmed his being charactarised with will, by saying:

قَالَ تَعَالَىٰ:﴿ فَعَّالٌ لِّمَا يُرِيدُ ﴾ هود: ١٠٧

"He does what He wants." Qur'an 11:107

He affirmed His Knowledge by saying:

قَالَ تَعَالَىٰ: ﴿ أَسْمَعُ وَأَرَىٰ ﴾ طه: ٤٦

"I hear and I see."Qur'an 20:46

He affirmed his talking by saying:

قَالَ تَعَالَىٰ: ﴿ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴾ النساء: ١٦٤

"Allah spoke to Musa in words." Qur'an 4:164

He affirmed His choice of doing or not doing something saying:

قَالَ تَعَالَىٰ: ﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ﴾ القصص: ٦٨

"And Your Lord creates whatever He wants and He chooses." Qur'an 28:68

He affirmed the truthfulness of the messengers saying;

قَالَ تَعَالَىٰ: ﴿ وَصَدَقَ ٱلْمُرْسَلُونَ ﴾ يس: ٥٢

"And the Messengers were truthful." Qur'an 36: 25

He affirmed their trustworthiness, saying:

قَالَ تَعَالَىٰ: ﴿ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴾ الشعراء: ١٠٧

"Indeed, I am to your trustworthy Messenger." Qur'an 26:107

He affirmed the transmission of the Messenger saying:

قَالَ تَعَالَىٰ: ﴿ ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ ﴾ الأحزاب: ٣٩

"Those who transmit the Message of Allah." Qur'an 33:39

He affirmed that they marry saying:

قَالَ تَعَالَىٰ: ﴿ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ﴾ الرعد: ٣٨

"And we made for them wives and offsprings." Qur'an 13:34

He affirmed that they eat saying they eat food and He also affirmed that they buy and sell by His words:

قَالَ تَعَالَىٰ: ﴿ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِي ٱلْأَسْوَاقِ ﴾ الفرقان: ٢٠

"They eat food and they move in the market." Qur'an 25:20

He affirmed that Angels are Messengers, saying:

قَالَ تَعَالَىٰ:﴿ ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ ﴾ فاطر: ١

"Praise is to Allah, The Creator of the heavens and the earth, making Angels Messengers with wings." Qur'an 35:1

He affirmed that death is at an appointed time saying;

قَالَ تَعَالَىٰ:﴿ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾ يونس: ٤٩

"When their appointed time comes they cannot delay or advance a moment of it." Qur'an 10:49

He affirmed supporting the believers during the questioning in the grave saying;

قَالَ تَعَالَىٰ:﴿ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ ﴾ إبراهيم: ٢٧

"Allah reaffirms those who believe with the firm words." Qur'an 14:28

He affirmed the punishment in the grave saying.

قَالَ تَعَالَىٰ:﴿ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ ﴾ الأنعام: ٩٣

"if you were to see the wrong doers in the agony of death and the Angles spreading their hands, save yourselves out, today you will be rewarded with the humiliating punishment." Qur'an 5:93

He affirmed His favour saying;

قَالَ تَعَالَىٰ:﴿ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴾ الواقعة: ٨٨ - ٩١

"If He is of the close ones, for him there is gaiety, beauty and a Paradise of enjoyment, but if he is of the people of the right; so peace be to you from the people of the right." Qur'an 56:91-88

He affirmed resurrection saying;

قَالَ تَعَالَىٰ:﴿ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴾ الحج: ٧

"The coming hour there is no doubt about it, indeed Allah revives those in the graves." Qur'an 22:7

He affirmed the assembly saying;

قَالَ تَعَالَىٰ:﴿ وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴾ الكهف: ٤٧

"We assembled them without leaving any of them." Qur'an 18:47

He affirmed the bringing out of the books (records), saying;

قَالَ تَعَالَىٰ:﴿ فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ﴾ الحاقة: قَالَ تَعَالَىٰ:﴿ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ ﴾ الحاقة: ٢٥١٩

"As for he who will be given his book by his right hand (to the believers)and he who will be given his book by his left hand (to the non-believers)." Qur'an 69:25

He affirmed weighing of deeds saying;

قَالَ تَعَالَىٰ:﴿ وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ﴾ الأعراف: ٨

"The weighing that day is true." Qur'an 7:8

He affirmed the suirat saying;

قَالَ تَعَالَىٰ:﴿ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴾ الصافات: ٢٣

"Guide them to path of Hell." Qur'an 37:23

He affirmed the fire; saying:

قَالَ تَعَالَىٰ:﴿ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا ﴾ الكهف: ٢٩

"We have prepared for the wrongdoers a fire." Qur'an 18:29

He affirmed Al-*Kauthar* saying:

قَالَ تَعَالَىٰ:﴿ إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴾ الكوثر: ١

"Indeed we gave you Al-*Kauthar*." Qur'an 108:1

He affirmed the Paradise by saying:

قَالَ تَعَالَىٰ:﴿ وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴾ الإنسان: ١٢

"And He rewarded them for their patience Jannat and silk." Qur'an 76:12

He affirmed the intercession by saying:

قَالَ تَعَالَىٰ:﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾ الإسراء: ٧٩

"With the hope that your Lord will ressurrect you in a praiseworthy status." Qur'an 17:79

قَالَ تَعَالَىٰ:﴿ وَلَسَوۡفَ يُعۡطِيكَ رَبُّكَ فَتَرۡضَىٰٓ ﴾ الضحى: ٥

"And Your lord will give you until you are pleased." Qur'an 93:5

And

قَالَ تَعَالَىٰ:﴿ وَلَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ ﴾ الأنبياء: ٢٨

"They do not intercede except for one He is pleased with."Qur'an 21:28

He affirmed the believers seeing Him by:

قَالَ تَعَالَىٰ:﴿ وُجُوهٞ يَوۡمَئِذٖ نَّاضِرَةٌ ٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٞ ﴾ القيامة: ٢٢ - ٢٣

"Their faces that day will be bright, looking at their Lord." Qur'an 75:23-24

These are the fundamentals of the religion on divinity, prophethood and traditions which Allah affirmed in the Qur'an. Whatever we did not mention is inside and it is incumbent on all *Mukallaf* (responsible adults) to believe in them the way they came."

On What He Told People on Fiqh

Sheikh Uthman Bin Fodiyo explains ***Fiqh*** to his audience by saying that ***Istibraa***(absorption) is ***wajib***(obligatory) and that is to do purification after urinating. The procedures is by starting the washing of the hand, then wash the outlet of urine, then remove whatever impurity in the area, using anything, then rub it on earth then wash it doing *istinja* with water pouring over it continuously. Pause a little to relax. Rub very well with the hand until it is clean from impurities. There is no *ghusl* for what comes out of the two outlets, the way there is no *istinja* for passing wind.

It is permissible to do *istinja* using three stones on the condition that the last one is clean, then perform ablution in the following manner: Wash the two hands before putting the hands in the container if it is an open one. Take water to wash the mouth three times (gurgling) out of one handful or three handfuls. It is good to clean the teeth with the finger, and wash the nostrils by inhaling

water and exhaling three times, pressing the thumb and forefinger over the nose, the same as done when removing phlegm. It is permissible to do less than three during *madmadah* and *istinshaq* and it can be done with one handful.

Take the water using the two hands. One washes his right hand and pourwater over the two hands, then move the water over the face. He pour it (water) and wash the face from the top of the forehead at the root of hair till the end of the chin.The water is moved around the face, on the cheek to the earlobes, passing his hand over the crevices above and under the eyes and the wrinkles on the forehead as well as under the nose, washing the face with his two hands for water to penetrate it. It is not necessary for him to pass the fingers in between the beard, according to Malik.

During ablution, he only passes over it with his hand till the end, then he washes his right arm three times or two, pouring water over it and rubbing with the left hand, and interlock the fingers of both hands. Then he washes his left hand the same way, reaching the elbows, for they are included in the washing. It has been said also that they are the limit of the washing, not being necessary to include them. It is only a precaution to regard the responsibility of limitation. Next, he takes water with his right hand and pours it over his left. He wipes with both hands his head, from the forehead after joining the tips of the fingers of both hands over the head. He places the big fingers on the ears, wipe with his hands to the neck and return them back to where he began. Then, he puts his thumb behind his ears to the earlobes and in which ever way he wipes it, it is permissible so far as he encompasses the whole of the head. It is permissible to pour water over his forefinger and thumb or immerse them in the water, then wipe the ears, outside and inside.

A woman also wipes as we mentioned, including her ornament, which is not to be wiped as precaution. She puts her hand under the ends of her hair and return her hands while wiping.

Thereafter, he wipes his right foot, pouring water over it with his right hand and rubbing with the left hand until encompassing all of it, three times. If he wishes, he interlocks his fingers with his toes in the process. There is no problem if he did not do so though it is good for the *nafs*. He also rubs his ankle and the crevices in the foot.

Ghusl (Purity bath)

Its procedure is to start by washing the impurities in his private parts and body. He/she then perform ablution like that made for Salat. If he wishes he can

wash his feet or if not he can leave them till the end of his *ghusl*. He immerses his two hands in the water and rinses them. He then wash the base of the hair on his head and touch the whole hair three times. He is expected to do the same for the head and wash it. The same is to be performed by the woman passing her hand over her head without undoing her braids.

Next, he pours water on his right side then the left side rubbing with his hands, pouring the water to make sure water reaches every part of his body. Whatever he doubts he repeats. As he pours the water, he should also rub with his hand until he covers the whole of the body including the navel along the throat. He should pass the fingers through the beard, underneath the two sides, between the buttocks, under his knees and under his feet. He interlocks the fingers and washes the feet. He should beware of touching his private part while rubbing with the palm of his hand. If he does so after finishing his purification he will have to repeat his ablution. If he touches it at the beginning of his *ghusl*, after washing the parts of ablution let him pass over the parts of ablution with water, with the intention of *tayammamu*.

Tayammum (Dry Abolution)

It is to be done by the sick, the traveler and the healthy resident when there is lack of water or when incapable of touching it, or fearing to trigger a sickness or compound it. Its procedure is to beat the earth with both palms and if anything sticks to them he shakes it away lightly, then he wipes his face with them, all of it completely. Then he beats again the earth with his palms and wipe the right hand with the left, putting the fingers of his left hand over the tips of his right hand. He passes his fingers over the back of his hand and his arm to the elbows. He repeats with his right hand for the left hand. He places his left hand over the inner side of his arm from the joint of the elbow, holding it till he gets to the wrist of his right hand. Then he passes the inner side of his big finger over the back of the big finger of the right hand. Then he wipes the left with the right the same way and if he wipes the right with his left hand and the left with his right hand. Whichever way he wants and it is easy for him but encompassing it is permissible, and the first way is best.

Salat (Prayer)

Its procedure begins with intention to perform the current Salat saying the *Takbir*. ie the alteration of the statement: "*Allahu Akbar*." Make your intention in the heart. And beware of doing what the ignorant ones do by saying *Allahu* and pause for the intention, then say *Akbar* or saying "*Allahu Ak*", then pause

for a moment and then say "*bar*." Raise your hands to the level of the shoulders or below, then you read *Al-Fatihah* with another chapter silently if it is during the day and aloud if it is in the night. When the chapter is complete, you say *Allahu Akbar* while bowing to *Ruku* until you put your hands over your knees keeping your back in a balanced straight way. Do not raise your head, nor bend it down. Do not turn it to any side, then you say: *"Subhana rabbiyal azuim wa bihamdihi* (Glory and Praise be to my Lord, the Great), then you raise your head saying, *Sami'a Allah liman hamidahu* (Allah hears he who praises Him).

If you are alone or behind an Imam, you are expected to stand still, tranquil and relaxed before you go down in prostration. You sit back and then go to *sujud* (prostration) again and say *Allahu Akbar* while going to *sujud* and put your forehead and nose on the earth. Place your palms over the ground opened, facing the *Qiblah* at the level of your ears or elbow, that is flattened but you do not spread your arms on the ground neither do you press your biceps on your flanks. Instead, you open them moderately and your legs during *sujud* will be straight with the inner side of the bigger toes to the ground without any specific length in time. For that being the least enough time for you to settle your joints.

Raise your head with *Takbirs*,and you sit folding your left leg for the sitting between the two *sujud*. You place the inner part of your toes towards the earth. Raise your hands from the ground and place them on the knees. Then you do the second *sujud* as you did in the first. Rise from the ground as you are supporting yourself over your hands. You do not need to sit back in order to stand up from the sitting position, but as I mentioned to you earlier, make the *Takbir* while standing up, then you read as you read in the first.

Repayment of Missed Salat

"Whoever forgets Salat let him perform it as soon as he remembers."

Forgetfulness

Whoever forgets an imperative *Sunnat* (*Makkad*) like a *surat*, reciting aloud or silently or two *Takbirs*apart from *Ihram*, or two *Tahmidatain* or one of the two *Tashhud*, or its *Sujud* (sitting) has to do *sujudqabli*(before *Tasleem*). As for increasing only, like reciting aloud where he is supposed to recite silently, he has to do *sujudba`dee* (after Salam)

Zakat

Whenever it becomes incumbent upon you to pay the *zakat*, let him bring it out from his property with a clean heart about it.

Zakat al-Fitr

It is incumbent on all adults and children, male or female, free or slave among the Muslims, and it is one *saa'* for every soul using the *saa'* of the Prophet (saw) which is four *mudd* of his *mudd* and it is to be given from the most popular staple food of the people of that area.

Fast

Fasting the month of Ramadan is *fard* (obligatory). The fast begins with the sighting of the moon and it ends by sighting the moon of Shawwal. The sunnat is to hasten *fitr* and delay *sahur*.

Hajj (Pilgrimage)

Pilgrimage to the house of Allah is *fardh* (obligatory) on whoever can afford it as a Muslim.

Slaughtering

A man, woman, young, adult, free and slave are all eligible to slaughter. This is done by cutting the throat and veins. Lesser than this will not be accepted.

Swearing

Whoever swears by Allah and commits sins, let him do ***kaffarah***, which consists of feeding ten poor needy people from among the Muslims who are free: one *mudd* per needy, using the *mudd* of the Prophet (saw). As for clothing the needy man, it is to give him a *Qamis* (shirt) and for a woman a *Qamis* and *Khimar* (shirt and large scarf). He can also free a slave. If he cannot find that possible nor even feeding, then he should fast for three days in synchrony. If he split them, it is also permissible.

Vow

Whoever makes a vow to Allah, let him fulfill it.

Nikah (Marriage)

Whoever has the ability to get married let him marry one, two, three or four, but not above four. If he cannot afford, then he should marry one and let him be just between his wives. He is to pay the dowry and provide shelter depending on his capability. There is no special previledge in sharing nights between his slave girls, nor for the mother of his child.

Trade

Whoever practises trade let him avoid tricks and deception. Let him mention the defects of his merchandise.

Protecting Ones Apparent Organs from Sins

It is incumbent on every Muslim to protect his ears from listening to vanities and falsehood. He must also protect the eyes from looking towards what is *haram*, scorning, eye blinking in mockery and preserve the tongue from gossip and whatever is not allowed in speech as well as avoid talking about falsehood and rumours. A Muslim should protect the hands from stealing and other prohibitions. He is to preserve the stomack from consuming the forbidden(*haram)* and to protect the private parts against *zina* (illegal sexual activities), homosexualty and protect the feet from walking with ostentation or going towards sin.

What He Told People About Sufism

Sheikh Uthman bin Fodiyo always explain that a person should know that the characteristics of the heart are two: destroyers and savers. The destroyers are self–admiration, pride, envy and keeping malice, stinginess and show-off, excessive love of power and money, bragging, wicked hope and negative thinking about Muslims. These group of destroyers are from the roots of unbefitting characteristics that is incumbent on every Muslim to get rid of and imbibe the savers which are repentance, sincerity, patience, abstinence, depending (on Allah alone) and trusting in Allah, putting all affairs in His hands, being contented with His decree, piety, fear and hope. These are savers and are from the roots of praiseworthy characteristics. Whoever adopts them will adopt its branches by the grace of Allah.

The Verses and Signs of Allah HeUsed to Admonish With

He used to arrange the verses while saying:- "Whoever obeys the command of Allah and keeps away from his interdictions has followed the way of *Al-Jannat*, but whoever does not obey the command of Allah and does not keep away from his interdictions has fallen into Hell, joining its people." Allah the Exalted says:

قَالَ تَعَالَىٰ: ﴿ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ ﴾ الأعراف: ٤١

"For them is a bed from hell, and above them is Ghawash." Qur'an 7:41

He also said:

قَالَ تَعَالَىٰ: ﴿ لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ﴾ الزمر: ١٦

"Above and below themdarkness of fire." Qur'an 39:16

He also said:

قَالَ تَعَالَىٰ: ﴿ وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴾ إبراهيم: ١٥ - ١٧

"Every arrogant and rebellious (soul) is a loser and behind him is Hell where he will be given pus to drink which he will taste and will not be able to swallow it and death will come to him from all sides, but he will not die, and behind him a great punishment." Qur'an 14:15-17

He also said:

قَالَ تَعَالَىٰ: ﴿ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾ وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴾ الحج: ١٩ - ٢٢

"Those who disbelieve will be made to wear clothes of fire and* hamim *will be poured over their heads and it will smash what is in their bellies and skins, and for them there are* majamir *made of iron; whenever they want to come out from them and from agony they are returned and (it is said)…." Qur'an 22:19-22

قَالَ تَعَالَىٰ: ﴿ أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ﴾ الصافات: ٦٢ - ٧٠

"Is that better or the tree of* zaqqum*? Indeed, We made it a trial to the blind ones, it is a tree coming out of the source of Hell, its peak branches are like the heads of satans. Indeed, they are to eat from it and fill their bellies with it. On top of it there is a drink of* hamim *and their return is to* al-jahim*." Qur'an 37:62-70

He also said:

قَالَ تَعَالَىٰ: ﴿ إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴾ الدخان: ٤٣ - ٤٨

"Indeed, the tree of* zaqqum *is the food of the sinful like Muhl, it will boil in the bellies like the boiling of* hamim *and it will be said to the Angels: take him (every inmate of Hell) and throw him in the plain of* al-jahim *and then pour over his head from the punishment of* Hamim*." Qur'an 44:43-48

قَالَ تَعَالَىٰ: ﴿ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴾ الحاقة: ٣٠ - ٣٢

"Take him and tie him then put him inside* al-jahim *and in a chain seventy arms long, let him stay." Qur'an 69:30-32

He said:

قَالَ تَعَالَىٰ: ﴿ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَآخَرُ مِن شَكْلِهِ أَزْوَاجٌ ﴾ ص: ٥٧ - ٥٨

"Let them taste* hamim *and* gassaq *and after of its kind in pairs."

He said:

قَالَ تَعَالَىٰ: ﴿ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴾ غافر: ٧١ - ٧٢

"When by the chains on their necks and by the cuffs they are dragged in* al-jahim*. In the fire they will burn." Qur'an 40:71-72

He said;

قَالَ تَعَالَىٰ: ﴿ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴾ المزمل: ١٢ - ١٣

"Indeed, We have punishment and* jahim *and food with thorns and a painful punishment." Qur'an 73:12-13

Then after that, he mentioned the conversation of the people of fire as it is in the Hadith of al-Baihaqi that the people of fire had five supplications and Allah answered them on four, and on the fifth they did not talk, after it forever. They will say:

قَالَ تَعَالَىٰ:﴿ قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴾ غافر: ١١

"O our Lord you gave us death two times and gave us life two times, we acknowledge our sins, is there a way out?" Qur'an 40:11

And Allah will answer them:

قَالَ تَعَالَىٰ:﴿ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴾ غافر: ١٢

"That is because when you were called, you disbelieved, but when partners were associated to Him, you believed. Judgement belongs to Allah, the Great." Qur'an 40:12

Then they will say:

قَالَ تَعَالَىٰ:﴿ وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴾ السجدة: ١٢

"Our Lord, we have seen and we have heard, send us back so that we can do good deeds, indeed we have got certainty of knowledge." Qur'an 32:12

Allah will answer them.

قَالَ تَعَالَىٰ:﴿ فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ ۖ إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴾ السجدة: ١٤

"Taste! because of forgetting this encounter. Of this your day, We also forgot you, so taste the everlasting punishment as a reward of your deeds." Qur'an 32:14

Then they will say,

قَالَ تَعَالَىٰ:﴿ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ ﴾ إبراهيم: ٤٤

"Our Lord! Give us respite to a near deadline so that we can respond to your calling of following the Messengers." Qur'an 14:44

And Allah will answer them:

قَالَ تَعَالَى:﴿ أَوَلَمْ تَكُونُوٓاْ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴾ إبراهيم: ٤٤ قَالَ تَعَالَى:

"Didn't you swear before, that you wouldn't vanish?" Qur'an 14 :44

They will say:

﴿ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ﴾ فاطر: ٣٧

"Our Lord, take us out for us to do good deeds different from what we used to do." Qur'an 35:37

Allah will answer them;

قَالَ تَعَالَى:﴿ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ فَذُوقُواْ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴾ فاطر: ٣٧

"Didn't We give you enough time to live that whoever wished to remember, remembered, and there came to you warning. Taste it! There is no helper for the wrong-doers." Qur'an 35:37

They will say:

قَالَ تَعَالَى:﴿ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴾ المؤمنون: ١٠٦

"Our Lord! We were over-powered by our misfortune and we were a lost people." Qur'an 23:106

Allah will answer them;

قَالَ تَعَالَى:﴿ ٱخْسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ﴾ المؤمنون: ١٠٨

"Perish therein and do not talk to Me after this!" Qur'an 23:106

This means they shall never talk any more.

Many a times he mentioned this conversation which, is in the book of Ibn Mubarak who said: "It came to my knowledge that the people of fire sought help from the guards (Angels) and Allah said,

قَالَ تَعَالَى:﴿ وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُواْ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴾ غافر: ٤٩

"And those in fire said to the guards of* jahannam*: 'ask your Lord to reduce from us a day of punishment." Qur'an 40:39

And the guards replied them:

قَالَ تَعَالَىٰ:﴿ قَالُوٓاْ أَوَلَمۡ تَكُ تَأۡتِيكُمۡ رُسُلُكُم بِٱلۡبَيِّنَٰتِۖ قَالُواْ بَلَىٰۚ قَالُواْ فَٱدۡعُواْۗ وَمَا دُعَٰٓؤُاْ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ ٥٠ ﴾ غافر: ٥٠

"Didn't your Messengers come to you with clear proofs?" They said: "yes." They said, "Then the supplication of the disbelievers is nothing but perdition." Qur'an 40:50

When they lost hope on the guards they called Malik who was angry with them and he has a place to sit in the middle of it and bridges over which the Angels of punishment pass and he can see the farthest distant as he can see the closest. They said:

قَالَ تَعَالَىٰ:﴿ وَنَادَوۡاْ يَٰمَٰلِكُ لِيَقۡضِ عَلَيۡنَا رَبُّكَۖ ﴾ الزخرف: ٧٧

"O Malik! Let your Lord decide our matter." Qur'an 43:77

They were requesting for death. He said: He (Malik) kept silent and did not answer them for eighty years. They said: "A year is equivalent to three hundred and sixty days and the month is thirty days and a day is like one thousand years of your counting." So, after eighty years, he spoke to them saying:

قَالَ تَعَالَىٰ:﴿ إِنَّكُم مَّٰكِثُونَ ﴾ الزخرف: ٧٧

"You are to stay forever." Qur'an 43:77

When they heard from him they lost hope in having a change. Some of them said to others: "Indeed, trial and punishment have descended upon us as you can see. Let us be patient and may be that can help the way the obedient ones were patient in the obedience of Allah. Patience benefitted them because they exercised patience and agreed on being patient. That patience took so long and they grumbled, saying:

قَالَ تَعَالَىٰ:﴿ سَوَآءٌ عَلَيۡنَآ أَجَزِعۡنَآ أَمۡ صَبَرۡنَا مَا لَنَا مِن مَّحِيصٖ ﴾ إبراهيم: ٢١

"It is the same for us whether we are patient or we grumble; we do not have relief (no saviour)." Qur'an 14: 21

Then Iblis said after that:

قَالَ تَعَالَى:﴿ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوٓاْ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾ إبراهيم: ٢٢

"Indeed, Allah promised you, the true promise and I promised you making you fail His word. I cannot help you and you cannot help me, I disbelieved the association as partner (to Allah) you did for me before."Qur'an 14: 22

When they heard what he said, they cursed themselves and he said:

قَالَ تَعَالَى:﴿ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ ﴾ غافر: ١٠

"The curse of Allah is worse than your curse on yourselves."

Till His words:

قَالَ تَعَالَى:﴿ فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴾ غافر: ١١

"Is there any way out?"

Then he replied them:

قَالَ تَعَالَى:﴿ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِيَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُواْ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِيِّ ٱلْكَبِيرِ ﴾ غافر: ١٢

"That is because whenever Allah was called Alone (One) you disbelieved, but when partners were associated with Him, you believed. Judgment belongs to Allah, the Eminent, the Great."Qur'an 40:12

This is the first.

Then they called the second time:

قَالَ تَعَالَى:﴿ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴾ السجدة: ١٢

"Our Lord take us out for us to do good deeds, we have got certainty of knowledge." Qur'an 32:12

He replied them:

قَالَ تَعَالَى:﴿ وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴾ السجدة: ١٣

"And if we had wished we would have given every soul its guidance, but the word of truth affirmed itself, I will surely fill* jahannama *with jinns and mankind altogether." Qur'an 32:13

قَالَ تَعَالَىٰ:﴿ فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴾ السجدة: ١٤

"Taste for forgetting the encounter of this day of yours. We forgot you the way you forgot Us, and taste the punishment of eternity as reward of your deeds." Qur'an 32:14

Then they called for the third time;

قَالَ تَعَالَىٰ:﴿ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ﴾ إبراهيم: ٤٤

"Our Lord! Give us respite to a close deadline for us to answer your call, and follow the Messengers." Qur'an 14:44

He will reply them:

قَالَ تَعَالَىٰ:﴿ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴾ إبراهيم: ٤٤

"Didn't you swear before that you would not vanish?" Qur'an 14:44

He said: this is the third

﴿ وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴾ إبراهيم: ٤٥ - ٤٦

"And you dwelled in the residences of those who wronged themselves and it became clear to you how We treated them, and We put forward for you examples. They did plot their plot which is known to Allah and their plot almost makes the mountains vanish." Qur'an 14:45-46

Then they will call the fourth time,

قَالَ تَعَالَىٰ:﴿ رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ﴾فاطر: ٣٧

"Our Lord, take us out for us to do good deeds different from what we were doing." Qur'an 35:37

He said;

قَالَ تَعَالَى: ﴿ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴾ فاطر: ٣٧

"Didn't We give you enough time to live, in which whoever wished to remember, remembered and a warning came to you? Taste (this), for there is no helper for the wrong doers." Qur'an 35:37

Then they will remain as long as Allah wanted them to. Then He will call upon them:

قَالَ تَعَالَى: ﴿ أَلَمْ تَكُنْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ﴾ المؤمنون: ١٠٥

"Were not my verses being recited unto you and you denied them?"

When they heard His voice, they said: Now our Lord will show us mercy, and they said:

قَالَ تَعَالَى: ﴿ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴾ المؤمنون: ١٠٦ - ١٠٧

"Our Lord! We were over-powered by our misfortune and we were a lost people, our Lord take us out of it. If we go back (to sin) we are indeed wrongdoers."Qur'an 23:106-107

Then He will say,

قَالَ تَعَالَى: ﴿ قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴾ المؤمنون: ١٠٨

"Perish therein and do not talk to Me." Qur'an 23:107

Their hope was as well as their supplication ended. They turned to themselves, some blowing on the faces of others until it was closed on them, and this is the meaning of His Words:

قَالَ تَعَالَى: ﴿ هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴾ المرسلات: ٣٥ - ٣٦

"This is a day they will not talk and permission will not be given to them for them to present excuses." Qur'an 77:35-36

The Verses He Used to Motivate People and Characteristics of Al-jannat

He brought the verses and commented in the language of the audience, by saying: "Whoever obeys the command of Allah, keeping away from his interdictions will enter *Al-Jannat*." Allah said:

قَالَ تَعَالَىٰ: ﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجۡرَ مَنۡ أَحۡسَنَ عَمَلًا ﴿٣٠﴾ أُوْلَٰٓئِكَ لَهُمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَيَلۡبَسُونَ ثِيَابًا خُضۡرٗا مِّن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِۚ نِعۡمَ ٱلثَّوَابُ وَحَسُنَتۡ مُرۡتَفَقٗا ﴾ الكهف: ٣٠ - ٣١

"We do not let the reward of those who do good go in vain, for those there is* jannat *of* firdaus *underneath which rivers flow, where they will be decorated with golden bangles and pearls, wearing green clothes of* sundus *of astonishing brightness resting in their coaches. What a delightful reward and a wonderful dwelling place!" Qur'an 18:30-31

He also said:

قَالَ تَعَالَىٰ: ﴿ يُطَافُ عَلَيۡهِم بِكَأۡسٖ مِّن مَّعِينِۭ ﴿٤٥﴾ بَيۡضَآءَ لَذَّةٖ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوۡلٞ وَلَا هُمۡ عَنۡهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمۡ قَٰصِرَٰتُ ٱلطَّرۡفِ عِينٞ ﴿٤٨﴾ كَأَنَّهُنَّ بَيۡضٞ مَّكۡنُونٞ ﴾ الصافات: ٤٥ - ٤٩

"For those there is a known provision of fruits and they are honoured in* Al-Jannat *of bliss over beds facing one another and being served with cups of white drink, a delight to those who drink it. Free from headiness and they will not suffer drunkness from it. Besides them, there will be chaste ladies restraining their glances (delicate) like eggs closely guarded." Qur'an 37:45:49

He also said:

قَالَ تَعَالَىٰ: ﴿ ٱدۡخُلُواْ ٱلۡجَنَّةَ أَنتُمۡ وَأَزۡوَٰجُكُمۡ تُحۡبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيۡهِم بِصِحَافٖ مِّن ذَهَبٖ وَأَكۡوَابٖۖ وَفِيهَا مَا تَشۡتَهِيهِ ٱلۡأَنفُسُ وَتَلَذُّ ٱلۡأَعۡيُنُۖ وَأَنتُمۡ فِيهَا خَٰلِدُونَ ﴿٧١﴾ وَتِلۡكَ ٱلۡجَنَّةُ ٱلَّتِيٓ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٧٢﴾ لَكُمۡ فِيهَا فَٰكِهَةٞ كَثِيرَةٞ مِّنۡهَا تَأۡكُلُونَ ﴾ الزخرف: ٧٠ - ٧٣

"To those who believe in our verses and were Muslims (it will be said): enter* Jannat*; you and your spouses to be serenaded. They will be served in trays of gold and cups containing what their souls desire and delights their eyes, and therein you will live forever. That is the* Jannat *you inherited by your deeds, in it you have plenty fruits from which you will eat." Quran 43:70-73

He also said:

قَالَ تَعَالَىٰ: ﴿ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴾ الدخان: ٥١ - ٥٧

"Certainly, the pious will be in a safe station, in gardens with fountains, wearing* sundus *and* istabra*, facing one another. Like this, and we married them to the* huriaine *(women of* Jannat*) they will be asking for all types of fruits in safety. They will not taste death therein except for the first death and they will be protected from the punishment of* jahannam *out of a favour from your Lord, that is the bequest of success." Quran 44:51-57

He also said:

قَالَ تَعَالَىٰ: ﴿ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ﴾ محمد: ١٥

"The similitude of the* Jannat *promised to the pious, in it there are rivers of water that do not spoil, and rivers of milk whose taste does not change and rivers of wine, a delight to those who drink, and rivers of pure honey and they have there all types of fruits as well as forgiveness from their Lord." Quran 47:15

He also said:

قَالَ تَعَالَىٰ: ﴿ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٢٠﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴾ الطور: ١٧ - ٢٨

"Indeed the pious will be in* Jannat*, delighted, happy, mesmerized by what their Lord gave them and their Lord protected them from the punishment of* Jahannam*. Eat and drink with satisfaction as a reward of your deeds. Lying over aligned beds and we married them to the* huriane*, and those who believe and their offspring followed them with faith, we will take their offspring to them without reducing from their deeds anything. Every soul

will be held at ransom by its earning and we supplied them with fruits and meat of birds which they desire; and they will be exchanging (a drink in a) cup with no vanity, no sin. Boys will be circumambulating them like hidden pearls. Then some will face others and ask themselves. "We were before in our families afraid and Allah favoured us and protected us against the punishment of* samum*. We used to call Him before, indeed He is the Creator, the Merciful." Quran 52:17-28

Allah also said:

قَالَ تَعَالَىٰ: ﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾ هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَارَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴾ الرحمن: ٤٦ - ٧٨

"For those who fear the stand before their Lord, there are two* Jannats*; Which of the favours of yourLord will you deny? Between two flowing fountains, which of the favours of your Lord will you deny? Therein a pair of every type of fruit. Which of the favors of your Lord will you deny? Laying over spreads inside which there is* istabraq *and the fruits of the gardens will be close (attainable). Which of the favours of your Lord will you deny? There are large-eyed ladies never touched by man before nor jinn; which of the favours of your Lord will you deny? As if they were jade and emerald which of the favours of your Lord will you deny? Is there reward for good except good? Which of the favours of your Lord will you deny? Apart from the other two gardens, which of the favours of your Lord will you deny? Dark green; which of the favours of your Lord will you deny? In them there are two bountiful fountains, which of the favours of your Lord will you deny? Trees and pomegranate, which of the favours of your Lord

will you deny? Therein splendid goodness, which of the favours of your Lord will you deny? Hurries who never leave their tents; never touched by man before nor jinn, which of the favours of your Lord will you deny? Lying over green, beautiful, undulating and extraordinary beauty, which of the favours of your Lord will you deny? Blessed is the name of your Lord, Owner of Majesty and Honor." He also said "the predecessors, those are the close ones in* jannats *of delight a group from the earlier (generations) and a few from the latter (generations), over arranged beds lying over them and facing themselves. Perpetually youthful boys will be moving around them with cups, and cups of a drink from which they will have no headache nor drunkenness, with fruits from which they will choose and meat of birds which they will desire and* Hurriane *like pearls hidden as a reward of their deeds. They will neither hear in it vanity nor sin, except saying peace, peace. The people of the right, what will make you know who are the companions of the right in lotus trees pruned, branches bending from (weight of fruits), extended long shades, poured water and many fruits which are never interrupted, nor withheld and raised spreads (beds); We recreated them proportionally, We made them virgins, young and (of equal age) of their mates." Qur'an 55:46-78

Allah also said:

قَالَ تَعَالَىٰ: ﴿ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ ﴾
الإنسان: ٥ - ٦

"Indeed, the righteous will drink from a cup (of wine) mixed with* kafur*; a fountain from which will drink the servants of Allah, making it flowt abundantly." Qur'an 76:5-6

Allah also said:

قَالَ تَعَالَىٰ: ﴿ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾
يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ
مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَىٰهُم بِمَا
صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾
وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾ قَوَارِيرَا۠ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾

عَيۡنٗا فِيهَا تُسَمَّىٰ سَلۡسَبِيلٗا ١٨ ۞ وَيَطُوفُ عَلَيۡهِمۡ وِلۡدَٰنٞ مُّخَلَّدُونَ إِذَا رَأَيۡتَهُمۡ حَسِبۡتَهُمۡ لُؤۡلُؤٗا مَّنثُورٗا ١٩ وَإِذَا رَأَيۡتَ ثَمَّ رَأَيۡتَ نَعِيمٗا وَمُلۡكٗا كَبِيرًا ٢٠ عَٰلِيَهُمۡ ثِيَابُ سُندُسٍ خُضۡرٞ وَإِسۡتَبۡرَقٞۖ وَحُلُّوٓاْ أَسَاوِرَ مِن فِضَّةٖ وَسَقَىٰهُمۡ رَبُّهُمۡ شَرَابٗا طَهُورًا ﴾ الإنسان: ٥ - ٢١

"And He rewarded them for their patience with* Jannat *and silk, lying there in couches where they do not see sun nor severe cold. Their buds close to them and their batches (of fruits) made available (with the greatest ease). They will be moving around them with silver containers and cups and* qawarir. Qawarir *of silver well-measured. They will be made to drink therein cups of drinks mixed with* zandjabil*(ginger). A fountain in it called* Salsabila. *Moving around them, there will be perpetuated boys, if you see them you will take them for scattered pearls, and when you see them, you see bliss and a great Kingdom. They will be wearing clothes of* sundus *of green and* Istabraq *with ornaments such as silver bangles and their Lord gave them to drink of a pure (purifying) drink. Qur'an 76:5-21

He also said:

قَالَ تَعَالَىٰ: ﴿ إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٍ ٢٢ عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ ٢٣ تَعۡرِفُ فِي وُجُوهِهِمۡ نَضۡرَةَ ٱلنَّعِيمِ ٢٤ يُسۡقَوۡنَ مِن رَّحِيقٖ مَّخۡتُومٍ ٢٥ خِتَٰمُهُۥ مِسۡكٞۚ وَفِي ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ ٢٦ وَمِزَاجُهُۥ مِن تَسۡنِيمٍ ٢٧ عَيۡنٗا يَشۡرَبُ بِهَا ٱلۡمُقَرَّبُونَ ٢٨ إِنَّ ٱلَّذِينَ أَجۡرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضۡحَكُونَ ﴾ المطففين: ٢٢ - ٢٩

"Indeed, the righteous are in delight over couches, looking (waiting), you will notice in their faces the countenance of delight. They will be given to drink* RahiqMakhtum *sealed with musk. Let those who compete, compete on this. It will be mixed with* Tasnim*, a fountain from which will drink the close." Qur'an 83:22-29

He also said:

قَالَ تَعَالَىٰ: ﴿ وُجُوهٞ يَوۡمَئِذٍ نَّاعِمَةٞ ٨ لِّسَعۡيِهَا رَاضِيَةٞ ٩ فِي جَنَّةٍ عَالِيَةٖ ١٠ لَّا تَسۡمَعُ فِيهَا لَٰغِيَةٗ ١١ فِيهَا عَيۡنٞ جَارِيَةٞ ١٢ فِيهَا سُرُرٞ مَّرۡفُوعَةٞ ١٣ وَأَكۡوَابٞ مَّوۡضُوعَةٞ ١٤ وَنَمَارِقُ مَصۡفُوفَةٞ ١٥ وَزَرَابِيُّ مَبۡثُوثَةٌ ﴾ الغاشية: ٨ - ١٦

"Their faces that day will be in delight; satisfied with their strive, in high* Jannat *where you cannot hear vanity. Therein flowing fountains, therein raised beds, placed cups, lined carpets and spread pearls." Qur'an 88:8-16

Reflection on the Types of Admonition, Reminder and the Conditions of Guiding People

Know that admonition is defined as reminding people about matters of the Hereafter, by mentioning its torments and what will take place and other things. Reminding of the Hereafter is in two: praiseworthy and condemnable. The praiseworthy aspect is to remind them of the signs of Allah and authentic stories and narrations. Allah said:

قَالَ تَعَالَىٰ: ﴿ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ﴾ ق: ٤٥

"Remind them with the Qur'an, those who fear the ultimatum." Qur'an 50:45

He also said:

قَالَ تَعَالَىٰ: ﴿ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴾ الذاريات: ٥٥

"Remind, for indeed reminding benefits the believers." Qur'an 51:55

Other examples of verses, *Mutawaatir* (largely conveyed) Hadiths (traditions) and sound Hadiths as indicated by more than one among the scholars.

