



## Achievements of Amir El- Mumineen Muhammad Bello in the field of Islamic Medicine; An analytical Presentation from his book *Ujalatu Al-Rakib fi Al-Thibbi Al-Sa'ib*

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### Abstract

This research is about achievements accomplished by Muhammad Bello in the field of medicine, with its analysis and simplification through his book "*Ujalatu Al-Rakib fi Al-Thibbi Al-Sa'ib*". Therefore, the researcher has explored the author's biography and clarified the contents of his aforementioned book of the importance of the science of medicine and its benefits in terms of religion and the body. In it, the author's approach explained in developing this book, and mentioned some examples of medical sciences from the book, and his extensive effort in the interest in this art, where he wrote many books on the precursor to the art of medicine.

**Keywords:** Muhammad Bello, Islamic Medicine; Medical sciences *Ujalatu Al-Rakib fi Al-Thibbi Al-Sa'ib*,

## INTRODUCTION

Praise be to Allah S.W.T who honored a man and taught him eloquence, and guided him to the knowledge of medicine and the health of the bodies, he is the only one who gives grace and is the owner of healing, duration, and prayer and peace be upon the beloved Muhammad, the Messenger of Allah, may Allah's prayers and peace be upon him The leader of the first and the last, and upon all his family and companions:.

The science of Islamic medicine is one of the noblest sciences that Muslims cannot do without it, because it is considered treasures and secrets from which the scientific achievement of scientists comes And the wise men, which confirms the extent of the great miraculousness of the Prophet's medicine, the scholars of Islam, ancient and modern, felt that the fastest way to treat The disease of man in the future is the prophetic medicine. This article is about the book "*Ujalatu Al-Rakib fi Al-Thibbi Al-Sa'ib*"<sup>1</sup> by Sultan Muhammad Bello bin Othman bin Fodiyo, one of the Mujahideen scholars who benefited Muslims in the West Africa. The axis of the article revolves around the following points: Introduction, Brief biography of the author, Sultan Muhammad Bello bin Othman bin Fodiyo., Presentation of the book "*Ujalatu Al-Rakib fi Al-Thibbi Al-Sa'ib*" and its contents, Models of Medical sciences achievements in the book., Conclusion, References.

### Brief biography of Amir Al-Mu'mineen Muhammad Bello

He was Amir El-Mu'mineen Abu Ali Muhammad ibn Shehu Uthman ibn Fuduye' Muhammad ibn Uthman ibn Saalih ibn Harun ibn Muhammad Ghurtu ibn Jubba ibn Muhammad Sanbu ibn Maasiraan ibn Ayyub ibn Buuba Baba ibn Abu Bakr ibn Musa Jakulli the leader of the Turupp migration a Fulani from Senegal to Hausa <sup>2</sup>.

He was one of the leading supporters of his father Shehu Uthman and was appointed after him as the ruler of the Sokoto Caliphate. He was born in the town of Mornona in modern day Niger, on Wednesday, during the beginning of the month of Dhu'l-Qa'ada in the year 1195 hijra (1780) and died at the age of 58 on Thursday, the 27th of Rajab in the year

<sup>1</sup> - The origin of the book is manuscript, I studied the book and edited in my PhD degree. The manuscript of the book is available in the centre for Islamic Studies, Usmanu Dan Fodiyo University, Sokoto.

<sup>2</sup> - A. Aminuddeen, *Al-Mujaheed Al- Kabir, Jama'atu Al- Da'awah fi Nigeria*, Kano,1987,p.15.

