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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

## Chapter Nine

### On A Biography of Some of the Scholars of the These Seven Regions of Hausa

**A**mong the scholars of some these above mentioned seven regions, which are: [1] Daura; [2] Katsina; [3] Kano; [4] Gobir; and [5] Zakzak - is the learned *shaykh*, the foremost scholar of proficient understanding, the unique of his time, the unrivaled of his age - **Abdullahi Sukki al-Fulani al-Baghawi**. He traveled in search of knowledge to Aqadar and the Fezzan. There he took knowledge from **Ibn Ghanim**. Then he took knowledge from **Shaykh al-Bakri**. After this he returned to his country and embarked upon disseminating learning there. Among those who took knowledge from him was **Muhammad al-Baghawi** and the judge **Musa Gobir as-Sudani**.

Between him and *Shaykh al-Bakri* there was an amicable relation until the *Shaykh* declared the Fulani to be disbelievers. This was due to their customs that they perform in the deserts before the advent of the *Shaykh*. This custom included them assembling and going out with their little children until they reached a place far from the outskirts of the village. They then tie something upon the heads of their children. Then they ignite a huge fire and sacrifice a cow or what they are able. They then cut the meat and place it around the fire. When the time of predawn approaches, the larger boys come and stand holding sticks. They then began to beat the younger boys driving them towards the fire and the meat. They then go around the fire saying, "We are the charge of Allah, then your charge, O Fire! You are our father and mother." Some of them dance upon the fire and some even sit in the midst of the fire, without any harm coming to them. The older boys and the younger ones then eat from the sacrificed meat. When the dawn appears a speaker arises from among them and speaks to them with words that they consider eloquent. They then discipline their children with what they consider as discipline.

*Shaykh al-Bakri* declared them as disbelief as a result of their actions, while *Shaykh Abdullahi* considered that they were not disbelievers. He only considered what they did as disobedience, since they have pronounced the word of divine unity, do not believe that there are partners with Allah, they pray and fast. However, the correct opinion was with *Shaykh al-Bakri* since one is considered disbeliever by the outward judgment of the *shari`a* for lest than their actions. And Allah knows best. About *Shaykh Abdullahi* a poet said:

"He is a city of knowledge, Abdullahi, that is Sukki

In the multiplicity of sciences one can take after him for a lifetime.

The son of ad-Dabbaagh ad-Dahleez is the third of them

And the fourth in enumeration is al-Bakri, who became renown.

I will not count among them Zughaghim because he spread

Discrepancies among the people that have overwhelmed them."

Among the scholars of this country is the erudite *imam* the learned **Muhammad al-Kashnawi al-Fulani**. He journeyed to the east in search of knowledge. He made the pilgrimage and sought refuge at the two sacred places. He then returned to Egypt where he died. It was said that he took learning and spiritual bounty from the scholars of the two sacred places and Egypt.

Among them is the judge **Muhammad ibn Ahmad ibn Abi Muhammad at-Tadhakhati**. Ahmad Baba said in his Kifaayat l-Muhtaaj, “He was known as Aydi Ahmad meaning by that “the son of Ahmad”. He was a learned jurist, a deeply comprehensive scholar of prophetic traditions who had obtained mastery of many sciences. His memorization was superb and his understanding was excellent. He resolved untold amounts of controversy. He studied in his own country with his grand father, the jurist *al-Hajj* Ahmad ibn Umar and his maternal uncle, the righteous jurist Ali. He also met in the city of Takedda the *Imam* al-Maghili and was present in his lectures. He then journeyed to the east in the company of the jurist Mahmud where he met and studied with many of the august scholars. Among them were the *Shaykh* of Islam Zakariyya<sup>1</sup>; the two proofs, al-Qalqashindi and Ibn Abi Shareef; Abd'l-Haqq as-Sunbaati and a host of other scholars. He took from these scholars the science of prophetic traditions by direct transmission (*sama`an*) and by textual transmission (*riwa*). He was present in the lectures of the two al-Laqaani brothers.<sup>2</sup> He kept company with Ahmad ibn Abd 'l-Haqq as-Sunbati. In the city of Mecca Abu 'l-Barakaat an-Nuwayri, his paternal nephew Abd'l-Qadir, Ali ibn Naasir al-Hijaaazi, Abu at-Tayyib al-Basti and other gave him license (*ijaaza*) to pass on what he had learned from them. He then returned to the *bilad s-sudan* where he settled in the city of Katsina where the inhabitants showed him the greatest honor and conferred upon him the post of judiciary over the city. He died in the year 936 at the age of 60 and some years. He produced a enlistment and augmentation upon the Mukhtasar of *Shaykh* Khaleel.