The condemnable is to remind them with what the ignorant storytellers, invented, mentioning lies and fabricated hadiths.

The system of admonition in our Sudan land is the one which, consists in guiding people towards that which is incumbent for them to learn, depending on what is known. Therefore, it is *fard* for every *faqih* who has finished his *fardul'ain* (primary obligation) being free for *fardul kifayah*, it is *wajib* on him to undertake that in every village and place. If one person undertakes this responsibility, the burden is removed from the rest in that particular region. This is among the best ways to draw closer to Allah and among the best stations, which Ghazali highlighted in his *Ihya*. Ahmad bin Hajar Al-Haithami stated in ***Az-Zawajir*** that there is a Hadith from the Prophet (saw) saying:

إذا رأيت شحا مطاعا، وهوى متبعا، وإعجاب كل ذى رأى برأيه، فعليك بخويصة نفسك.

"When you see miserliness being obeyed, desire being followed and every one being pleased with his opinion, then take charge and care of yourself."

This Hadith and others similar to it indicate that we should keep away from the matters of the masses and seek peace especially to oneself, because of mischief in the generation. Moreover, there is no doubt and there is no

disagreement that this time is the time the Prophet (saw) made mention of, as Alhassan Yussi, alerted in ***Al-Muhadaraat***.

I say: That is interpreted to mean in a situation where he knows that his guidance, or his command and prohibition, in act and word will not have any impact on them in any way. If he knows by necessity that it will cause commotion or a greater evil, then the obligation (of guiding) will be removed from him. What remains is with regard to himself.

As for him calling them is *mustahab* (commendable) and especially having experienced the first scenario. This is even when he did not mention his excuse. This is what is preponderant. Let him talk on that, mentioning its ruling if they listen to him and return, then the intended has been achieved. If they refuse, he has established his excuse before Allah and has done His will.

Allah said:

قَالَ تَعَالَىٰ: ﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾ آل عمران: ١٠٤

"Let there be from among the people some calling toward good, commanding good, forbidding evil." Qur'an 3:104

The Prophet (saw) said as reported by Tirmizi and others that:

لتأمرن بالمعروف، ولتنهون عن المنكر، أوليوشكن الله أن يبعث عليكم عقابا منه، ثم تدعونه فلا يستجاب لكم

"You better command good and forbid evil or Allah will soon send punishment over you from Him. You will ask and it will not be answered for you."

He also said;

إذا ظهرت الفتن وسكت العالم فعليه لعنة الله

"When* fitnah *becomes manifest and the scholar keeps silent, the curse of Allah is on him."

Know that for one to take that position and do what was mentioned, there are conditions attached. One of them being one must be practising the teachings of the Qur'an and the Sunnat of the Prophet (saw). He must also have enough knowledge of Shariah sciences in a way that problems do not throw one away and calamities do not put one off. One should know its branches and capable of finding his way in juridistic issues the way a fish finds its way at the bottom

of the sea and the way the birds fly in the sky with strong foresight and high willpower.

As for what the people of our land (Sudan) do is frightening. A situation whereby students who are sinful emerge to admonish and take to the spreading of knowledge and guiding people, is the greatest calamity and major trial. It is normal to see an ignorant learner trespassing the limits without even knowing some of the things that are *wajib* (obligations) upon him. Not to talk of getting to the status just decribed. His intention is satanic and his happiness is to reach an esteemed status before the kings. Others are to siphon money from people.

This makes him feel that he is of sincere intention and truthful purpose in guiding and teaching people and that it is obligatory on him to achieve status. Then arrogantly he will begin to say things out of his own opinion, abandoning the tradition and the reasonable until when he has succeeded in gripping the hearts of the masses. The people will obey him and come to him from all corners. When this happen religion is undermined and destroyed. He is being tempted by what his evil soul whisper's to him. This is what the Prophet (saw) mentioned in the Hadith about knowledge being erased and people taking to ignorant leaders who will be asked and they will give verdicts without knowledge until knowledge vanishes. He said that they go astray and lead people astray.Each of these are more dangerous and harmful to the Muslims than one thousand Shaitan and seeing is not like hearing. So, understand!

Another aspect is to indulge in teaching without competence. Sharif bin JamaluDeen Assamharudi said: "You must not teach if you are not competent, and you must not mention knowledge you do not know in teaching whether the Wakil (representative) made it a condition or not because that is playing with religion and making fun of people."

The Prophet (saw) said:

المتشبع بما لم يعط كلابس ثوبى زور

"The one who impersonates himself with that which he has not been given is like one who wears a garment of falsehood."

Khalil also reported: "Whoever takes the position of teaching before acquiring knowledge has taken the position for his humiliation." Also from Abu Hanifa and others, about teaching by one who is not competent; (a poem):

One who is ignorant and incomplete took to teaching
So as to be called jurist and teacher.

It is a right of the scholars to use an old verse
That is popular in all gatherings.
It has become evidently thin until
It became the mockery of the town.

What is obligatory upon the masses and whoever is in their category is to guide and warn in those issues where there is no difficulty in understanding. He should not voice his desire and displaying himself in the position that is lacking in competence. This is agreed upon.

Another issue also is to be able to carry it out, as explained by more than one scholar. Good characteristics are also part of it. Allah said:

قَالَ تَعَالَى: ﴿وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ﴾ آل عمران: ١٥٩

"If you were harsh and stone-hearted they would have ran away from you."
Qur'an 3:159

Those three conditions are mandatory while the remaining conditions are not necessary in the duty of guiding. They concern the guide himself like good intention, practicing what one preaches. These are conditions of perfection not conditions for undertaking the duty, and so on.

HISTORY OF THE JIHAD

The Loftiness of His Affairs and the Beginning of the Rulers Envy

He kept on teaching matters obligatory on the individuals to the masses and explained various sciences to the scholars, alongside training disciples and the upright ones. He guided them to the etiquettes of attending classes until he transformed masses into theologists: those who know their individual obligation and acting accordingly. These students of his time became guided scholars and the disciples and the upright ones came from everywhere. He will come out every Friday night to admonish people as described earlier on and a large number of people attended these gatherings. Only Allah knows their numbers. He also went out every evening after *'Asr* prayer in order to teach. He does *tafsir* of the Qur'an, teaching *Fiqh* and *Sufism*.

He had books he taught from time to time. He went out to the towns, villages and territories to benefit and admonish before returning to his residence in Degel. Many Muslim delegations visited him from the East and the West as well as scholars of his time in order to get his blessings and light. He benefited all and the blessings spread in these territories. The religion became manifest and the people worked by the truth.

When he became popular, his followers among scholars as well as the masses increased. The people communicated among themselves to emulate him and Allah protected him against the enemies of his time among the scholars. Every scholar of his time supported him affectionately and truthfully with scholars from every territory aligning with him until he spread the religion. He revived the bright Sunnah and it became established in the territories. Then the people of *Dunya* from the kings of those territories exposed their enmity after they have been honoured, venerated and blessed by his calling without mentioning the fact that he related with them diplomatically, affectionately and never stopped them from their desires and neither did he confront them.

The only thing that angered them was what they saw as the manifestation of religion, the revival of what had faded away and the fear of losing what they are upon of ways of falsehood, secrets and conjecture. Their authority was based on contradicting the Shari'ah. Most of their policies were on the wrong path. So, when he explained the way, the fortunate ones got guided to it and the upright followed it leaving behind the people of the world among evil scholars and the kings moving blindly in their transgression. Consequently

their status fell. Their business spoilt and they lost the respect they had in the eyes of the guided ones.

Those kings and scholars started harming the *Jama'ah*, confiscating their wealth, cutting off ties of kinship and telling the outcasts to rob them on their ways and harm whoever is affiliated to them. The fact being that they were *Jama'ah* who could not confront them and no one could think that they would afford that because in most cases, the followers are weak people with no knowledge of war and unfortunately every king who was put in charge of our territory kept on fighting in order to put off the light. They plotted against the Shiekh and his *Jama'ah* by all means of deception and manipulation just to overpower them and on that I say: (in a poem).

Message from me to people in authority
Wealth comes from Allah and goes back to Allah
If you end your falsehood, you will be guided
Otherwise, expect a war between us and you.
If we are harmed we run with our religion to Allah and
Indeed, the command belongs to Him.
Also:

I watch them all the time.
I watch them every sunrise
If we are attacked all of a sudden in the morning
We fight until one is victorious

But as Allah willed it, they died in a short while.They noticed that they could not stop his mission, which was growing in strength and the masses continued to enter into the religion of Allah in groups. They feared for their authority because it contradicted his mission and it was contrary to the truth. Shari'ah does (?) agree with their authority because they took from the acts of worship what will enable them to occupy their posts, hiding under that: performing only salat, fast and zakat, professing the *Kalimah Shahadah* without observing its conditions.

As for the principles, they are still on that which they found their parents doing and they did not accept Islam and never claimed it for themselves. Moreover, most of their actions contradict the Qur'an and the Sunnah, and the consensus of the *ummah* as it is popularly known. They believed in statements and actions that do not come except from a disbeliever. This being the case, no

wonder manifestation of religion and establishment of Shari'ah does not go in line with their happiness. Therefore, they came together and plotted to fight against the Sheikh and his *Jama'ah* without doubting that victory is theirs because of the weakness they saw in the followers of the Sheikh. When it comes to fighting, they consulted themselves and agreed to make trouble for the callers to Allah and prevent them from admonishing. They also commanded everyone to go back to the practices of their forefathers.

We were shocked, by the warning from Sarkin Gobir, Nafata, on three things, which are:

1. That no one else admonish people apart from the Sheikh himself.

2. No one should continue as a Muslim except those who were born as Muslim.Whosoever his parents are not Muslims should go back to that which he found his forefathers doing.

3. No one should wear turban after today and no woman should wear a head cover over her bosom.

These decrees announced in the markets were attempts to undermine our mission but Allah protected us from his plot and manipulations, making him die shortly thereafter.

When his son Yunfa took over, he did his best striving with the same purpose. We accepted our situation with equanimity and avoided all confrontations until he attacked Gimbina, a great village of Muslims, by surprise. He killed a number of jurists and reciters during the day in Ramadan while they were fasting. They confiscated their properties, took their families as captives and started to scatter about books and the Qur'an. They used slates as firewood, burnt them and made fun of Muslims saying:

"Bring out what you promised us (threatened us) with, if you are truthful."

They turned their attention on the village where the Sheikh was staying. They warned the Sheikh to evacuate his family, brothers and children because an attack on the the village was imminent. He refused and insisted he will not except if his *Jama'ah* went with him. The king of Gobir expressed regret of what he said and asked them to stay and not to move to any place.

When the circumstances indicated peace may not be possible and confrontation was becoming inevitable, Sheikh excused himself and moved out from their vast territory on the 10th of Dhil'Qidah 1379AH.

The brilliant Jurist Ali, also known as Agali, who is a Tuareg and a companion of the Sheikh, advised the Tuaregs to help the Sheikh during the Hijrah and

protect him from whatever may come from his enemies. He along with those who listened to him from the *Jama'ah* of Abdulsalam protected the Sheikh, until he reached Gada. Later he came back and strived to remove the Muslims from among the disbelievers, helping a number of them and I was with him after the disbelievers fought the Muslim village of Gimbana earlier mentioned.

I saw him very sad over that and the zeal for Islam overtook him. When I left him, he wanted to go to the Sheikh. I had heard that the King of Gobir had sent to the Sheikh for him to protect his family and brothers because he wanted to attack the village, I wrote a friend of mine a book in which I finished with the Jurist Agali, and part of it says:

When should I not present to the Sheikh
My hope to succeed by emulating the Messenger
That they should emigrate from a land of evil
And relocate as soon as possible?
We will throw into it raids
That will raise dust making it dark
Determination is my way and resilience my pillar,
The house and knowledge are solid like rock.
Nay, I do not carry lowliness (meanness)
Indeed meanness is the lot of others
When a territory harms me I leave it
And I do not stay except in a halal home.
Residing in a station of humiliation is weakness
And condemnable being not the deed of the complete.
I have the will and He may fulfill his promise
Succeeding in a fulfilling exemplary manner
If they bring war to Gobir or
They want us to hasten moving away.

I wrote to my father, telling him to come to us with whatever he could afford of help in his migration, because we, by the grace of Allah ready to migrate. I moved to Kabi, spreading the documents and I called the assemblies until I entered Degel and met them migrating and we all migrated through the middle of their land in peace. The Jurist Agali, Mahmud Gardam and Ali Hamid, the leader of the troops and others, helped me.

We camped at Gadi and all those who were affiliated to the Sheikh from among the people of the outskirt started migrating towards it continuously for

two months. Then there came a ban on migration in Muharram by the order of the King and they started robbing the migrants on the way taking their belongings with the help of others like them among the Tuaregs. The situation was like this such that a group could come to us with their families and property while other groups would come with the family without the property, while other groups would come without the families and without their properties.

When the King saw that the people were still migrating, he wrote to the Sheikh commanding him to return to his place, Degel. He wrote in reply that he was not returning there until the King:

1. Repented and purified his religion as it is supposed to be and agrees with the Muslims on one religion
2. Spread justice and equality and
3. Returns all that has been confiscated from the *Jama'ah* together with the captives taken and a promise of peace,
4. Recognise and accept the right of Muslims to practice their religion.
5. That unless these conditions are met, he will not return to Degel.

His courier went with the letter to the King of Gobir. When they got to him he assembled all his ministers and scholars. He then ordered the letter to be read. He immediately started abusing the Sheikh and the *Jama'ah* and threatened them. He consulted the scholars present with him on the case of Sheikh and his *Jama'ah* and they said: *"You are right while the Sheikh and his jama'ah are wrong."*

Their case was like that of the Jews when the polytheists asked them: who is more guided: the people of the Book, we or Muhammad? And Ibn Saria said: present to us your religion. They said: we slaughter camels, we put water into Hell, we deliver the sufferer, we protect the house of our Lord, we worship what our forefathers worshiped and we observe the duty of kinship. Then he asked: what is the religion of Muhammad? He cut off our ties of kinship and his followers are the feeders of Hell, the children of Gifar. Then he said: you are better than him and more guided. Then Allah revealed:

قَالَ تَعَالَىٰ: ﴿ أُولَٰئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴾ النساء: ٥٢ ـ ٥٤

"Did you not see those who were given part of the Book, they believe in falsehood and tyrants and they say that those who disbelieve are more guided than those who believe. Those are the ones Allah has cursed, and whoever is cursed by Allah will not find a helper. Or do they have a portion of the Kingdom? So that they do not give people a little; or do they envy people for what Allah gave them out of His favour? We did give the family of Ibrahim the Book, wisdom and we gave them a great Kingdom." Qur'an 4:52-54

This narration was reported by Ahmad bin Hambal, Ibn Jarir, Ibn Munzir and others. The pious brother and devout servant who partook in the struggle, Abul Hassan bn Ahmad, told me that he witnessed the event. He told me that the scribe who read the letter of the Sheikh to the King falsified the letter as he wished and mentioned things that did not correspond with the contents. This was an attempt to incite the King to fight the Sheikh and his group. He was supported by those present. Among them were evil scholars who were comfortable with the falsifications and insidious addition to the letter. The pious brother who is righteous and known by his being guided was present.

He was before among those who advised the King and counseled him, but he was there, silent without saying anything. Then the King said to the courier of the Sheikh, "Go! I will not give you a guide and when Allah makes you reach the Sheikh, tell him that I am getting ready to move against him, so, let him get ready for war." The courier left, confused not knowing where to go and did not find any one to escort him.When he left, he headed north until he got to Agunbulu. They gave him a guide to the territory of Adar. He arrived and found his way to the Sheikh. He informed him of all that had transpired and of those present. This showed us the lack of trust between us and them.

While the situation was getting worse for the Jama'ah, the Sudanese entered the foray and killed whoever they found to be Fulani. All the Sudanese and Tuaregs that shared their ways helped them against us and we did not have refuge nor protection from the kings of those territories because all of them were supporting one another against us with the goal of uprooting us.

On seeing this, we came together and consulted ourselves on the matter and we arrived at the conclusion that it is not befitting for people to be left without a leader. So, we took oath of allegiance on listening to and obeying the Sheikh in what we liked and in what we disliked and he gave oath of allegiance on the Book and the Sunna. On the night of Thursday, the first to take oath of allegiance was his brother, the minister Abdullah. Then I took the oath of allegiance, then the minister Umar Al-Kamu, then all others. When it was

morning, the flags were raised and we took to digging the ditch while reciting the statements of the Prophet (saw):

By Allah! If not for Allah we would never have been guided.

We would never have given Sadaqah nor perform Salat

O! Allah instill tranquility in us and make our feets firm.

They first transgressed against us and if they want fitnah *we refuse.*

We dug as much as we could. But it happened before the courier moved to Alkalawa with the Minister of the Ameer. The Sudanese had intensified robbing the migrants. The Jama'ah attacked the Sudanese on Thursday, those in that direction, killing them, taking captives and confiscating property. When it was Friday, the Sheikh stood up and gave a sermon to the people commanding them to release the captives and return whatever was confiscated back to them. This was before the courier arrived.

The workers of the King used to fight us, confiscating the property of some and taking captives but the Sheikh refused to do that. The horses of Buradus attacked as well as other horses in camouflage. They killed and confiscated property while the courier was by then with their ruler. When the courier returned and we were informed of what transpired over there, our Ameer ordered us and we dug the ditch and sent an army to the outskirt of their land in a place called Gnifi. The army got support and victory killing and taking captives as Allah wished. We prepared another army on the 2nd of the month of Rabi'ul Awwal. We took off with the flags to the camp and I was taken unawares by the cry of a man in the morning shouting "Weapon! Weapon! A great morning." I planted the flags until they were taken by the commander of the army.

I moved towards the crier and when we got to him we found that the horses that had attacked had turned back. We followed them from morning until we met them after *Asr* prayer at Tharim while we were five. We did not meet any plot. We returned behind them after *Magrib* and we were thirsty as well as our horses. We slaughtered the cows they left behind and sucked the milk and went back to meet the army. It took off and moved and fought them in the morning of that very night and someone who witnessed the event told me that when the disbelievers heard of their arrival they got ready for confrontation but the Muslims defeated them.

They entered their houses, took captives and confiscated their properties. They turned to the water, camped, drank to satisfaction, filled their containers and

took off. Among those who were matyred in this battle was the *Muazzin* Ahmad Assuddani and the righteous man Ibn Kindah. The reality is that there has been confrontation between us and them from the time the courier stood up and before his arrival. They continued sending armies to us in parts like Kurfi and we also sent them armies until this war (mentioned above) took place.

Battle of 'Kwoni'

It is a village with a generation of Sudanese whose father is said to be from Gobir and their mother from among the kingdoms of the Taureg. This is our tribe; moreso, it is said that our Fulanis lived with them for a long time when they first entered into this territory until King of Kwoni Muhammad Damk, attacked them, killing a number of reciters, close to forty persons in their Mosques. He took many captives and confiscated their properties. As result of this, a righteous man, Muhammad bn Sa'ad, had to move away with those who caught up with him and camped in Maratta in the land of Galmi. He turned away from the king of Gobir. Then the tribe of (Nawal) Yaqlub and Banu Tananuda camped with those who caught up with them from the territory of Zamfara.

They occupied Tawafamo and among them the erudite scholar of literature and beacon of science popularly known as Sheikh. He studied under the Judge Al-Askar in Kano, the Muhaddith, the jurist and from others, while he read from the erudite Imam Muhammad AlBaghawi who took from Abdullah the trustworthy. He travelled to Agadez and studied under the two scholars, Sheikh Wali Durfan and Saeed Bash. He was also a student of Sherifat Aminat. He was also with his brother, the well-versed scholar of literature, the Muhaddith, popularly known as Bello, who was named the father of the scholars of literature, the alert, the circumspect, the erudite, the Muhaddith Ibrahim bn Bello, I learnt. Then others returned back in the west of Adar, leaving the land of Kwoni.

It is time to go back to the topic of our discussion, which is, about the Battle of Kwoni. It happened that when the troops of Matankar returned and we gathered the one fifth (*Khums*), dividing the four-fifths between the owners of the booty, it was difficult for us and impossible because issues were neither organized nor coordinated and also there were a large number of people. It was not possible to write them in the register, scattered as they were.

When they returned each one of them took to his own direction. We gathered what we were able to gather and kept it with the store-keeper, Umar Al-Kamu.

We thought of sharing it but we never did. Instead, we removed the *Khums* and returned the rest to others (the owners of the booty) those we could find. As for what remained they settled among themselves. Then when we left this matter, we put together an army that took off on a Monday in Rabi'ul Awwal after we heard of the march of the King of Gobir towards us and his camping. We consulted on the issue of war and we agreed to march and hasten. The army took off under the leadership of the companions of the Sheikh such as Muhammad Gair who moved in the evening of Wednesday and the night of Thursday arriving at the fortress in the morning.

They fought severely and a large number of Muslims fell martyred but at the end, Allah conquered the fortress for them. They killed its men, took the women captives as well as their children and most of their families got burnt in the fire which was thrown. They killed the king of the territory and when they finished from the fortress, a Tuareg came to them and told them to go after their families because the King of Gobir had raided them. He spent the night at Bur and moved, settling in Gombe from where Muhammad Gaire took the army and they did not spend the night there, returning the same day.

On that day we did our best trying to do the sharing as it is supposed to be and it was difficult because of what we mentioned earlier on in addition to lack of time.

The Battle of Kwoto

This battle is the greatest between us and them, and it can be compared with the day of the Criterion when the two assemblies met. Among its events was that when our courier left the King of Gobir, he immediately started getting ready and preparing. He sent news to the outskirts of his territory and wrote to his brothers, the Kings of Katsina and Kano as well as those of Zaria, Daura, Azbin and all of them answered his request positively which was to help and support him against all those who were affiliated to the Sheikh.

They gave him the permission to fight and every one of them got ready to fight the Sheikh and his followers in their lands. When they answered him , he came out on Sunday to his camp from his fortress and spent two to nine nights. He moved out following the right flank and spent the night in Bur. Then he moved and camped in Gombe as we said. Then he moved and settled in Makod. Then he continued and camped in Shari.

From there, he continued to Jan Sarki where he spent two nights waiting for some of his soldiers. Later his army came and only Allah knows their number. Many Tuaregs joined him ready for war. When the news of their marching got

to us in Tawatur (numerous confirming news), we moved out on Saturday morning and camped close to our houses, headed by the great Minister, the brother, Abdullah. We remained one day without hearing anything about them.

We returned to our houses, spent the night and on Sunday morning, we went back to the camp. A band from our Fulani brothers left the camp migrating. They left their families in the houses of the disbelievers. They were Abu Bakri, who is presently the leader of the army of horses. Then Dumi, Yidiman and Yiyyi. They informed us that the army when it left Jan Sarki camped in Madaji and that he left Jan Sarki to Aga and Iyami, and two other territories. We returned to the houses and met him moving out. He made *du'a* for us and gave us glad tidings of victory over the disbelievers. This gave courage to our hearts. Then he commanded us to move out in the night when we heard of their camping in Iyami, which is, closer to us by half of a day's journey.

We moved out in the night and camped close to our houses. We waited for them, ready. We were stationed between two mountains in a place called Malib and whenever we saw a storm, we rushed to our posts and the same we did whenever we saw smoke. We did that late in to the night and we returned to our base.

On this day, the assembly of Muslims from Adar with the jurist Agali, Muhammad bn Ustadh Jibril, arrived. In his army was bin Muhammad and others joined us and we were happy with their arrival. When they camped at Iyami at night, they slept tiredly and in the morning they came to us but were intercepted by an assembly of Bedouins from the other side. They fought for one hour. Clouds covered everywhere. It rained and they returned to their camp and stayed. When the clouds cleared they moved out to the assembly of Bedouins, fought severely and defeated the Bedouins. There was no serious problem from the Bedouins. The Bedouins wanted to reach us but they were vanquished. Allah guided the army until it penetrated their middle. They were with their families.

When it was morning, the Bedouins retreated near the hills with their families and our members following. They did not follow the north from where the army took off, following their tracks and killing, taking captives until they camped at Kutu after *Magrib*of Thursday night. We left on Wednesday, and waited for them till zenith of the day. As we did not hear their movement, I moved out with some horsemen until I got to their camp and I met some Bedouins who were hiding in the bushes and they informed me that the army had taken off. I started following the tracks of the Bedouins and now they are near to our families. I returned back and I met the Minister who had taken off

with the army, camping at Bakagam. He informed me of what happened and he returned with a number only known to Allah. We returned to our houses and he camped near the houses. Most soldiers spent the night in their houses.

In the morning, he waited a little until people were ready and took off with the army to Kwoto while we were at our houses watching the smoke. We moved towards them in the morning of Thursday. We moved fast until we got to Gurdam. Then we continued until we got close to some water among its waters. We camped there at Kwoto while the army was over it. We drank and took water from the streams. Later, we took off towards them. They had heard about us and their horsemen saw our assemblies.

The Jurist Agali advanced with some horsemen and their troops made use of the streams and protected the pond. As they were ready, we drew closer to them, getting ready and marching towards them while they were standing in their positions close to hundred aligned. They positioned the attackers and defenders and were ready for us. We appeared facing each other. We said *Allahu Akbar,* three times, and moved towards them while they were beating their drums and were moving towards us. We fought with their right flank charging our left flank until we mingled with them forcing them to turn. Also their left flank charged our right flank but they were firm.

They shot and we shot. Our fight was mainly by shooting arrows. Our horses were not more than twenty and they had a number of fine horses that only Allah knew their number.

When our defense was firm, the right and left flank joined it and war was on. The two groups mingled and Allah defeated the disbelievers. They took to their heels and scattered out. The Muslims followed, killing them and confiscating their property. An uncountable number of them were killed, their king ran away and his friends Bida, Mikay and others were killed. Then when they turned their backs, the Muslims followed them day and night. Our Ameer, the Minister, returned to the water where he camped and we drank, took water and went back to their camp where we prayed *Asr* then we left for our homes where we spent the night. This was a decisive battle which shook and uprooted the very foundation of unbelief and the root of the disbelievers was defeated.Praise to Allah, the Lord of the Universe.

Wazir Abdullah says in a poem:

I begin in the name of Allah,
Thanking Him for cutting off the disbelievers who had gathered.
To uproot the Muslims as well as Islam from their land,

Allah's favour is immense
The Tuaregs, Gobir and others in their party plotted
Allah sees and hears
When they came,
They brought mischief by burning, destroying, cutting off necks
They settled, killed members of Bedouins
Gathered their money, increasing their Kufr and pride

The Complete Story of the Battle of Kwotto

When Allah defeated the *mushriks* in Kwotto, making their King, Yunfa, run leaving behind uncountable property as booty for the Muslims, he camped in a place called Tanbagarka. He met those who remained behind among his soldiers, like the king of Gummi who was the cause of the battle. The latter had attacked Abdulsalam and Gimbana's group until this matter became what it was. He made him leader of those he met with the troops. This army camped at Cimmola and many others caught up with them. Their people had joined them from Sudan from the people of Zimmat.

While Yunfa was running from the Fulanis and Tuaregs, they ran to the farthest parts of their land and camped there and their people got comfortable with that. They gradually returned to the neighbouring towns around them. We returned to our homes after Allah had sent away our enemies. We took days looking into our affairs and managing our situations and strengthening our weaknesses. We started looking for ways to get our sustenance because they had made things difficult for us leaving us without anything to eat. We are not to be honoured in any of their lands, as we were emigrants with nothing but our families and animals, but we survived on what we took from our enemies.

The Defeat and the Spoils

After we rested for some days, I came out with the flag, looking for the people, and moved north until I camped close to where we emigrated. The news came to us of an attack from the land of the enemy. We were told that the enemy had all returned with their families and vehicles carrying their belongings. The army that was very close confronted us and at the time, they told us we were at a distance of half a day’s journey.

In the morning, we loaded our troops and moved to the land of the enemy where we killed and took spoils as Allah wanted and obtained sustenance. I

moved with them until I got to the place from which we emigrated and crossed, camping close to their camp and when they heard of us, they dispatched horses. I met with the army. He moved with them from Shimitah, running until he camped at Kwotto. When I heard of their escape, I returned with the people who had gotten booty in Gundaya. We met a group from the enemy who had left Kamba going to Kwotto towards their land. We fought them and killed them all. We moved until we got to our homes by the grace of Allah and His help.

The Battle of Mana

When we returned from our journey, we gathered and consulted ourselves in our matter and we agreed to dispatch the army to their camps if possible. The army moved out until it camped at Matankari, by its water. Horsemen from the enemy attacked the borders of our land, killing and taking captives, close to our camp. The army took off behind them until they got to their camp at Kawwata in the morning. When they saw the army, most of them ran away following the road to Makada. That day, the army camped at Makada and they descended at Karari. Several correspondences had taken place between us and them. The army took off in the morning of that day, following the way until they got to Karari and the enemy group prevented them from entering.

The army camped at its water in order to drink and the horsemen followed them with some foot-soldiers until they got to the side of the mountain where they stood firm and fought for a while. The hypocrite of Thanba Kabish ran away with horsemen belonging to us. When the enemy saw him dispersing with the horsemen, the *mushriks* deceived them clinging towards the remaining horsemen and foot soldiers. It was a defeat in which many reciters and righteous men were martyred, until the spoil got to the army. The chief of the army took off standing firm against them. The army moved towards them and defeated them until it made them to get to the battlefield where it cut them off and they scattered about. Then he took the army to Mana where he camped for a day.

The army had attacked its surroundings and got a lot of spoils.Then he moved and camped close to it. The *mushriks* on hearing about the army, sent to their commander asking for back-up and he backed them up with those who had remained back. As in those days, they used to wait for back-up when the army moved from Mana. A back-up caught up with them and they came with a group that only Allah knew their number.

When it was morning, they advanced against our army by following its footprints. They found that it has moved from where it passed the night. The army on leaving had split into three groups. The treacherous took away with a group during the night. He moved towards his land. The people of Adar from the group of the Jurist of Agali went their way following the north. The chief of the army took the middle way while we were in our land, Gudu, when they arrived. They followed the way of the chief of the army and caught up with him after *duha* (mid-morning). The army moved while the enemy fought left and right as well as from behind untill after mid-day and there was no serious casualty. The army resisted them every time they attempted to attack. Their men stood firm until they gave up hope and returned as losers. He left reaching Gudu in safety.

The Complete Story of Our Stay in Gwandu

When the army moved to Mana, the courier from Gwandu, Walga and , the King of Dunka, the King of Barmo and the King of Mafara, all of them were congratulating us because, before the Jihad, they were considered as enemies by the King of Gobir. The news got to them of what Allah had done for the Muslims – they were very happy and liked us because of their enemity with Gobir, not because of Islam. We related with them on that because of our dire need of sustenance. They released their camels to us as well as their traders and we benefitted from that.

By the time, the army returned to us, we were facing extreme hunger. It was very bad that we could not transport food enough to feed people. My father sent me to our brother,Muhammad Muwaij, the Ameer of Kabi who was in his land called Yabo, that he wished to join his group in order to get more sustenance and supplies. He answered positively and started giving reinforcement to the Sheikh. I met him while he had been helped over the enemy's lands next to him and he had expanded a lot. Then he went back and I met the Sheikh and the *Jama'ah* on the way. We moved till we got to the seaside and we remained there for days.

While the enemy army moved to a fortress of theirs called Dange, they formed an army and fought on the borders of our *Jama'ah* in Rikina where they defeated a group and took captives. They were chased out and some of the things they got as spoils were recovered including seventy horses of the enemy. When they got to their fortress, their leader, the Ameer of Gum, heard that Ameer Dunka was behind him with his family, so he divided the army into two, leaving some of it in the fortress and moving with the other part and

attacked the Ameer of Dunka and his troops scattering them. He settled there with his army.

When the Sheikh was late to get to their fortress and camp, he improvised an army towards their fortress and the remaining of their camp. The hypocrites came out moving with the army until we got to the fortress after *Asr* prayer. Their army came out as if hiding somewhere. Our army moved to fight the fortress thinking they are in it. Surprisingly, they came out to fight the *Jamaa'ah*. The battle was fierce until it reached the head of the army. The hypocrites were defeated. We met with another group whom Allah helped us to defeat. The army repented and people surrendered themselves and we got a lot of spoils from them. The sun set and I took off with the army and camped with it close to the fortress where we spent the night.

In the morning, we mobilized ourselves to fight. We fought to have a pact and a peace deal. They asked us to retreat for them to send correspondence to us. I retreated with the army. That very day did not pass until they betrayed us. They killed a few from those who remained behind from among our soldiers. We went back to our place safely.

The Sheikh moved with his *Jama'ah* until he camped in Magabish, the remaining days of spring. From there he wrote to the kings of our Sudan lands. Part of what he wrote explains to them what he is doing i.e. supporting the truth over falsehood, reviving the *Sunnat* and putting out innovation. He also asked them to be sincere in their worship to Allah and avoid any action and deed that contradicts the Shari'ah. He solicited their support in his Jihad against the enemy. He requested that they should not be carried away by the words of his enemy about him by supporting the enemy against him because Allah will destroy them altogether. Indeed, Allah swore to support the believers and disgrace the disbelievers.

Abdurrahman, the son of the erudite scholar moved with the letters. He delivered the letters of the King of Katsina. After looking at it, he was taken by pride and tore it and Allah consequently tore his kingdom apart. When he delivered the letter of the King of Kano, he was about to accept but then he refused and followed the example of his brother. As for the King of Zaria, when the letter got to him, he accepted and repented. His people refused and he fought them throughout his life and when he died, they transgressed against the Muslims, apostated and they became something else.

In this same year, he sent messages to the lands of other enemies. One of this was the message by Mahmud to Kaimi.

Moving From Gadu

When we moved out of Gwandu, we left those to our north from the *Jama'at* of the Ustadh Agali, the companion of Sheikh and the Jurist Muhammad, telling them to support Muhammad Tukur. They complied, gathered themselves and followed the way between Adar and Gobir. The enemy had known of their camping there and the Ameer of Gobir sent troop after them and camped besides them. He kept on sending back-up and whenever back-up got to them they attacked the *Jama'at* and Allah sent them back defeated.