1253 hijra (1837) in his military fortress called Wurno. He was nicknamed “Bello” in his mother tongue; Fulfulde, which means “assistant” or “helper”.<sup>3</sup>

Bello’s family was interested in science and its dissemination, which was characterized by following the Da’wah approach and directing it People from the darkness of ignorance to the light of Islam and the establishment of the Sunnah And the suppression of the satanic heresy, a family empowered by knowledge and practice, this was enabled by their relatives and their clan, and they delved into various sciences and knowledge.<sup>4</sup>

He was always with his farther since when he was young; therefore he learned a lot of wisdom from him. He learned Arabic language and literature from his uncle Abdullahi bn Fodio. Among the books he learned from him in Arabic grammar: Alfiyyat bn Malik, Lamiyyat el- Af’al and its commentary, El-Jami’u baina el-Luggah wa el- Tasreef. He learned Talkhis el- Miftah, and El- Jawahir el- Maknoon, Idha’at el- Dajinnat, and El- Kaukab el- Sadi’i. This shows that he got very solid foundation in Arabic and Islamic studies since when he was young from his uncle Abdullahi. He then continued with his studies by learning Usuluddeen, commentary of the holy Qur’an, Hadith, and other vital Islamic knowledge from his father Sheikh Usmanu bn Fodio.<sup>5</sup>

After he gathered enough knowledge in many discipline, he set out for teaching and research. It was reported that he left a huge wealth of works and books in deference discipline numbering more than one hundred and twenty books in Administrative, legal, military and political fields. as well as from them Books on history, grammar, jurisprudence, logic, ethics and mysticism. And he wrote more than twenty books in the field of medicine, especially those related to Medical investigations, malaria, pregnancy and childbirth, etc. add to article Teaching medicine that he developed, he built an institute for the blind and rehabilitated them, He also built a home for the disabled.<sup>6</sup>

He played significant role in the establishment of the Sokoto caliphate. It was reported that nothing, like rain, cold or sun hot, hindered him from going to battle ground, or leading the army to fight the enemy of Islam.<sup>7</sup>

When the caliphate was finally established under the leadership of his father Sheikh Usmanu, he divided the caliphate into two zones; eastern and western. Muhammadu Bello was appointed as the leader of eastern zone with Sokoto as his headquarter while his uncle Abdullahi headed the western zone with Gwandu as his headquarter. That was in the year 1814 C.E. With this development, the founder of the caliphate Sheikh Uthman remained as the grand commander and spiritual leader, leaving the two with the administration. After three years later, Sheikh Usmanu died in the year 1817 C.E. after which, his son and leader of the eastern zone, Muhammadu Bello was appointed Amir El- Mumineen.<sup>8</sup>

### **Presentation of the book “Ujalatu Al-Rakib fi Al-Thibbi Al-Sa’ib” and its contents**

It is well-known among all those who are interested in knowledge that the scholars of the Sokoto caliphate have abandoned a legacy for those who came after them, which must be taken care of in order to reach an understanding of the value of Heritage and the extraction of science and knowledge from it, in order to facilitate its consumption and spread.

It is for this reason that the researcher set out to present the book of the Amir El-Mu’mineen Muhammad Bello "Ujalatu Al-Rakib fi Al-Thibbi Al-Sa’ib", in which his author focused on the Sciences of three medical practices, which are: divine, natural, and the compound between them.

The author opened the book with what he intended from the beginning, saying: “The science of medicine is a knowledge of great value and all-encompassing His benefits, because it’s the one who guarantees the health of bodies, with their health, the prayer, Fasting and all other pillars of Islam are completed, Contained in the Qur’an and Hadith, and took care by stallion Scholars of Islam.”<sup>9</sup>

<sup>3</sup> - G. Abdulkadir, Al- Anis Al- Mufid, Manuscript, No: CIS 4/2/2b, Centre for Islamic Studies, Usmanu Danfodiyo University, Sokoto, P.27.

<sup>4</sup> - M. A. Maccido Hubbare, Raf’u Al- Ishtibah fi Al- Ta’alluq Bi Allah wa bi Ahlillah, Dar Iqra’a, Kaduna, P.23.

<sup>5</sup> - Ibid

<sup>6</sup> - Bello Omar, Editing and Presentation, Al-Gaith Al- Wabil fi Sirat Al- Imam Al- Adal Ameer Al- Mumeenin Muhammad Bello, Dar Iqra’a, Kaduna,2004, P.xiii-ix.