Among them was the professor, the *shaykh* of unveiling, who was known as **Ibn as-Sabaagh**. He was a corridor of sciences and possessed many works which he authored. Among them being a commentary upon the Ishriniyyaat of al-Faazaazi, which is not well known.

Among them was the learned *shaykh*, the proficient scholar - **Muhammad Masina**. He produced many scholarly works that testify to the depth of his knowledge. Among them were his an-Nafhat al-Anbariyya, a commentary upon the al-Ishriniyya; his Bazuugh as-Shamsiyya, a commentary upon the al-Ashmawiyya; and his Azhaar ar-Ribba Fi Akhbaar Yoruba. He took knowledge from Ibn as-Sabaagh. Among them were **Hashim** and **Ibn Taakuma** who were the apparel of their times. About them the professor at-Taahir ibn Ibrahim said in verse: “Does my age know the like of Hashim and Ibn Taakuma? They came

Like lightning flashes of knowledge that destroys what you have come with.”

Among them was *Shaykh* **Harun az-Zakzaki**, the *shaykh* of the *shaykhs* of the Fulani. Among those who took knowledge from him was *Shaykh* Ramadhan. Among them was the erudite *shaykh* **Ramadhan ibn Ahmad**. He was originally from Fazaan, but settled in Zamfara. He produced many poems and scholarly works. Among them is his versification of the narrators of the as-Saheeh of al-Bukhari, i.e. the narrations of the branches of the religion taken from the foundations. Among them was also his al-Jawhara concerning the evils of the astrology.

<sup>1</sup> He was Jamaal ibn Zakariyya ibn Zakariyya, [d. 959 A.H.].

<sup>2</sup>The first was Shams 'd-Deen 'l-Laqaani [935 A.H./1528 C.E.] and the second was Naasir 'd-Deen Muhammad ibn Hassan 'l-Laqaani, [873- 958 A.H./ 1466-1551 C.E.].

Among them was the learned and erudite *shaykh* of proficient understanding, the eloquent - **Umar ibn Muhammad ibn Abu Bakr at-Turuudi**. He was originally from Kebbi and has many relationships there. He was a majestic jurist, an open-minded scholar who had attained renown. He was splendid in his character and excellent in his knowledge of the foundations of the religion. He was from a family of known for erudition and piety. He produced many publications and poetry. Among them was his Takhmees on the al-Kawaakib 'd-Durriya of al-Busayri. He also produced a Takhmees on the Baanat Sa`aad. Among his teachings, may Allah be merciful to him, which he wrote to some of his companions as advice to them explaining those books that were not to be relied upon. He said:

“In the name of Allah the Beneficent the Merciful. All praises are due to Allah the One. Blessings and peace be upon the one after whom there will be no prophet. To continue: The books about which it is necessary not to scrutinize and or be occupied with due to the fact that most of what is in them is weak, false and the prophetic traditions and narratives related in them are all fabrications. Many of these text are in the hands of the people. Among them are:

- [1] Kitab Wasiyyat Ali (the Last Testament of Ali)
- [2] Kitab Wasiyyat Fatima (the Last Testament of Fatima)
- [3] Kitab Wasiyyat Abu Hurayra (the Last Testament of Abu Hurayra)
- [4] Kitab Wasiyyat Mu`adh (the Last Testament of Mu`adh)
- [5] Kitab Mardaat 'r-Rabb (The Pleasure of the Lord)
- [6] Kitab Daqaa'iq 'l-Akhbaar (the Details of Narratives)
- [7] Kitab Taarik s' -Salaat (the One Who Neglects the Prayer)
- [8] Kitab Ghazwat 'l-Khaybar (the Military Expedition Against Khaybar)
- [9] Kitab Inshiqaaq 'l-Qamar (the Splitting of the Moon)
- [10] Kitab Wafaat Bilaal (the Death of Bilaal)
- [11] Kitab Shif`aat 'l-Mahmuud (the Intercession of Mahmud)
- [12] Kitab Ahwaal 'l-Qiyaama (the Terrors of the Day of Standing)
- [13] Kitab Sifaat 'l-Janna (the Description of Paradise)
- [14] Kitab Kalaam 'l-Baha`im (the Articulation of the Beasts)
- [15] Kitab al-Jumu'a (the Book of *Jumu'a* Prayer)
- [16] Kitab al-Ma`arij 'l-Kabeer was-Sagheer Ma`an (the Major Heavenly Ascent With the Minor Ascent)
- [17] Kitab 'l-Murshid: (the Book of Guidance) the first being four treasures in the sons of Adam that are removed by four others.
- [18] Kitab Arba`een Hadeeth: (the Forty Prophetic Traditions) the first being every thing has a bride price and the bride price for Paradise is avoiding the world.
- [19] Kitab Qassat 'l-Ghulaam (the Tale of the Youth)
- [20] Kitab Qassat 'l-Qaadi Ma`a 's-Shaariq (the Tale of the Judge With the Thief)
- [21] Kitab Qassat 'l-Jaariyat Ma`a Ibn Haazim (the Tale of the Slave Girl With Ibn Haazim)
- [22] Kitab Qassat 'l-Masfuur (the Tale of the Empty Handed Man)
- [23] Kitab Qassat 'l-'Ilm 'n-Naafi` (the Tale of Beneficial Knowledge) the majority of its entries began: “*It goes like this. . .*”
- [25] Kitab Adab 'l-'Ulama (the Courtesies of the Scholars)
- [26] Kitab as-Sab`iyaat Fi Qassas 'l-Anbiyya (the Seventy Regarding the Tales of the Prophets)
- [27] Kitab Munaajat Musa (Intimate Converse of Musa)

- [28] Kitab Bareed Man Sharaha 'r-Risaalat (the Envelope Which Explains the *Risaalat*)
- [29] Kitab al-Wahshiy (the Book of Abandonment)
- [30] Kitab Ghareeb (the Book of the Stranger)
- [31] Kitab ar-Reeh al-Ahmaar (the Red Wind)
- [32] Kitab Shams 'l-Ma`arif (the Sun of Gnosis)
- [33] Kitab Qisat 'd-Du`a 'l-Mubaarak (the Tale of the Blessed Supplication)
- [34] Kitab Dhikr 'l-Khamis (the Litany of the Day of Thursday)
- [35] Kitab al-Yaquuta (the Book of the Sapphire)
- [36] Kitab an-Nafakha wa 't-Taswiyya (Haughtiness and Equality)
- [37] Kitab al-Baaji: Most that is in it is: “*If some one say so-and -so to you, you say so-and-so to them.*”
- [38] Kitab Fataha Makka (the Conquering of Mecca) it consist of many volumes.
- [39] Kitab Ghazwat Sisiyaan (the Military Expedition Against Sisiyaan)
- [40] Kitab Fiqh 'd-Deen (the Jurisprudence of the Religion)
- [41] Kitab Ifhaam 'l-Khasam Fi Ibaahat 'd-Dukhaan (the Hot Coals of Antagonism Regarding the Permissibility of Smoking)
- [42] Kitab at-Tabyeen Fi 'l-Muwaa`idh (the Explanation Regarding Giving Sermons)
- [43] Kitab Su'aalaat 'r-Raahib (the Questions of the Mounted Soldier)
- [44] Kitab Min Sharh 'l-Basmala (the Commentary Upon the *Bismillahi*)
- [45] Kitab at-Tayr (the Book of the Bird) it is also known as the Jaami`u 'l-Kabeer
- [46] Kitab Muntaqa (the Book of the Elect) it has many false chains of authority but it should not be confused with as-Shihaab's Commentary
- [47] Kitab Fadaa'il 'r-Ramadhan (the Merits of *Ramadhan*)
- [48] Kitab Fadaa'il Laylat 'l-Qadr (the Merits of the Night of Power)
- [49] Kitab al-Fusuul (the Book of Sections)
- [51] Kitab Naseehat 'l-Iblees (the Sound Advice of *Iblis*)
- [52] Kitab Salawaat 'l-Layaali al-Faadilat (the Prayers of the Blessed Nights)
- [53] Kitab Fadaa'il 'l-Qur'aan (the Merits of the Qur'an: chapter by chapter)
- [54] Kitab at-Tha`alabi (the Book of *Imam at-Tha`alabi*) which consist of the legal decisions he gave with the scholars.