They continued like this for seven battles until the **Jama'at** killed most of them. The **Jama'at** took off to fight them and the territory of Gobir, Galma as well as Zingilim and Takus which became difficult to overcome. However, they defeated them partially and the war was continuous until they got to Kurfi, half a day from Qadurawa and returned to their place. By then, they were not hearing of our news and we were not hearing of their news because the enemy was everywhere and there was too much rainfall.

The Return of Sheikh to the Land of the Enemy, Gobir

When it was autumn, we gathered and consulted ourselves and made overall analysis of our situation. We agreed to return to the borders of the land of the enemy with our families to enable us fight them. Sheikh Uthman Bin Fodiyo moved from Magashi and camped at Sifa. Then he moved and camped at Koni. The army moved out, headed by Abdul-Salam. They carried their provisions. Another army moved out also carrying their provisions. Later, he (the Sheikh) moved and camped at Sokoto where he stayed for days.

The Second Battle of Dungad

The Ameer of Gamma (Gum) sent to the Sheikh, asking him to make peace between him and the Ameer of Gobir. The Sheikh replied by expressing his willingness for peace. The Ameer of Gumlater sent to the Ameer of Gobir commanding him to make peace with the Sheikh because from his assessment "We wll not be able to defeat the Sheikh" and advised to grant the leader of the Jama'at "whatever he requested for." He sent his great minister, the Galadima who had no grudges against the Sheikh and he was sensible and of sound intellect. He used to love the Sheikh. They made things difficult for him and we also made things difficult for them.

They made him to return and supported him by sending him to us. When he got to Sokoto, he resolved to put together an army against Dan Jada. He came to us that day and informed us that the King of Gobir had repented and had resolved to accept everything the Sheikh asked for. We gathered and consulted ourselves on the offer and we agreed that the king should demonstrate seriousness by striving and coming in person to the Sheikh. It was also agreed that we should not trust the king of Gobir because of his antecedents. The minister agreed with us and the Sheikh gave him little time and security till he reached Dan Jada.

They accepted that from us and the army moved to Dangad on a Thursday arriving there on Friday morning. We did not face any serious war and Allah gave us victory over the fortress. We killed and took captives as well as booty like never before.

The Minister went to the king and informed him of our decisions. A source informed that he was about to accept but his consultative forum objected. They sent Asharif Baba whom they have confined with his people.

He met the Sheikh who was camping at Thabr to inform him of the decision of the king's unwillingness to come to him, but was asking for a treaty. We did not accept because of our knowledge of their betrayal and plot. **"*If you fear from some people betrayal, throw to them their word*."**

We threw their word back to them and Asharif Baba returned and plotted against the*Jama'at*. The Sheikh sent the army to attack Gumi because the enemy had returned to the fotress. He also set up another group of fighters to Gungurma. I personally moved with them to Gungurma where the enemy had assembled protecting themselves in its forests. Allah conquered it for us and we gained spoils more than we did from Danjad.

We returned to discover the army sent to Kaimi also had returned victorious with booty accompanied by Mahmud Gardum. Other troops under Mahmud Sai joined us and we moved from Thabir to Makdar whence Karara where he camped. The *Jama'at* of the Jurist Agali and the *Jama'at* of Katsina met us.

Among those who came was news that the Sultan of Katsina on hearing of what happened to the King of Gobircommanded his troopsto fight all who support the Sheikh and exterminate them. They killed and took many captives. Those affected by the decision decided to form a group to protect each other from the Sultan of Katsina's onslaught. They became a formidable group and were able to protect themselves. Some of them moved to Mitmak. Others got to Madabo after which they headed towards us until they entered Zamfara.

They moved out and got to us in Garori after they had crossed dangerous forests for close to a month's journey in which they faced war from the enemy. Then we gathered and consulted ourselves on the situation and we agreed to send armies to the borders of the fortress of Alkalawa, the capital of Gobir,to enable us confront the enemy.

Battle of Bur

When we assembled and consulted ourselves on fighting the surroundings of Alkalawa, we agreed on attacking. We moved out under the leadership of Ali Jedo, the chief of the army and camped at Mana. We moved and attacked the west side of the fortress, finding the disbelievers protecting themselves in the forests and Allah conquered it for us. We did not return until we got to Bur which, is half a day away from Alkalawa. Our brothers from the Fulani tribes, those with the disbelievers, were by the fortress from the right side and had sent for us accepting Islam. Some Muslims, the migrants and the runaways had joined them, including those who had been overpowered by the enemy and those who had some sort of affiliation to us or were Fulanis. That day they attacked until they got to Jaru close to the fortress. We returned and they returned.

The First Battle of Alkalawa

When we returned from fighting its near suburbs, our brothers fought by the right side and we fought on the left side. Our righteous brother,Salirul Mahmud, had attacked them from the eastern side and inflicted serious damage on the enemy. We gathered and consulted among ourselves on the war situation and strategy. We resolved to and agreed to attack the fortress and enter the town. We have no information as to the number of troops and armsmarshaled by the King of Gobir. His strength is indisputable.

We took off at the beginning of the month of Sha'ban and camped at Mana. Later, we moved under the leadership of the Waziri (Prime Minister) Abdullah (the Great), until we got to Bur. We slowed down so that others could catch up with us. Later, we moved until we got to Gazik where our brothers, on the right side caught up with us. In the morning, we loaded and moved to the fortress, which was, fortified and protected in the forests. The leader of the army hastened until he reached the frontlines, which had prepared and got ready placing a group in every direction. They attacked us on the left and found resistance. They fought for an hour, while their troops from inside the fortress were shooting arrows from one side and their army was fighting from

the other. Allah helped us against them and we defeated their camp. My uncle, Waziri Abdullahi, was shot by an arrow and hit on his leg.

They ran away when the battle got hot on them and the right flank of the army remained steadfast fighting the fortress and we followed the traces of those running. Later we moved to the camp from which we came. Then we sent for those on the right side to join us, which they did. When we left, the horsemen of the *mushriks* came out. I stood on one side with some horsemen until they met the rear of the army. We charged after them and Allah sent them back. They had a great assembly of horsemen. There we met the army after it had reached the camp. In the morning, they sent a great assembly of excellent horses and horsemen to fight us. The number was so large that we thought that their king had come out for us.

The army moved towards them and our horsemen intercepted them and defeated them. I followed their trails and our army moved until we camped at Zagurub, by the fortress at the right side. After spending three nights we moved to fight the fortress. We camped and prepared for the fight on Sunday. We fought them severely until we almost conquered them. Many troops among us were martyred and we also killed many of them. The battle lasted from morning to sunset. We returned to our camp.

The Tuaregs were being hypocritical but we did not realise it immediately. They came to us and said that they believed, but when they went back to the disbelievers of Sudan they said:"We are with you." They partook in the first battle, but returned to their places. Later, they gathered and attacked our families. The righteous brother, Ahmad bin Haidarah wrote us warning us against them and informing us of their treachery.

The Minister, Ustaz Abdullahi, took off with the army towards our families leaving word for those brothers fighting on the right side to continue fighting and not to scatter. We remained behind fighting the enemy until the army reached our families. In these circumstances, an army was sent to Ukkuy and it got lots of booty and it returned in peace. Then the Sheikh moved with the *Jama'at* while we were at Alkalawa and he camped at Bur. When we heard of his moving, I came out to meet him.

Finally, they gathered and moved towards us while we were camping at Tsuntsuwa. There was serious desperation and people spread in search of sustenance. Many, however, remained at home. The enemy did not surprise us. We have camped by our property. The righteous brother Sa'ad came to us with the flag and said: "Take off to their camp." I advanced towards him and I said: "Leave them until they come closer to us." He refused and moved with

the people to confront the enemy. By then I was sick and I remained behind while they moved until they got to the enemy who were battle ready. They fought for a while and they defeated our troops. Many of the best reciters of the Qu'ran from the *Jama'at* were martyred.

Uncle, the Minister, came to us and we followed him, supplicating to Allah who defeated the enemy. They scattered after feeling our weapons. We returned in order to bury the martyrs who were about two thousand, among them the best of the people like the Judge Muhammad Sambo and the flag-bearer Sa'ad, Mahmud Garduma, Muhammad Ham, the alert scholar Zaid Abubakr Binga, the conqueror Assuidi, the friend Saddiku Sunadi and others. The reciters martyred were around two hundred, we buried as many as we could and then returned and spent the night in our base where we left our property. In the morning, we buried the others and continued on the watch. This battle took place not very far away from Alkalawa.

The returned to camp and spent the night. In the morning, we moved to the far lands of Zak and camped for the remaining days of the month of Ramadan. It was in this period that the branches of our *Jama'at* fought the enemy and took cows; they returned another time and Allah defeated them and disgraced them.

We also moved out to their camp while they were running as the Tuaregs and Gobirs charged during war. We sent about a hundred platoons of horsemen behind foot-soldiers with a Commander. We also gathered foot-soldiers for counter-attack as well as the honorables and the flagbearers with their flags. We put the horsemen on the right flank and on the left with a Commander over them. We placed another group at the rear.

Tactically, moved separately until we got to Jaru and found that they had run away when they heard of our advancement. We followed their trails, killing those we met. Later we returned to our place. In this particular period, Muhammad Al-Mustapha, the Ameer of Adir, came out with the flag, fought Sarki Adu and returned safely with much war booty.

The Station in Jaru

After we have celebrated*Eidul-Fitr* in the land of Baraya Zaki, we found ourselves in a state of sadness over the death of the Jurist Agali, and the death of Brother Ali, the elder brother of the Sheikh. This is coupled with the fact that we were in a state of fear, severe hunger, sickness, lack of money and personnel. The council met and it was agreed to move to Jaru. The land of Baraya Zaki was a distance of half a day journey from Alkalawa. We camped at Jaru which is not very far from Alkalawa in the month of Shawwal. We

stayed there with our families watching, planning and strategizing on putting the capital under siege.

The Gobirs and the Tuaregs and all who were against us gathered in the fortress. They also planned and their horsemen from the fortress continued attacking us from the western side while the horsemen from their eastern camp attacked us from the north. A platoon was dispatched to raid them. The enemy came out in full force having resolved to fight. We also resolved to fight. Both sides brought out their flags and the battle commenced. Our leader was Mujid bin Dawud. We met them close to our station and Muslim horsemen charged at them and defeated them. Others ran but were followed and many as Allah wanted.

Since this was not the end of the battle, our troops moved and camped close to their fortress on the eastern side. The army moved in the morning and fought Karuf, gaining war booty which was good for sustenance. They returned safe and bountiful. Abu Hamid moved out with the people in order to fight and seek for sustenance towards the eastern side. When they got to Duba they found an army of the enemy. They fought for a moment and it was a defeat. When the message got to us, we moved out to face the enemy only to discover they had left after disposing our troops of whatever they could.

The Battle of Duba

The army returned to prepare for the challenges ahead. It was decided to dispatch the army to the enemy camp. They moved out with the flag under Ali, the leader of the army to Duba, where they spent the night. In the morning. they met the enemy coming and waiting. They charged at them ferociouslyuntill they ran. The Muslims followed them, killed many, took many captives, confiscated their properties and returned victorious.

On the army's return, Muhammad bin Alhaj planned for another onslaught. They were in very precarious situation and needed sustainance. The enemy heard of their march. They came out of the fortress in the night and spent the night close to us, laying ambush. They learnt that the Ustadh Minister Abdullah had proceeded with a small group of almost one thousand. I too had left to meet them along with two other men close to Abdullah. They attacked the foot soldiers. They charged towards the group that was with the Minister Abdullah after I had joined them. They attacked us and the Ustadh came down from his horse. They encircled us and we were not more than ten.

We retreated to a nearby place and stood firm against them until Allah returned our horsemen and we defeated them. Our men charged at them from

all sides and prevented them from reaching our property. On realizing their horsemen in defeat, they retreated and took to their heels. We came out chasing them until we got close to their fortress; on the western side of Alkalawa at a particular area called Jaru where we spent nights suffering severe hunger. We agreed to start an attack on the fortress without any further delay. People moved out with Ali, the leader of the army, until they got to the fortress without any resistance to them, so they returned.

Our Moving to Zamfara

In the morning after consultation, we decided to move to Zamfara in order to seek for sustenance. There was no one on our side from amongst the people of Sudan apart from the Zamfara people. Their cooperation with us was not religious. It is because of their enmity withthe people of Gobir. We arrived Zamfara with our familiesand camped at Burm.

The following morning we moved and camped at Shinkafi where we spent two nights. A group of the enemies who were in our search caught up with us. We repeated the fate of their supporters on them. We defeated them and killed a large number of men among them.

There was no rest for us. Again, we moved to Mudash where we camped beforewe proceeding to Duma. While here, message got to us thatBrother Ahmad bin Haidara will be joining us shortly with his supporters. Those who sought protection from him comprised of some Tuaregs. The Sheikh commanded that I should wait for him. I did with some horsemen till *Zuhr*. Our enemy who surprised us while we were waiting for Brother Ahmad bn Haidara. When we saw them, we attacked them without any hesitation. Allah defeated them and we killed a lot of them.

From here we moved and camped at Hargurmu where we spent two nights and received Brother Ahmad who sought protection for those Tuaregs with him and the Sheikh gave them protection.

Later we moved and camped in Yinbawa from where we moved to Kisr and from there to Maradum where we spent two nights and moved to Dufumafar, where we spent nights and there we met a developed settlement. During this period, we crossed deserts and forests and in this place we met delegations from Zamfara among the Sudanese who were disputing about the issue of leadership. The Sheikh settled between them before we moved and camped at Rimura where we stayed the remaining days of the month of Zul Qi'dah. We had left Gobir at the beginning of the same month.

The leader of the army, Ali Jodi, came out with the flag, but there was no encounter and he returned. I also moved out with the flag, to the suburbs of Gobir, without any encounter as it happened to Ali. So, I moved with a small group for five nights until we got close to the enemy land. I moved with them one complete night and we got to Razufi in the morning where there were many of their people. The army attacked them, taking lots of booty and we moved back and the others caught up with us. The Muslim horsemen repelled them. We moved one day until we got to a safe place where we divided the *Khums.* Later we moved to our station in Rima.

I returned at the beginning of Zul Hijjah and after we prayed *Eid* we moved and met Ali, the leader of the army. He had left with the flag towards Dal in Katsina where he got much war booty and returned safely. We moved and camped at Sabon Gari. The owners of the land were all from Sudan (Hausawa). They agreed to sustainenmity against us and uproot us. Whenever our families moved in search of sustenance in any of the lands belonging to them, they devoured them. Meanwhile, Muhammed bn Al-Hajj returned with his group from the west, catching up with those who remained behind them. The King of Katsina kept a sustained policy of sending troops to attack us, but Allah helped us to defeat them several times. We shall see the report of the events that took place in Katsina and Kano at the appropriate place by the grace of Allah.

As for now, let us go back to the topic of our discussion, which is, the battles of the *Jama'at* of Sheikh especially.

The Battle of Kabi

The camp at Sabon Gari is a mixture of people from different places. There were amongst us the people of Kabi who helped in the Jihad against Gobir. Amongst them is Uthman Mussa bin Sarkin Kabi known as "the son of the Sultan" of Kabi. The Sheikh made him the leader of those who converted to Islam among the people of Kabi. We gathered to consult among ourselves on the matter and agreed to fight Kabi. The head of the army, Aliyu Jedo came out with the flag, with the Great Minister Abdullah leaving me behind with the families and father.

The army moved until it got to Galma. They fought until they got to the fortress of Kabi where they camped and spent some nights conducting surveillance. The fortress was attacked and Allah conquered it for us. We killed many and got large quantity of booty. They settled Uthman therein. When the Ameer of Kabi, Muhammad bn Sulaiman, came out, he moved

towards the north. More than a thousand of them died of thirst. They arrived Duman and stayed there and later he moved to Auf.

When Allah conquered the fortress for the Muslims, I mean the great fortress, among the fortresses of Kabi and they had conquered fortresses before this, they came together, consulted themselves and agreed to dispatch the army to Gombe. They did and Allah conquered it for them. Jedo, the great Ustadh had fought and returned with those with them before the arrival of the Gombe army. In that incident, Ustadh Abdullah composed the following poetic verses:

I remembered and the remembrance
Caused the one with a heart to worry and
In remembrance the morning wind blows.
Friends (brothers) died in the Jihad
And outside it after me from Sheikh
The situationseparated me from who will transmit from me
My children, my brothers, my family, my neighbours and
Those with them that I, Dondo, with Ali
And our Jama'at, with our horses and the flag,
We conquered fortresses between Kanda and Konddata
More than twenty by over-powering them in might and
Gave peace to who accepted Islam apparently and
Allah knows what they hide
Three Kandalim, Masu and Kaikulu
As well as Zaim Falam have two fortresses
Dunca which perished and Bunza
And the fortress of Gumbi, Rimi and Zamfara
As well as the fortress of Magaza.

They left me with the families and I spent a few nights before moving towards the suburbs of Gobir. A group of villages supporting the enemy intercepted us and we fought each other for three days before there was peace agreement.

I moved out with the flag at the beginning of Muharram towards Katsina until I got to Tunfafa. I recoitered for three nights until I got close to the land of the enemy. I moved the whole night to get to Gwandu in the morning where we clashed with the army of the enemy who came to attack us and Allah defeated them. We killed them and got lots of booty.

At the same time, our brothers who went to Kabi had attacked and conquered its fortress on Saturday 12th Muharram. We left no home belonging to the enemies in the land of Raya and Rima. We returned safe to our base and our

arrival coincided with the arrival of our brothers, those who fought Kabi. All praise be to Allah, the Lord of the Universe.

The Battle of Faqat

When we came back from the battle of Guda and our brothers returned from Kabi, I moved out with the flag by the command of the Sheikh towards the King of Zamfara. The king had made an alliance with our enemy from Gobir and the Tuaregs. I moved at the end of Muharram, for nights until I landed at his door to find that the horsemen had attacked his land. We returned to him all that had been taken from him. I requested to talk with him and he refused. I sent emissaries to ask him to make alliance with us instead of our enemy and he refused. The best was to attack his territory in the west and Allah gave us success over him. As I was moving, our brother joined us and we turned our attention on Zurmi. From there to Fakat, Samuwa and Zakawa. Allah gave us victory over all of them.

We spread our operations in about fifty fortresses, but almost all of them were on the run. We turned our attentions in the direction of Zurmi, then we moved to Dunfawa. Those in the had ran into the hills. Our troops took enough food and we stopped briefly at Kartuwa. We returned and we caught up with the troops from Zamfara all of them in Maliku and Allah helped us against them repelling them from us. Then we moved until we got our travelling provisions, by Allah's grace and help.

The Battle of Kanoma

On returning from Zamfara, our soldiers moved towards Katsina. The King of Kanoma attacked them killing some, taking others as captives and confiscating their property. There was no need for hurry. Kanoma was a highly fortified town. This notwithstanding attacking the town was the best for us and we attacked them and they responded.

They charged at us by the right and then spread out. We had a large infantry of horsemen with which we charged at them and Allah defeated them. The horsemen followed their trails but they climbed on top of a hill where horses cannot reach. Circumstances compelled us to follow them on foot to where their King had fortified himself with his closest aides in a house. Darkness at this time had descended. The operation was suspended until the following morning. In the morning, we discovered they had run away. The horsemen followed them and caught some of them. We stayed there for some days and

carried sustenance and returned to our station by the grace of Allah and His help.

The Battle of Bangi

While we were fighting in Kanoma, the King of Zamfara sent armies to attack our families. We agreed to fight him. The leader of the army, Aliyu Jedo, marched for two nights only to discover that many villages and towns had abandoned them on hearing about our troops movement. We got food and the battle was fiece. Following shortage of food, our troops marched to Kimbarawa where we fought them for the rest of the day. Later we moved and camped at Fush, then returned to our station, by the grace of Allah and His help.The Battle of Silame

The battle of Banaga came next. A reliable source informed that several former Kabi insurgents loyal deposed king of Kabi, popularly termed as 'the outcast', 'the disliked' had relocated to Augi and he has found acceptance at Silame. The Commandant of the Army, Aliyu Jedo mobilized troops and attacked Silame. He was victorious and returned by Allah's grace with success.

The First Battle of Jati

The battle of Banaga was followed by treachery and transgression by the people of Zamfara. I do not blame them. I blame our officials who misbehaved on the matters of official responsibilities. Many not happy assembled at Jati and commenced attacking and raiding our troops and people. We marched for two nights before reaching them. I could not make it because I was afflicted with fever and I returned. The army continued until it got to Jati. They fought a light battle but with no severity and the army returned. The land proved difficult for the army until it got to our station, by the grace and help of Allah.

The Battle of Bena

Indeed, even before the battle with Jati, the people of Bena broke a covenant between us. Immediately we returned, the leader of the army Aliyu Jedo effected the conquest of the town and Allah brought them back successfully.

Summary of What Happened in Katsina With the *Jama'at* of Muslims There

We had barely settled from the situation of persistent battles when information reached us that the King of Katsina was planning to attack the Jama'at at the time we were afflicted by severe hunger. We moved to Kab and camped at Bagauda. We left our brothers from the Fulanis of Zamfara in their land because of severe hunger and fear. I sent Umar Dallaji as courier to the *Jama'at* of Katsina and Kano to gather information for us on the true situation of things and the location of the enemy.The Sheikh had settled briefly at Gada.

Mallam Umar Dalleji left for Katsina which is, his homeland, and met them at Yantumaki. He crossed to Kano with the letters. His arrival in Katsina coincided with the decision of the King of Katsina, 'the disbeliever' and the King of Daura also, a disbeliever to cooperate against us. Prior to the Jihad they never considered any alliance. They had never fought against an enemy together. It is the Jihad that brought them together. This formidable alliance had soldiers that only Allah knew their numbers.

When they got to the suburbs of Kano they were met by the Fulanis who, followed the religion of Allah and some people who had repented. This group was referred to as Dan Tunku (one who has a small band). They fought them and they were defeated in utter disgrace.

Similarly, on the receipt of battle order,Mallam Umar Dallaji took off with the army and conquered a number of villages there. After the defeat of Jati our troops came together with the people of Kano. I gave them the flag to take to Runka and they conquered it. I gave Muhammad bin Hajj the flag to move against Runka. They moved, conquered and lived there. When the leader of Katsina's army was defeated, he went with the army and camped at Janadak. From there he fought the people of Ruma and attacked the suburbs of the *Jama'at*. He was defeated by the Ruma three times; then when he heard of the place of Muhammad bn Al-Hajj and his *Jama'at* he moved towards them and Allah defeated them and he returned a loser to the fortress of Katsina and it was the cause of their weakness.

He returned to the fortress of Katsina and the people of Jihad overpowered them. Muhammad Ibn Al-Hajj had moved and camped close to their fortress while Umar Dallaji moved and camped close to the right flank, attacking them from there. He put them under siege and Muhammad bn Al-Hajj fought them and they made peace with him instead of Umar Dalajji and they sent message to us on that and I commanded them to fight. I did not answer him with regard

to making peace because of fear of causing dissension and division within the *Jama'at.* I also did not trust them.The courier got there after the death of Muhammad Ibn Al-Hajj and when Umar insisted that they should fight, the King of Katsina came out, moved until he got to his place and charged to fight.

The *Jama'at* came to their encounter and they were not able to do anything to them. They returned to their fortress and protected themselves. The King of Katsina moved with the army until they got to the fortress, fought it and the horsemen of Islam returned to them from one side and defeated them. The King of Katsina was killed and they were defeated. Umar Dalajji moved till he camped close to their fortress He bombarded them for days until Allah conquered the village.

Meanwhile, the disbeliever King of Kano who was crowned after the death of the other moved to Runka, a land on the outskirts of Katsina where he camped and Umar Dalajji moved against him with a few men and it was a defeat.

Umar returned to the fortress of Katsina, then they took off to the fortress of Katsina from which they came out. Umar‘s forces devoured all that they found and returned to Runka. The victorious brother Muhammad Namoda was among the *Huffaz* who helped the *Jama'at* of Katsina in the Jihad. He fought several battles and made great impact. He had helped the people of Ruma against the leader of the army of horses of the King of Katsina. He fought with the people of Kafur at the battle of Sur. He also fought in Maradi three times, and others.

Umar Dalajji came with the flag and his coming out coincided with the arrival of the *Jama'at* from Kano to help himin his battles against Katsina. They moved under the leadership of the victorious brother to Runka and they fought severely and conquered it by Allah's permission. After that, the Ameer of Daura, Muhammad Al-Baqiri, came and camped by its side while the Tuaregs had chosen another leader for Katsina. The Ameer of Daura rebelled against him and together with Umar Dalajji, they killed him. This is the summary of what happened in Katsina briefly for the fear of boring you.

As for the Summary of What Happened in Daura

You may wish to recall that the King of Katsina wrote his brothers, the kings of Kano, Zaria, Daura and Azban appealing for their support against the Jihadists. They answered him and formed one party. When the King of Daura returned to his territory, the *Jama'at* of Daura affiliated to the Sheikh rebelled against him. They were aided by Dan Tanko and Musa, the Ameer of Zaria. They attacked them persistently until he ran and his fortress was conquered.

Summary of What Happened in Kano

We have mentioned earlier that when the King of Gobir resolved to fight, he sent to his brothers asking for help from them and they answered positively. The King of Kano was tough on those affiliated to the Sheikh and they feared for their lives. They migrated from their land to the suburbs of the territory where they camped and prepared for war. He sent armies after armies against them, but Allah helped the Muslims against them and defeated them. There were wars between them and the *Jama'at* until the King of Kano, the disbelievers came out personally and camped at the fortress of Jan Yahi and the *Jama'at* moved to him with their families and surrounded them, fought the fortress until they conquered it by Allah's help, killing a number of Kano troops. The King ran to his great fortress, then the *Jama'at* moved to Harkad and fought him severely, staying there for one month after which they moved and camped close to the fortress (the great) but did not stay except few days and Allah conquered it for them. The King of Kano ran away to Rano and his matters ended.

They stayed in the fortress for some days. When he heard what happened to the Ameer of Katsina, the king returned to his fortress believing that the people of Kano will rebel against Umar Dalajji. He was to be shocked. The people refused to rebel. This notwithstanding, he came out to fight and the Jihadist were prepared for him. In a fierce confrontation, he was killed at Burumburum. All praise be to Allah alone who made everything possible.

The Movement of Sheikh from Sabon Gari to Gwandu

Hunger had become very severe among the Jama’at in Zamfara. The people there were unwilling to assist, cooperate or assist us. The slightest opportunity they got, they trespassed against us. We moved to Kabi and its surrounding villages and towns in search of food. The Sheikh also took residence at Gwandu.

The Battle of Karofi

While in Kabi, the Sheikh initiated war against Alkalawa. The leader of the army, Jedo, came out with the flag and I was absent in this war because of illness. After taking-off with the troops, Aliyu Jedo appreciated the weakness of his troops decided against attacking Alkalawa. He changed direction to the north and made some raids on the Tuaregs of Bakr. He was successful as he was able to capture their properties and returned hope with the help of Allah, safely.

The Second Battle of Jati

After relocating from Zamfara, leaving some of our people there between hunger and fear, the people of Zamfara sent to the King of Gobir seeking for help against those left behind. Their army came out patrolling with few troops. Our people sent to the Sheikh seeking for help from him. He commanded me to move to the aid of the Jama'at immediately. I picked the flag and we moved throughout the day and nights until we got close to Zamfara and raided them. We conquered their fortress by Allah's grace. We went through Baka and Shanu and reached Jati which we fought severely and conquered its villages. We returned to the camp and moved to our territory in safety. On the issue, I said some poetic verses:

Did you not see how Allah tried His servants?
A very serious trial
With war after war in great distress
Facing what the unbelievers invited
Of destruction
They invited humiliation
And terrible events.
He gave help to the people of religion
After they had given up hope.
Now they, in the land of Allah,
They are stronger and more in number.
Definitely unbelievers had plotted
Driving us out of our land
They sought help everywhere
Allah returned to them their evil designs
He threw at them what they feared
Ask about our battles with them

In addition, you will appreciate Allah's help to us
When you see them, you will praise Allah
First, remember our battle at Jaba
Recall the stories making rounds
Battling large troops is not easy
Allah is most knowledgeable
We fought against the people of Baka
We fought the Sanuwa in their fortress
In Banaga, we also fought
In Jaba it was a fierce battle
In Baka we killed 54 of them
In Sanuwa we killed 24
In Bena 30 perished on their side
We went after those who mixed religion
With unbelief and they retreated
They lost over 100 in Jatu
We set-up fortress at Lakakani
Spent three nights planning on finishing them
Allah did the work for us
In Allah we trust and praise.

The Battle of Zuru

When we took off with the troops to Jati some people were late to join us. My uncle asked me to dispatch the army towards the north and he moved out with the flag. The leader of the army was told by the Sheikh to fight Fulakam and did not command him to fight the Tuaregs because they had sent to him asking for peace and the offer was accepted. He wrote them and the courier took the letters. The leader of the army who took off with the troops towards the Tuaregs without knowing of the peace deal, attacked them while the courier of Sheikh was with them. They became angry and attacked many villages and took captives as well as cows. Their troops went behind them, chasing them and they met at Kurfi where they fought and were defeated. The brother Salih was martyred.

The Battle of Augi

The reason behind the battle with the King of Augi is because of unreliability. At first he accepted us, but unknown to us was also plotting against us. He

asked the King of Gobir to give him assistance to fight us. The enemy came out from Gobir and fought the suburbs of our *Jama'at* until they reached us in Augi. After inflicting pain on us, they decided to retreat to their country. Some of our brothers pursued them at night and took back some booty and killed many of them. However, on hearing they are marching to us, we came out to defend ourselves. We raided them and camped in Augi. We fought them severely and stayed there for days, then we moved back when we heard of the march of the confederates towards us.

The Battle of Alwasa

Augi was under siege and victory was becoming difficult. It was under this circumstances that word reached us that an unholy alliance has been formed consisting of the Gobirs, Tuaregs and remnants of other Hausa states against us. We went to our posts and did not stay long before we heard of their marching towards us with the confederates. Those in the north took their positions. Suddenly, we heard that they camped close to us. A meeting was called to assess the situation and take decision what should be our response. There emerged two views. One group want us to attack them before reaching our place. The second group insisted on waiting for the enemy.

Later, they agreed to go and meet them. The leader of the army moved out with the flag along with the great Minister until they got to Kabbi. As I had remained behind, the Sheikh commanded me to join them, telling me to move in the night. I did and followed their trail. I met them at the camp. I asked them to go back and wait at the station. The Minister accepted, but the leader of the troops refused. In the morning, we returned to our station and when we got to Ligi, we remained there until after we have prayed *Zuhr* and *Asr*.

Another consultation was held and we agreed to march to the enemy. We moved until we got to Kaulad, a fortress in which there were people of protection and some of our Jama'at.

The army made a surprise attack and confiscated whatever they could from those in the town who were people of protection. The Minister, Sheikh Abdullah was very angry. He forbade them, admonished them but they did not listen. I entered the fortress in order to stop them but they almost killed me, so, I left. When we saw what they had done, we feared the consequences of their action because of the religious implications. The Minister asked us to go back, but some leaders refused to listen to him. Some us, however, left and moved towards the gathering of the Tuaregs whom we reached on Saturday morning.

On hearing about their movements and saw their trails, we prepared for war and moved to the frontline.

The battle was a big one. Each was prepared. They attacked and we responded. We attacked and they responded. They charged and we charged and it was a defeat. Close to a thousand men were martyred from the *Jama'at*. They took the battle to our fortress and on Sunday in the morning, our people retreated away from the battle front. The horsemen came out and I was among them following the statement of a poet:

I was the one who fled on the day of Hardship
Fleeing is not the end
I will make better effort next time.

We charged at them and Allah destroyed them. We killed a large number of them and confiscated from them many camels, shields and swords and they turned back losers. Similar event took place on Tuesday.

On Wednesday, they sent horsemen and I came out with horsemen and we chased them for the whole day. Their army later camped close to us. We defeated their horsemen at the time of Asr prayer. They were undaunted as they attacked again and again. We stood firm and kept our grounds. Allah helped us against them. Then those of ours who had remained behind joined us after *Maghrib* and we moved to confront them but could not.

We returned to our homes and in the morning of Thursday, they moved closer to us. The Sheikh came to the Mosque to admonish the people and commanded them to return what did not belong to them. He also commanded them good and forbade evil besides inciting them to fight and praying for their victory. When they camped closer to us, they doubled the attack and went towards the fortress and the Muslims confronted them. I was among those who came out on the horses. They charged at us coming from all directions while their horses had taken the lower valley, others in front of us, from above, while other groups of horses followed above us on the left side. The horses on the right charged over us while we were only twenty and they were close to ten thousand. We were firm and when they intermingled with us, we strategized and then charged against them while I was saying:

I am the son of Uthman,
The fists of Uthman
I have repelled disbelievers from their plans.
A righteous son defends his father
While the mischievous is a loser

Even concerning his own folks.

There was firmness in our stand and we gave not an inch of the ground under our control. They suspended and briefly stopped all attacks. This gave us an opportunity to charge at them. They counter attacked aggressively reaching where the faithful had blocked. They started to shoot arrows at the Muslims. Muslims fired back and ALLah defeated them. They fled. Our horsemen pursued them to Gumbi where the King of Kabi was residing. He was the *Majus* (fire worshipper) of Kabi.

The king, had before the battle of Alwasa accepted Islam. While the war was raging, he and several others became apostates and joined the enemy army. All other fortresses close to us apostate. This did not affect us in any way.But in the unbelievers camp, they were convinced that we are exhausted. We launched an attack and chased them into their residences. The Minister Abdullah said the following verses about this war:

Worry and sadness took over the heart today
The night and the evenings were the same
We lost many friends who departed in the Jihad
In Tsuntsuwa, Kwara and Alwasa
They were my hope in helping the religion
Most of them were born in the struggle
They were gentlemen dedicated and submissive
Men of knowledge committed Jihadist
Those helping religion are under Allah's Shade
Preachers of religion all day and night
There was the leader of the Jama'at, Uthman
All follow his footsteps in work and deeds
I was left among enemies of prayer
Followers of personal interests and this world
They prefer this world to their religion
Lovers of this world and cheats
They usurp what does not belong to them
Hereafter's prison awaits them
They neither listen nor respect their leaders
They fight with venom those who discourage them
Leaders are not much different
They deceive to mislead
They are lost without direction
Followers more confused than the leaders

He who wants to leave them should hurry
He who wants to join them is lost
In our mist are children of exploiters
Take note in order not to be misled
They followed us praying failure
Number of Tuaregs disappointed them
They left while I was calling for their return
They behaved like the deaf
I prayed for their haterate
They are lost despite my prayers
Section of my followers and supporters are gone
Section of my in-laws have repented
Among them are men of strong faith
They kept the promise they made to Allah
Faru and Hammadi fulfilled their covenant
They earned paradise with all its blessings
There are many Allah is waiting for
They are always in a hurry for Jihad
They will never their commitment
They attack Allah's enemies without hesitation
Certain, unbelievers from Alwasa have assembled
Arrows being shot changed nothing
Arrows from Barhu's children
He became mad and turned on his people
We fear death, not
This is our hope and blessings
Those who ask questions
Always be prepared for Jihad
Many dead bodies offends us not
It is martyrdom and mercy cover
The days and nights of blessing
We shall reach Gwandu in strength
With enough to arm the troops
Ask and you shall be answered
Success is on our side
Exposing the help with certainty
The day they attacked our fortressess
They were driven by arrows unexpectedly
Over fifty unbelievers perished
Every side it is the same

The Lord we worship dispersed them
Many lost their bearings
They were shocked and requested for peace
All doubt was removed about our strength
Don't trust or accept their offer
The East and west is enough
Allah is the source of peace and only He has power
He removes fear and is the best assurance.

The defeat of Alwasa would have been cause for celebration. It was not possible. Famine increased in our lands. I came out with some camels to the suburbs of the western side and the leader of the army came out to Augi where the enemy had gathered. When he got to them they attacked our troops ferociously and they won. The army commandant had gone out with very few men. It was here that *Mujahid* Ya'qub was martyred. The commandant lost no time in preparing another set of troops to attack Korau. They were successful and came back with much booty. The story was different with the troops sent to Argungu.It was defeated without any fierce battle.

The enemy moved from Gobir to the people of Kabi. They attacked the *Jama'at* under Muhammad Gaban and Waladani. Muhammad Gaban was martyred and they returned. When I returned from the march, I found a tense situation and threats of disintegration. The Sudanese (Hausawa) from among the people of Kabi under Ameer Uthman Musa rose in revolt. An attack in order to stop him had to be planned immediately. I marched to as far as Sawwa and decimated their strength. We searched for them, attacked them and killed as many as Allah wanted. We took booty and then I moved to Muhammad Tukur in order to bring him back to us by the command of the father. Then the leader of the army came out after this to Daman, met the enemy army, and defeated them by Allah's support. They killed the horsemen and then moved to Daman which Allah conquered for him and he returned safe with booty. All praise is to Allah.