<sup>7</sup> - Centre for Islamic Studies, Usmanu Danfodiyo University, Sokoto, Mukhtarat Min Mu’allafat Amirul Al-Mumeenin Muhammad Bello, vol.1, Dar Iqra’a, Gusau, 2013, P. xv-xvi.

<sup>8</sup> -Ibid

<sup>9</sup> - Muhammad bello, Ujalatu Al-Rakib fi Al-Thibbi Al-Sa’ib, Manuscript, No: Amss/c.i.s/3/15/148, Centre for Islamic Studies, usmanu Danfodiyo University, Sokoto, P. 1

This indicates the ingenuity of the author's introductory evidence of the importance of medical science In the interest of people related to their religion and their bodies.

### Methodology of the book:

The author wrote his book "Ujalatu Al-Rakib fi Al-Thibbi Al-Sa'ib", on the path of prose, he came with the preamble after the praise and the salaam to his messenger, and then he stated in it the importance of medicine, and the introduction, and mentioned the meaning of medicine and what is meant by it. He cited this with the Qur'anic verses and the hadiths of the Prophet (S.A.W), as well as the texts quotation that urged to use medication. Hence, the author arranged his book in Chapters according to topics where he put a title to each Chapter that he wanted to discuss about, and listed the evidences, so he usually starts by inferring from the Qur'an and then the hadith or what was narrated from the Companions, if the evidence for the issue is not from the Qur'an, he begins with evidence from the hadith, and attributes the hadith to its narrator, and mentions who He brought it out, and sometimes the one who narrated the hadith comes before the hadith was mentioned, And sometimes he delays the one who brought it out after mentioning the hadith. The issue may be inferred in the words of Islamic scholars.

### Book chapters

The author made three Chapters for his book "Ujalatu Al-Rakib fi Al-Thibbi Al-Sa'ib" as he Chaptered the book and made under each chapter what suits it from the types of medicines and treatments which reached thirty-three Medicines. The chapters of the book are arranged as follows:

#### An introduction

Chapter: The best medicines and treatments are those brought by the Lawgiver, (Muhammad) prayers and peace is upon him.

Chapter: On beneficial medicines for every disease, including: **The Charity, The Qur'an, The Prayer, Al- Ruqyah (Incantation), The cupping, The Honey, The ironing, Al- Senna, Black Seed, Veneration, Camel and cow milk, A medicine that cures every disease, Al-Marqee Oil, Bulletin of the Coral Sheikh Al- Marjany, Chapter: On beneficial medicines for a disease, including:, Ruqyah for those who are injured by the eye, Prophetic invocations, Ruqyah Gabriel to the Prophet, may Allah bless him and grant him peace, A drug for panic and insomnia that prevents sleep, Epilepsy medicine, Magic medicine, Headache medicine, Molar medicine, Fever medicine, Dystocia medicine, Conjunctivitis medicine, Abdominal release medicine, A medicine that wears nature, Dropsy medicine, Coli medicine, Food medicine, Poison medicine if eaten, Scorpion venom medicine, Fire burning medicine and Conclusion prayer**<sup>10</sup>

It is noted that the book is a notebook on medicine in which the Amir El-Mu'mineen Muhammad Bello presented in it various types of medicine and treatments and how to use them. It is not surprising in this; the Amir El-Mu'mineen Muhammad Bello was the only one of his peers in this art, as no one composed among his peers in the field of medicine, such as what Muhammad Bello wrote, he has authored more than twenty books in the field of medicine.<sup>11</sup>

### Here are some of the books of Muhammad Bello in the field of medicine.

Al- Edweeyatul al-basur. (Hemorrhoid medicines).

Tanbihul al-Ikhwan ala adweeyatil al-deedan. (Alert to the Brotherhood on worming drugs).

Talkhis Masunu al-lajin al-musammaa bi al-dibb al-hin. (Summarizing the preserved lujain called medicine at the time).

Ta'alikun wajiz ala sharhi qasidatin dibbiyyatin li-tafs il al-du'um. (A brief comment on the explanation of a medical poem for the preference of grafts).

Talkhis al-maqasid al-mujarrada fi al-adweeyat. (Summarize of abstract intentions of medicines).