He journeyed to the lands of the east seeking to perform the pilgrimage, but many responsibilities detained him. He finally settled in a place called Baraaya Zaki. In this place is located his grave which is well known and visited. I myself have visited his grave many times.

Among them was the **Shaykh Ali Jobo**. He was a scholar famous for his knowledge of the spiritual unveiling of unseen mysteries. He authored a commentary upon the al-Kubra and a commentary upon the Laamiyat 'l-Af`aal. He was a man of excellence, superb character and handsome features. He made strenuous endeavors to call people to Allah. He was considered significant among the elite as well as the common people. He was the *shaykh* of the *shaykhs*. Among those who took knowledge from him was the penetrating scholar and realized *imam* of the foundations of a multitude of sciences - **Ahmad ibn Ghawar**. Among them who also took knowledge from him was the erudite **Jibril ibn Umar**. Further, the most majestic scholars took knowledge from him and they gained in his presence tremendous *baraka* and many miracles have been attributed to him. He died in a place called Maaranu, where he is buried and is visited often.

Among them was the Professor **al-Hajj Jibril ibn Umar**, the *Shaykh* of Islam, the realized scholar, the piercing exemplar, and the righteous man of *baraka*. My father (*Shehu Uthman Dan Fuduye'*) said in his Shifaah 'l-Ghaleel Fi Hillu Ma Ashkala Min Kalaam Shaykhina Jibril, (where he was enumerating his merits) - "Let the people of our country know this, that some of what Allah has favored them with, so that they can make strenuous efforts in giving thanks to Allah ta`ala - for the existence of this *Shaykh* in our lands. This is so that they can warrant increase. I say, and success in what I say is from Allah: Among his merits, may Allah be pleased with him, is that he was one of those who upheld the banner of learning during his time. He was privileged with being able to visit the Sacred House of Allah and to visit the grave of his Prophet Muhammad, may Allah bless him and grant him peace - at least twice. Among his merits, may Allah be pleased with him, is that he reached the furthest limit in preoccupation with the Book of Allah and the *Sunna*. He directed the people towards them as well. Among his merits, may Allah be pleased with him, is that he was the first to stand to drive out these blameworthy customs which prevail in these lands of ours, the *bilad 's-sudan*. It was by means of his *baraka* that this has been completed at our hands. Among his merits, may Allah be pleased with him, is that he attained the furthest limit in sound worship, excellent character and jealousy for the religion of Islam. He was forbearing, soft hearted and kind. He gave the best speech to those who encountered him. He never had hatred for anyone nor ever showed a frown on his face. He disclosed the best of speech to all people with a cheerful face until everyone considered himself or herself to be his closest friend. Among his merits, may Allah be pleased with him, is that he was cheerful and good-natured. He was ennobled with the attire of dignity. He all his affairs he demonstrated the most awe-inspiring demeanor. Among his merits, may Allah be pleased with him, is that he reached the highest limit in exalting the Chosen One, may Allah bless him and grant him peace, until whenever he would refer to him he would call him - "the Best of Creation" (*Afdal 'l-Khalq*). The merits of *Shaykh* Jibril, may Allah be pleased with him, are numerous and incalculable. In what we have mentioned is sufficient for the one who desires to know them.