We later prepared another army and moved to Gulma, attacked the town and their people asked for peace. Then we moved to Zurga and made peace with their people, whence to Gura which Allah conquered for us. Then we crossed to Kada where we met the enemy had assembled. Allah defeated and we killed them, uprooting them without one escaping from among them. My companion, Muhammad Gaira, was martyred, and in the morning we moved to their fortress and met that, they had sought protection inside it.

We passed and camped where we spent the night and in the morning, someone shouted: "Mount," and we mounted and all of a sudden the horsemen and foot-soldiers of the enemy sorrounded us and it was a defeat but without severe fighting. When the army got together and we killed many of them and Allah repelled them for us. Then we burnt their homes and moved to our land, by the grace of Allah.

The Conquest of Sawwa

When we returned to our land, the leader of the army moved out with the flag and moved until he got to Sawwa which Allah conquered for us. They killed Musa and got lots of booty.

The Battle of Jandoto

The Sheikh sent to the rest of his *Jama'at* in the east from the people of Zamfara, Katsina, Kano and Daura that they should all come to him and meet with him at Magama. When it was autumn and they came, he sent replacement and informed me of something. I moved out, followed the land of Zurmi and Zamfara, which was at the time transgressing against us. I got to our camp in Karaka where I met them at Baragado with the people of Kano and they had conquered their land.

I met the Jurist, Sulaiman bin Jamo, in charge of them and I informed him of the message from the Sheikh. I told them that he commands to obey Allah, His Prophet and to give allegiance to him; to follow the *sunnat* in word and deed, openly and secretly, in movement and stillness, during the day and in the night.

They listened and I informed them that he is giving them glad tidings that Allah will conquer for them the territory and make them inherit the earth. They should be wary of envying each other and the consequences of differing among themselves and changing the Shari'ah of Allah, the way others did. They received the glad tidings and accepted the advice. Then I informed them of the glad news with which he charged me of the closeness of appearance of the Mahdi, and that the *Jama'at* of the Sheikh constitutes platoons and this Jihad will not disintegrate by the permission of Allah until it gets to the Mahdi.They listened, got optimistic and made contributions to the war effort.

The challenges were not over. Another set of troops was created to fight Yandoto. Yandoto is a village famous for its scholars. The disciples there used to mislead people and incite the Sudanese against us. They drove out of the

village whoever was affiliated to us like Al-Hajj Umar and Brother Muhammad bin Ashafa.

After we have agreed to fight them, we moved until we got very close to the village and camped. I sent to them their brother, Muhammad bn Ashafa and I told him to tell them that I did not come to fight them. I camped in front of them in order to discuss intellectually the situation on the ground. If we are right, they will repent and submit to us and likewise if they are right we will repent and leave whatever we are doing. When he delivered the message, they said: "We are not debating anything with him neither do we like to see him and may Allah never make any meeting between us and him or his father in this world or in the Hereafter."

He came back and met me praying *Asr*. When I finished, he informed me of what come to light. I mounted and rode to the fortress. The army faced them and Allah conquered them for us within a short time. All praise belong to Allah.

We spent a few nights there, moved to the west and conquered about fifty fortresses in Katsina and dispersed the enemy. Among those attacked were the Fulanis, in addition to the Katsina people. There is no difference between them. They are all unbelievers. Allah returned us safely.

The Battle of Yawuri

At the same time that the Amirul Mumineen sent me to Yandoto, he also dispatched another group of troops to Yawri. He attacked and captured many villages, but the main city was impregnable. It will take another preparation, planning and strategy to conquer it, but definitely, not this time.

The First Battle of Bena

I returned from Jandoto and Ali, the leader of the army arrived from Yawuri. Our stay was, however, brief.The Waziri, Sheikh Abdullahi, prepared to attck Bena. Bena had transgressed severally against us. All of the Waziri's dedication, planning and strategy could not over come Bena. He had to replan for another attack.

The Battle of Fafara

After Allah has helped us to disperse the Tuaregs, they returned to their towns and villages. Some, however, headed towards Zamfara in search of food. Because of hunger, they attacked Gada. This is the town where Ustaz Duba resides. Allah made it impossible for them to succeed. The located to Kaya

territory for sometime. When they decided to move again, they were challenged by Almuzaffar y a stream at Namoda. He succeeded in defeating them and confiscating all their cows.

The succession of defeats and lack of success did not change the mind and heart of Tuaregs to accept the new realities on the ground. They relaxed for a few months before planning to attack Zurmi. It was at this time that I compose a poem seeking Allah's intervention.

O He who has control over what is mani fest and hidden
I am calling you with Your best Names, clean and pure
With the name of Prophet Muhammad (saw)
Inclusive of his companions and those who followed them
Inclusive of all Your Prophets, Angels
Inclusive of Your trsusted slaves and friends
Protect us from what we fear
You are a witness to what Your enemies plot
They almost succeeded in their plots
O the powerful One, You are enough for us
Deal with them at the time they oppress us
I solicit Your help because You are capable
We ask for help from no one but You
Grant us success over our enemies
Protect us from being source discomfort to anyone
They crossed the line of justice and unbelief
Grant us light upon light
Unbelievers cannot darken Your light
Grant us contentment in our communities
Grant us food and bless our lands
Grant health and peace to the sick
We are in difficult and solicit Your intervention
We are desperately in need of Your help
It is only You, we ask for His help
We ask for strength and protection
Whoever You strengthened becomes strong
We solicit for Your protection from ourselves
Human beings have been created with bad intentions
Only Your Mercy is appropriate shield
You are a witness to our enemies plot
They have strength beyond imagination
The believers are leaders

They well known everywhere
They are respecters of Shari'a and its injunctions
They are comfortable only in their desires
They are unbelievers upon unbelief
Our mission is to disperse them
You know their plans, O Allah
O Allah incapacitate and disperse them
O Allah, allow not to exist a house of unbelief
O Allah, help us to defeat them all
O Allah, replace unbelief with Islam
O Allah, help us to establish Shari'a
Immediately, O Allah, without delay
O Allah, save us from fire
And from all that is bad in the hereafter
O Allah, snd our prayers to Prophet Muhammad (saw)
His companions and followers
Send our prayers all preceding Muslims
O Allah, grant them Your mercy
O Allah accept my prayers
I took my worries to You.
Grant me acceptance of my prayers.
Allah, thereafter, continued to grant us success over the Tuaregs and their Hausa supporters.

The Battle of Baas

When we returned from Jandoto and the leader of the army returned from Yawuri, we gathered for consultation and agreed to fight Bauchi, under the Sultan of Kabi. Moyijo took off with the flag until he got to Bauchi, but did not face any plot, so he returned after two months.

I took the flag until I reached Sakkwato with the intention of fighting Duffu. By the time I got there, they have all dispersed. We commenced preparations for the battle of Alkalawa.

The Second Battle of Alkalawa

The rains came suddenly. It was a relief. It was pregnant with expectations. This only strengthened our preparations for Alkalawa. A meeting was held for consultation. It was unanimously resolved to fight Alkalawa. Immediately

after the meeting, the army moved out under the leadership of the Commandant of the army, Aliyu Jedo, until we got to Gundum. Here the assemblies of Zurmi caught up with us and we moved until we reached the land of the enemy in the morning. Our horsemen attacked them as well as the foot-soldiers. The enemy heard of our marching and they moved to us. We met them and there was no difficulty in defeating them, by Allah's grace. Five of their honourables were killed, and each was equivalent to one hundred of them like the King of Gulma and others. We camped at Al'ajanafi and spent two nights. There I was put in charge of the horses of the victorious brother Muzaffar Namoda who moved to the fortress and then we returned safe.

We later moved and camped close to the fortress and spent the night. We moved to our base Zauro and camped. Our arrival coincided with the time of their harvest of millet which we tried our best to spoil, burning most of it. Then the enemy came out to us and entered our base on Thursday morning but were defeated easily and close to twenty of their chiefs were killed and more, how much more, the masses. The Muslims were happy and the disbelievers were humiliated. Thanks to Allah the Lord of the Universe.

In the morning, we went to the fortress to check it. We fought the Tuaregs for a while and we returned resolved and ready to fight it again. We took off with the army and camped close to them, resolved to fight them, we gathered for consultation and agreed to fight the Tuaregs. We moved to our base in order to cross to them. We met their honourable ones who asked for a peace deal and we gave it to them on some terms and conditions.

Our experiences were not without their challenges. We were confronted by a plague, which resulted in the death of many companions of the Sheikh. There was Mallam Abdulqadir, his relations and family members, all perished. In Allah, we put our trust.

Building of Gwandu and the Battles Related to it Like Dandi

On returning to our land, we met the Sheikh sick. I kept myself busy building the fortress in which he was. He recovered at almost the same time as the fortress was completed.I moved out with the flags to Dandi who were transgressors, attacking the suburbs of our land on the western side. We attacked them until we got to the fortresss of Kiama and Zakawa. We fought both on Monday and Allah conquered them for us.

I returned from there and the leader of the army passed and fought a fortress, which proved difficult. He passed and fought their great fort and their King who was a transgressor and Allah conquered it for him and the disbelievers

were uprooted. Then the army moved to Kabbi in which there was a transgressor and Allah conquered it for them. They returned to our land safe with booty, praise to Allah. It was in this battle that there was an epidemic in the army and many people died, among them Abdul-Qadir and his brothers from the companions of the Sheikh.

The Battle of Kano

When we left Dandi, I moved out with the flag towards the land of Kano whose king had helped the Tuaregs to fight Zurmi while he knew the enemies and their trick. When I got to the land of Zurmi, I found a raging dispute between the Sudanese there and our *Jama'at*; I solved the problem and passed to Tabau while Burmi, Mafara, Bangi had disintegrated and they were hypocritical. We camped close to the people of Wuya, they confronted us, and Allah defeated them. We also passed to Kina till and camped at Birni Gada. After resting for some days, we moved to Kano where we camped at Tur, then we charged until we camped close to Kano, then the army took off while the army of the people of Kano had joined them, all of them. I had remained behind a little in the base for some need and then the army took off. They met them and it was a defeat. It was not a serious war. We attacked them and Allah defeated them, forcing them to take shelter in the fortress. Then we fought with them for the rest of the day and things became difficult for us.

A fire appeared from above out the territory and ravaged their houses. It was the cause of the conquest. Allah conquered them for us and the horses descended upon them until they disappeared and whoever remained in the fortress was killed. The fire killed the remaining men, women and children.

When we returned to our land, the victorious Namoda set out and fought Kira from the land of Kiyawa and Allah conquered it for him. When spring came, the victorious brothers set out and fought the eastern side of the fortress of Alkalawa. They were chased and they confronted the pursuers and killed about ten of the chiefs of the polytheists, which caused their weakness in that period. Then they fought the rest of the mentioned parts, led by the victorious brother Namoda who tried. Likewise, Umar Dalajji, the Ameer of Katsina, fought part of it and those wars were because of the weakness of the land of Gobir. Praise be to Allah!

The Battle of Argungu

The people of Argungu made a peace deal with us. Later, we saw some traits in them that made the Sheikh to drop their covenant. When they heard of that,

they sent some of their honourables to ask for security for them. They killed some boys and incited war. The army moved with the great Minister,Sheikh Abdullahi and the leader of the army Jedo, as well as Abdul-Salam. They fought Argungu severely and put it under siege but it was not conquered by them and they returned.

A meeting was called to review the situation and after consultation and agreed to fight Argungu and Augi. The army headed by the leader of the army, we attacked the people of Argungu and got a lot of booty. Then we moved and camped at Augi where we spoilt their gardens, obtained large quantity of booty and returned by the grace of Allah and help. Our army persisted against them, attacking from morning and returning in the evening until they got weak. We assembled for consultation and agreed to attack again. We moved until we camped close to them. Fortunately, they asked for a peace deal and we made peace with them. Then the land of Kabbi was in terms with us and we returned by the grace of Allah and His help.

The Battle of Borgu

In spring, my uncle, the Minister moved out with the flag until he got to Borgu, which he almost conquered and the polytheists ran and it was a defeat without a serious combat.

The Battle of Dufu

After my uncle took off to the battle, I took off with the flag until I got to Sokoto with the goal of fighting Dufu. I returned without facing any plot while the people of Dufu had scattered and ran when they heard of our procession. From there I sent to our victorious brother Dawun who is one of the Fulani chiefs. I commanded him to fight the suburbs of Alkalawa so as to get access to its state to enable us fight them in autumn. He moved out until he attacked the gate of the fortress, and took their cows. They pursued him, attacked him, and he killed many and returned safe and sound with lots of booty by the grace of Allah. Then they brought us some of his news.

The Third Battle of the Conquest of Alkalawa

Spring came. I sent to all the commanders to get ready to fight the Alkalawa. All the Muslims responded and they had run over the disbelievers of Gobir. When it was autumn, we moved while the leader of the troops was with the western troops and the victorious brother Namoda was the head of the eastern sector. I was in charge of all of them. So, we moved out until we camped at

our base where we spent some nights in Lajinge. We moved on Monday and camped close to the fortress, we spent the night, and in the morning, we mobilized for the war. The victorious brother took the left side fighting there,in addition; we took the eastern side from which we fought while the Sultan of Katsina was between the west and the east.

Allah conquered the fortress for us in the blink of an eye. The Muslims killed many and took others captives. Their King, Yunfa, was killed with the men around him and praise be to Allah. I sent a courier to the Sheikh but found out that Jinns had proceeded with the news and came out to give the glad news to the people. Biographers have mentioned that Jinns move with the news of wars before the news of people. It is possible he saw that by inspiration. When Allah conquered this fortress for the Muslims, they were very happy while the polytheists were seriously humiliated.

The Muslims, wherever they were, expected the battle of Alkalawa while the disbelievers wherever they were, saw that the standing of their Kingdom and its disappearance depended on it so they protected it from all the territories watching what happened to it. The battle for Alkalawa was the battle of all battles. It was to decide who becomes the dominant force in the entire territory. Everyone was waiting for its outcome. Alhamdu Lillahi, Allah did not disappoint us.

The defeat of Alkalawa and the death of its ruler was the end of one era and the beginning of another. Many repented as a result while several others surrendered and the state of the country settled and its parts got tranquility. Praise to Allah the Lord of the Universe.

The Second Battle of Bina and What Came After it of the Battle of Tanda

Immediately after the battle of Alkalawa, we gathered for consultation on fighting the transgressors from Bina. Fortunately, there was no severe war and Allah conquered it for us. The troops killed many and uprooted all their fighters with no one escaping from among their fighters. The troops took their women captives.

From Bena, we proceeded and made a peace deal with Bangi. We also passed and made peace with Kayya. Later we moved until we got to Tanda by the seaside, which is called Nil. We fought them severely for four days. We could not conquer them and returned to our lands. Our arrival coincided with the arrival of our brothers who fought in the land of Borno from the side of Susubada.

When we returned, I moved out and I camped at Sakkwato defending and watching what would happen to the Tuaregs. My arrival coincided with the arrival of the sincere brother, the Ameer of Adar, Al-Baqir, back to his land, Adar. On several occations he had wanted to pay visit to the Sheikh and all occations the Tuaregs have opposed him. He finally made up his mind to visit the Sheikh. This he did and Sheikh was very glad with him and prayed for him. He declared allegiance to the Sheikh and stayed for a month learning the religion and understanding things. He left for home and returned on a second visit.

On his way back Agadez, he communicated to me all encounters he had with people and communities along way and the time he took to explain to them the religion of Islam and inviting many to the religion. He resolved to continue with the evangelism in his area and promised to fight whoever refused to accept Islam. He died shortly. May Allah forgive him. Ameen. Thereafter, I composed the following:

I swear by Him in whose Hands is my life
I remember the people of Albasu and warn them
They want to break the peace treaty
Igniting the embers of war
I suggest you note that there is no alternative to peace
Peace is better for you than war
Do not ignite trouble
You are the ones to regret
This poem for entire community
Do not under value the value of peace
Do not allow Tuaregs to deceive you
They will abandon you like others
Slowly and peacefully, there is success
Be wary of the Tuaregs
People of Insina are not realiable
They declared allegiance at Ansima gate
The settled at Wajil and Turabulus
They ran and abandoned everything

The Tuaregs of Adar when their Ameer came out to fight Zurmi a letter came to them from Muhammad Baqir, commanding them to remove him and crown Muhammad bn Mustafa because of his love for the *Jama'at*. They removed

him and crowned Muhammad bn Mustafa. However, they soon turned on their heels by removing Muhammad bn Mustafa and returning their Ameer 'the filthy' Khamid. He helped the Tuaregs of Adar from the people of Abisiniya and on that I commented:

I swear by my creator the intellects have dredged
The glittering of the flesh have diminished or reduced
Stay in your houses in comfort for three days
Like the promise of Kuddaru, prepare for war

The Battle of Kamba

When spring came, the Minister, Sheikh Abdullahi, moved out with the flag until he got to Dubba. He met an empty town. The people on hearing about the the Jihadist army marching, they feared and fled. Similarly, the people of Tanda also feared and fled. He crossed the river at Kamba and continued defeating and conquering one village after the other. The people of Kamba from the clan of Karbas made a peace deal with him to protect all their lands. This was accepted and all conflicts suspended.

On that the Minister Abdullah said:

Praise and gratitude from the heart to Allah,
There is no God, but Allah
He give to whom He like and denies whom He decide
Justice is always His priority
He cause to become good whom He wants
He elevates those who are obedient to Him
He demotes who disobeys Him with the worst humiliation
He punishes whom He decide to punish
He helped us four times over Bani Karbas
With the rain of arrows and spears
With swords from several sources
Their wives and children caused their problem
With their killed at Fas
After destroying their farms and horses
Our fighter danced on them
After destroying their houses and burning their farms
Tanda people became scared
Do they have any worry again

Ask them: Did they check on Borgu
You will not even safe even if you run to Kenya
People of Turwa, Kamba and Rawa asked for Allah's protection
Conversion to Islam is end to war
They became safe on accepting Islam
They got forgiveness and relief from uncertainty
They thought the river could shield them
Satan's insinuation only deceived them
They witnessed an army from every direction
The army's strength is certain
There was also the Sheikh prayer
They got the shock of their lives
Oh You, who has been asking about their river
Observer Allah's power and write it down
The river listened and subsided for us
There were roots to cross they never saw
There were means they never thought
We withdrew twice but never gave-off
We changed route and found ourselves at Fas
The Propher (saw) said the truth when he saw his army in ships
Like kings on their revolving chairs
We walked full day
Everywhere was a big welcome
A group came from Kartashi
We started coming back
We are praying for blessing the removes worry
None among us had an arrow or sword
We were like people retuning from visit
All praises belong to Allah
O Allah, grant Your best blessings to the Prophet (saw)
Members of his family and companions.

Then, it was autumn. I built a fortress for the Sheikh by the camp in Saifawa and he moved into it. May Allah make us rejoice with his presence and give us a good end. I also built in our camp a fortress and the village of Sakkwato, which became the capital of the Islamic Emirate. On that I said:

As my joy, the home to settle is Sakkwato
With hills having no fountains

A town chosen by no one but people of wisdom
Where every day it rains in torrents

The Battle of Gwari

Our troops returned at about springtime. They had gone to the lands of the Nupes to help AbdurRahman Annufuro against a Nupe formidable army. A peace deal was negotiated to the satisfaction of both parties. Meanwhile, we started to receive information about the prevailing situation of exploitation and oppression in Gwari land. Earlier effort has been made to return what has been taken away from people back to the owners.

I have done my best to ensure justice. I was preoccupied for sometime with making sure all those whose properties were taken away have been returned to them. I instructed Brother Muhammad to take charge of the affairs there with some jurists. They succeded in establishing justice and equity as far as Allah commanded and to the best of their abilities.. They were helpful to the oppressed and cheated.

Later, we travelled until we camped at our base, Dayu, where we spent a few nights. Here our troops caught up with us while we were waiting for the attack of Al-Haj Amin and the Shehu of Borno when we heard of their marching towards the suburbs of our land. They had written a letter containing blasphemy and curses with many indecent statements. They threatened and tried to frighten us in the letter. More details shall come later.

The news about events in Saikowas worth celebrating. Allah has oce again defeated his enemies. We commenced our movement and stayed briefly close to Kari, before moving to Madudo, which Allah conquered for us. Then we moved to Kari, had a brief battle, Allah gave us victory over them. We arrested their ruler and travelled with him. All praises belong to Allah:

Harmattan wind is a news carrier
News of war that took place in Gwariland
We left them like nothing,
Destroyed and finished
We took over their houses
And took their King as captive.
All thanks be to Allah for His favour and praise belongs to Him
We rely upon Him completely.

The Minister said on the same subject:

Praise and gratitude to my Lord, the Unique, the Creator
For destroying the transgressors amongst theBani Gwari
Using our army
Those of us and of of Muhajirun.
Among them are groups of the helpers.
Before them is my prayer toAbdulQadir.
We have faced rain of arrows from disbelievers.
They destroy the land of the believers wherever they settle.
The home of the disbelievers is the worst of homes.
They have bad minds and intentions
My son, Bello is the leader
Among the cavalry and infantry
In the mist of lions
He could retaliate and disorganize
Attack at the centre and both sides
They were like sandstorm to towns
They destroy the strong and weak
Towns and villages were left empty
There are no movements or sounds
We arrested their leaders
Their towns became empty and barren
O you, Gwari people!
What happened to Katsina should have been a warning
Once a neighbour heard what happened to his neighbuor
You forgot what happened in Kano and Zazzau
They were your neighbours
Include Zamfara and Gwari
Their leadership collapsed because of injustice
They have become history and folklore
The All Powerful helped us to overcome them
All praise be to Allah in the secret and in the open.

The Battle of Nupe

After the battle with the Gwari, I returned to Sakkwato and kept busy repairing the Sheikh's house. The troops moved out with their leader till they got to NUPE where they fought gallantly, conquering many fortresses and helping our *Jama'at* who were there. They were victorious in all the battles they fought. All praise be to Allah, the Lord of the Universe.

Summary of the Events in Borno With the *Jama'at* of Muslims According to What We Heard

Upon Allah We Depend. There is No God Besides Allah

Following the defeat of the Kings of Daura, Katsina and Kano, they sent a request to the Shehu of Borno, soliciting for helpto fight the Jama'a. He sent the news to his Minister and instructed him to honour the request. This is because, it is traditional that kings help other kings against those who wants to overpower them. The minister sent information to those close to them from the people of Daura with armies to raid the Caliphate. He also got ready to move in order to support the Kings of Daura, Kano and Katsina, under the command of his general.

When the *Jama'at* learnt of what was being planned, they retreated to one side. The Shehu of Borno sent armies to attack the Jama'a, which Allah defeated. The Shehu was so shocked that he decided to come out by himself. They launched fresh attacks on them and Allah returned him defeated. They continued like this until some of the *Jama'at*attacked them and pushed them away from their fortress. At that time, the matter had got complicated.

Some people in Borno area who were part of the *Jama'at*, that is, those affiliated to the Jama'a of Sheikh Othman bn Fodiyo rose against the Shehu in Borno. A section of regrouped at Buba within Bauci territory. Another group was formed at Abdur. They proceeded on a Hijra to Wudir. The unbelievers were stationed at Dardim. Every attack they launched against the Ummah, Allah defeated them.

Allah blessingswas manifest in other unexpected areas. Almost every king that decided to assist the Hausa Kings experienced revolt from his people. There were rebellions on daily basis.This notwithstanding, the Shehu of Borno remained firm in his absolute decision to stop Shehu Othman bn Fodiyo at all cost. He mandated his minister of defense to came out from his fortress and participate in the attacks against the Jama'a. They lost focus as they were distracted from the main responsibility of leadership.

This is the case with this Jihad, whenever a king stood up to help his brothers fight the Sheikh, he finds resistance from his subjects. The situation became more complicated by the day. The Shehu of Borno became worried and disturbed an issue he took to be very simple and a walk over was developing by the minutes into an emerging conflagration. Consequently, he directed Al-Haj Adam to ask the Sheikh the reason for the misunderstanding and conflict

and the way out/ He solicited that the Sheikh should instruct the Fulanisto stop migrating out of his land, claiming that he is the Ameer of the Believers.

In response, the Sheikh ordered me to write a letter, which I did and I explained to him the reason for the Jihad and the state of the Hausa Kings. I made it clear to him that they (Hausa rulers) were unbelievers although their appearance is of Muslims. I suggested to him to beware that they are apostates. He should not be carried away by the sense of tradition of solidarity among kings and enter into their affairs which he may not be very conversant with. I also asked the Shehu of Borno to help the *Jama'at* against them, because we are the right people that deserve his support. I also wrote to the Fulanis encouraging agreement between them and the Shehu of Borno. I warned them from transgressing in his land.

When our emissary arrived, I was informed that he met the Shehu of Borno travelling to Dirdiam and to the clan of Abur. On presenting the papers (letter), the Shehu almost killed him and said: "You are Fulani, go to your brothers. I am not sure if you did not carry magic from them to us." Sheriff Ashaheed interceded for him and he ran to the land of Bagirmi. I do not know what happened to him, thereafter, because no information came about our emissary. The Shehu of Borno, however, has made off his mind to confront our followers. He led led an army which, at first camped at Washkan from where he sent troops to attack the *Jama'at* of Diardim and defeated them. The army continued proceeded until they reached the clan of Abur. They met in Gwoza and Allah defeated them. Many of their chiefs were killed. The Minister was killed as well as the leader of the army.

Many of them were killed and when the elephants got to the Shehu of Borno he ran at night, leaving his fortress. When Allah defended the Muslims, the brothers from the Fulanis, recalled those in Bida including the Sufi jurist Bukhari, the righteous expert, the chosen pious, who had retreated with them, to the gates of Yar. They returned them to Dayi where they engaged in fighting Borno. The Shehu of Borno sent the army under the command of the leader of their horsemen several times and Allah repelled them. Then they attacked Buba Yero who commanded the Muslim army. They met inside of Borno territory where they fought gallantly then he returned to his land. Ibn Abdul Wur died and the Jurist, devout Ustadh, the versed Ibrahim Zaki attacked the western side of Borno until he got close to the fortress and they nearly surrendered. The Fulanis also rose and among them were scholars and they fought the land of Borno from the right side.

The King of Southern Borno sent troops, which Allah repelled. Indeed, they killed most of the fighters from Borno. They united with the 'expert' Mukhtar. The death ofSheikh Bukhari did not affect the Jihad. He took charge of the whole of Borno (i.e. the expert Mukhtar). The Mujahid, Hamid, took oath of allegiance from him and declared Jihad against the people of Borno until he removed the Shehu of Borno from his royal house. He moved to Kanemi and Mukhtar resided in the fortress. The Shehu of Borno returned to fight and Allah repelled them.

The people gathered money and returned to their land to check on their families. They left a small group and the Shehu of Borno came back and sought help from those who had remained behind. Among those left behind were Al-Haj Al-Ameen Muhammad Al-Kanemi and they attacked the *Jamaa'a*. Those left behind were martyred, while the remaining of the people dispersed to the safe sides of the territory.

Suddenly a letter came from Al-Haj Al-Ameen which said:

"Praise to Allah, the Owner of the doors of guidance and the Giver of happiness. May His peace and blessings be upon one who was sent with the simple monotheistic belief and to his family and those who paved the way and clarified the Shari'ah.

"This is from one who is covered with the sand of sins and covered with the garment of defects, the humble servant Muhammad el-Kanemi to the scholars and leaders of the Fulanis. May peace be upon whoever follows Allah's guidance.

"The reason for writing this letter is that when destiny brought me to these territories, I found the fire between you and the people of the land glowing and asked for the reason and they said transgression while others said Sunnat. We got confused in the matter and I wrote to your brothers at our side, asking them the reasons and the evidence for its permissibility, but they gave a shallow answer that cannot be coming from an intellectual how much more from a scholar nor from a reformer or enemy.

"In it, there were names of books they asked us to read but we did not understand them the way they did. As we were confused and skeptical, some of them attacked the royal house and our neighbours descended upon us, camping close to us. We wrote them for the second time asking them by Allah and Islam to stop their evil on us. They refused and attacked us. We defended ourselves, innocent on Allah's side of their evil. When the earth became tight on us and we did not find space, then what came from us came.

When we saw some peace, we stopped and Allah knows best. We wrote you thinking that even if it does not have any impact on you, it is better than keeping silent. Know also that a sound person accepts words in order to understand them and reply them suitably. Now, tell us about your fighting us and enslaving our free people. If you say that you did this to us because of our *Kufr*, we are not unbelievers and *kufr* is far from our side. And if to perform Salat, give Zakat, know Allah, fast in Ramadan and dwell the Mosques is *kufr*, so what is Islam? These buildings where you perform *Juma'at*, are they churches, synagogues or houses of fire-worshipers? And if they are not among the symbols of Islam, why do you pray in them when you take power? Is that not a contradiction?

"And among the greatest proof for calling the masses *Mushriks* (unbelievers) is their going to some seers with the hope of getting salvation, or not covering heads by female folks, taking bribe, eating the property of orphans, and injustice in judgment. These five things, do they make it lawful for you to do what you are doing? As for going to the seers is *bid'at* to be condemned for being evil. It must be stopped by forbidding it and condemned for being evil. It must be stopped by forbidding it and condemning those who do it but it does not make the doer disbeliever because none of them claims that it has an impact or wish that he intends *shirk*. As a matter of fact, their claim is out of ignorance that charity in these places is better than it is from elsewhere.

Had he studied *fiqh* books and read statements of Imams in the chapter of Hajj when he talked of forbidding sacrifice to the graves as well as slaughtering there, he will know the truth of what we said. In Dimyat is a great city among the cities of Islam. It is located between Egypt and Sham and being a place of knowledge and Islam. In this place, there is a tree in which the masses do as the non-Arabs do, but no scholar rose up to fight them, and none called them disbelievers.

As for uncovering the head, it is also *haram* by the Qur'anic text, but it is not *kufr*. It is denying it thatleads to *kufr*.By merely not wearing headscarf is a sin, which one must repent immediately. Don't you see that when a free female prays without covering her head and the prayer time passes she does not redo her *Salat*? This is based on those who say that as this is known in books of *Fiqh*. Now how can Salat be acceptable from a disbeliever? Likewise, taking bribe, eating the money of the orphan and transgression in judgment. All of those things are major sins forbidden by Allah but they do not make one a disbeliever after *Iman* has settled because of a sin.

If you commanded good and forbade evil and kept away from people when they did not answer you, it would have been better than this fight because commandment and interdiction depend upon certain conditions among them that they must not lead to a situation worse than the status quo. Likewise forbidding has put you in a trap and brought to you and to the Muslims worldly harm as well as the religion. To rebel against the authority after he has been given allegiance even if he appears to be *Fasiq* isn't it *haram* among the *AhluSunnat*? This is clearer than the sun at zenith, but there is no power, no might except by Allah, the Eminent, the Great.

The harm of lack of contemplation is so great that it cannot be described by word of eloquence. We submitted for the sake of the argument that those acts lead to the *Kufr* of their doers. How do they affect others than the doers? Knowing that Allah said:

قَالَ تَعَالَىٰ: ﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾ الإسراء: ١٥

"No one will carry the burden of the sins of others." Qur'an 17:15

He also said:

قَالَ تَعَالَىٰ: ﴿ مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِۦ ﴾ الإسراء: ١٥

"Whoever does good it is for his soul and whoever does wrong it is against his soul."Qur'an 17: 15

There are many other verses. We only submitted for the sake of argument that the *kufr* of one affects others but does that imply that we should invalidate the Shariah and make the whole *ummah*disbelievers. May Allah protect us, because, indeed every generation has in all the places, acts of *fisq* and sins that are uncountable. This is in Egypt like Borno and greater than it. There are likewise Sham and other cities of Islam. There is bribery, injustice, eating the money of the orphan, oppression, and *bid'at* from the time of Banu Umayyah up to our days. There is no generation that is free from its own share of *bid'at* and sins. If they were all disbelievers, their books would be null and void. How do you use their statements as evidences while they are disbelievers, based on what your words imply? May Allah protect us from failing in our religion and from following the wrong view.

Yes, we see in you what is condemnable by all fortunate ones. For example: disrespecting the books by throwing them on the pathways and in filthy places while they contain the name of Allah. You know that reciting the Qur'an in a filthy place is *kufr*. May Allah protect us. Likewise, we have seen from some

of you taking covenant of Iman and stress it, but then break it after by killing men and enslaving women and children. What a transgression from you after you have been advanced in knowledge and religion. You desire and love power, and what your soul whispers to you. You used your imagination and used the apparent text as justification.

No evidence could be brought to you especially when we have seen from the life of Othman Dan Fodiyo and from his write-ups what contradicts your actions. If this matter came from his view, there is no power, no might except by Allah. We think positively of him, but now as a poet said: 'Indeed we love the Sheikh as long as he agrees with the truth.' If they differ, truth is more deserving.

May Allah protect us from being among those about whom He said:

قَالَ تَعَالَىٰ: ﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾ الكهف: ١٠٣ - ١٠٤

"Say, should I tell you of the losers in deeds? Those whose striving was lost in this world and they think that they are doing well."
Qur'an *18:103-104*

Or among those about whom He said:

قَالَ تَعَالَىٰ: ﴿ فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾ المؤمنون: ٥٣

"They divided their matter into sects, each sect is pleased with what they have." **Qur'an *23:53***

Assalam!"

When this letter got to us, my uncle, Ustadh Abdullah replied convincingly and I also answered. This is the text of my answer.

In the name of Allah the Beneficent, the Merciful

Praise to Allah, the Owner of far-reaching proof, impactful words, echoing the truth, scraping falsehood and destroying it. I testify that there is no god except Allah, the Unique with no partners. He commands good and forbids evil and transgression; a testimony that illuminates darkness with the splendor of the light of its sun. I also bear witness that Muhammad (saw) is His servant and Messenger. He sent him with guidance and the religion of truth in order to manifest it above all religions and helped him against those with twisted

desires. May peace be upon him, his family, companions, and possessors of useful and expert knowledge.

This is from the poor servant, desperate for the mercy of his Almighty Lord, Muhammad Bello, son of the Ameer of the believers, Othman bn Fodiyo, may Allah guide him to His pleasure and make him taste the sweetness of His piety.

A letter from El-Kanemi has come to us on the sixth of Sha'aban, in which he asked about the reason the *Jama'at* is fighting the people of their territories, enslaving their free men and women. He also mentioned that he wrote some of his Fulani neighbours on the topic, who answered unconvincingly, giving an answer that should not come from an intellectual, scholar, or reformer. He mentioned in the letter some books, which he read but did not understand from them what their intention of fighting was.

As he was in confusion and doubt, some Fulani attacked the royal house and their neighbours camped close to them. They wrote them for the second time asking them by Allah and Islam to stop the evil. They refused and attacked them again. They stood up to defend themselves putting their innocence from the deeds of others in Allah's hands when they were constrained and they did whatever they did. After that, he mentioned their discrepancies and brought evidence and proof for his statements. Among his words is that he used what he heard from those in his neighbourhood to consider the rest of the *Jama'at* and their scholars astray.

He also used these evidences to condemn them while the case is that he did not understand the truth of the matter and did not get to the axis of the matter just because he got the news from those who do not know how to deliver.

It is clear, he was either ignorant or an opponent, because if he were a scholar, he would not judge all as astray based on what he heard from some disciples that have not practised knowledge and are still struggling to find the truth. He would have written all others who are knowledgeable and religious until hegot all they have in answers and statements. He would now put everything in a scale of knowledge, which he has before him; if it agrees with the truth, he acts by it and if not, he returns to his deduction as easily as possible. He then will hold on from acting by it.

قَالَ تَعَالَىٰ: ﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ﴾ الإسراء: ٣٦

"And do not stand upon what you do not have knowledge of." **Qur'an *17: 36***

If he can give interpretation to it, then he uses it to guide them to that which he thinks can fix their problem by words, debate, or commanding good and forbidding evil. If it were difficult to explain in words, then he would have done his job.

As for our saying that he may be an opponent it is because he may know the truth and its ways and the answer of those ones is not enough to consider the whole group astray to the extent of including their Imam in his condemnation while his good way of life has spread all over the place. Narrow mindedness took him to that as well as ignorance and partisanship of *Jahilliyah*. May Allah protect us all.

Therefore, I say and upon Allah I depend for success; if not for what Allah said:

قَالَ تَعَالَىٰ: ﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ ﴾ النساء: ٨٦

"When you are greeted."* Qur'an *4:86

And what the Prophet (saw) said, reported by Al-Baihaqi and others that the Messenger of Allah (saw) said:

إن للكتاب حق رد الجواب كرد السلام

"A letter has the right to be replied like replying Salam."