Al-dibb al-hiin

Al-dibb al-nabwee. (Prophetic medicine).

Ujalat al-rakib fi al-dibb al-sa'ib. (The passenger's hurry in correct medicine)

Al- qaul al- manthur fi bayan adweeyat Illat al-basur. (The scattered saying in the statement of the medicines for the hemorrhoid disease).

Mukhtasar al-dibb al-hiin fi adweeyat al- ain. (A summary of simple medicine in eye medicines).

Masunu al-lajiin fi Amrad al- ain. (preserved in eye diseases).

Al-mawareed al-nabweeyah fi al-masa'il al-dibbiyyah. (Prophetic resources in medical matters).<sup>12</sup>

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<sup>10</sup> - Ibid

<sup>11</sup> - Centre for Islamic Studies, Usmanu Danfodiyo University, Sokoto, Mukhtarat Min Mu'allafat Amirul Al-Mumeenin Muhammad Bello, vol.1, Dar Iqra'a, Gusau, 2013, P. xv-xvi.

<sup>12</sup> - Bello Omar, Editing and Presentation, Al-Gaith Al- Wabil fi Sirat Al- Imam Al- Adal Ameer Al- Mumeenin Muhammad Bello, Dar Iqra'a, Kaduna,2004, P.xiii-ix.

## Models of Medical sciences in the book

At this point, the researcher contented himself to presenting some samples from the book which was mentioned in “preamble” and “Introduction”. Muhammad Bello mentioned issues related to the science of medicine and what the nation is obligated towards it, and that was At the beginning of his preface to the book, he said: “The science of medicine is a knowledge of great value and all-encompassing His benefits, because it’s the one who guarantees the health of bodies, with their health, the prayer, Fasting and all other pillars of Islam are completed, contained in the Qur’an and the Hadith, and took care by stallion Scholars of Islam, and it’s affair in this country was deserted and Disgraced, due to the prevailing ignorance and the departure of many of those who are able to work With the knowledge of the morphology in letters, horizons and shadows, until they fell into Sorcery and working with unknowns things some of which are disbelief, and they are devoted to what is agreed upon it was accused, of magical, practical and astronomical forms, and it may have led them to severing honorable names and corrupting the system of their letters, and writings it with something unclean, then their affair will undoubtedly turn to disbelief, although it is occupied with what most of it is not enforceable, The influence is suspected, for working with it is work in a non-laboratory, and it was the duty on them to devote themselves to the science of physiology so that they may benefit themselves and their Muslim brothers<sup>13</sup>.

Among the above mentioned, the Muhammad Bello clearly stated the importance and benefit of the science of medicine In the life of human beings, as he is able to treat with what is permissible and what is not, and that prayer, fasting and the rest of the pillars of Islam are not complete without the health of bodies. And the health of the body is not upright except by learning the science of medicine. And he mentioned that the Qur’an and the Prophetic Sunnah brought this knowledge until it was took care by the distinguished favorites among the scholars.

He also mentioned the condition of the people of Hausa regard to medical science at that period that it was deserted and denied by the ignorant. However, they worked concentrated on what should harmed them from the knowledge of talismans until they fell into magic and dismemberment Noble names and corrupting their system, which leads them to unbelief.<sup>14</sup>

Through this we can see that the Muhammad Bello warns the people of those countries at that time not to pay attention to whatever does not benefit them in their religion and their world, which only harms and leads them to disbelief. He says: “A greater than all of this is that those whom take the Treatment before the infidels of these countries, it’s hard for them they should get rid of slaughtering to their idols and helping them with his wealth and contentment with that, which is unbelief, no doubt, and he may have died in it His illness, and he dies as an unbeliever, and Allah’s forbid from a bad end. Similarly to it, applying the medicine of the people of horizons, shadows, and conciliations who writes the verses and the names of Allah and makes them unclean or in an unclean place, and so on. And close to it, is the use of the medicine of the common people for whom they do not know the nature of the medicine and the quantity amount of it, and the harm has increased by that kind of people and it is feared that the one who does it will enter the ranks of the one Who kills himself and will be deprived of Paradise<sup>15</sup>.