We, by our relationship with his station, are like the relationship of the lame to the sturdy; or like the relationship of the hornet with the melody of the Psalms. For by Allah! We do not know if Allah would have guided us to the path of the *Sunna* and avoiding blameworthy customs, had this blessed *shaykh* not clarified it for us. For everyone who revives the *Sunna* and abolishes blameworthy customs in these lands of ours, the *bilad 's-sudan* - is simply a wave from his waves. It is for this reason that I have said about him in verse:

If what is said about me in good opinion what they say  
Then I am simply a wave from the waves of Jibril."

He was, may Allah be pleased with him, just as he himself said praising his *shaykh* Murtada:

"Unique in his time, exceeding every generation  
Amazing in all his affairs, remarkable in every science  
If it were not for "there will remain" then I would say "No".  
There is none in existence like him in every generation."

I have also said about him in verse:

"The *shaykh* of *shaykhs* in our lands is Jibril  
His *baraka* is not in need of enumerating  
By means of him errors were removed as if  
In removing them from our lands he was the sun."

My paternal uncle and professor **Abdullahi ibn Muhammad** said in verse about him:

“Jibril - whom Allah has made for us strong  
Our religion, upright and a straight method.  
The sun of early morning that dawned in the west  
And ended in the east, rising upon the Quraysh and Khazraj.”

Among those who took from *Shaykh* Jibril was the above-mentioned professor. Also among those who took from him was the learned scholar, fearfully aware of Allah and attentive, versed in many sciences and the foundations - **al-Mustafa ibn al-Hajj Uthman**. Among those who also took knowledge from him were the learned scholar and narrator of prophetic traditions - **Muhammad al-Farabri ibn Muhammad**. Many people benefited from him and his *baraka* continues to flow throughout our lands. He was the *shaykh* of *shaykhs*, the possessor of steadfastness and establishment. The knowledge that resided in his breast was indisputable. He took knowledge from the two noble brothers who were *shaykhs* in a wealth of sciences, firmly established in the foundations, keen eyed and excellent: **Abu Bakr ibn al-Hajj Uthman** and his brother, **Ali ibn al-Hajj Uthman**. One of them died in the Fazaan. Abu Bakr made the pilgrimage twice. He also took knowledge from **Muhammad ibn al-Hajj**, who possessed many sciences and was an excellent calligrapher. He made the pilgrimage to Mecca and died there. He and his *shaykh* met **Yusef al-Hafnawi** and took knowledge from him. He indicated that one of them would die in Mecca. It was Muhammad ibn *al-Hajj* who died there. Jibril eventually returned to his land, but then returned to the pilgrimage a second time. There he met **Shaykh Murtada** and took knowledge from him. He then returned to his country and died there.

Among them was the *Shaykh* of the *shaykhs*, the dignified jurist **Muhammad al-Manquri**. He narrated the Mukhtasar of Khaleel. He was extremely skilled in the sciences and worked earnestly in the diffusing of learning. Many people took knowledge from him like: the chief judge **Shu`ayb**; the chief judge **Muhammad Sanbu**; the chief judge **al-Barakat Ibrahim al-Burtaawi**; the learned **`Iyad Ishaq**; and the chief judge **Abu Bakr**. There appeared among his students much *baraka*, which resulted in benefit to the Muslims. He died in the town of Marnona. Their lies his grave and is visited by many people. I myself visited twice, once with my father (*Shehu Uthman Dan Fuduye`*).



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