We would not have replied him. We would have left him to his mates for them to attack themselves as a poet said: "*This is what camels do, do not suffer arguing with him, leave the donkey to confront its mates."*

Dear El-Kanemi,

Know that we did not fight people by the answers you got there. We fought them in self-defence, defending our lives, our religion and our families when they harmed us; made us feel uncomfortable and asked us to go back to that which is not lawful to us and the Sheikh has explained the truth to us. We saw it and followed it. They incited the fools against us and they harmed us, confiscated our property and robbed us on the highways while we were striving to be good in our religion and spread what we have of knowledge, guiding whoever came to us. This is our way and theirs.

When they saw that we would not stop doing what we were doing and their actions did not increase in us but goodness and optimism and the masses continued to enter into the religion of Islam in large numbers, it made them uncomfortable and they decided to fight us. They complained that the territory

belonged to them because of what they saw in us of weakness to fight. The warning of the King of Gobir comprising three issues surprised us:

1.That he was not pleased to see any one preaching and admonishing people except the Sheikh.

2. He did not consent to any one being Muslim except one who was born into it and inherited Islam from his fathers. As for those who did not inherit Islam, they should go back to that which they found their fathers doing as well as their predecessors.

3. In addition, no one should use *imamat* (male headtie) as from today and no woman should wear a veil over her bossom.

This warning was in the markets, all in an attempt to plot against us. Allah protected us against his evil and that of others and removed their plot against us and made him to die a little while after that. When his son, Yunfa, took power, he did his best, striving to do the same until he fought a great village among the villages of Islam while its people were forgetful. They killed as many as Allah permitted them among jurists and reciters during the day in Ramadan while they were fasting. They confiscated their property and took captives, then they scattered books and the Qur'an, used slates as firewood and lit fire over it and then made fun of Muslims saying: ***"Bring what you threatened us with if you are truthful."***

They kept provoking the village of the Sheikh and sent to Sheikh that he should removehis family, his brother and children from harm's way, because he was going to attack the village. He refused except on the condition that he migrated with the whole *Jama'at,* which he did, migrating to a place called Gudu. When he got there, people who preferred Islam kept migrating towards there continuously while the disbelievers provoked them, robbed them on the highways by the order of their Commander.

After that, they started sending armies to raid us while we wrote them and they refused as there King was getting prepared to fight us. When he got to us, Allah defeated them and scattered their union. He escaped. When he got to his house, he sent to his brothers, the Kings of Katsina, Kano, Zaria and Daura as well as that of Adhir, warning them that he had neglected a little fire that is spreading in his territory. Today, it has grown beyond his power and overpowered him and if he is unable to put it off it will burn him. So, each one of them should beware, lest he is afflicted in his territory by what afflicted him in his. In response, each one of them took action against those affiliated to the Sheikh, killing and taking many captives. The Sheikh's followers ranand were

dispersed all over the place seeking protection from one another. With no help from anyone, they formed groups and started defending themselves until the matter escalated to what was happening in those territories.

This is what we know in our territory to be the truth of the matter. As for your territory, we do not have knowledge of what triggered the war. Suffice to say that a few years ago, a man called Adam Al-Haj came to us claiming that he was sent by the Imam of Borno Ahmad bn Ali. The Sheikh asked him the cause of their problem and solicited that Sheikh should stop the Fulanis from migrating out of the territory and he is the Ameer of the believers. The Sheikh commanded me to write letters and I wrote to him the cause, explaining to him completely and I explained to him also the situation of the Hausa Kings, that they are disbelievers although they appear to be Muslims in appearance. I also wrote to the Fulanis, those in his territory, that they should keep in good terms with the people of Borno, collaborate with them, and avoid divergence with them. The courier had delivered the letters. On his way back, we learnt that the Shehu of Borno killed him in his camp. This was while he was going to Ibn Abdul-Nur. Allah knows best of the truth of this.

From this, my dear El-Kanemi, it should become clear to you that our Jihad is a sound Jihad because it is *fardul'ain (compulsory)*, in accordance with the verses, and consensus of the Imams. So, understand!

Now I return to answer your condemnation of us. Your response was based on information from those close to you; in addition to what you added of your own mistakes or preconceived in your heart beforehand. I am going to debunk all of them one by one. To Allah belong the beginning and the end.

Let start to answer you on why you maligned us on the reason why we fight the people of Borno and others with *Kufr*. You accused us of considering manybeing disbelievers because some seers go to some places with the hope of giving *sadaqah* there. Others for uncovering the head by women, taking bribe, eating the property of the orphan and transgression in judgment. It is known that no sect should be considered disbeliever, be it Qadriyah, Jabriyah and others except the Mujassamah (those who give a form to Allah) and those who deny the knowledge of Allah of the details of things.

This is the fundamental of Iman. How is it that you confirm that it is established before all that no one among the people of Qiblah should be considered disbeliever because of a sin. I wonder how you acknowledge our advancement in knowledge and religion, and then you smear us based on ignorance of this kind. These words of yours are contradicting themselves. For Allah's sake, how could it be said that we fight people because of these five

things, when they are being done a lot in our lands. If we were fighting because of them, what stops us from fighting those who do such in our land? Another wonder from you, if we were to consider the masses disbelievers we would not build Mosques or use their Mosques as ours. Your words are contradictory.

Secondly, how can it be said that we consider the masses of the believers disbelievers, because of these five things while we free any one whose Islam has been established before us and we let him go. This is known of us. Therefore, whatever you said are nothing but rumours and calumnies. You used them as a pretext to find fault and soil the credibility of Muslims and what your soul whispered to you made you to believe that it was enough as proof and evidence in what you engaged in mischievously.

This is not the case you as preconceived in your heart. It is unfortunate that you wrote based on what you heard from people that are not suitable in this exercise. What you wrote maybe because of their lack of clarity about the truth or because of your misunderstanding, and Allah knows best and to Him all affairs are returned.

As for your claim that our forbidding evil led to a worse evil it is not the case because it is known as a matter of necessity by us that we did not confront the kings directly to prevent them from their customs which contradict the Shari'ah. Instead, we guide those who come to us asking for guidance to the right way. It was the kings who started forbidding us from following the way of our religion. They fought us and made things difficult for us as I mentioned to you earlier on.

You claimed that this our effort at commanding good and preventing evil has brought more harm to our religion than good. This is to say it is not accepted to rebel against established authority after allegiance has been declared. That it is haram even if he manifests *fisq*. If these words of yours include the kings of our land, then there is no need to pay attention to it because of what we know of their *kufr* and their ignoring the *Usul*. They slaughter for the stones and trees, denying resurrection and the Day of Resurrection (*Qiyamah)*. This is what we know of our land.

As for your land, we do not have knowledge of what is happening there with the Imams and the Sultans except that your Ameer is rising to harm your neighbours, the Fulani; those who are affiliated to the Sheikh until they were forced to migrate. This is as a way of showing solidarity and support to the Hausa Kings. It is a known fact that, the disbelievers are allies to one another, the same way the believers are allies to one another. We came to know as a

matter of necessity that the Shehu of Borno is pleased with their religion. He rose to support them (Hausa Kings) instead of the believers. He supported them against us.

There is no doubt that being pleased with *kufr* is *kufr*. So, let the prudent run away from it with his religion. Then, another great manifestation of your ignorance is when you attributed to us statements we did not say. But yes, they originated from some who do not know the art of clarity in expressing what we have, or they mentioned the truth as it is and the problem came from your wrong perception. How can it be possible to consider the whole nation of Muslims disbelievers, with their scholars and the Prophet (saw) says:

لا تجتمع أمتي على ضلالة :

"My nation will never agree on going astray."

And there are many hadiths with this meaning, beware!

How can we consider the entire *ummah* as disbelievers as you claimed our scholars did? How do we use their statements as proofs as you claimed? This statement of yours is contradictory.

Thirdly, that it does not originate from an intellectually sound person. You only intended to provoke. In fact, you have preconceived in your heart whatever you wrote and did. Let us assume what has been said is true, don't you know that what is incumbent in a *Madhab* is not worth going to war, according to those with sound detailing.

As for your statement, "we saw in you…." Dear El-Kanem, know that I witnessed some wars after which a fortress from the fortresses of Katsina was conquered and I went in order to check the situation and I saw papers flying over and falling in filthy places and I did my best to save them, but I could not because they were many. I returned without fulfilling my need and I spent my day in pain. I gathered people and investigated who did that in order to scorn them but did not find any. I consulted people of their opinion and they said that it was not intended by any one. It was during the confiscation of property and struggle over property that some ropes got lose or cut off and the papers spread, flying all over. Do not think that,this was done by religious people from amongst us out of pleasure in it. May Allah protect us.

Another possibility is that some foolish and mean folks did it. If we had come across any one throwing papers into filth and on the road from among the fools we would have punished them severely. So, if they are blaming us

because of them, look at the children of Israel. They worshipped the calf and some of them said to Musa (as):

قَالَ تَعَالَىٰ: ﴿ أَرِنَا ٱللَّهَ جَهۡرَةً ﴾ النساء: ١٥٣

***"Show us Allah openly."*Qur'an 4:153**

And so on. In this case, should you blame the Prophets because of the deeds of their followers? May Allah protect us.

This is also the case with the breaking of agreements and covenants. It was not done except by the mean and lowly; those who know nothing about the value of covenants and agreements as well as of preserving and keeping one's trust. Indeed, one who betrays, in the day of *Qiyamah*, a flag of betrayal will be fixed for him and the intercessor will dispute with those who betray his trust.

As for your statement, "What a wonder that after you have been advanced in knowledge," it is contradictory and no intellectually sound person will say that. How will you testify to our merit in knowledge and religion then you attribute ignorance to us as well as *fisq*, and that when we desired power, knowledge was taken away from us together with religion and we went back to the whispering of our souls and our imagination. That we used as evidences, the apparent texts that do not establish the truth, or we knew the truth then left it and followed the whispering and imagination of our soul.

If you say: "Knowledge was taken away from you with religion and your situation became upside down," so where are you from the Hadith that says that:

إن الله لا يقبض العلم انتزاعا بنزعه... الحديث.

"Indeed, Allah does not take knowledge (away) by removing it."

If you say: "you knew the truth and left it returning to that which you returned to of what was mentioned." We say that you are more deserving of that because you testified to our knowledge and religion over you and that we left them when we desired power. In which valley are you if we are advanced over you in knowledge and religion? Because if we are as you said, you, for abandoning both are more deserving of blame and are more deprived of knowledge and piety.

As for your saying: "If this came from his view…" that statement is wrong. How can you dare to think negatively about someone whose goodness is well-known all over and the generality of masses have praised him as well as the elite and the inner circle of people with foresight because of something you

heard from one of your neighbors, those who you will not hear of their expertise except from one reporter. How can what comes from them be accepted? That alone is already a mistake. Or how can you use Allah's saying:

قَالَ تَعَالَى:﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾ الإسراء: ١٥

***"No one will bear the burden of the sins of another."* Qur'an 17:15**

As proof as well as His saying:

قَالَ تَعَالَى:﴿ مَّنْ عَمِلَ صَالِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ ﴾ فصلت: ٤٦

***"Whoever does a good deed is for himself and whoever does wrong is against himself."* Qur'an 41:46**

Then you condemn us after that, based on a mistake of your neighbours; and maybe he is one of those who do not know how to express himself about the reality of things, or they can but they turned away from you and mentioned whatever they did to you. This statement of yours is contradictory.

Fourth: Never! For what you think, we seek refuge in Allah against being turned back after Allah has guided us.

قَالَ تَعَالَى:﴿ قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ وَمَنْ عَمِىَ فَعَلَيْهَا ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴾ الأنعام: ١٠٤

***"This is guidance from your Lord, whoever sees it is for himself and whoever is blind is against himself; and I am not a protector over you."* Qur'an 6:104**

Wassalam.

Then I gave him another reply which says:

In the name of Allah, the Beneficent, the Merciful

Praise to Allah, and may peace be upon his servants those He chose.

This is letter from Muhammad Bello, the son of Amirul Muminin, Othman bn Fodiyo, to Alhaj Al-Amin as a reply to his question. As for your saying: "inform us of the cause of your fighting us and taking into slavery our free men and women" till the contradictory statements the reply is as follows and Allah guides towards what is right.

Know that the cause of our fighting you is because you supported the Hausa disbelievers instead of us without fearing anything from them while you know that whoever supports the disbelievers instead of the believers without fearing he is like them based on the Qur'an and the Sunnat as well as the consensus. Also because of harming your neighbours from the *Jama'at*, forcing them to migrate and you started the attacks showing your solidarity and support to the Hausa kings. It is clear that you did not support them against the believers except that you were pleased with their religion and there is no doubt that being pleased with *kufr* is *kufr*.

You know that knowing Allah, establishing prayer, paying Zakat and fasting in Ramadan as well as dwelling in the Mosques does not hinder us from fighting you and does not benefit you in this world nor in the Hereafter because your apostasy is confirmed if you ever were upon a sound Islam. If supporting the disbelievers instead of the believers is not being pleased with their religion and if backing them up against the Muslims is not apostasy in religion as a matter of necessity, then there is no necessity in religion to which we fall intellectually and in matters of legislation whenever the need arises.

As for your saying: "you are enslaving our free men and women," know the difference between enslaving them and the apostates. Check the answers of Al-Mughili to Askiyah's questions for Al-Haj Muhammad and '*Annawaazil*' by Al-Birzili, you will find the answers.

As for your saying: "and among your greatest proofs..." until end. No one mentioned their being disbelievers. We do not accept your claim that they do not intend doing *shirk* with that. Because,if slaughtering to stones and trees is not *kufr* and *shirk* as a matter of necessity, so what is *shirk*, *nasb* and statues?

As for your saying: "whoever studies *fiqh* books … till the end," that is clear ignorance from your side. That refers to the one offering *sadaqah* to the poor, or the servants of those who come to the graves or to the owners of the graves for their blessings to come to him not for one intending to slaughter for the grave itself if slaughtering for the graves is not *shirk*, so, what is shirk?

As for your saying: "this is Dimyat..." till the end, we do not accept that scholars did not show intention of fighting them or did not talk of their being disbelievers. This is Abdur-Rahman bn Yusuf Asharif, he came to the tree in Sajalmasa and cut it off and said that it was like the *'dhat Anwaat'* and you know that *'dhat Anwaat'* was one of the idols of Jahiliya. Hassan Al-Buss said there existed close to Tagiya the station of bin Yaaza with another tree of this kind and a number of stone, which were more deserving of being removed. The sword of a scholar is his tongue.

As for whatever is beyond that, then it is for those in authority and those who have the power over the issues. Check the ***Al-Muhadarat.***

As for your saying: "revealing the heads…" till: "it is recommended," we do not accept that and no one said that one who disobeys is a disbeliever. That is a mistake from him as well as misinformation, falsification and slander against us and Allah will judge you.

As for your saying: "if you had sent me…" till the end, we do not accept that we passed the limits in the conditions of commanding good and forbidding evil. We stood by the conditions as they are supposed to be and the war that took place was as a result of your transgression against us. We did not prevent the kings from keeping their habits that contradict the Shari'a. They are the ones who started preventing us from our religion, forcing us to migrate. Then, they started the fight against us.

قَالَ تَعَالَىٰ: ﴿ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾ النحل: ٤٣

"***Ask those who know if you do not know."***

As for your saying: "it brought to you and to the Muslims..." till the end, we do not accept that it brought harm. In fact, we know it as a matter of necessity that it brought a lot of goodness to us and to the Muslims and it made them inherit your lands, your houses and property and repelled your evil plot against them. Today, they are well off in their religion and *Dunia*, thanks to Allah.

As for your saying: "we submitted to the wrong view" that is a false statement, a provocation and a lie. Who among us said that one is a disbeliever because of sins so as to burden him with what you mentioned? This is violation of the dignity of the believers.

قَالَ تَعَالَىٰ: ﴿ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴾ النور: ١٥

"You think it is a matter to be taken with levity but it is great before Allah."

As for your saying: "we saw things from you …" till "and the children," it is provocation and mischief and you know that these actions could not possibly come from the best. As a matter of fact, they come from the fools among us and the Prophet (saw) says:

."الجهاد ماض، لا ينقضه جور من جار"

"*Jihad is continuous and it gets to Allah without being invalidated by injustice.*"

As for your saying: "what a wonder on your deeds," it is a confused statement or a statement of one possessed by Shaitan. You testify to our goodness, and then you testify against us for our evil. This is enough from you as confusion and indetermination. How can you say that we desired power and you know that desire and love is from among the deeds of the heart? Did you open our hearts to see what they contained, or you can see the unseen? That is enough from you as slander and lie.

Likewise your statement about Othman bn Fodiyo, whom you testified to his goodness, then you attributed him with evil as misguidance from you and confusion in your heart. That is enough from you as a defect. So, know O! El-Kanemi that we are innocent of all that you accused us of, we return to Allah from all that you attributed to us and Allah's help we seek against your character. Wassalam.

Then the Jurist, Ibraheem Zaki rose up and conducted Jihad until he fought the Shehu of Borno. He chased him away from the fortress to Kanemi. Also he met Al-Haj Al-Amin after he had fled with the army. They welcomed Ibrahim Zaki while coming back from battle. They followed him to his house and found that people had spread so they got from him what they got. They returned back after the attack until they faced Muhammad Mango, the son of the expert Mukhtar heading the fight in Borno, himself and the people of Ulwu.

When El-Kanemi returned, he fought the people of Ulwu but did not succeed against them and they defeated him partially. Later, Muhammad Mango, took off and removed the Shehu of Borno from his house after he returned he ran to El-Kanemi. Al-Haj Al-Amin rose up and incited the troops to Ulwu. They positioned themselves as well as Muhammad Mango and the people of Siku and did not face any plot, so he returned.

Then the Shehu of Borno returned to his house and Muhammad Mango rose, removing him from his house and he ran to El-Kanemi and Al-Amin El-Kanemi rose and incited the troops until he got to Damaturu and passed after

he met them positioned. There was confrontation between him and the *Jama'at*, but it was not serious and they turned back without facing any plot.

I kept on writing them every year asking them to make peace. The letters got lost in between and they did not receive them but one letter came during a moment when Al-Haj Al-Amin came to us, a letter in which there was some concession as a reply to the letter of our brother, Gidado Liman whom he sent asking from him to make peace between them and the *Jama'at*.

When his letter got to us, I replied him but it did not get to him according to what I came to know. This is the text of the reply:

In the name of Allah, the Beneficent, the Merciful

Praise to Allah, the One Who harmonized between the hearts of the believers commanding them to support one another and forbidding them from supporting the disbelievers. May peace and blessings of Allah be upon the one who made brotherhood between the *Ansars* and the *Muhajirun*, to his family, and his companions those who are tough on the disbelievers and merciful among themselves, humble with the believers, displaying might against the disbelievers and the sinners.

قَالَ تَعَالَىٰ: ﴿ وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ﴾ الحشر: ١٠

"As for those who came after them, they say: 'Our Lord, forgive us and our brethren those who preceded us in faith and do not put in our hearts hatred against those who believe. Our Lord, indeed You are Affectionate, Merciful."

This is from the needy of his Self-Sufficient Creator, Muhammad Bello son of Amir of the believers, Othman bn Fodiyo, to Al-haj Al-Amin bn Muhammad El-Kanemi to whom he sends Salam.

If the Master, Owner of Honour and Majesty showed you affection and you looked at us with justice, that is because giving up argument in religion except with that which is best is *wajib*. To stop prejudice is better in consequences because it leads to expansion of division, continuation of dissension and it results in rejection of truth at once because argument in religion is uncalled for and prejudice in it is danger and weakness except if it is to manifest the truth with softness and gentleness.

قَالَ تَعَالَىٰ: ﴿ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴾ النحل: ١٢٥

"And argue with them with that which is best; indeed your Lord knows best who has gone astray from His way and He knows best those who are guided."

That is the reason why we restrained from defending ourselves in answering, so as to break the handles of argument that originated from you and did not bother to mention what we have for the fear of being involved with what they mentioned. If you investigate, we are excused in what we are doing because to protect one's religion, self, family and property is *wajib* in all religions. Likewise, commanding good and forbidding evil. Therefore you should look at your neighbours from the *Jama'at* with impartiality because you mentioned in your first letter that when destiny brought you to Borno you found that fire glowing and you asked for the motive and it was said: "transgression" and it was said: "Sunnat" and you got confused about the matter.

The appropriate thing is to clarify this matter by investigating it until you get to the truth and knowledge of the cause. May be you will see that they were excused as we were.

As for your statement, "We are talking about the people of Borno, not its origin, because it is a city among the cities of Islam and its Sultan is counted among the great Sultans of Islam…" till the end. To answer you, we say: know that we mentioned to you in our first letter that we do not have knowledge about the truth of its Imams and Sultans but we got news about some of what you mentioned about them. The question is: did they remain in the same state they inherited from their predecessors or they changed as it is the case with people in different countries and Allah knows best?

If you claim that, they remain Muslims and did not get involved in shortcomings that nullify their Islam to date, that is your statement and the burden is upon you.

As for your statement: "then know dear brother that what has passed, has passed. Making peace between Muslims is good. Doing so is greatly rewarding. Moreover, it is not possible to make peace except if you forebear and tolerate..."

Know dear brother that, that to which you indicated is a right view and a matter of guidance if it was possible to implement it as mentioned. My dear brother, it is proper for us and for you to strive for this reconciliation and

peace deal. We also desire nothing except good and reconciliation. We will not restrict it whatsoever. We shall not place conditions over it, except that we are obeying the command of Allah when He says:

قَالَ تَعَالَىٰ:﴿ فَٱتَّقُواْ ٱللَّهَ وَأَصۡلِحُواْ ذَاتَ بَيۡنِكُمۡۖ ﴾ الأنفال: ١

"Fear Allah and make peace between yourselves;"

And his words:

قَالَ تَعَالَىٰ:﴿ وَإِن طَآئِفَتَانِ مِنَ ٱلۡمُؤۡمِنِينَ ٱقۡتَتَلُواْ فَأَصۡلِحُواْ بَيۡنَهُمَاۖ ﴾ الحجرات: ٩

"When two factions of believers fight, make peace between them."

And other verses like these.

We depend on Him in what we strive to achieve and receive Allah's guidance to accomplish what pleases Him and benefits us and you. Allah said:

قَالَ تَعَالَىٰ:﴿ إِن يُرِيدَآ إِصۡلَٰحٗا يُوَفِّقِ ٱللَّهُ بَيۡنَهُمَآۗ ﴾ النساء: ٣٥

"If they want to fix things, Allah will guide them aright to accomplish that."

Know dear brother that, your statement that dispute is not permissible in Shari'a is wrong. Where do you find today out of the past Sultans those who have all the conditions for their job, and uphold the Book and the Sunnat, and made it a condition for the subjects to obey both? So, you say it is not permissible for him to wage war?

For this reason, we advanced so that we should first enter into the peace deal, stop bloodshed, protect the property and the sanctity of our brothers without taking into consideration any destruction that may be the cause to close the door of goodness, and we do not want but to fix things up to the best of our capability. We supplicate to Allah, for Him to take our hands and your hands and make us move on the straight path and guide us towards that which pleases Him. May He harmonize between your hearts and ours and put love between your hearts and ours as well as mercy and may He forgive us and you for indeed that is easy for Allah:

قَالَ تَعَالَىٰ:﴿ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ ﴾ إبراهيم: ٢٠

"And that is not so much for

قَالَ تَعَالَىٰ:﴿ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴾ البقرة: ٢٨٤

"Allah to do for He is over all things capable."

Wassalam.

Our courier travelled with this letter and it got lost between us and them. We continued like this. Every time we wrote them, the letters did not get to them. Then I thought about saving the courier and wrote them suggesting that we should have correspondence. We asked them for places of deposit and trustees explaining to them the reality of our situation, but before our courier got to them, we received a letter from Al-Haj Al-Amin containing argument and prejudice. I answered him and this is the text of the answer:

In the name of Allah the Beneficent the Merciful

May Allah's peace and blessings be upon one after whom there is no Prophet. Praise be to Allah who preserved the religion of Islam by the principles contained in His verses for the believers seeking for guidance. He abrogated what Shaitan throws into the hearts of his *Awliya*, the wrong-doers those in whose hearts there is a disease as well as the stone-hearted *Mushriks*; Who preserved the Qur'an with what it contains of Shariah by His saying;

قَالَ تَعَالَىٰ: ﴿ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴾ الحجر: ٩

"Indeed, We revealed the remembrance and indeed, We will preserve it."

May peace and blessings be upon our Prophet Muhammad (saw), the master of the Messengers, the one who says:

يحمل هذا العلم من كل خلف عدوله، ينفون عنه تخريف الغالين، وانتحال المبطلين، وتأويل الجاهلين، وعلى آله وصحبه أجمعين، ومن تبعهم بإحسان إلى يوم الدين :

"From every generation there will be those who will carry this knowledge among the righteous, just ones, they will remove from it the falsification of those who exaggerate, the fabrications of the false ones and the interpretation of the ignorant."

His family, all companions and those who follow their footsteps until the Day of Judgement.

From Muhammad Bello, the son of Amiril Mu'minina, Othman bn Fodiyo to Al-Haj Al-Amin bn Muhammad El-Kanemi who he greets with the greeting of peace and salutes with the best of words.

We have received your letter, which you wrote to your neighbours from the *Jama'at* in order for you to clarify the truth. We contemplated over it very well

and understood it to the extent of our intellectual capability. The summary of what is in it is that you asked us to obey. Allah's word:

قَالَ تَعَالَىٰ: ﴿ وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ﴾ الحجرات: ٩

"When two factions of (Muslim) believers fight, make peace between them."

You used as evidence in the second what you used, and you gave conditions for that as you did for a peace deal to take place when the Mahdi comes out if he is already here or when Isa (as) comes down. You stressed your evidences with all you did. You quarreled about what you mentioned regarding our land and what you intend after the peace deal takes place.

Then you quarreled about what you mentioned of your sadness about me and what you detested about Muhammad, the *Dalil*.

I say depending on Allah for success: Know! My brother that if Allah showed you mercy and you look at us with an eye of impartially, the appropriate thing to do is to look at these mistakes and provocations, most of which are debunked proofs and most of its issues are lies against us and falsehood. The best thing to do is to avoid even answering them. But the weight of pity to the ignorant students compelled me to answer them for them not to be carried away by immense self admiration and exhibitionism you displayed and think that you hold tangible evidence in your view.

My goal is not to attack or argue, but yes, to learn. First, we are not fit to give permission to your neighbours from the *Jama'at* concerning fighting Borno, except after the news came like rain, continuously from those who lived with them and knew their situation. They slaughter to stones and trees; they also serve the sea the way the Qibt served the Nile in the days of Jahiliyya. They also have houses in which they venerate idols. This is a support for them as implied in your first letter when you said: "and among your greatest evidences on considering the masses disbelievers is the visits of their kings to some special places with the intent of giving *Sadaqah*, then you interpreted that they do not intend *shirk* by it and they do not believe in the impact. Their claim is that *Sadaqah* in those places is better than in other places.

Moreover, it is clear to anyone with foresight that this claim does not hold ground because the ruling is based on manifest action and Allah takes care of the hidden. Whomever we see slaughtering to stones or trees we consider him a disbeliever without any doubt. The existence of these issues is among the reasons we considered Borno disbelievers. The Shehu of Borno did not communicate to us what we learnt of harm being inflicted on the believers

neighbouring you from the *Jama'at* of those affiliated to the Sheikh until he compelled them to do Hijrah. He was the one who started fighting them in solidarity and support with the Hausa kings.

It is also clear that he supported them because he was pleased with their religion and there is no doubt that being pleased with *kufr* is *kufr* itself. Therefore, it is permissible for us to fight him; because to fight the disbeliever is *Fard* on every capable adult. It is hoped that, it has become clear to you from what we mentioned about the Shehu of Borno that he was known by his *kufr*, and you know that the rule of a territory is the rule of its Sultan. If Muslim, the territory is home for Islam and if disbeliever, the territory is home for *kufr* and no one denies this except an ignoramus who does not know the statements of scholars.

Now if what we said has been established, know that Muslims living in the land of the enemy are in three categories: one category mingles with them, supports them and is pleased with what they are doing. These are disbelievers, apostates by consensus and there is no dispute about this. Another category lives with them by choice but is not pleased with their deeds. They are with them because of one *Dunia* objective or the other. These are *Fasiq* by consensus and there is no dispute on this. If Muslims fight the enemy and meet these ones, they catch them with their families as agreed. As for their property there is divergence between returning it to them or making it *faiy* and it can be seen in books of *Fiqh*. The last category lives with them out of necessity. These have no problem if they are found. It is accepted that they are left to go with their children and their property or to be returned to them by agreement. This is what we know in this aspect, based on what we learned from the statement of scholars of the Sunnat and we filled our books with it, which you can check.

If I had limited myself to your statement that they have repented and left what they were engaged upon,it would have been better than this long elaboration and bringing related matters because that way, the proof is straight to all who acknowledge the truth in preventing fighting them. We did not know this issue before and it never got to us but in autumn of this year. Some letters came to us from you making mention of that. We sent our courier to you in order to confirm the news and know the truth. If the matter is as it is said, we will send our courier, Miqdaad bin Lemu tomorrow with the heads of the eastern part from the *Jama'at*. You should send whoever you are pleased with regarding your affairs. Someone you trust behind your back. We make Siku a meeting place. They are expected reach an agreement and a covenant that will pleasing to all. War will be stopped and peace established.

We have decided to delay fighting Borno this year because of there is hope for peaceful settlement, even though we had earlier decided to fight them. Moreover, if the matter is as you mentioned that they repented and stopped, then war has been dropped because that is *wajib* between us and them and making peace between us and them is necessary.

As for your saying: "you know that the last of this *ummah* will come with something better than what obtained in the first generation;" I heard it from Sayyid Mu'awiya and I do not know if it is a Hadith or a tradition (*Athar*) and you know that we are at end times and twelve centuries have passed. The statement is correct and intended to clarify the merits of the righteous predecessors with their peculiarities and they are who they are. They are those about whom the Messenger of Allah has testified of their merit by saying:

خير القرون قرني، ثم الذين يلونهم، ثم الذين يلونهم

"The best of generations is mine, then those who follow them, and then those who follow them."

In *Al-Madkhal*, look at the wisdom of the legislator in those centuries (generations). He (Allah swt) exclusively gave them more credit and merit above all the others. They (companions of the Prophet saw) also have blessings and a lot of goodness. Their generations have a peculiarity not shared by others, which is that Allah gave them the honour of establishing His religion and spreading His word. The first generation Allah gave them, a peculiarity that there is no way one can even merit their dust. Allah gave them the exclusive right of seeing the Prophet (saw), witness him and the Qur'an being revealed to them first hand from the mouth of the Prophet (saw) as he got it from Jibril.

He also gave them the priviledge of fighting alongside with the Prophet (saw), supporting and protecting him while humiliating the disbelievers and putting *kufr* in disgrace. They raised the minarets of Islam and making it manifest. They also memorized the Qur'an, which was revealed in bits. He prepared them to memorize it until no letter got lost out of it. They compiled it and made it easy for those who came after them. They conquered territories and regions for the Muslims. They prayed for them, preserved the Sunnah of their Prophet in their chests, and both the Qur'an and Sunnah properly without grammatical mistakes, confusion, forgetfulness, and lack of alertness.

When they passed away victoriously, He replaced them with the Tabi'ina (ra) who compiled all that was scattered into books by traveling in search of one single Hadith for a month or two. They also preserved the Shariah properly

and developed the rulings and *tafsir* from the *sahabas* like Ali bn Abi Talib (ra), Ibn Abbas (ra). Ali bn Abi Talib (ra) used to say: "Ask me as long as I am among you. Indeed, I know what comes from the heavens, the way I know what comes from the earth." The Prophet (saw) said about Ibn Abbas (ra):**"He is the translator (spokesman) of the Qur'an."**

Now, if one meets the likes of these companions, how will his knowledge be or his state? The second generation also had their own share in establishing the religion and seeing those who saw directly the person of the Prophet (saw), for that reason, they were better than those after them.

They were followed by the *Tabi'ina* (those who followed them) who are the *Tabi'i Tabi'in* (ra) in their generation started the existence of Jurists and initiators to whom reference was made whenever there was a problem and they solved intricate issues and found the Qur'an compiled. They also gathered the scattered knowledge in book form. They studied the Qur'an according to the principles of Shari'a. They deduced values from it as well as other benefits and principles. They set and verified everything in accordance with *Usul*, intellect and they made compilations and made it easy for people, removing problems by bringing out the branches and details from the sources and matching the branch with the source. Thus, all was well organized and the affair of religion was established for the *ummah* of Muhammad (saw)because of their efforts.

They also had a priviledge in the establishment of this religion, of meeting those who saw those who saw the Prophet (saw) and with that they did not leave for those after them anything that needs to be done. On the contrary, all that came after are their imitators in most cases and followers. If one of them displays *fiqh* that is not their *fiqh*, or displays a benefit, which is not theirs, all of that is rejected. I mean if he adds in a ruling from among the rulings that have been established or contradicts some of them, all of that is rejected by consensus. As for what was deduced by those who came after them of benefits not related to rulings; that is accepted based on the statement: "its wonders are inexhaustible and it does not wear out because of a lot of repetition." The wonders of the Qur'an and the Sunnah will not end to the day of *Qiyamah*. Every generation must eventually bring out many benefits, which Allah gives them exclusively so that the blessing of this *ummah* will be continued to the Day of Judgment.

The Prophet (saw) said:

أمتي مثل المطر لا يدري أيه أنفع أوله أو آخره

"My ummah is like rain, it is not known which one is more beneficial, the first or the last part of it."

or as he said: in blessing, goodness and invitation to Allah as well as clarification of principles because they bring out a principle from the principles except what takes place rarely among the things that did not happen in the time of the predecessors. In deed, not in clarification, nor by word because in that case it is *wajib* to check the ruling based on their principles based on established rulings from him through a clear proof. So, if that is in accordance with their *Usul* we accept it. When they passed away purified, then those after them came and did not find in this religion any role to play or specialize on.

On the contrary, everything was found completed and there is nothing left to do except to preserve it as they compiled, deduced and brought it out to benefit others. Therefore, the preservation of this religion and its establishment was exclusive to the generations above mentioned and that is the reason why they are better than those who came after them and no one will come after them with testimony to their goodness. Therefore, whoever comes after them, they have a share of good in their good deeds. The words of the Prophet (saw) become clear that:

خير القرون قرني، ثم الذين يلونهم، ثم الذين يلونهم، ثم الذين يلونهم

"The best generation is mine, followed by the next, then the next."

Thus, what he mentioned is the meaning of your statement on the last of this *ummah* bringing something better than what obtained in the first, not like Mahmud, Alwali, Attahir and the likes of Borno scholars as you mentioned in your first letter. So, your statement, I do not know if it is a hadith or a tradition, then you said that you think that it is a hadith but you have not come across its chain, and we have not also, but the *Hafiz* is a proof for one who does not memorize. That which we know as reported by more than one among the *Huffaz* is that the Prophet (saw) said: *"It will not do good to the last of this* ummah *except what did good to the first."* This is a statement from Imam Malik himself). That is a reference to the Qur'an and the sword as the scholars said.

What surprises me from you is that you kept on using proofs in your different letters and books with verses from the Qur'an and Sunnah in a way that indicated back-up evidence and challenge. The appropriate thing for a *Muqallid* to do is to mention the verses and the statement of scholars so as to get blessings and assurances and then for evidence he uses the statements of

scholars. This is the role of the *Muqallid* and he should not take the role of a *Mujtahid*.

Jalal Assuyuti said: "Evidences to be used as proof is to be done by the *Mujtahid* who knows the intricacies of backing up with evidences. As for others, that is not their job."This is why al-Gazali said in the book *At-Tafriqah*that, "The condition of a *Muqallid* is to keep silent. He is not mentioned because he is far from following the path of those who prove. If he was competent he would be followed and not a follower; an Imam, not a *ma'mun*. If a *Muqallid* takes the job of deduction, that is doing what is not incumbent and essential for him He is like one who hits iron with his hand to fix it."

Can cosmetics fix what time has destroyed? This is what Gazali said. I am surprised at you when you put yourself in the position of mentioning proofs and if they brought to you, other proves that contradict what you said, you cannot reply or know what to do.

Jalaluddeen Assuyuti said: "How can it be permissible for one who has not mastered one of the sciences required for one to talk on the Qur'an (which are fifteen), to venture into legal deductions, using the Qur'an and the *Sunnah* on a ruling among the rulings or any issue. He is wrong by ignoring the intricacies of proving, incapable of acquiring the knowledge, which is a condition for the job." His similitude is like that in the hadith:

".من قال في القرآن برأيه فليتبوأ مقعده من النار" وفي رواية : "فقد كفر

"Whoever interprets the Qur'an by his opinion let him prepare his place in Fire."