It is clear from the foregoing that, the Muhammad Bello warns against tabooing Treatment by slaughtering for someone other than Allah, or by helping with that with money, especially since the patient in such a position may die while he is on the verge of death Unbelief, and he may dies a disbeliever. Likewise is what the demons of the jinn reveal to their guardians for putting uncleanness in the names of Allah and his verses, all of this is from unbelief. He also mentioned about asking for medicine for the common people who do not know the nature of the medicine or the appropriate quantity amount that it causes a person to kill himself by himself, as the Almighty Allah says:

“And do not kill yourselves, for Allah has been merciful to you”.<sup>16</sup>

It is not permissible for a Muslim to expose himself in danger, as the honorable verse has shown. Rather, he should find a clever doctor when treating, because a skilled doctor performs his duty in the same manner the most complete and the best, and able to obtain the patient’s confidence and trust.<sup>17</sup>

He Said in Introduction to his book: “Medicine is Preservation of Existing Health, and Protection from Harmful Ejaculation of spoiled substance and the use of medicines. This was indicated in The Qur’an and Sunnah, in preserving health and protection, the Almighty Allah’s saying:

<sup>13</sup> - Muhammad bello, Ujalatu Al-Rakib fi Al-Thibbi Al-Sa’ib, Manuscript, No: Amss/c.i.s/3/15/148, Centre for Islamic Studies, usmanu Danfodiyo University, Sokoto, P.1-2.

<sup>14</sup> - Ibid.

<sup>15</sup> - Ibid, P.3.

<sup>16</sup> - Qur’an 4: 29.

<sup>17</sup> - Ibid.

“Whoever among you is sick or on a journey, then a number of other days.”<sup>18</sup>

That is because travel is a burden, and it’s one of the health changer, and if the fasting falls into it, it increases, so the eating is permitted in this case, as well as the saying about illness the Almighty Allah’s saying:

“And do not kill yourselves, for Allah has been merciful to you.”<sup>19</sup>

Deduced from this verse the permissibility of *tayammum* when there is fear of being used cold water. And the Almighty Allah says:

“And if you are sick, or on a journey, or come If one of you has defecated, or you have touched women, and you did not find water, then perform tayammum as-e’id.”<sup>20</sup>

So, it is permissible for the patient to abandon water for *tayammum*, as a diet for him to suffer an injury His body does not harm him, and this is a warning to be zealous from all that harms him from within It is outside. This also included the excretion of spoiled substance, the Almighty Allah’s saying:

“Oh! He had an injury to his head, so it is a ransom.”<sup>21</sup>

By this he referred to the permissibility of shaving the head that it’s forbidden for him to urinate in order to vomit the harm caused by the rising steam in the head under the hair, because if it is shaved, the pores will open and those steam will come out the vapors are from it, so this vomiting is measured by each vomiting. It is so in Medicines, the Almighty’s saying:

“In it there is a cure for people.”<sup>22</sup>

Almighty Allah guides His servants to the origins of medicine and the contain of its rules. And in the Bukhari and Muslim from the *hadith* of Ataa on the authority of Abu Hurairah said: *The Messenger of Allah may Allah’s bless and peace be upon him, said:*

“Allah did not send a disease for which a cure is not sent down, so seek treatment”<sup>23</sup>

The Muhammad Bello, in his definition of medicine, explains to us that it does not go beyond the limits of four rules: Preserve the existing health so that it does not become ill. He mentioned its evidence from the Qur’an, which is the Almighty Allah’s saying:

“So whoever of you is sick or on a journey, then a number of other days.”<sup>24</sup>

*Ibn Al-Qayyim* said about the verse: “So the breaking of the fast was permitted for a sick person with an excuse for illness, and for the traveler to request the preservation of his health and strength lest Fasting takes her away on a journey due to the intensity of movement and what it necessitates analysis, and the absence of food that replaced behind what is dissolved, so the strength becomes weak and weakens, So he permitted the traveler to break his fast in order to preserve his health and strength from what weakened them”<sup>25</sup>.