In another report, ***"He has become a Disbeliever."***

Then he said: the scholars of *Usul* made it *wajib* on the *Mujtahid* who has proof to check if it has another related proof that takes it away from the apparent meaning or not. If he is ashamed of Allah, he would stop at his level, which is to imitate and leave proving for those who know it.

Allah said:

قَالَ تَعَالَىٰ: ﴿ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُوْلِي ٱلْأَمْرِ مِنْهُمْ ﴾ النساء: ٨٣

"If they had brought it to the Messenger and to those given authority among them, those who deduce among them would have known."

Those in authority are the *Mujtahidun* as Ibn Abdallah said as well as Jabir, Ibn Abbas, Mujahid, Abil Aliyah, 'Adhak and others. Those in authority from them are those with *Fiqh*; people of good, the jurists and the scholars. Ibn Jarir reported from Abil Aliyah in his words:

قَالَ تَعَالَىٰ: ﴿أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ﴾ النساء: ٥٩

"Obey Allah and obey the Messenger and those given authority from you."

He said: they are the scholars; don't you see that He says:

"If they forwarded it to the Messenger and those in authority among them, those who deduce from among them would have known."

It is known that the words 'jurists' and 'scholars' are used with reference to the *Mujtahidun*. As for the *Muqallid*, he is not called a jurist or scholar, as reported by the scholars of *Fiqh* and *Usul*. The words jurist and scholar are not used with reference to a *Muqallid*, the same way the word Muslim is not used with reference to a Jew exclusively by Allah:

"He is not to be asked of what He does, but they are."

As for your words: "Scholars and reformers from the predecessor Imams as well as from the contemporaries, none of them used these proofs to declare the generality of believers as disbelievers." You accused me of brandishing the sword of enmity because these innovations and evil were prevalent in every region and era and the verses you mentioned and used to permit the prohibition of Allah is clear to the old people and the young. How much more among the scholars? So, let what was enough for the predecessors be enough for you. They, by Allah, are masters. No one is above them and in fact, there is no one in this generation better than the earlier ones.

The answer is that we did not fight the people of Borno except for what we mentioned before, no more, no less. The case being that it is allowed to do *Ijtihad* with what is less than that as we will see. What I mentioned at the introduction and what I brought out from it of deduction and results is a debunking proof. How can it be said that it is not permissible for one who is capable to change evil and remove mischief that he should not talk because the scholars who preceded him did not change it nor talk. This, by Allah, is false.

The evidence mentioned by Al-Maghili in his responses to the questions of Askia Al-Haj Muhammad; earn for yourself what you hope to get its blessings and you will be thankful of its results in this *Dunia* and in *Akhira*. Do not say on falsehood you were not able to remove, "this is not incumbent on me

because I did not do it, other than I did it." Everything done by others then it came to you if good reaffirm it and if evil, remove it, even after a long time because the whole kingdom belongs to Allah and you are a servant of Allah.

It is *wajib* on you to fix or make good whatever gets to you. The *waliy* of Allah, Ibn Abi Hamzah said in the book ***Bahjati Nufus***, "Then after this clarification, they used as evidence for the permissibility. So that the fact that some of those things being condemned were available in the time of the predecessors and meritorious people, but they did not talk, so they think that they do not talk even if evil becomes rampant (in their time). So, using as juridic evidence the fact that those before them lived in similar circumstances of mischief as today probably or there is coincidence of name but not the way it is now, there is no justification for them because in their time there was goodness and they did not have what to condemn. Now that mischief is rampant, it is *wajib* to talk against it."

On this meaning, Razin (ra) said: "What affects some late Jurists is that they qualify things with a wrong label. This is because those names in the first generation were used in different permissible forms in different aspects of the Shari'ah and they today are in a non-permissible form. Therefore, they made permissible what is not permissible for sharing the same name with the permissible and if in their time also it was used in wrong circumstances, it is possible it was an oversight for being busy with other more important issues, neglecting thus the others. Or they looked at it, but made a mistake about it, because no one is infallible, and how can one be followed while mistaken? This is another mistake. What is apparent in this topic is one of the two and the third is oversight because it is not expected of the believers but the righteous option, especially in the case of the predecessors. The two options are what we have seen that their circumstances were good and bad, but they did not look at them for being busy with other issues. If they had looked at it, they would have talked about it and diagnosed it with permissibility or prevention and if they had done so it would have been copied from them and recorded, but nothing was recorded from them on the issue.

Now if they did not talk about it how can rulings be ascribed to one who maintained silence? And no one is saying that while as a matter of principle, mischief crept into the *usul* based on the Prophet's statement:

لتنقضن عرى الإسلام عروة عروة، كلما انتقضت عروة تشبث الناس بالتي تليها، وأولهن نقض الحكم وآخرهن نقض الصلاة

"You shall break the pillars of Islam, pillar by pillar, and every time a pillar is broken, people hold on to the next one. The first to be broken is judgment and the last is Salat."

Mischief has penetrated into rulings little by little and no one perceives it as the truthful except the one informed. Therefore, an intellectually sound person is the one who criticizes what was broken and is cautious so as not to be among those who helped to break it and the Prophet (saw) said:

من أحيا سنة من سنتي قد أميتت، فكأنما أحياني، ومن أحياني كان معي في الجنة

"Whoever revives a* Sunnat *among my* sunnats *that has been killed is as if he revived me, and whoever revives me will be with me in* Aljannat*."

So, beware of being with people, be with the truth instead wherever it is. The Prophet (saw) said:

لا يكون أحدكم إمعة يقول: أنا مع الناس، إن أحسن الناس أحسنت، وإن أساءوا أسأت، ولكن وطنوا أنفسكم إن أحسن الناس أن تحسنوا، وإن أساءوا ألا تظلموا

"Let not any of you be an undetermined person who says 'I am with the people; if they do good, I do good and if they do evil you should refrain."

As for your saying: "I ask from you one of two things. It is either you are saying 'someone did such and such in such and such territory, during such and such era, something like this from among the scholars of Sunnat that are reckoned with.'" The answer is: "know that those who did it are many and uncountable and asking this question is a waste of time. This is Muhammad Ibn Abi Bakr known as Askiya close to us in region and era when he took over rulership of Songhai (now Mali) after Sonni Ali. Muhammad bn Abdul Karim Al-Maghili Almisani wrote: "What is your answer about Sonni Ali, a king from Songhai?" He said, "There used to be a people from the land of Far who were disbelievers worshipping idols, trees and they give *Sadaqah* at their presence and ask for their needs before them; they do not fight until they had consulted them and when they return from a journey they go to them and bow before them. Those statues have servants who serve them; among them fortune-tellers and magicians who also pay attention to them.

"Sonni Ali was also like that from his childhood. He grew up residing amongst them. He grew with them and imbibed their traits of *Shirk* and evil customs. After the death of his fathe,r he asked to replace the departed. He rebelled against Songhai. He fought and killed many until he defeated all opponents and made himself their ruler as was the case of his father before him who was

also a king of Songhai. Only that in his case, when he grew from his infancy to his adulthood, in the midst of his maternal family, he took to their sayings and imbibed their characteristics.

"He was used to professing the *Shahadatain* (the statement "There is no diety worthy of worship but Allah") and other words of Muslims. He fasted in Ramadan, gave a lot of *Sadaqah* by slaughtering and other ways in Mosques and so on. Despite that, he venerated some trees and stones by slaughtering before them, giving *Sadaqah*, humbling himself, bowing for them, asking his needs from them and seeking help from them, the fortune-tellers and the magicians in most of his affairs if not all.

Also among his characteristics is that he did not stop marrying women and did not observe many Islamic rulings. Whenever he liked a woman in his kingdom he took her into his house. Also among his traits is that he made halal the shedding of Muslim blood, by killing the reciters, scholars, worshippers, women and children, even those breastfeeding and others. He continued like this all his life until he died.

After him, Amir Askiya, was crowned and he brought people back from the worship of other gods (*shirk*) and mischief (to the sole worship of Allah). So, what is the ruling on Sonni Ali and all his helpers from among the oppressors those who did as he did, are they disbelievers or not? Are their children to be enslaved after them, and the mothers of their children, are they to be sold?

He replied and here is the text of the reply: "Sonni Ali, with all his associates and supporters, there is no doubt that they are among the worst oppressors, wrong-doers and *fasiq*, those who severe what Allah commanded to be linked and do mischief on earth. Therefore, the Jihad of Amir Askiya against them and taking power from them is among the best and most important Jihads. As for their being disbelievers or not, no one should be called disbeliever because of a Sonni from the people of Qiblah. What you mentioned, of the state of Sonny Ali is sign of *kufr* without doubt if the facts are as you mentioned there is *kufr* and for those who did as he did as well. It is even *wajib* to call them disbelievers for less than that.

As for enslaving their children, I do not see it like that although the requirement for the ruling has been established because disbelievers are in three categories.

The Firstare the clear manifest disbelievers by origin like the Christians, the *Majus* and the likes who inherited *Kufr* from their fathers.

The Secondare those who are Muslims, then became apostates manifestly, or clearly declared that they have left Islam and entered other religions.

The Thirdare those who claim to be Muslims, but we ruled for their *kufr* because of committing an act that can only originate from a disbeliever apparently as mentioned about Sonni Ali.

For the *kufir* by origin, his children can be taken captives as well as their women and their property is shared. There is divergence on this among scholars. On the disbelievers by apostasy, there is divergence. Ibn Al-Qasim said about the people of Hisn among the Muslims: they apostate from Islam to *kufr*. Their children are not to be taken captives nor their women. As for their property, it is *fai* for the Muslims.

Ibn Rushd said: "that is the correct opinion from the point of view of research. This is because the apostates are free in their origin." He said: The generality of teachers and Imams of the *salaf* took the *Madhab* of Ibn Al-Qasim on the apostates. If you know this and whoever does one of those things that lead to *kufr* is to be made to repent. If he complies and repents, he is left, otherwise he is killed by the sword as a disbeliever. His children are not enslaved. Instead, they are forced to remain Muslims.

As for selling the mothers of their children, those they were made to give birth to from the property of Baitul Mal, I do not see any problem with although they are not to be enslaved. In *Al-Mukhtasar:* "if a Jama'at apostates and fights, their ruling is that of apostates." Ashibrikhati said, "On the explanation of the meaning of this, the adult is to be made to repent while the children are forced. Their property is made a *waqf*. Their families are not to be taken as captives. This is the decision of Umar (ra) and the majority of scholars and the leaders of the *salaf* with the exception of a few." Asbag said: "they are like the disbelievers fighting us. They are to be taken captive with their families and children. By Allah, he, Umar (ra) contradicted Abubakr (ra) on the apostates from the Arabs on this matter. Abu Bakr classified them as those who broke the covenant, killing the adults and taking captives the women and the children. Sharing applied on them and their property. This is how Abu Bakr (ra) decided and Allah is the One who guides.

He asked them about the Sultan of Muslims who commits sins. "What is your answer on a Sultan doing haram things and when he is talked to about he says: 'Everything we do is halal, we know more than you." His habit is to mix truth with falsehood and he has jurists he selected for the purpose. Whenever he wants to do something he calls them and says: isn't this halal? They say: 'yes.' They agree with him in his goal. So, he used them as a cover and prevents

them from criticizing him through oppression and wrong doing. Is this kind of Sultan a wrong-doer or a disbeliever for making what Allah made haram, halal? What about those Jurists?" He answered as follows: "Whoever is confirmed to have made intoxicants and the likes of eating people's money in falsehood permissible, it is incumbent to rule him as disbeliever, likewise whoever denies clear truth, mixing it with falsehood."

He asked other things and he replied. When the answer got to this Amir and he got to know the truth, he stood up to fix the land, spread peace among the servants. He was later known for justice in the rest of the territories to the extent that he was visited by jurists and scholars among them, the Hujjah Al-Maghili. He performed Hajj and met Ajibu Al-Ansarmani, Jalal Assuyuti among other scholars of Islam who wrote some advice for him and testified for his justice and steadfastness. It is also clear that the circumstances of his time and country are like those of our time and country as well as yours. He is enough with those who gave him the *fatwa* for his Jihad as role models and leaders. On knowing this, you know that our Jihad is correct because it is in accordance with the verses and the Sunnah as well as the statements of the scholars of Sunnat. We are not wrong at all.

As for your saying, "Until the Mahdi comes out if he is or until Isa descends…." The answer is, if you mean that the time of Mahdi is time of justice and manifestation of truth, then it is clear. If you, however, mean denying the *Fatimiyah* from our Sheikh because of what gets to you that he mentions the issue of Mahdi a lot, then know that he did not claim to be the Mahdi and we did not attribute that to him. How can he claim that or how can we attribute that to him while some of the signs of the Mahdi reported about him have not yet taken place?

If one reads the book *Al-Burhan* on the signs of the Mahdi at the end of time and the *Al-Urf Alwardifi Akhbar Mahdi* and other books, how can he imagine that one whose conditions are not complete can claim *Fatimiyah* and the Mahdi is to come at the end of time for all that believe in his existence. He will manifest soon by the grace of Allah.

As for your saying, "Whoever wants to climb ahead of the past scholars of the *ummah* and claim today that he has achieved such feat, then, his conclusions must be questioned. Or if he claims that he can resolve what was difficult for them. He has slipped off the truth and should not be listened to and has fallen into destruction. May Allah give us peace!"

The response to it is that these words are a provocation and they have been answered before.

As for your saying: “all my proofs and evidences were in support of the people of Borno, whenIslam had become widespread to the rest of the regions and towns.” If their Kings do things that contradict the Shari'ah, we do not deny that, nor do we approve of their deeds. Allah has overpowered them through you, punished and disciplined them by you and they stopped what they were involved in, their repentance benefits them. It does not, nevertheless, give you the permission to deal with them in this manner you do. We have given answer to this kind of question earlier on.

As for your sayings about the people of Sudan, I have no knowledge about them and I did not talk about it. I am not intervening between you and them if you do not disturb the land of Borno.

Here is my messenger, the scholar Al-Amin. I sent him to you for him to bring me correct news. If it is reconciliation, then it is good and we agree with it even if it is from all of you or a part of you. If it is war let him bring it.

The answer and Allah guides to the right are that we did not disturb Borno for what you mentioned. We took action before you to see if this reconciliation can take place. We kept on writing you every year and we think that our letters do not get to you neither do their news get to you because we never saw your reply to them. By the grace of Allah, it is reconciliation. May Allah guide us and you to that which is good.

As for your saying that you are waiting for response to the requests you sent to the scholars of the east on this matter and you explained to them the state of both groups. If the response comes in your favour, I will submit and give in, but if it comes contradicting you, I will send him to you by the grace of Allah.

The answer is and Allah guides to the truth: How could you argue with us with an answer, which you have concluded without being fair to us in asking us our side of the story? You know that responses are built on questions. We have seen in your last letter, which you sent to us that you were not fair to us in the questioning and did not mention the matters as they really were. Rather you accused us of issues, which were blasphemy against us and other issues that were fabricated. You mentioned the issues in contradiction to their reality. Also you rained on us ugly statements as you wished and mentioned in your letter what you wished.

We do not need to respond to the question coming from you except if you return and be fair to us and mention the state of the two groups: what is worthy and confirm their states. Your defense is a mere justification and narrow-mindedness.

As for your saying: "In the case of your promise that you intend to visit once reconciliation is confirmed and everyone is tranquil in his place, the war stopped and weapons laid down, allowing traders to travel, the pilgrims to perform hajj and stability to spread and Othman bn Fodiyo is alive."There is no problem with this.

The answer and Allah guides to that which is right is that, a peace deal between you and us will take place ***Insha Allah*** and I supplicate to Allah so that He removes all barriers on the way of the peace deal. What you have mentioned of wanting to come to the Sheikh after the peace is a good thinking because someone like him is deserving of attention and travelling to him.

Al-Maghili said: it is incumbent on you to seek for an *Alim* (scholar) from among the scholars of status wherever he is because the scholars of mentioning are the inheritors of the Prophets (as). It is incumbent to depend upon them and to strive towards them even if they are far. May Allah give him long life and the highest command. His merits are uncountable as the poet says:

Above him, there is no word for an opponent
Issues of consensus are written about him.

As for your saying: "If I do not hear his news and the matter is from his son Muhammad Bello, he is in his place and I am in my place. I do not ask good or evil from him if he does not ask from me, and if he does he will find whatever he asks, good or bad." I understood from the first part of it that the issue is an issue of power and rulership and so far the matter is like that. I do not fear his anger nor aggression, and this matter is left to Allah. I am not going to his direction and I am not intending their land with evil. So far, they have done nothing manifest that will compel me to do so. Allah is enough for him in whatever he said about us and very soon we will be standing before the Best of Judges and fair-hearing for those who did wrong among the wrong doers. Wassalam.

The answer is, and Allah guides to the truth in what you mentioned that you will not ask any good or bad thing from me; I, by the grace of Allah I begin to ask you what is good and I will never wish any bad thing. ***"All I want is to fix whatever I can and my success depends upon Allah, I trust Him and I repent to Him.***"

As for what you mentioned that you understood from the first part of my write-up that the matter is that of power and rulership and you do not fear my anger or my aggression. This is not confusing to anyone with insight: what is

in that statement and that before it is originating from ignorance and meanness in words and Allah is in charge of all that we say.

As for what you mentioned of what I mentioned in my first and second replies to you in your letter in which you attacked us with words and falsified as you wished, that is a sign of lack of justice from you because we did not answer you except to the extent of your accusations against us.

قَالَ تَعَالَىٰ: ﴿ وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ ﴾ الشورى: ٤٠

"And the reward of a bad deed is another bad one like it."

Despite this fact, our reply contained neither insults nor lewdness in words at all. The honourable do not have a hand in lewdness. If you were impartial you would not have invented things against us. we received from you, a letter loaded with abuse, curses and lewdness in words as well as meanness, unscrupulousness and evil words with threat. Nothing has stopped me from answering it or even considering it or to be affected by its content except my knowledge that it originated from ignorant people. Therefore, I turned my face away obeying Allah's words:

قَالَ تَعَالَىٰ: ﴿ وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا ﴾ الفرقان: ٦٣

"And when the ignorant talk to them, they say peace."

That is why in the answer I restricted myself to what I wrote after praising Allah.

To Proceed:

قَالَ تَعَالَىٰ: ﴿ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ سَلَٰمٌ عَلَيۡكُمۡ لَا نَبۡتَغِي ٱلۡجَٰهِلِينَ ﴾ القصص: ٥٥

"We are responsible for our deeds and you are responsible for your deeds. May peace be upon you. We do not desire to be like the ignorant."

And Allah is enough for us as a Master and Assalam. We also turned away from responding and being harmed by what you said because of our knowledge that the barking of the dogs does not harm the clouds.

Hassan bn Thabit said:

Do not abuse me
You are not abusing me if no man of honour abuses me.
I do not care if he repents in sadness
Or an accursed one cursesme in absentia.

Another one said:

It does not harm the sea
When it got to the evening full
If small boys throw stones into it

And Jarir said:

Al Farazdaq claims that he will kill Murba.
O! Murbaa be happy for the long peace!

I am also surprised that you did not stop harming us in your words. You claim to avoid arguments as you mentioned in your second letter. There is no doubt that whoever contemplates your words in your letter will know as a matter of necessity that you are the one arguing, and whoever reads your letter which we made mention of will know as a necessity that you are the one using foul language, abusing and harming.

The clan of Ajil accused me of a terrible sickness.
Which of the servants of Allah is below you Ajil?

قَالَ تَعَالَى: ﴿ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴾ يوسف: ١٨

"We seek Allah's help against what you describe of us."

You compared, in your reply to Muhammad Addahil that, the job of the Sheikh with the job of the Messenger of Allah (saw). This is over-burdening yourself beyond limits and lack of perfect knowledge of rhetorics. It is known that the one compared is below the one he is compared with, although that also differs depending on circumstances. Whoever reads these papers should know that my intention is to advise the brothers for them not to be carried away by the noise this person is making. My intention is not to argue or avenge. Whoever will react and contemplate will know for sure that the truth is not what he is saying. Allah is sufficient for us and competent Custodian.

We have mentioned that when our letter did not get to them, I wanted to save the courier who moved with our letters and the content of the letter of the father, which I wrote for him is:

In the name of Allah, The Merciful, The Compassionate

May His peace and blessings be upon our master Muhammad (saw), his family and companions. Praise to Allah, the Unique. There is no god worthy of worship, but Allah. May the peace and blessings be upon the last of the Prophets.

From the Ameer of the believers, the Sultan of the Muslims, our master and our guide to Allah, Othman bn Fodiyo, to the erudite scholar, Muhammad Al-Amin bn Muhammad El-Kanemi, with a thousand greetings and a thousand salam. The reason I write this letter is to let you know our situation because your neighbours from among our *Jama'ah* are many, and they complained severally about you and they have been forced to seek our support against you. Therefore, their situation must be considered and resolved. Know also that ours is the method of *Ahlul Sunnat wal Jama'at* for sure in preferring the truth and following the Sunnah which is to stick to the habits and customs as well as taking the sinners with levity.

Also, away from the other extreme, which consists in condemning what is not to be condemned. I am suggesting that instead of us calling people disbelievers for what is not *kufr*, we ask you to command the Shehu of Borno along with his people to repent to Allah. They should get rid of any custom that is negative and contradicts the Shari'ah. This is for him to agree with his neighbours, the *Jama'at.*This is one way to stop war, spread peace or leave us and not provoke us in order that peace and stability reigns between him and the *Jama'at*. Thus the war between them and us shall stop. However, if they prefer the other way and prefer to remain the way they are, then you should not stay with them nor help them. Allah said,

قَالَ تَعَالَىٰ: ﴿ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ ﴾ المائدة: ٢

"Help one another in righteousness and piety."

Wassalam.

That is the content of what I wrote for the Sheikh to Al-Haj Al-Amin, by his command. I wrote him as follows:

In the name of Allah, the Beneficent, the Merciful.

May peace and blessings be upon our Master Muhammad (saw), his family and companions. From Muhammad Bello, the son of Othman bn Fodiyo to Al-Haj Al-Amin with a thousand greetings, a thousand salam. The reason I write you this letter is to inform you that I continued to send letters every year

asking for peace, but they were lost, and never got to you. Because of that, I send this to you with these letters. I have sent a poem which if it got to you, this is a reminder, but if not, then, check it out:

Is there anyone to transmit from me to Al-Amin
A letter from someone advising with sincerity
You know that what you accused us of
We are innocent, so excuse us
We did not come over them out of arrogance
Nor intended mischief
We came out to defend ourselves
Someone brought us out in enmity and transgression
Know this our matter our brother
Investigate it and do not hasten against us
Stop reclining to the enemy, helping the
Oppressors and the wrong-doers
Know that they are the enemy by supporting kuffr
Support the believers, the people of righteousness
Be their friends, back them against them
For indeed Allah will disgrace the Disbelievers.

What is meant is that whoever seeks peace and keeps away from blame, must keep away even from those things that are not clear in their being halal, or doubtful. So, try your best to fix things up as we are doing too. May Allah guide us and you to goodness and righteousness!"

What was mentioned in the two letters ends here. Our courier moved with this letter until he got to him, he welcomed the courier, treated him kindly, and answered as follows:

In the name of Allah, the Beneficent, the Merciful

Praise be to Allah. May peace and blessings of Allah be upon the Messenger of Allah (saw). This is a letter from the humble servant, Muhammad Al-Amin bn Muhammad El-Kanemi, to the erudite scholar, Othman bn Fodiyo, may Allah take us through the right path. May complete peace and Allah's mercy and blessings be upon you. I received your letter, which I contemplated letter by letter.

As for your saying that 'your neighbours of our *Jama'at* have complained a lot….' till the end of what was mentioned on that, know that nothing came from us to them that could warrant the complaint. They attacked the suburbs of our land, confiscated property, enslaved the free and shed blood, in addition

to burning houses, then we stood to repel them and recover what they took following them until wherever Allah destined. Sometimes, we catch them and recover what they confiscated from us, but some other times we do not catch them; that is our routine with them for three years now. I never fought them initiating the fight in order to get a benefit from them or harm them.

Now, is there any blame on us in Shari'ah or tradition? And if that compelled you to move towards us to attack us, we are not going to stop chasing them if they attack because of your threat. We will not also surrender to the oppressors because of your threat, because those neighbours of ours are people most of them; their goal is to own territories and subject people by all means. We are not going to give them that willingly even if you come towards us after we have let you know of the reasons.

We, by the grace of Allah, are patient during this encounter and by the help of Allah, we will defend against any attack and whoever comes to our country we will fight and there is no help except from Allah.

As for your statement: 'Know with certainty of knowledge that our way is the way of *Ahlil Sunnat wal Jama'at*..' till your words. ***'Help one another in righteousness and piety,'***is a straight word no one with sound heart denies it, except that our neighbours are not like that. If they were like that we would not have differed or fought. People have been commanded to follow the Sunnat of the Prophet (saw) and we will continue to command by the grace of Allah until the tongues are dry. May Allah help you and us in His obedience and following the Sunnat of the Prophet (saw).

As for your saying: 'If they prefer the other way, wishing it remains for them the way it is in their former state….' till the end, know that I am neither among those who help falsehood *insha* Allah nor one of those who make noise around its borders. The case is that people have tempted me, Allah made me one of them, and most of them are sick in their hearts, and I among them I am like a medical doctor healing long rooted sicknesses without anybody to help. I got neighbours from your *Jama'at* of people without character. Every time I put off a fire they kindle another and kept me busy as well as others away from the religion of Allah not to talk of other things. Now that Allah has established correspondence between you, and us we hope the fire will l-be put off with its *fitnahinsha* Allah.

Therefore, command all the Fulanis to stop fighting Borno and to stop war against us completely. They should not wish except for the existence of peace and stability in their homes, their religion and property. If they do so in them, that is a favour, but if they refuse and keep adventuring in rumors, repelling

proofs with proofs, focused towards acquiring power, then there will neither be a peace deal nor stability, and the way of proofs is wide for us the way it is for them. However, the best and most precautious thing to do is to stop the war if that is possible.

Also with all these issues, I will not fight them and I will not intimidate them, except if they attack us and commit mischief. We will respond and there is no problem with that *Insha* Allah. As for the traveler and the pilgrim, let him come without fearing from me any problem. I do not display any enmity to any Fulani except if he comes fighting. If the people of Borno differ with me on the things I command them of Shari'ah and worldly affairs or they exhibit enmity to a wayfarer, in search of Allah's bounties, or going to the house of Allah, then I remove my hand from their matter the way a strand of hair is removed from the dough. I will return to the place I came from leaving them with their neighbours for Allah to take revenge against the wrongdoer. Then you can take revenge from all of them. May Allah guide you and us towards that which He loves and pleases Him. May He also make the best of our days, the day we meet Him.

Wassalam.

We replied as follows: "Praise be to Allah and may peace and blessings of Allah be on the Messenger of Allah (saw). From Abdullah Muhammad Al-Amin bn Muhammad El-Kanemi, to Muhammad Bello, son of Uthman; may complete peace be upon you along with His mercy and blessings. We received your letter which we understood saying that you strive every year to send letters with the intent of making peace. Allah has favoured us with the arrival of your courier to us, who witnessed our circumstances and news comparing them with yours. I have sealed your letter, which you sent with him, without increasing anything over your words; the content being that 'whoever seeks peace and avoids being blamed; should keep away from what is not clear of being halal or doubtful…' to the end of your words.

The matter is,indeed, as you mentioned. The ways of proving are wide and the different aspects of doubtful things are clear while we are all being carried away and in danger; but the best and most precautious thing to do is to stop the war. But Allah destined that our neighbours among your disciples are people different from you, not having your character and they are the cause of the fire of *fitnah* between us and you. So, if you want to establish a fact, open the ways and spread stability, command them to stop the war in Borno and live in peace and stability instead of what they want of grabbing power and authority. Then

when they have stopped what I mentioned and they are betrayed or contradicted by the people of Borno; I will leave them and I will return to the land from which I came and let them do whatever they want. I have never initiated a fight with them in the past and I will never do that in the future except if they attack the suburbs of the land. Then I must come out to chase them as usual, which is permissible, or rather *wajib* because I never considered the people of Borno disbelievers; and I never saw justification to call them disbelievers, and little but enough is better than plenty that distracts. May Allah make things good for us and for you, and may He give us a share of His favours in the Hereafter.

Wassalam.

All the morning they should understand
I am eager for those who will understand the word and accept.
I see myself on the truth and guidance and
I never went out of the way of the scholars.
Neither did I choose what you heard of war, attacks, and bloodshed.
I do not come to the war transgressing against them.
But yes, repelling injustice and oppression
It is like saving drowning people from injustice.
This is Wajib (obligatory) and there is no fear of sin in it.
In a peace, deal there is good if you are pleased with our answer.
We may escape from interpretation and judging by stoning.
But my neighbours who are affiliated to you,
They are not satisfied with peace.
We ask the Lord of the Throne to make
All our affairs righteous, pious and end well.

I wrote the verses after the companions had mounted in haste and I was after them, so, do not look at the mistakes therein, but the intent is correct.

When his reply got to us, father sent a convincing reply clarifying in it the truth and debunking completely all arguments. “What is there after guidance if not misguidance?” If Allah shows mercy to Al-Haj Al-Amin and he accepts what is in it and works with its content, we will say to him: listen to our matter and you will meet nothing from us except happiness and goodness. If, however, he turns his back after the manifestation of the truth, accepting rumors, bringing debunked insinuations and false doubts, we will cut off necks

until the war cools down. Judgment belongs to Allah and there is no help except from Allah. Indeed Allah is All Mighty, Wise.

We also understood from his letters that he is characterized by vanity and pride as well as bigotry and he has preconceived in his heart what he has. It is almost impossible for an arrogant person to come back even if proofs become manifest and the way, but Allah guides whomever He wishes, to repent to Him. May Allah make the consequence of our deeds and his deeds good and may He make us follow the straight path. Indeed, He is the custodian of success. The text of the convincing reply that stands for all answers is as follows:

In the Name of Allah the Beneficent the Merciful.

Praise be to Allah, the Unique. May the peace and blessings of Allah be upon the last Prophet (saw). From Ameer Al-Muminin, Othman bn Fodiyo, may Allah make the Muslims enjoy his existence and the remaining days of his life. May He make the consequence of his deeds good, to the scholar, Al-Haj Muhammad Al-Amin bn Muhammad El-kanemi. He sends salam to him and to those with him among the Muslims. The reason for the letter is to inform you of five things covering the reply to your letter, which got to us via the hands of our courier Othman.

The First: To inform you of the reason of the war that took place between us and the leaders of Hausaland.

SECOND: To inform you of the reasons behind the war between us and the Sultans of Borno and its people.

THIRD: To inform you that we do not call any one disbeliever among the people of *Qiblah* because of sin.

Fourth: To inform you that we consider as disbeliever any one that mixes *Kufr* deeds with Islam.

Fifth: To inform you of your stay in the land of Borno.

As for the first, which is the reason for the war that took place between us and Sultans of Hausaland, it is enough for you what was written by my brother Abdullah. I said to him one day: Write for us the reason for the war that took place between the Hausa sultans and us for us to be excused on that by every one that will read them among the people of justice. He replied me by writing that on a note book and the text of his words says:

In the Name of Allah, the Beneficent, the Merciful

May peace and blessings be upon the last of the Prophets (saw). My intent for writing this is to explain the reason for migrating from Gobir and the cause of the jihad that took place between us and the Hausa leaders. This explanation is to serve as our excuse before an impartial person who comes across the book.

Our Sheikh, Othman Ibn Muhammad, the leader of the believers (May Allah prolong his life in His Obedience) came into focus in the call to the religion of Allah in every sitting he attends. He explains to everyone attending the sitting what their basic religious requirement/needs are, what have been made obligatory upon them and other things. He orders them to become of good moral behaviours and struggle against ambiguities in the aspect of Oneness of Allah and other aspects of the religion. He also orders them to shun destructive traits and adopt successful traits. They should enliven the Prophetic practices and kill innovation in the religion. A large number of people heeded his call.

They assisted him to a point he became famous with the call. Usually, he moves about with his group entering different lands calling to the true religion therein. The most ignorant repented from their disbelieving practices, and evil innovation. He moved in the midst of the scholars existing in his time, amongst those who oppose and detest his call. He never went to the rulers, basically, until his group amassed a great number and were popular with the appellation "the group" in Hausa language. Many people left their towns and came to him.

Among those who went to him were those in the military. They repented and migrated with their wealth leaving their leadership positions. This among others infuriated the rulers until it reached a degree that a great heat (tension) developed between them and himself. He used to say: "I will not come into the matters of leadership. I will not separate between anyone and his sovereignty in order to avoid calamity befalling." Despite this measure, the situation did not become less severe. At this point, he had started taking his call to the rulers by travelling to them and making the correspondences with them. This did reduce the threat they see in the continuously expanding group and the honour they are accruing to themselves. All these made them furious.

The devils among the Jinn and men inspired them saying: "If you do not break this group, then your dominion shall go. They shall spoil the land for you by the people going to them and (who are) leaving you."

It got to an extent that the ruler of Gobir sent a message to us to move out of his land.Thus, we came to a realization based on the things we have heard and

taking a deep reflection over his various statements, actions and circumstances that they do not desire except for our total failure and destruction. And Allah saved us from their evil.

Thereafter, we returned to our various places. The ruler of Gobir waged war against the group of the Sheikh that were running away from him because of the fear they had of him. He went after them with an army till he caught up with them. He killed their men and took as captives their children and wives and eventually started to sell them. They continued threatening us with these kind of treatment until the king sent a message to the Sheikh that he leave, that is, go out of his land, himself and his wives, children and brethren. He must not take along himself other than these and he must detach himself from his group.

The Sheikh responded by saying, "I shall never break away from my group but I will take my leave. Whosoever wishes to come along should come and whosoever wish to stay should stay." Thereafter, we migrated through the center of the town in the year 1318, the 10th day of Dhul Qa'dah, to the outskirts of the towns of Al-Barari. The Muslims began to migrate to us and came along with us. Some joined us along with their wealth and families, while others with just their families and others themselves only.

The King of Gobir ordered that the wealth of those that migrated be confiscated and prevented others from migrating. A number of Muslims had their wealth taken away while several were killed.

Later, the leaders of the lands we migrated to from the direction of the east became envious of us and started killing our members, looting and taking captives. The situation of the people became turbulent and we went to the Sheikh saying: "This situation of the people has become greatly difficult and had protracted into the month in which it is permissible to take up arms. It is pertinent to generate a leadership to whom the affairs of the people shall return to because it is not permissible to leave the believers unprotected. We took a pledge from him owing to the situation at hand that we would follow his command that is based on the Qur'an and Sunnah. We also made a pledge to go on Jihad. Some rose to defend ourselves from those who hated us because it is obligatory to protect one's soul, family and wealth by consensus. First, we approached those who were havouring hate against us in their minds and they were a huge army.

We confronted them with a great fight and defeated them. We burnt their houses and killed their men, taking their wives and children as captives. Fortunately for us, they ran away.

Thereafter, it reached us that the ruler of Gobir was preparing a great army to exterminate us. We dug trenches in preparedness for them, and in emulation of the Messenger of Allah (saw).

The people in the fortress of the king were among those jealous over our call from the eastern region. We advanced against them and opened their fortress killing and taking them as captives. After executing their king, our army returned in readiness for the attack on the king of Gobir. He approached with his army and consequently fled and returned to his fortress, defeated and humiliated. The entire disbelieving Hausa leaders also faced their humiliation by the king's humiliation.

They became enraged by the defeat and started to kill every Muslim residing in their lands. Great fighting took place between them and Allah uprooted the *kuffar* as a fulfillment of his promise to assist His religion and its helpers.

After banishing the King of Gobir from the land, we sent to other Hausa rulers to assist in the establishment of the religion in the lands and they refused. Allah uprooted them all,

"The root of the wrong-doers was then cut off; all praise is to Allah, the Lord of the worlds."

Praise to Allah, the Lord of the universe. Wassalam." His words end here.

Let me explain the motive for the fight that took place between us and the Shehu of Borno and his people. Note that we did not fight them because of their *kufr*, although there are reports about them indicating the necessity of calling them disbelievers. They perform unIslamic activities in a place called Kabur and in another place called Baku. However, because of our ignorance of that in reality, we did not fight them for that.

We fought them because they started fighting us and displayed enmity towards us, taking the disbelievers as allies, forming an alliance with them and supporting them. There is no cause for alarm. It is enough reason to judge them apostates if they were Muslims before that. Al-Maghili said, in a book titled '*Misbahul Arwah fi Usulil Falah*' "What indicates lack of Iman by a Qur'anic text is taking the disbelievers as allies" based on Allah's saying:

قَالَ تَعَالَىٰ: ﴿ تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾ وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ﴾ المائدة: ٨٠ - ٨١

"You will see many of them taking the disbelievers as allies. Bad is that which their souls put forward for them that Allah got angry with them and in the punishment they will remain forever. And if they believed in Allah, the Prophet and what was revealed to him, they wouldn't have taken them as allies, but most of them are **Fasiqun.*"***

The above-mentioned proof explained that one of the conditions of Iman is not to take the disbelievers as allies.

So, it becomes incumbent by the witness of the Lord of Might, to consider disbeliever whoever takes any of them as an ally, whoever he may be, in all eras and places. Taking them as allies is to support them because a *waliy* is a supporter, and all that support any of them becomes a disbeliever because of what became manifest from him of supporting the disbelievers. Besides he is not to be excused for whatever benefits he gets from that. He is to be made to repent by the sword. If he dies or is killed, he dies a disbeliever. He is not going to be washed nor prayed for and he is not to be buried in the graveyards of the Muslims.

This is even if all his life he pronounced the *Shahadah*, prayed, fasted, performed Hajj and did acts of righteousness. There are no deeds except with faith and one of the traits of *Kufr* invalidates a thousand of the traits of faith.

Then he said: how can one be considered disbeliever for taking the disbelievers as allies? Scholars have said that one becomes a disbeliever because of one of the traits of *kufr*. The triats, which are uncountable includes looking down on one of the names of Allah, or one of the things He promised or threatened or His messenger in any way or like looking down on one of His organs, or denying one of the things He brought. It is kufr by saying if Allah or His Prophet commanded me to do something, I would not do it; or if the *Qiblah* was in this direction I would not pray towards it, or if an Angel or a Prophet testified to a thing, I would not believe in it. It is Kufr laughing out of pleasure for a statement of *Kufr* or saying to one who wants to become Muslim: "wait until the gathering is empty," or he indicated to a disbeliever that he should never become a Muslim or to a Muslim that he should become a disbeliever. It is unbelief for someone to instruct a woman to "become a disbeliever" in order for her to be divorced by her husband. Similarly, making fun of one aspect of the Shari'ah like a group of people from whom one sat in an elevated place while the others sat around him asking him about issues and laughing about them, then they bring examples for him like saying while drinking alcohol or committing adultery:- "by Allah" - or prayed towards other

than the *Qiblah* intentionally. He is expected to do otherwise in the branches of knowledge. His words in *MisbahAl-Arwah fi Usul Falah* ends here.

The thirdis to inform you that we do not call anyone disbeliever because of a sin, as long as he belongs to the people of the *Qiblah*. It is the consensus of *Ahlul Sunnat* not to declare any one a disbeliever because of sins. In the biography of *Sahih Bukhari*, the chapter of sins from the issues of *Jahiliyah*, does not make one become a disbeliever.

In ***Durarul Qala'id***:

Whoever disobeys by a major sin or persists in a minor sin is a fasiq *by name.*

In ***Ar-Risalat****:* "No one from the people of the *Qiblah* is to be called a disbeliever because of a sin."

The fourth is to inform you that we consider disbeliever anyone that mixes Islam with deeds and words of *kufr*. It is the consensus of *Ahlul Sunnat* to declare as disbeliever whoever does it. The ***Qasuidah Al Jazairiyah*** says:

And like them are all people of shirk *although they affiliate themselves to the religion.*

In ***Badil Amal:***

Pronouncing kufr *without believing willingly is to throw the religion out of a slumber*

In ***Al-Mukhtasar***, "A denier is a disbeliever."

In ***Al-Kaukabus-Sati',*** "Whoever denies an issue known by necessity in religion upon which there is consensus is not a Muslim."

In ***Idhaau Addujnat,*** whoever denies a matter known by necessity in religion is a disbeliever.

The fifth is to inform you on the ruling of your staying in the land of Borno. Know that your staying in Borno is haram because we have explained to you that they are apostates by taking disbelievers for allies and supporting them against us. It has become the land of enemy and it is *wajib*(obligatory) for you to do Hijrah from Borno to another Muslim land based on the statement of the Messenger of Allah (saw):

إني بريء من مسلم ساكن بين المشركين

"I am innocent of a Muslim who lives among the polytheists."

Also his words:

المؤمن والكافر لا تتراءي نارهما

"The Muslim and the disbeliever; their fires do not get to see each other."

These were reported by our Master, Mukhtar bn Ahmad Alkanti in ***Al-Nasa'ih Al-Kafiyah***. Also his words:

من جامع المشرك أو سكن معه فإنه مثله

"Whoever makes union with the polytheist or lives with him, he is like him."

Reported by Abu Dawud from Samrah.

You also requested that I should command the Fulanis to stop fighting Borno. This is not possible and it is not permissible after we know that they are disbelievers by supporting the disbelievers of Hausaland and whoever does so is a disbeliever as Al-Maghili explained in ***Misbah Al-Arwah fi Usulil Falah***as we have seen. To fix matters between us and them is not possible except through one of the following: that they return to correct Islam or ask from us to stop the war and enter into a peace. Also, do not think that we consider you disbelievers as well as your *Jama'at* that is with you from among the Muslims because of supporting the people of Borno against us. We seek refuge in Allah against that because we do not consider a *Muta'awwil* (one who has evidences in the Shariah he has interpreted and may be wrong or right) innovator as a disbeliever. How could we have considered a *sunni* scholar a disbeliever, especially one who also provides evidences in his statements?

We also saw your interpretation in all your letters in *Addurari wa Qalaed*,

"Whoever contradicts the truth from us is an innovator, but we do not call him a disbeliever as long as he is interpreting."

What we mean by saying that you are interpreting is that you did not know that they were disbelievers because of their supporting the disbelievers against us before you came to them. You believed that they were Muslims as well as the Fulani neighbouring them until trials and tribulations took place between them while you did not believe that to fight the Fulani among them is Jihad, nor did you consider their land an enemy land.

The Fulanis used to initiate the war by sending troops to you and you fought back in self-defense, defense of family and property, which you knew it to be *wajib* in Shari'ah. This is the meaning of our words that you are interpreting, because if you had known that they were disbelievers for supporting the disbelievers against us before you came to them and you allied with them

instead of us it would be necessary to associate you with them and we seek refuge in Allah from that.

Your status is not like theirs. Their Islam is not out of research and is not confirmed in our view because of what we hear about them from a number of people who had leaved among them. They have places where they slaughter and give *Sadaqah* (charity). They sprinkle blood at the doors of their villages. They also have houses containing statures which they venerate containing and they do same to the sea the way the Qibt used to do to the Nile in the times of ignorance.

All of that is *Kufr* in the apparent judgment of Shari'ah even if they do not believe in its impact as being*shirk*. This is a form of *shirk* of imitation. They are not to be excused for what they did for other benefits, like one who prostates to a stature for one hundred Dirhams. Therefore, your case is different from theirs, because you are a confirmed Muslim, a Sunni scholar and what we heard from the masses or the inner circles of those who know you is that you are a righteous scholar.

Wassalam.

The Coming of Amirul Muminin Muhammad Kamal

When his brother Muhammad Al-Baqir died and he was crowned, he wrote to the Sheikh to state that he was firm in that which his brother was involved in. Then he moved to the land of Agadez and returned to visit the Sheikh. He entered his brother's circle, shouldering all the responsibilities of his late brother. He came to us in Sokoto, and I took him to the Sheikh. He was accompanied by his Ministers, assistants, and relatives. He made known his intention to shoulder the responsibilities of his brother and benefit from Sheikh and to link himself up with the *Jama'at* and help them in righteousness and piety. He also sought some blessings from the Sheikh and strengthened the ties of love and mutual trust with him and his relatives living in Sudan.

The Sheikh agreed to their requests and added other things like inviting the Amir of the believers. Muhammad Kamal asked the Sheikh to "help him revivethe religion, to support him in following the Sunnat of the Messenger (saw), revive it and remain steadfast in piety and God consciousness in his person without condemning those acts in which there is difference of view." He was advised to be wary of issues that are not clear as to whether they are haram or not especially if the doer is imitating some scholars of Sunnat and whenever there is a Shari'ah benefit in the act. He also commanded him to exempt himself from any habit that is negative or a satanic innovation, because

both do not have support from the Book of Allah and the Sunnat of the Prophet (saw), nor from the sayings of any Sunni scholar, knowing also that the saying of any scholar that contradicts the Shari'ah is not acceptable. In this case to condemn it is*Wajib* and keeping silent about it is haram.

Then he invited him to fight those who fight the Sheikh and make peace with those who make peace with him because he does not fight except those who fight Allah and his Messenger and does not make peace except with those who make peace with Allah. Then he said to him: if you incline towards following the truth and the Shari'ah, I and my *Jama'at* are your allies and supporters. Judge with justice and Shari'ah and do not fear in the cause of Allah the blame of the blamers and do not give up. Whoever contradicts you, I will continue to ask Allah to be sufficient for me and you against all those who contradict the truth, and want to help falsehood and follow their desire. On top of that, whenever you call my *Jama'at* to do Jihad against a sect that contradicts you in religion or prevents a ruling from among the rulings of Allah, or a right among the rights, they will answer you, support you to stop the *fitnat Insha* Allah. Then he looked at the Ministers, the helpers and commanded them to listen and obey him and to help him in his responsibilities. He promised him that he will continue to pray that Allah supports him by taking the power of the kings of these territories together with their ministers and helpers as an exclusive favour for them leaving others of the region who do not surpass them but scatter them for fighting against the Muslims.

He also made them to know that if they help him in following the truth, the Sunnat and supporting both against falsehood, sacrificing against innovation they would be fortunate in this era, and they would by doing so, be better than their forefathers who did not get as lucky as they are and acted the way they did. He answered their invitation towards strengthening the love and the trust for their people by raising the hands of his Ministers from their people, leaving their matters to them, giving them assurance of safety in their trade and businesses and asked them also to give safety to our traders and leave our territory to whoever is in charge of it. They answered and submitted.

We made a *du'a* with them for this agreement and covenant. When they came to us, I repeated to them the message of the Sheikh in the evening. They understood it especially those who did not understand before or were not present. We escorted them till the place where we bid them farewell. I asked those present among their scholars a question saying: the Sheikh said that condemning something upon which there is consensus on its being *Wajib* or Haram is right. As for one upon which there is divergence there is no condemnation and we see things being done on your side, which on our side

are among those things upon which there is consensus on their being *Wajib* or Haram. So what is your excuse for not rising up against them and condemning them until they become popular as *Wajib* or Haram, or if you have a back-up about them, teach us?

The first question: to give zakat is *Wajib* for us by consensus like Salat, and we have news that most of your rich people have accepted Islam, pray, but do not pay zakat and we never heard that the scholars of Adhir agreed to condemn them. Instead, we hear condemnations from only a few. How can the Islam of one who separates between Salat and zakat be correct? And how will it not be *wajib* to rise against those who do not pay zakat to the Imam if he is available or to the *Jama'at* if there is no Imam.

The second question: Inheritance based on the Book and Sunnat is *Wajib* by consensus and not doing so is an innovation that contradicts the Book and Sunnat and the sayings of the scholars of Sunnat.

The third question: Justice or equal retribution according to the Book and the Sunnat is *wajib* by consensus and not doing it is not permissible by the Shari'ah and it is a trace of *Jahiliyah*.

The forth question: the execution of Sunnah is according to the Book and Sunnah, *wajib* by consensus and not doing so is a law which has no permission from Allah, and it is *Jahiliyya* culture.

The fifth question: To remove the Imam for other than *kufr* is haram among all *Ahlu Sunnat* and those scholars whose words are dependable in the *ummah*. So, if this is confirmed on your side as it is on our side, how do you feel comfortable to live with those who have not repented or refrained from doing such? You incline towards them, being pleased with them while you know that to keep away from the *Fasiqs* is *Wajib* and keeping companionship with them is haram.

Allah said:

قَالَ تَعَالَىٰ: ﴿ وَلَا تَرْكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ ٱلنَّارُ ﴾ هود: ١١٣

"Do not incline towards those who do wrong lest you be touched by the fire."

And He said:

قَالَ تَعَالَىٰ: ﴿ وَدُّواْ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴾ القلم: ٩

"They wish you compromised, so that they also can compromise."

Al-Qurtubi said: "The difference between cordialityand adulation is as follows: affability is to spend *Dunia* to fix the Hereafter or *Dunia* or both and it is *Mubah* and may be recommended while flattery is to compromise religion to fix *Dunia*."

Ibn Battal commented on the *fasiqs*, displaying satisfaction with what he is doing without condemning him. He also commented on affability as being tender with the ignorant in teaching, and with the *fasiq* in forbidding his acts without being harsh on him. It also involved condemning him (*Fasiq*) with tenderness in word and deed, especially if necessity obliges one to relate with him. This does not impact on him to change his ways.

Isn't it among the duties of the Ameeril Mu'minina to help the religion and his *Jama'at* by inciting them to act by the Book and the Sunnat as well as the words of the scholars of the religion and remove them from any habit that contradicts that? If it happens that the Amirul Mumineen and his *Jama'at* are capable of retreating from those who are *Fasiq* and/or bring them out from where there is freedom to practice evil in order to stop him/them, is a welcome development. It is also important moving to a place where they can establish their religion, support the truth, keeping away from disobedience as well as innovation to the house of *Iman*, obedience and Sunnat is incumbent and *wajib*, if one can afford and is capable.

Ibn Al-Jauzi mentioned this in ***Al-Qawanin*** as well as the author of ***Al-Madkhal*** and others. Our intention with these words is to advice and alert, but you know your situation better in what you do or leave, what you expose and what you hide. We excuse you for your situation and all your matters you are in a better position to handle because you know your situation better than we do. The owner of the house knows better what is in it. You should not forget us in advising and alerting, because the believers are allies to one another. They command what is good and forbid evil. The Prophet (saw) said:

ولن تهلك أمة مع التناصح

"My Ummah will never perish so far they advice one another."

The preservation of religion and the establishment of its teachings is through commanding good and forbidding evil, together with advising one another, supporting one another on truth and patience, with mercy, and helping one another in righteousness and piety. May Allah make you and us among those whom He made to love Iman and made it beautiful in their hearts; those He has made to hate *kufr, fisq* and sin. May He also put us among the grateful ones, the guided Imams that guide others.

We ask Allah and humbly supplicate to Him by His Honourable Face, Majestic Power, His knowledge that encompasses everything and His Might; His complete words, His revealed Books, by the Holy Qur'an, by the Messengers and the Prophets and by Muhammad, His servant and Messenger. We seek from Him to take charge of our affairs and give us a praiseworthy consequence in whatever we do and guide us towards that, which will give us happiness in this world as well as in the Hereafter by His means and power. Allah is the greatest. There is no refuge, nor escape from Him except to Him.

قَالَ تَعَالَىٰ: ﴿ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴾ الممتحنة: ٤

"Our Lord we rely and depend upon You, to You we repent and to You is our destination."

Wassalam.

The Arrival of the Letters of (Our) Sultan Sulaiman,

(the Sultan of Maghrib)

We have seen that the Amir of Ahir, Muhammad Al-Baqir, came to the Sheikh visiting and subscribing into the circle of the Sheikh. He stayed for one month checking the situation of the Sheikh and taking from him. When he returned to his territory, he wrote to his neighbours about the situation of the Sheikh from what he saw, and what he knew. The courier moved with the letters, but the two letters he sent to the Sultan of Magreb arrived after his death and were sealed. The courier was from the people of Tuat, a vast land to the north of the Tuaregs, a righteous Sufi man. The content of the two letters is as follows:

In the name of Allah, the Beneficent, the Merciful

In the name of Allah and on Allah I depend and seek for success. He is enough for us as a Wonderful Custodian. There is no power, no means except by Allah, The Eminent, The Great.

قَالَ تَعَالَىٰ: ﴿ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ﴾ آل عمران: ١٧٤

"They returned with a favour from Allah and a blessing without being touched by evil. They followed the pleasure of Allah."

Praise to Allah who guided us through Iman and Islam. May the purest Salat and peace be upon the master of the two worlds, the Jinns and Mankind, the

two groups (of hell and paradise), of Arabs and non-Arabs, to his family, companions and all those who sought their help.

And whoever seeks help from the Messenger, if the lions meet him in the forest they run.

May complete peace wrapped with honour and kindness flow to our brother in Allah, offspring of Sultans and Caliphs, the beacon, the Sultan of Ahir, Sayyid Muhammad Al-Baqir bn Sultan Muhammad Al-Adil.

Know that he came to our high presence by Allah, your companionship and guidance.This is to indicate the goodness in your heart. Your letter, which we received with honour, we have opened it and it informed us of your good state and what Allah did to you by opening the doors for you to attain your aspirations. It also told us of the situation of the alert and righteous Jurist, Sayyid Othman bn Muhammad bn Othman bn Saleh bn Fodiyo, who resides in your territory establishing a minaret of Islam. We learnt of his reviving the Sunnat of the Prophet (saw), putting off innovation and perdition, destroying the pillars of ignorance, launching attacks on the land of the disbelievers until he broke their spine and weakened their kingdom, subduing the oppressors and the mischievous.

His Iman took him up. He became a master and the courier of your letter to us, Othman bn Mansur, elaborated on the situation found in ***sutu.*** He is gifted with a clear proficient tongue with no ambiguity or incompleteness. His tongue was full of praise for you as well as for your minister until we thought that justice is supported in your presence. We praised Allah for you, Whom we trust, depend upon and His help we seek. He is The Glorious, The Powerful, and The Helper. We ask Him to cover you with His blessings and favours while He chastises your enemy with hardship. May He also make our innermost intentions good and in accordance with his deeds, after He has made His fruits close, attainable to us.

Indeed, words are in the heart. The tongue was made a guide to the heart. Among the things that increased our wishing to be in his place and incline towards him, was your beautiful praise, which indicates your good character and the purity of your heart.Allah is the Greatest, and the practice of His words, owner of Majesty: "Help one another in righteousness and piety" which is, every Muslim should support the believer that holds on to the rope of Allah, the most Powerful. We will not forget you in prayer by the grace of Allah in our retreats and movements, and in the moments of acceptance, as well as after Salat. We request that you also should not forget us in doing the same for us in the times of acceptance and moments of communion with Allah

as well as repentance, for Him to help us in our responsibilities in the matters of our subjects (subordinates).

The Ameer is the person most deserving of good *du'a,* especially at this time in which mischief has spread, and the mischievous are influential, there is lack of advisers for the Ameer ordinarily, even only one man. Therefore, if you find one in your era hold him tight, but where is that one? This one has stood for you as you mentioned to us and wrote to us, so hold him with your two hands and treat him kindly.

May Allah give you and us a good ending and may He make us all the most privileged ones by the status of the Prophet (saw) and his family and all those who helped the religion.By spreading the spirit with which you were raised as you mentioned and described in your letter to him on his companionship with Othman is noted. You described completely with trustworthiness and we did not find excuse, but to help you in what you asked truly with love from us, which you have also given.

We ask Allah to inspire us in our lives and your lives. We also ask Him to forgive us our sins and make the best of our days and the happiest, the day we will meet Him. Indeed, He is capable of what He wants and can answer." This was in the middle of Jumadal Thani year 1225 and here ends the text of the first letter.

The Second Letter says:

In the name of Allah, the Beneficent, the Merciful

May His peace and blessings be upon our master, Muhammad (saw), the chosen one, to his family and companions, those who followed the ways. We ask Allah to bless the master whose justice has spread in the regions of Sudan and is popular on account of his religiosity in Magreb as well as in his merits. He is the erudite, alert scholar,whose equal is rare in his time. He is the owner of two lights: knowledge and deeds, which are the highest hopes, Uthman bn Muhammad bn Uthman bn Salih the Fulani. May Allah benefit us with his knowledge; those who are distant and the close. May peace be upon him from us as we earnestly miss him. May Allah cover him with His mercy until he does not fear, but Allah:

قَالَ تَعَالَى:﴿ وَٱللَّهُ أَحَقُّ أَن تَخۡشَىٰهُۖ ﴾ الأحزاب: ٣٧

"And Allah is more deserving of being feared."

We have received of your praise and the description of your situation.We are impressed by your deeds as well as your words, which made us love you. I want to make peace with you as the request is coming from the tongue of the Sultan of your side and the Ameer of the Muslim sects in your territory who acknowledged your merits in his letter that you are sincere to Allah and on that our love went to the Sultan Muhammad Al-Baqir bn Muhammad Al-Adil. He informed us of what you did of *Wajib* on commanding good and forbidding evil, which is the mission of the Messengers. Your emergence as leader of the faithful was because of your dedication, commitment, and sincerity to Allah. The way and manner people came to you as individuals and in groups is a testimony to your honesty of purpose.

People are smart enough not to praise a man without seeing in him signs of goodness.

This is among the greatest favours of Allah as the hadith testifies to that:

لأن يهدي الله بك رجلاً واحدا خير لك من حمر النعم

"For Allah to guide through you one man, it is better for you than the most expensive of camels."

May Allah reward you for Islam, protect you against any harm, and keep your territory protected and blessed, and above all catered for by the guarding eye of Allah. Allah said:

قَالَ تَعَالَىٰ: ﴿ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۚ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾ ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴾ الحج: ٤٠ - ٤١

"Allah will definitely help those who help Him. Indeed, Allah is all powerful Al-Mighty. Those when We institute (them) on earth establish Salat, give Zakat, command good and forbid evil and to Allah is the consequence of all matters."

Wassalam.

On the 18th of Jimadal Thani of 1225.

It is said that we are related to the Sharifs from the side of our grandmother, Fatima (ra) who is said to be from the offspring of the Jurist As-Salih Abdu-Samad, the son of Sheikh Al-Waliy Al-Hajj Ahmad bn Targit known as Al-Gailani. His grave is well known and is visited in a popular graveyard known as Ajwa on the western side of the fortress of Agadez and close to the fortress

there are many *Awliya* and righteous people, and he is from the offspring of our Master Idris, who is the brother of Maulaya Ismaila and Allah knows best.

Wassalam.

Know that the cause of our Jihad are two issues. The first is to defend our families, the religion, and ourselves. We have explained the cause and motive of the matter in the past, in more than one place. This fight took place between us and the people, its origin is self-defense. We never stood up except to repel the King of Gobir when he transgressed against us. We fought him and overpowered him.

قَالَ تَعَالَى: ﴿ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ ﴾ المنافقون: ٨

"And to Allah belongs all honour, and to the Messenger and to the believers."

Similarly, the fight between us, his brothers and those who gave him permission to fight us by setting ambush for us and promised to help him against us. They attacked us and we rose up to defend ourselves until Allah fulfilled his promise, helped His servants and defeated the confederates alone, indeed, He is the Mighty. The disbelievers were sent to the house of destruction and humiliation while the people of religion were honoured and helped in the rest of the territories:

قَالَ تَعَالَى: ﴿ فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴾ الأنعام: ٤٥

"And Allah uprooted their tree, removed their spine and cut off the continuation of those who wronged themselves and praise be to Allah the Lord of the Universe."

Then He made the Muslims His vicegerents on earth, establishing them in all directions:

قَالَ تَعَالَى: ﴿ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴾ الحج: ٤١

"And to Allah is the consequence of all matters."

Then when we fought them, we killed from them those we were able to kill, sending away those we could drive away. Their neighbours set an ambush for us by inciting them to fight us like the people of Borno and Adhir and all allies of these territories among those who are our neighbours. All our battles were for the reasons aforementioned. They stood to support their neighbours against us and for supporting them instead of us. However, we never initiated a war

with any one up to now, although it is easy and possible. We only defended ourselves against those who attacked us first as a way of supporting their allies that are our neighbours.

What we mentioned is known by us and by all those who know the truth of the matter among those who know the necessity of the matter.

The second is we try to help the truth over falsehood and striving in that which benefits the Muslims because to do Jihad against the disbelievers for all who are capable is *wajib* after completion of all the requirements. Fighting the disbelievers is encouraged when it is possible is clear. Fighting the apostates is also clear. We have mentioned that the kings of our land, with their troops and scholars of evil are classified in this category because although they claim to be Muslims and profess the *Kalimat Shahada*, perform Salat, fast, they mix these with things that cannot be done except by a disbeliever. These include ignoring what spoils the creed, slaughtering to stones and trees, denying clear truth while others openly manifest their *kufr* and do not claim to be Muslims.

Others take part in acts of worship and deny the rulings in the Qur'an and so on. The bottom line is that, the kings of our lands are like the case of Sunny Ali, the king of Songhai, as mentioned by Muhammad bn Askiya and Al-Maghili explained to him that what was mentioned about him is a sign of *kufr*. Likewise, whoever does like him, and they are indeed among the worst wrong-doers, *fasiqin*, those who cut what Allah commanded that should be linked and commit mischief on earth. Therefore, fighting them with their allies and to take the Sultanate from them is among the best Jihad and most important obligations.

If you understand what we explained, you would know that our Jihad, although centered on self-defense, is also helping the truth over falsehood and striving for that which benefits Muslims, liberating the believers from the shackles of the disbelievers. It is clear that Jihad is ripe for these territories for those who are capable even if not in self-defense. We have mentioned that our master, Mukhtar Al-Kunti said in his book ***Al-Jurat Asafiyat wannasihatul Kafiya***t: "our land of Sudan is a land where most of its inhabitants are disbelievers and those Muslims living there are under the authority of the disbelievers. They have made them Ameers and people act based on the acts of their Ameers in most cases. Darkness and ignorance has taken over them as well as following desire of the soul and *kufr*. For this reason I forbid that one should run to the land of the enemy and the land of Sudan." This is what Sayid Al-Mukhtar mentioned and it is what is known in our land of Sudan before the Jihad.

Ahmad Baba said something close, when he answered, that this land, which is Borno and Katsina, as well as part of Zaria and environs is land of Islam. It may be that they became apostates. It is also possible that it is because of his lack of mingling with them and knowing the reality of their matter, that he ruled based on what is manifest to him and was widespread in the news, and maybe he looked at the prevalence of Islam in it apart from its Sultans.

The second possibility is more apparent. If they had been Muslims and were sincere in their religion, we would have heard and it would have been recorded. However, we did not hear that they left the religion of their forefathers, although they appeared to be good and people of Islam.

Sheikh Jibril bn Umar said: "As for what happened in the land of Sudan, those who mix *kufr* deeds with deeds of Islam were most of the time, the kings of these lands and their troops. Their case is not *bid'at* or perversion, for changing (the Shari'ah), or taking a Sunnat. It is *kufr* with, which they acted because it was never recorded that they left it. If it had been recorded he would have heard.

Then he said: "Except that when they mixed their wrong-doing with the light of Salat, fasting and professing *La ilaha illah Allah,* the ignorant ones as well as those with little knowledge thought that they were Muslims. Nay, they are not Muslims."

The third of the possibilities is what is known in the government of the land is the rule of its Sultan. If he is a Muslim, the land is Muslims, if disbeliever, the land is home of disbelievers which makes it *Wajib* to do Hijrah to another land if available and possible. Based on what we mentioned, those who ruled that it is a home of Islam before this Jihad are excused. What we mentioned about it is closer to the truth and more palatable to accept because we lived and mingled with them, knowing their situation. "And the owner of the house knows better what is in it." Allah knows best.

As at today, it has become land of Islam. Its garment have been changed. It is purely a land of the honour He gave to the Sheikh by making him to rise to execute (this Jihad). Allah supported him with miracles that were seen as astonishing lights, benefitting the fortunate ones with his *da'wah*. They listened and obeyed. Thos who do not fear Allah were frightened and shrunken. He removed from them the doubt of misguidance and today there is no more confusion. Allah is prayed for in these lands and justice has been established among the servants. He has put a deputy in every region who takes charge of the situation as expected. Salat is established, zakat paid, Jihad is established, knowledge is spreading and *fitnah* has been suspended. He cut off

the transgressors and avenged for the oppressed, the ways were opened for trade.

The religion has been protected by Allah, as well as the worldly interests. There is no question that he is among the Khulafa Rashidin, the Imams of guidance that are guided. He is the reformer that was sent in this era. If you want, you could summarize his description or elongate it and if you want, shorten or expatiate because description cannot encompass all his traits. He is the pole (Qutb) of the era, the greatest one and the greatest Gaith (reliever) as the scholars are like stars. He is the moon although he is not claiming to be the Mahdi awaited and it is worth saying about him:

Above him there is no word about him for an opposser; issues of consensus about him are documented.

It is proper to talk here on the ruling of enslaving the people of this land and we have said that the categories of the people in their territories are three:

One category are safe and there should be no fear for them. They are very few before the coming of the Sheikh.

The next group mix *kufr* deeds with the deeds of Islam. They are the majority of the kings of these lands and their troops as well as their evil scholars.

The last category are disbelievers by origin. They never entered into Islam. They are the generality of the Sudanese who are known as *Maguzawa*.

If you understand what we mentioned earlier and you know that; the captive, if a Bamaguje, is to be enslaved because he is disbeliever by origin. His offspring and women are to be taken captives and their property is divided. There is no divergence of scholarly opinion on that.

The one that is clear is an apostates, or confessed to have left the religion of Islam and joined another, or they claimed to be Muslims and we ruled them as disbelievers. This is because of acts from them that can only come from disbelievers. They include most kings of these lands before the Jihad, their soldiers and their scholars; those who levy taxes, mix truth with falsehood and help them to fight against the Muslims. They are to be made to repent. If they comply they are to be left, but if they do not they are to be killed by the sword as a Shari'ah ruling.

As for enslaving them, there is difference of opinion. In ***Al Mukhtasar***, it is written that if a *Jama'at* apostates and fight, they are like the apostates. Ashibrikhiti said in this situation, explaining the meaning of that: "the adult men are made to repent while the child is forced to accept Islam; their property

becomes *waqf* and their families are not to be taken captives which is a decision of Umar bn Al-Khattab (ra) and a *Jama'at* of scholars and Imams of *Salaf* except for few." Asbag said: "They are like the disbelievers that are fighting. They can be enslaved with their children and families. And I swear it is a matter in which Umar contradicted Abu-Bakr on the people of *riddah* (apostates) from among the Arabs. Abu-Bakr considered them as those who broke the covenant. He killed the disbelievers, took women captive and the children, and divided them as well as their property. This is the decision of Abu Bakr (ra).

There are those who say that the Sudanese of this land are the former slaves of Berbers from among the people of Borno. If it is correct then they are *faiy* according to Islam i.e. properties collected from the disbelievers without shedding of blood. Wassalam.

Chapter on Shari'ah Books and Manuals

Among these are: *Nurul Auliya; Umdatul Bayan; Ulumul Mu'amalat; Umdatul Ulamah; Umdatul Muta'abidin wal Mutahrifin; Mira'at Tullab; Hisnul Afham min Juyushil Auham; Naswihatul Ahlil Zamani; Assanidul Faqir; Assanadu Dwaiif; Assalassilu Azzahbiyah; Umdatul Ubbad; Kaffi Tualibin an Takfir Awamil Muslimina; Da'awatul Ibad Ila KitabilLah, Usul Al-Wilayah, Targib Ibadullah fi Hifzi Ulumi ddinilLlah. Ruju'e Assanuth an Tashdid fil Taqlid; Tamyiz Muslimina Minal-Asheikh Assunusu Kafiree, Al Tassawwuf; Talkhis; AlHarith Al-Muhasibi; Naswaihul Ummah Al-Muhammadiyah; Al-Faslu Al-Awwal; Sauqu Assadiqina; Ihyau Sunnat wa Ikhmadi Bid'ah, Shifa'ul Qalil fi Kulli ma Ashkala min Kalami ina Jibril; Al-Masail Al-Muhimmah; Al-Jihad* and others close to a hundred writeups and in the books we mentioned there is sufficiency for whoever ponders.

The Miracles Given tothe Sheikh By Allah

The Sheikh has performed miracles that are uncountable and cannot be gathered except in a compendium. We cannot mention all of them because of the tight situation. A few would be mention, the ones witnessed by ourselves. If Allah gives us the permission we will mention them *insha* Allah in a separate book. Alhamdu lilLah.

The Children Of The Sheikh

His children are Muhammad Sa'ad, Ali, Muhammad Sambo, Muhammad Bello, the author, Abu Bakr, Umar, Muhammad Al-Bukhari, Muhammad Haj Al-Hassan and others that are still young. His daughters are Khadijah, Aishat, Fatima, Hafsah, another Aishat, Saudat, Asma'u and Hannat and others still small. His elder son, Muhammad Sa'ad, grew and learnt the Qur'an and science, then grammar and *Sarf* and did Tafsir of the Qur'an.

The summary is that he copied and acquired deep understanding, displaying *barakah* and circumspection. I studied grammar and *Al Fiyah* from him, till I got to the chapter of Jami'u Taqsir, then Ramadan came and we focused on listening to *Tafsir* and he died at the end of the month in the morning of Fitr and the Jurist, righteous, pious Abu Muhammad Mahmud (ra) died with him. From him I read ***Ar-Ramiza***tup to the middle.

Going back to the topic of our discussion, the children of the Sheikh are many. Among those who showed maturity in learning among the children of the Sheikh is, Muhammad Sambo, the erudite scholar having both the Shari'ah and the *Haqiqah*, the Sufi, but he does not feel comfortable with people sometimes and withdraws into his own self.

Also among those who displayed maturity among them is the author, Muhammad Bello, whose biography will come among the ministers. For the remaining of his children, there is no problem with them: they are blessed and we hope for them to be righteous and prudent.

The Ministers Of The Sheikh

He has Ministers like his companion the pious, pleasing, sufi, Umar Al-Kamu, serving on the side of the Sheikh as a person of clear advices and good words. He accompanied the Sheikh, then he helped him, served him and he was a companion of the Sheikh formerly, then he became his minister and served him, having a place in the heart of Sheikh.

Another is his great Minister, his strong pillar, his brother of the same mother and father, Ustadh Abu Muhammad Abdullah bin Fodio. He is the erudite scholar, the observer, the gifted with understanding our Sheikh of *barakat*, the author, the *mufassir*, the *muhaddith*, the reporter, the *Hafiz*, the teacher, the reciter, the grammarian, the linguist, the orator, the erudite scholar who took from every art enough, and from all sciences. He is the preacher and popular *Khatib*, the last of the *sadaat* and scholars, the seal of the debaters, owner of splendid authentications and deep elegant researches that are western and agreed upon their knowledge and guidance but are rare to come by in this generation.

Among his praise worthy characteristics in the arts of Shari'ah: *Al qidamu Arrasikh, Arrahabu Alwasi'u fi kulli Mushkilat*, a sword of Allah against the people of *Bid'at*, a treasure of truthfulness and knowledge. He was endowed with understanding and he was a flag in authentication of knowledge. He was widely read to the records in various arts. He gathered what was spread of knowledge. Man of merit in his time and wonder of his era. He has large number of write ups from among them his poems of *Almanjiyat*, also his poems on *Miftah Al Usul* and among them *Satul Miftah*/. The bottom line is that he has a share in all arts, he achieved wonders, he was companion of the Sheikh from his childhood. He read the Qur'an, learned from him and took from Sheikh Jibril, Ahmad bn Garu and others; he was minister of the Sheikh whom he gave lots of services on important matters. He did Jihad in the way of Allah and stood by the command of Allah without fearing the blame of the blamers. He was of a good way of life. He observed the duties of kinship and healed the sick. May Allah reward him for Islam and protect him against every evil and harm.

Also mention the erudite scholar, the alert jurist, Imam of the Mosque, Muhammad Sambo. He was among the companions of the Sheikh. He put him in charge of Imamat, the legal system and he was martyred in Nashui.

There is also the author of this book, whom from my childhood, I read the Qur'an, I learnt the sciences. I kept close to the Sheikh, checking his state,

listening to his words while I was a little boy until I got from his blessing what spread all over and people talked of it everywhere. I took Arabic and oratory from the above mentioned uncles and I read from him the two fundamentals. I also read from him *Ida'atu Addujnat, Al-Kawakib Assati'*. I read *Al-fiyah* from him as well as *Lamiyat al-afal* with its explanation that combines between language and *sarf*.

I read from him in oratory ***Talkhis Al-miftah*** and ***Aljawahir Al Maknun***. I took from my father *Tafsir*, *Usuluddin* and, I read from him *Insani Al Kamil fil Haqiqah*. I also took from him a lot of knowledge and benefits. I was famous among the students. I kept the companionship with the Sheikh and I became his Minister, taking care of his affairs. I fought the enemy successfully and spent according to my capability "to the rich as he can, and to the poor as he can."

His Servants

They are Karu Mangu, Sulaiman, Sambo, and another Sulaiman who is known with his *kuniyat* Aswad and others.

His Governors

When Allah conquered the land, he placed his brother, the minister in charge of the rest of the western territories so that he may take care of the place and do justice. He assigned me in charge of the rest of the territories in the east to take care of them, do justice and every one of us did his best to spread justice to all that were with him.