Protection from what harms, which is the confiscation of everything that brings disease or disease It increases or delays his recovery, whether that is from food or from Drinks, or by doing an activities. He mentioned his evidence from the *Qur’an* says:

“And do not kill yourselves, for Allah has been merciful to you”<sup>26</sup>

The author’s inference about the verse was what was narrated by Abu Dawood on the authority of Amr *ibn* al-Aas who said:

I had a dream on a cold night in the Battle of Dhat al-Salasil, and I was sorry if I washed that I perished, so I did *tayammum*, then I prayed with my companions in the morning, (dawn prayer) and they mentioned that to the Prophet May Allah’s prayers and peace be upon him, and he said, “O Amr, did you pray with your companions while you were

<sup>18</sup> - Qur’an 2: 184.

<sup>19</sup> - Qur’an 4: 29.

<sup>20</sup> - Qur’an 5: 6.

<sup>21</sup> - Qur’an 2: 196.

<sup>22</sup> - Qur’an 16: 69.

<sup>23</sup> - Muhammad bello, Ujalatu Al-Rakib fi Al-Thibbi Al-Sa’ib, Manuscript, No: Amss/c.i.s/3/15/148, Centre for Islamic Studies, usmanu Danfodiyo University, Sokoto, P. 1-5. The Hadith is in Bukhari, Kitab Al-thib, Hadith No.5678.

<sup>24</sup> - Qur’an 2: 184.

<sup>25</sup> - Ibn Al-Qayyeem, Shamsuddeen Muhammad bn Abibakar, Dhadul Al- Ma’ad, Vol. 4, P. 71.

<sup>26</sup> - Qur’an 4: 29.

junub? So I told him what prevented me from washing, and I said: I heard Almighty Allah says: “And do not kill yourselves, for Allah is merciful to you”, Then the Messenger of Allah laughed and he did not say anything..<sup>27</sup>

Removing inferior or corrupt material that causes harm to humans, such as what it harms a person by imprisoning it, such as blood if it agitates, and urine and faeces. Infer the author Almighty Allah says: “Or he has an injury to his head, so a ransom.”<sup>28</sup> Ibn Al-Qayyim says:

So it is permissible whoever has an injury to his head such as lice or itching, or others, may shave his head In Ihram, to vomit the harm caused by the rising steam in the head under the hair, which necessitated harm to him in His head was engorged under the hair, and if his hair was shaved, the pores would open, so it came out those vapors<sup>29</sup>.

Using medicines to remove the disease or reduce the severity of the pain. And author make a proof with Allah’s saying: “In it is a cure for people.”<sup>30</sup> And the author’s reasoning is apparent the verses on the use of medicines to indicate that other medicines are permissible Use for medicine.

## CONCLUSION

In the course of writing this article, the researcher touched on the biography of Muhammad Bello, And that he grew up from a young age, devoted to the pursuit of knowledge, due to the talents that Allah gave, he was brilliant among his colleagues who could not compare themselves to Muhammad bello, especially in the field of medicine, when he wrote In this art what was not wrote by other of his peers, in addition to that, he developed the taut of the science of medicine, built an institute for the blind and rehabilitated them, and built a nursing home for disabled people. And his book: “Ujalatu Al-Rakib fi Al-Thibbi Al-Sa’ib” is very useful in the field of Islamic medicine; the owners of Islamic pharmacies can rely on it and their doctors in Hausa land to perform their operations and medical experiments in Patient treatment. Praise is to the Lord of the worlds.

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<sup>27</sup> - Abu Dawud, Kitab Al- Tahara, Hadith No. 334. The Hadith was Authenticated by Al-bani in Sahih Abi Dawud, Hadith No. 361.

<sup>28</sup> - Qur’an 2: 196.

<sup>29</sup> - Ibn Al-Qayyeem, Shamsuddeen Muhammad bn Abibakar, Dhadul Al- Ma’ad, Vol. 4, P. 71-72.

<sup>30</sup> - Qur’an 16: 69.