We also appointed deputies in the lands after us, rather in every region of our territory. Among the Governors that were on my side were Abu Hamid in Zamfara, Umar Dallaji in Katsina, Sulaiman bn Abiam in Kano Ya'aqub in Bauchi, Ishaqa in Daurah and Ibrahim Ali in Borno as all, and Muhammad Manga Ali on the eastern front and Buba Yero in what is next to the land of Bauchi (Misau).

Land

It is followed in the north by the land of Songhai, a vast land inhabited by the left over people of Sinhajah, the 'Ajam and the Fulanis. It is a region with a lot of good things and blessings. Islam was spread among them and their Emirs were just. They had scholars and righteous men in large numbers only known by Allah.

SCHOLARS AND TEACHERS

Among the scholars of this region is Abdul-Aziz Attukruri. He settled in the east in the time of Ahil Qasim Annuwair in the mid ninth century. He was a scholar. He compiled for the people of Egypt, *Al Masa'ilAl-Mukhtasar*. All of them with their sources are three as mentioned and I heard it from our Sheikh, the erudite Muhammad Nufai' (ra). Al-Khattab copied from him in Al-Mawahib in the compendium of Assuyuti, which mentioned Abdul-Aziz Attukruri, but is not this one as it appears and Allah knows best. So check it.

Muhammad bn Umar bin Muhammad Aqit ibn Umar bin Ali bin Yuhun bn Muhammad Assanhaji, judge of Timbuktu is yet another of the scholars. He was a jurist with wide understanding. He had a sharp intellect, most sensible of people and smart. He took charge of the legal system after his father. He explained the poems of Al-Maghili in logic. My father took from him rhetoric and logic. He died in Safar year 973 after being born in the year 909.

Muhammad Abu Bakr Al-Wankari Al-Timbukti known as Baghb, deserve special mention. He was our Sheikh and our *barakah*. He was a Jurist and multifaceted righteous scholar, worshipper and a devout servant of . He was, among the righteous, the best servants of Allah who were successful scholars, naturally inclined for goodness, good intention, and purity of the heart. He believed in people with positive thinking about them and sympathetic to those who lack Shari'ah knowledge and practice in their needs. He harmed himself to benefit them. He was sad for their afflictions and failings, making peace between them, advising them to love knowledge and stick to spreading it; spending his time on it. He loved his family and was of complete humility.

He provided for them western books that were dear to him, lending and not searching for them later whereverthey were and in whatever field. He lost many books this way. May Allah benefit him for that. Sometimes, a student came to him asking for a book and he would give it to him without knowing who he was. It was more astonishing that he preferred the reward of Allah although he loved books. He collects them by buying, copying and one day I came to him asking for a book from him on grammar, so he checked his shelves and gave me all he found on grammar. He is very patient in teaching during the day and benefiting the slow learners without getting tired nor complaining until the students got tired and he did not care.

I heard one of our brothers saying that he thinks that this jurist drank *zamzam* water for him not to get tired of teaching, wondering about his patience as well

as his sticking to rituals of worship, keeping away from filthy behaviour and conceiving good about all creatures. He wore the best of cloth; his hand was clean from haram. He had shame, decorum, respectability, and good character, together with easiness in his affairs. People loved him and all praised him in the same fashion to the extent that all loved him, praised him and mentioned his goodness. He was truthful, very patient, never refusing to teach a beginner or a slow learner. He spent all his life teaching and was persistent in answering the masses. Issues of legal implications never got a replacement for him, or an equal.

The Amir al-Muminin, the Sultan placed him in charge of the legal system and he refused. He asked for intercession and Allah delivered him. He continued teaching especially after the death of Sayid Ahmad Said. I met him teaching from *Salatu Subhi*, his beginning time till *duha* the last part of the morning, in different sessions. Then he went to his house where he prayed *Duha* for a while, and sometimes he went to solve legal problems between people after *duha* or went to make peace between people. He studied at home during the midday. Then he prayed *Zuhr* with people and studied until *`Asr*. After which he could go somewhere to teach until close to *Maghrib*. After *Maghrib* he would teach in the Mosque till *Isha* and then return to his house.

I heard that he always stayed awake in the last portion of the night. He was an authenticator, endowed with understanding, intelligence, and wisdom. He was very meticulous on details, having always an answer and quick to understand. He had enlightened insight, silent, calm, composed and sometimes he felt free with his companions playing with them. He was quick in understanding and fast in grasping and was very popular for that.

He learned Arabic and *fiqh* from the righteous jurists, his father and his friend. He lived with his brother, the righteous Jurist Sayyid Ahmad, his full brother in Timbuktu. He accompanied the Jurist, Ahmad bn Saeed to learn ***Mukhtasar Al-Khalil***. Later, they travelled to Hajj with their uncle where they met Nasir Al-Lalqani, At-Tajurat, the Sherif Yussuf Al-Arsu'yuni, Al-Bahtamtushi Al-Hanafi, the Imam Muhammad Al-Bakr and others from whom they benefited and returned after Hajj.

Their uncle died in Timbuktu and they went to learn from Ibn Saeed, *fiqh* and; they read ***Muwatta*** from him and ***Mudawwanat*** as well as ***Al Mukhtasar*** and other books. They learnt from any master and from my father, *Bayan* and logic, they read from him *Usul Assukba* and *Talkhisi Al-Miftah.* Then our Sheikh came to him after the death of his brother Jamal Al-Khauni. He stuck to teaching until he became the best of sheikhs of his time in all arts without

having an equal. I kept company with him for more than twenty years. I finished **Mukhtasar Al-Khalil** with him by my reading and that of others ten times or eight.

I also finished reading **Al Muwatta**as well as **Tashil** of Ibn Malik reading of research and authentication for three years. Also *Usul subks* with the explanation of Al-Mahli three times, a reading of authentication. Also ***Alfiyat***of***Al-Iraq*** with the explanation of the author. Also *Talkhis Almiftah* in the ***Mukhtasar,*** two times, or more. Also,*Sugrah Assamuth* and the explanation of *Al Jarairiya*. Also *Hikam Ibn Atai Allah* with the explanation of Zaruq. The poems of Abu Mughriah with the *Hashimiyah* in Tangim with its explanation. I also studied the *Muqaddimah Tajur* and the poems of Al-Maghili in logic and *Hazrijiyah* in *Arudh* with the explanation of Sheriff Al-Busti and lots of writeups like **Tuhfatul Hukkami** of Ibn Asim with the explanation of his father, all of it with my reading.

I also read ***Far'e*** of Ibn Al Hajib, all of these are read for research. I also attended the explanation. He did not give me *fatwah* except from ***Al-Wadi'at*** for judgments and a lot from ***Al-Muntaqa*** of Al-Bahi and ***AlMudawwanah*** with the explanation of Abi Hassan Azzawili and ***Shifa*** of Iyad and I read from him ***Sahihul Bukhari*** up to half of it and I heard it with his recitation. Also ***Sahih Muslim*** all of it. Also the lessons from ***Al-Madkhal*** of Ibn Al-Hajj. Also from ***Arrisalat, Al Alfiyat*** and others.

I also did *Tafsir* of the Qur'an to the middle of Surat Al A'raf. I also heard from him ***Jami'ul Mi'yari Al-wanshirishi,*** which is a great book and other pieces from it and I researched a lot on the problems and I revised it in ***Al-Muhimmat***. In a nutshell, he is my Sheikh and my teacher. No one benefitted me like him and his books, may Allah show him mercy and reward him with *Al-Jannat*.

He gave me *Ijazah* with his writing that he is able to. I showed him some of my write-ups and he was happy with them. He wrote introductions for them. Sometimes he would copy from my works and sometimes I hear him quoting it in his lessons because of his softness and humility as well as acceptance of truth wherever it is found. He was with us on the day of the battle and it was the last time I saw him, then I heard that he died on Friday in Shawwal year 1002 after he was born on 930 based on what I heard from him.

He has comments and footnotes calling attention to what happened to the explanations of Khalil and others. He followed what is the *Sharhul Kabeer* of Tatai that occurred from forgetfulness in copying and confirmation and it

benefitted a lot. I gathered them in the part about his write-ups. May Allah have mercy on him.

Among them Ahmad bn Muhammad Aqit bn Umar bn Ali Yahya Assunhaji Attimbukti, grand father of the father of Ahmad Baba known as Al Hajj Ahmad, the elder of the three brothers who were famous for their knowledge and religion in their region. They were people of good character, merit, knowledge, religion, preserving the Sunnat, etiquettes, well keeping and precautions, loving the Prophet (saw), always reading the poems praising him and ***As-Shifa'*** of Iyad constantly. He was a jurist; linguist, grammarian, poet, and he kept busy with knowledge all his life having written many books that remain of benefit. He took from his grandfather, Lamih the jurist, the judge Muhammad and from his uncle, the Jurist Mukhtar, grammar and other sciences.

He moved to the east in 890 and performed Hajj. He met Jalal Assuyuti and Khalid Al-Azhari, the imam of *Nahwu* (grammar) and others then he returned at the time of the *fitnat* of Sonni Ali entering Kano and other Sudan lands. He studied knowledge and benefitted others and himself. Among them, his brother the Jurist, Mahmud who read ***Al-Mudawwanah*** from him. He strived to acquire knowledge until he died in the night of Juma'at in the month of Rabiu Thani, year 943 at the age of eighty years. He was asked to be Imam in the Mosque and he refused talk less of other places. Among his popular miracles when he visited the grave of Sherif he asked to go inside, but the guards prevented him, he sat down, started doing Salat to the Prophet (saw) and the door opened itself with no cause and they rushed to kiss his hand. I heard this story from his Jama'ah.

Let us remember Abdullah bn Umar bn Muhammad Aqit bn Umar bn Ali bn Yahya Assinhaji,who is the late full brother of the mentioned grandfather. He was a Jurist, *Hafiz*, abstainer, pious and righteous beyond limits of piety. He was strong in memorization. He studied in Wulati where he died in the year 929 and was born in the year 866 and he has *Karamat*.

Mahmud bn Umar bn Muhammad Aqit bn Umar bn Ali bn Yahya Asinhaji Attumbukti is from Timbuktu and its judge. He was well praised and recognized as having many good traits. He was a scholar of Tukrur and righteousness as well as its teacher and jurist as well as Imam with no rival. He was among the best servants of Allah, the Almighty. He is gifted with the knowledge of Allah, firm on issues and guidance. He was composed, with decorum and majesty. He was popular for his deeds and righteousness in the land. His popularity was in all regions in the east, west and his blessings were

manifest in religion and righteousness, abstinence, innocence, and did not fear the blame of the blamers. All the creation feared him.

The sultans and the low came under his command visiting him in his house, seeking for his blessing. He did not look at them. They brought him gifts and many things. He was a very kind old man distributing his gifts to people. He took charge of the legal system in 914. He was adamant with the truth in his affairs as he was in sincerity.

He supported the truth and repelled falsehood. His fairness in justice spread all over to the extent that there was no one like him in his time. He also continued teaching *fiqh* in a fine eloquent manner. With easy constructions without over charging himself; good at repeating, so many benefitted from him and he rescued knowledge in his territory increasing the students of *fiqh* and many got matured in it. Most of their readings were in ***Al-Mudawwanah, Arrisala, Mukhtassar Al-Khalil, Alfiyat*** and ***Arrissala lajiyat***.

In his time, the readers of ***Khalil*** increased and some abridged it. The most prominent of them was in two books. He performed Hajj in the year 925 and met eminent Sayyids like Ibrahim Al Muqaddis, Zakariya and Al-Qalqashadi from among the companions of Hafiz bn Hajar and Alqatabin and others. He returned to his territory where he continued to benefit people and support the truth. His life span was long. His children joined him later.

He taught for fifty years and died in the year 955 in the night of Juma'at, 16th of Ramadan. He was honoured by people and his popularity in righteousness spread beyond limits and like no one before. He was born in the year 868. My father studied under him, may Allah show him mercy and his three children, the judge Muhammad, Aqibu, Umar and others.

Among them is Aqibu bn Mahmud bn Umar bn Muhammad Aqitifit bn Umar bn Ali bn Yahya Asinhaji, the judge of Timbuktu from a home of knowledge, religion and leadership. May Allah have mercy on him. He was right in his rulings. He was very strong in both finding the truth without being carried away by the blame of the blamers. He had a strong heart. He was at the forefront of great matters where others stopped. He was bold before the Sultan and those below him. He did not care about what people said about him. He was straight forward. This resulted in confrontations between and many. Whenever he saw what he did not like, he retreated to himself, closing his doors. He was simple in his matters while being cautious and pious.

He was feared. He studied from his father and his uncle. He went to Hajj and met Nasir Alli Jami and Abu Al-Hassan Al-Bakri and Alyashkuri. Al-Lalghani

gave him *Ijazah* on all that is permitted for him and from him. He gave me *Ijaza* and wrote for me with his hand on that. He was born in the year 913 and died in Rajab of the year 991.

Suffice to mention Ahmad Baba. The trustworthy, Abu Abdullah Muhammad bn Ya'aqub Al-Awih Al-Marakishi said: "our brother, Ahmad Baba, was knowledgeable, endowed with understanding and complete grasping, good in writing, complete in memorizing sciences, *fiqh*, Arabic and the *Aslain*. He is known for his vast knowledge of history and psychology. He is good in reading the intentions of people, patient in writing and reading, naturally endowed to write. He wrote many books that are useful, compiling in them researches by intellectuals as well as historical issues. There are many of his writings on***Mukhtasar Khalil***, from Zakat to *Nikah* in two books and*Tanbihul* ***Waqif*** on *Tahrir* in two books.

There are also his commentary on ***Awail Alfiya****t*, in the explanation of *Alfiyat*, which he named ***Annikat Alwafiyat fi Sharhil Alfiyat*** and others he named ***Nukat Zakiyat*** which he did not complete. He also wrote***Nailul Amal*** **o**n the merit of intentions of deeds as explanations of "the intention of a believer is better than his deeds."Another he named,***Gayatul Amal***, giving merit to intention over deeds, and ***Gayatul Ijtihad*** on the similarities of the subject; and the ***Mubtada in Shaitul Ifadah*** in two books. Others he named ***Albukt Al Mustajadah fi Shart Ifadah***; also ***Attahdid Atta'nis fil Ihliya****j* by Ibn Idris in his words and in Arabic. Mention also ***Waraqat Jalbu Ni'mah, Daf' Niqmah*** in two volume;***Sharhu Sughra*** from Annassusi in three books. He then wrote***Nailil Ibtlihaj*** as an annex to ***AddibajMatulub MaqaribFi A'thami Asma Rabb Ta'ala***, in two volumes and***Tartib Jami'el Mi'ar*** by Wansharishi. He wrote many volumes from it. He also has ***Masa'il Wasilat fi Mushkilat,*** which I read some.

He was arrested, put on trial in the month of Muharram, year 1002, by Mahmud Zarquni, when he was in charge of their land. They moved him in chains to Marakish on the 1st of Ramadan of the same year.He was released on Sunday, 21st of Ramadan 1004 and the believers were very happy with that.

May Allah make it expiation of their sins. He narrated to me the hadith of mercy with its continuous chain of first priority from the father with his chain and the story of shaking hands from his father also. I heard from him most of ***Sahih Muslim*** in his words and he did not give me fatwa except little from ***Ashifaa*** and ***Ishriniyat Al-fazazi*** and ***Takhmis***of Ibn Muhif and part of ***Sahih Bukhari***, ***Sunani Tirmahi*** and ***Muwatta***. I also heard all of the *fiqh* of Al-iraqi

from him as *fiqh* except for some verses and the beginning of ***Mukhtasar Al-Khalil*** and things from father on ***Muslim*** and others. He gave me *Ijazat.* He was a container of knowledge. May Allah protect his way.

He gave me ***Almusalsal Al-Malikiyat*** with his chain. This is the end of what is in this chapter from *Kifayatil Muhtaj* in knowing what is not in ***Addibaj*** by Ahmad Baba.

Also among them is our Sheikh and scholar, our Sayyid Alwafi Al-Kanti, the erudite Jurist, *Muhaddith*, Sufi ,the righteous *Waliy*, the *Gauth*, the theologist, the traveler known in the east and west. His status is more than what was mentioned. He is the last of the Sufi Imams that authenticate, that combine between *haqiqah* and Shari'ah. He has *karamat* and books that are useful, He attained the degrees of men, and was contemporary of the Sheikh, about him Ustadh Abdullah says:

And on him, the Qutb, the father Uthman says:
Transmit my greetings to Mukhtar
Our lantern in these cities and tell him
We begin with good in this world and
At death and on entering the grave and the Last Day
Transmit him oh sheriff
With peace, O Lord, increase our knowledge
Mukhtar the Karamat of Taufiq
Among the good ones and help him against enemies,
Give him the best reward
Destine us to meet in paradise on the day of resurrection
O! Great, Bestower of favour
By the status of the master of mankind, Muhammad (saw),
His companions and those who follow their foot steps.
May Allah send His blessings to him and them with peace Generally.

I was once seated with the Sheikh, and a man came asking for permission and he was given. When he entered he said: Bear witness that I saw you three times, and Sheikh said: I bear witness. Then he said to Sheikh: Do you know the reason of what I said? He said: Only, if you tell me. He said: I was among the servants of our Sayyid Al-Mukhtar and I came to this region searching for the favour of Allah. I returned to my territory and went to Sayyidina Al-Mukhtar who asked me about my journey and the lands in which I traded. I said to him to the land of Sayyidina Othman bn Fodiyo and he said: Did you get to the Sheikh? I looked at his face and I said yes; lying. He said: Testify that you saw him three times and you saw Othman bn Fodiyo three times.

Then he said: we do not want to meet you on the day of *Qiyamat*, while I have sought shelter in you and I say: indeed, I saw you and you saw Othman bn Fodiyo.

I said to him, O! I lied to you, forgive me. This is the reason why I came to you, to make you witness that I saw you three times, now I return to our Sayid Mukhtar, for him to look at me. He spent the night at the Sheikh's house, then he returned to his land. Sayidina Mukhtar has *Ahzab* and *award*, which I took from the Sufi Imam, the judge of Asudi Al-Hajj Muhammad *Al-Afiyat*, who took from Al-Mukhtar and the word is as follows:

WIRD OF SILSILATU AL-QADIRIYAH

In the Name of Allah, The Beneficent, The Merciful.

May peace and blessings be upon our Sayid, Muhammad (saw), his family and companions. This is the *Wird* of *Silsilatu Al-Qadiriyah* and it is among the most gigantic *Wird* because with it one does not need any other *Wird* and no *Wird* can replace it. Among its benefits is that whoever sticks to it does not die except in the best of states even if he does whatever he wishes. It is said after every Salat *fard*:

Hasbunallah wa ni'mal wakil (200)

La ilaha illa Allah (100)

Allahumma salli ala sayidina Muhammad wa ala ali sayidina Muhammad wa salim (100).

After Maghrib you add: *Allahumma barik li fil maut wa fi ma ba'dil maut* (24),

Then say: *Ya Allah* (3), *Ya Rabbi* (3) *Ya Rahman* (3) *Ya Rahim* (3), *Allahumma irdan ruhi gauth thaqalain Sayyidi wa Maulaya* Abdul Qadir Al-jili *wa Ashyakhina wa Ashyakhihim, Awwalihim wa Akhirihim* (3)

La ilah illa anta subhanaka inni kuntu mina zalimina (7), *Allahumma ya Latif As'aluka Allutf fima jitat bihil maqadir* (7), *Ya Allah, ya Wahid, ya Ahad, ya Maujud, ya Jawwad anfahini minka binafhati khairin tugnin biha an man siwaka innaka ala kulli shain qadir* (7), *Allahuma la takiluni ila nafsi fi hifzi ma amlaktani mimma anta Amlikuhu bihi minni wa mdudni bi daqaiqi ismika Al Hafiz Allazi hafarta bihi nizamul maujudat waksini bi dir' min kafalatika wa kifayatika wa qallidni bi saif nasrika wa himayati ka wa tawijini bitoji izzika wa karamika wa ridni birida min nafsika wa rakibni markaba najati fil Hayati wa baada mamati bihaqqi* (you prostrate here) (3), *Wamdudni bidaqaiqi ismika Al-Qahar tadfa'u bihi man aradani bisue min jamil muziyat wa tawallani wilayatil izzi yakhdalah kulu jabbar anid wa shaitani marid Ya Aziz ya Jabbar* (3), *Allahumma sakhirni Jami'i Khalqika kama sakharta al bahra li Musa alaihi ssalam wa layyin li qulubahum kama layanta alhadidi li Dawuda alaihi salam. Fa innahum la yantwiquna illa bi iznika wasuihim fi Qabdatika wa qulubihim biyadika tusrifuhum haithu shita ya muqalibal qulub thabbit qalbi alal Iman ya allamul guyub* (3), *It fa'ta gadhabannas bi la ilaha illa Allah wastajlabtu mawaddatahum bi sayyidina Muhammad Rassulu llahi (saw).*

"Falamma rainahu akbar nahu wa qatta'ana aidiyahunna wa qulna Hasha lillah ma haza basharun in haza illa malakun karim."

"Ya ayyuhallazina amanu la takunu kallazina azaw Musa fabaraahu llahu mimma qalu wa kana indallahi wajihan."

"Wa alqaitu alaika mahabbatan minni wa litstna'a ala 'aini"

"Yuhibbunahum kahubbillah wallazina amanu ashadu hubban lillah."

"Wal kaziminal gaiz wal afina aninas wallahu yuhibbul muhsinina."

"Awaman kana mayitan fa ahyainahu wa ja'alna lahu nuran yamshi bihi finnas Kaman misluhu fi zulumati Laisa bikharidjin minha kazalika"

"Qul ud'ullah aw ud'u ar-Rahman ayya ma tad'u falahu al-asmaul husna wa la tajhar biSalatika wa la tukhafiti biha wabtagi baina zalika sabila."

"Wa qul al-hamdu lillahi Allazi lam yatakhizu waladan wa lam yakun lahu sharikun fil mulk wa lam yakun lahu waliyu mina zulli wa kabbirhu takbiran."

Allahu Akbar! A'uzu billah mimma akhafu wa ahzaru.

Then you pray between *Maghrib* and *Isha'e,* six *rak'ats,* intending with the first two fulfillment of needs reading in the first of them *al-Fatihah* and *Inna a'tainaka* (six) and in the second *al-Fatihah* and *qul ya ayyuhal kafirun* (six) and say in the *sujud* of both *Rabi Ishrah li sadri wa yassir li amri*.

I intend with the two raka'at the protection of Iman and recite in the first of both *al-Fatiha* and *al-Ikhlas* (six) and in the second *al-Fatihah* and the *Mu'awizatain* once and say in the *sujud* of both *Allahuma Inni astaudi'uka dini wa imani fah fazhuma alayya fi hayati wa inda wafati wa ba'ada mamati.*

And say after salam from it; *allahuma inni astakhiruka bi ilmika wa astagfiruka biqudratika wa as aluka min fadlika alazuim fa innaka taqdiru wa la aqdiru wa ta'alam wa la a'alam wa anta alamul guyub. Allahumma in kunta ta'alamu anna kulla ma ataharraku bihi min hazihissa'at ila misliha fi haqi wa fi haqqi gairi khairun li fi dini wa ma'ashi wa aqibati amri wa ajilihi wa ajalihi faqdirhu li wa yassirhu li thuma barik li fihi. Wa in kunta ta'alam anna jami'a ma ataharraku fihi min hazihi sa'at ila misliha fi haqqi wa haqqi gairi sharrun li fi dini wa duniyayaa wa ma'ashi wa aqibati amri ajilihi wa ajalihi fasrifhu anni wasrifni anhu faqdir li alkhair haithu kana thumma ardini bihi innaka ala kulli shain qadir*. And you intend by the last two salvation from the calamity of the Day of Gathering.

You read *al-Fatiha* in the first and *ayatil- Kursiy* and in the second *al-Fatiha* with *"lau anzalna hazal Qur'ana"* (till the end of the surah). Then you say in the *sujud* of both, "*Rabbana la tuziq qulubana ba'ada*…" then you supplicate after that with *du'a istikharat* above mentioned and then you pray in the

middle of the night two *raka'ats* of *tahajjud*, then you read in the first *al-Fatihah* and *suratul Kahfi*.

In the second *al-Fatiha* with *Addukha* or *Yasin* in the first and *Al-Mulk* in the second or *qulyaayyuhal Kafirun* in the first and *qul huwallahu Ahad* in the second, depending on your memorization and availability of time. Then you say in the *sujud* of both. *Allahumma irham zulli wa duara'ati ilaika wa anis wahshati baina yadaika warhamni birahmatika innaka ala kuli shain qadir*. Then you pray for the Prophet (saw) (100). Then you pray during *duha* two *rak'ats* reciting in the first *al-Fatihah* with *surat Wasshams* and in the second *al-Fatihah* and *surat Wadduha* and you say after *salam*: *ya munawwir, ya Fattah Nawir Qalbi binur ma'arifatika waftah li abwab hikmatika wan shur alaiya min khazaini rahmatika innaka alla kulli shain qadir* (20).

Wird of the Tariqa al-Qadiriya

We completely rely and depend upon Allah (200), "I seek forgiveness from Allah" (200), "there is no god except Allah" (100), "Oh Allah send your blessings to our master Muhammad and the family of our master Muhammad" (100). After *Maghrib* you add: "Oh Allah! be pleased with the soul of the *gauth* of the *thaqalain* (reliever of Mankind and jinns) my master and maulana AbdulQadir Al-Jilani, together with our sheikhs and their sheikhs; the first and the last (3). There is no god but You, glory be to You, indeed I am a wrongdoer (7) Allah, Affectionate one, I ask You affection in what has been destined (7) Allah, Unique, Existing one, Kind one, inspire me good from You and bless me in such a way to make me independent from any other but You. Indeed, You are over all things capable (7). Allah bless me during death and after death (24). Then you say: oh Allah (3); Lord (3); Merciful (3); Gracious (3). Do not leave me to myself in the protection of what You made me owner and You are more capable of ownership than me. Support me with the secrets of Your name the Protector with which You protected all existence.

Cover me with Your Sufficiency and give me the sword of Your help and protection. Crown me with Your might and honor. Cloth me with a garment from You and make me board the ship of salvation in life and after death, by the right of (You prostrate here). Back me up with the secrets of Your name the Subduer with which You protect me against any one who wants evil for me from all harmful things. Give authority and honor to which submit all arrogant opposers and rebellious shaitans. Oh Mighty, Powerful one (3) Allah make subservient to me all Your creatures the way You made the sea subservient to Musa. Make their hearts tender towards me, the way You made

iron tender to Dawud (as). For they do not talk except by Your permission. Their forelocks are in your hand. Their hearts are in Your hand; You turn them as You wish. One who turns the hearts make our hearts firm on Iman, Knower of the unknown (3) I put off the anger of people by *la ila illa Allah* and I attracted their Love by our Master Muhammad the messenger of Allah (saw).

When they saw him they saw him great and cut their hands and said: "we fear Allah this is not a human being; this is an honorable Angel" oh You who believe do not be like those who suppress their anger and forgive people, and Allah loves the doers of good. Is one who was dead and we revived him giving him light through which he moves between people; like one who is in darkness not being able of coming out from it? Thus we made the deeds of the Disbelievers look good to them.

Say: call Allah or call *Arrahman* whichever you call to Him belong the beautiful names. Do not be loud with your *Salat* and do not lower it too much; find a way in between. Say: *Alhamdu lillahi* the one who never took a child and never got a partner in His Kingdom, nor did He ever get a supporter from weakness and mention His greatness. Allah is greater than what I fear and avoid.In *sujud*: Oh Lord expand my chest and make my affair easy.

Also in *sujud*: oh Allah I put my religion in Your care as well as my Imam so, protect them for me in my life, during death and after death.

Then after *salam*: Oh Allah I ask You to choose by Your knowledge; I ask You out of Your Power and I ask You out of Your great favor because You can and I cannot; You Know and I do not Know and You are the one who knows the unknown. Oh Allah, if You know that all my movements from this moment to the next on my right or on the rights of others is good for my religion and world, my livelihood and the consequence of my affairs in the short and long term. Then decree it for me and make it easy and bless me in it; but if You know that all my movement in this moment and its next on my world, my livelihood and the consequence of my affair in the long and short term, then take it away from me and take me away from it. Then decree good for me wherever it may be and make me pleased with it; indeed you are capable of all things. We had revealed this Qur'an...

In *sujud*: "Our Lord do not lead our hearts astray…."

Also in *sujud*: oh Allah have mercy on me for my weakness and my supplication to You. Comfort my loneliness in Your presence and have mercy on me for indeed You are capable of all things.

After *salam*: Oh giver of light, oh one who opens enlighten my heart with the light of Your Knowledge. Protect for me the doors of Your wisdom and spread over me the stores of Your mercy, indeed You are capable over all things (10).

Wird Of The Sheikh

It was completed by the help of Allah. This is his *wird,* which the *murids* take from him as well as the upright in the path. I took it from the just judge, Muhammad al-Afiyat. He dictated it to me, as Sayyid al-Mukhtar dictated to him and gave him *Ijazat*, then he gave me *Ijazat* in it and in the *Ahzab* of all of them, and I did not mention them here for the fear of being too long.

The benefits of the blessings of this Sheikh continue to descend on us *Alhamdulillah.* Among the things I was told by the companion of the Sheikh and his student, Sayyidina Wahib Al-Amamil, is that, he went out one day and said: "The complete *Awliyah* of today are three: one is behind Sham, an Arab his light is the light of *la ilah illah Allah*. One is Fulan,i in the lands of Sudan, Othman bn Fodiyo, his light is the light of the seal of the Messenger of Allah. The light is on his shoulder, the left one and the one on his light is the light of the heart of the Messenger of Allah (saw). He did not mention him and they knew that he was the one.

Also among the things we were told about the Sheikh is that, he went out one day and asked about this Jihad. It was said to them: they do so and so and said many things and Sayyid Othman bn Fodiyo said: I have one of the *Awliya* Allah, his Jihad is true and he will conquer these Fulani territories.

History

Next to the land of Songhai in the western side, and next to Bark in the north, there is Mali, which is a vast region resided by the Sudanese about whom it is said that they are the remaining copts. There are also living there the Turudi, Fulanis, Arabs, Jews and Christains. There are minerals like gold. There is a port for ships of the Christians from the two kingdoms stationed there before today "Sirakili" and it is said that they are from Persia.

Those lands are old lands with old buildings. As for the region of the Sudanese from them it is the region of Bambara, which is vast, with rivers, trees and they are disbelievers till date. They have sustenance and in their region, there is gold. By their side is the region of Turuz and the region of Futa, also a vast region resided by them and Sirakili from the Persians. As for the Taurrud, it is said that they are from the Jews and it is said that they are from Christians.

It was also said that they are from the Bambara, from the Sudanese above mentioned. They settled by the sea sides of Nile and Euphrates where became as their nation, becoming neighbours of the Jews. Those in Algeria and whenever they harmed the Jews, the Jews sought help against them from the troops of the companions saying to them that they only resided in Algeria waiting for the troops of a Prophet to be sent after which there is no Prophet to be sent.

When he is sent after his death, his companion, Abu Bakr (ra) will take charge of the command, and after his death another of his companion called Umar (ra) will take charge and after his death his troops will arrive to these lands because water does not overpower them. That is Turmus. When they come, we will follow them and defeat you in these lands because they are not defeated by anyone. This is how we find it in our books, while the Taurud listened.

When the troops of the companions got to the west as news got to him, they moved to the west until they descended on Turmus. When the Taurud saw that they went ahead of the Jews. When they became Muslims they said, the Jews only came ahead of us in deceit. They said to them: we saw the truth and followed it. The troops fought Sirakili and when they wanted to move away the Ameer of the Tauruz said to them: "You brought a religion to us while we were ignorant of it, why don't you leave behind someone to teach us." They left Uqbah Yasir or Uqbah bn Amir and it was said Uqbah bn Nafi'e who sat to teach them the religion and the Shari'ah and the Ameer of Taurud married him to his daughter Bajjo Maggo from whom he got four children: Daat, Bas, Wuwai and Ra'arab.

Later he moved to his territory until he got to Egypt leaving his children with their mother. They became young men and spoke other than the language of their fathers and mother, which is the language of Taurud and before then Wakir. They married and gave birth to their offspring, the Fulani and all the tribes go back to four: Jazamir, Ladreet, Waldafi and Bas gave birth to the Ba'awin from whom the tribes of Wulrubi and others. Wuwai gave birth to Qarb and the tribes of Qarb are known in the Fulanis. Ru'rabi gave birth to Wulra and this Jazamir, the Fulani.

When these tribes grew in numbers they moved and resided in Falaq, where they multiplied and increased in *fisq*. Before them, the Taurud were the conquerors of their land. When Islam came, they became Muslims and faced religion. They held on to it very well and when the Fulanis moved there and multiplied, they returned to Futa and betrayed the Amir of the believers, killing him with those with him while praying with them on the day of Eid. The Fulanis descended upon them and killed them taking possession of the land and stayed as long as Allah wanted them to.

They increased mischief on earth. The jurist Ibrahim rose against them and executed a jihad and your Lord poured on them the wrath of punishment. The jurist conquered and took possession of the land changing the servants from arrogance. He commanded good and forbade evil and stayed well in Taurud as far as Allah wanted. Then the Fulani rose against them and conquered them over the land and they inclined towards mischief because the issue of religion was not important to them by then as they told us. They stayed like that for a period until the Taurud rose against them. They fought one another severely inflicting pain on the Fulanis. When the matter was too serious the Fulanis divided themselves into three sects: one sect joined the Taurud and obeyed them; another sect returned to Falaj and Futa Jalon and resided there. The other sect wanted to move to the east in order to join the tribes of their forefathers, the Arabs.

They moved until they got to wherever they got in those lands and some of them got to the Arab tribes while the weak ones remained behind in these lands and so many things happened to them in these lands.

After the Taurud drove away the Fulanis from their land and they spread while some of them returned to Falaj, the Taurud resided in their land and established the religion. They revived the Sunnah. The Falaj descended on them from the Fulani and conquered their land and possessed it. They are ‘Dumnikubs.’ They stayed as long as Allah wanted up to the time the jurist Sulaiman rose against them and defeated them. He dispersed them and put in

charge Amir Al-Muminin Abdul-Qadir who established the land. He performed jihad and repelled the servants from arrogant. He was removed and after him, Muhammad Al-Ameen, took charge till today.

In this region, there were scholars more than in Timbuktu. Owing to their distance, we did not keep record of their affairs except a little. The tribes of Taurud were twelve: Lidab, Jayib, Dabamba, Yaliyalib, Ananib, Sahb, Hanhanib, Jafrab and Sisab. The moving of our tribe from Futa to these lands was, after they had spread and the people of these lands were more protected as distant than they were. It is a region in which goodness and blessings manifested themselves and they had guided scholars.

It is said that, the Fulani are among the children of Ja'afar bn Abi Talib, while the Taurud are from the Jews. I copied it from father and he, from Jibril, and he, from Al-Murtada. It is also said that the Fulani are Jews. This was said by Tahir bin Ibrahim and as for the evidence that the Fulani are from the Jews, he said: "their love for cows and holding sticks." Other things were also said and Allah knows best.

Also we have seen what Ustadh Abdullah said:

The children of Tur are brothers of the Fulanis

The brothers of the Arabs who came from Rum bin Aidur

And Uqbah, the grandfather of the Fulanis from the Arabs

And their mother Bajjo Maggo was from Toro.

There was no other territory except the territory of Damal in which Islam was not spread. They are located at the coast of the ocean and they claimed to heat their meal with the sun in the land of Damal. After them, there is Assafirat in the region of the sea by Jablis and in these lands there are amazing news and strange stories. We avoided mentioning them in order to get to the end.

We ask Allah to make it beautiful and *Alhamdu lillahi* what we aimed. This book has come to an end, which is to make mention of the history of the land of Tukrur, and we made mention what we found easy from it, leaving aside what is difficult. We followed the methodology of historians mentioning the thin and the fat. I ask and hope from the reader of this book to forgive me and excuse me from any mistake in word or meaning because that is a fact. We mentioned that no one has taken this effort up before now such that we might take from his light in this darkness though we indulged in inevitable imitations. We carried all known burden of leadership, faced *fitnat* and carried out Jihad against the enemies and rebellious sects.

Therefore I wrote these words in haste, making use of the opportunity to benefit the hearts and the ears.

We ask Allah to protect us against all evil and harm; and bring us all benefit and goodness. All praise be to Allah, The Lord of the Universe. May peace and blessings be upon Muhammad (saw), the master of the Messengers, to his family and all his companions. It was completed in general goodness in the hand of the author who is not free of mistakes and hopes for forgiveness from his Lord.