



The Role of Some Sokoto Caliphate Leaders in Spreading and Development of Maliki School of Law in North West Nigeria

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Abstract

The Sokoto caliphate was that vast territory in the central Sudan. The caliphate was in fact an Islamic empire which was a direct product of the Sokoto Jihad of 1804ce. This paper discusses the role of 1804 Sokoto Jihad leaders in spreading of Maliki school of law; it also examines the contributions of the Sokoto Jihad leaders in developing the teachings of Maliki school of law. Therefore, the paper discusses history biography of Uthman bin Foduye and Shaykh Abdullahi bin Foduye. Also, the paper elucidates their role in Spreading and Development of Maliki School of Law in North West Nigeria. Looking at the scope and nature of the topic analytical and interview methods were used in conducting this research.

Keywords: Shaykh Uthman, Shaykh Abdullahi, Leaders, Development, Maliki School of Law and North West Nigeria.

INTRODUCTION

North-west Nigeria is part of Hausaland, Hausaland means the land of all those people of the western and central Sudan who speak the Hausa language as their mother tongue. However up to date the etymological derivation of the word 'Hausa' with which the people of this area are identified still remains obscure. The same could be said in respect of the territorial limit of the Hausaland before the formation of state like political organizations among its people. This might have probably made 'Abd Allah smith to assert that the Hausa speaking people were established throughout an area roughly bounded by geographical line that ran through Azben southward to the northern corner of Jos highlands and moved westwards down to the great bend of River Kaduna through northwest to the valley of Gulbin kebbi and hence north eastward to Azben. This comprises the area formerly referred to as Northern Region and known today as Northern Nigeria which now comprises a number of states. This geographical demarcation according to A.M Kani of a rough parallelogram which has an area of over 400,000 square miles and it is today divided unequally between Nigeria, Chad and Niger.

In general, it is understood that North West region of Nigeria were culturally unified and they ran similar system of government at the time under reference. The early rulers were both political and religious chiefs of their communities. Closely associated with them in running the government were members of the ruling class and their loyalists as well as the natural rulers of tributary villages. From about 1000 A.D to about 1500, international politics of the central Sudan was dominated by the soughai in the west and Borno in the east, with the Hausa states in the centre disunited, small in size and therefore liable to be dominated by the super powers on the flanks. Between 1500 and 1800 a number of changes took place.

The quest for abundant wealth dragged some of the rulers of gobir and other north western region to forcefully enslave their subjects and sell them in the market. Enslavement of freeborn people by rulers was rampant such that able bodied people were sent to hunt for and capture people and later sold on behalf of the leader. Sarkin kabi Muhammadu Dan Giwa (1781 – 1725) and sarkin Arewa Albarkatamba were said to have led luxurious life and oppressed their subjects. They confiscated their livestock and grains to the extent that the affected masses died because of hunger.

It is clear from the above discussion that Hausa rulers lived materialistic life such that they bastardised some of the Islamic norms and values which led them into committing many atrocities against their own subjects. On the part of the subjects some of them tried to acquire their means of sustenance lawfully. But there were still some especially among the professional groups who adopted some unethical practices so as to maximize profits. Islam as an ideology and specifically the Shari'ah as a yardstick of a jihadist's means of social cohesion all had its basis in the social and economic realities of the societies of the bilad as Sudan. It is in this sense that one can properly grasp the jihadist's emphasis, in their writings on enjoining the right and forbidding the wrong. In his famous work kitab al farg the shehu specifically enumerated about twenty five (inclusive) out of which only three can be regarded as ritually ordained. All the remaining grievances tauhed on the social and economic injustices of the societies of these kingdoms. In essence most of the explanations given by the jihad leaders to justify that movement was on social and economic issues among others.

The leader of the Sokoto Jihad movement shehu uthman bn fodoye started preaching at the age of 20. Most of the shehus earliest documented ideas of the period dealt with the social problems in the Sudan such works include the ihya as sunnah wa ikhmad albid'a, a voluminous work which the shehu wrote most likely in the late 1780s.

In this particular work the shehu dealt with a variety of themes in the Islamic knowledge ranging from the commentary on the Glorious Qur'an (tafsir) and the sayings for the prophet Muhammad (Hadith) with emphasis on the simple regulations for daily life within the context of Islamic jurisprudence (fiqh). In the ihya al sunna the shehu sought to instruct the people on the social conduct amongst themselves devoid for the exploitative customary restrictions which more often than not, complicate the religious instructions on social conduct.

During the early years of his preaching activities the shehu seemed to have systematized his efforts at calling the people to observe simple social virtues against the background of the social contradictions which obtained in the societies of the bilad as Sudan. It is in this direction that some of the shehu's earlier works were written. The most notable among such works include the Bayan al bid'a al shay taniyya allati adhathaha al-Nas fi abwab al milla, the kitab al – Amr bi al-ma'ruf wa al-Nahy an al-munkar, the kitab al Nasih al umma al-Muhammadiyah li bayan hukm at firaq al shaytaniyya, and of course the famous work of the Shehu the Nor al Albab.

One common feature of these works is the emphasis on social justice among the people in their daily interactions. The shehu called upon the people to recognize and distinguish between what is right and what is evil. Thereby enjoining people to do well and to avoid evil. Similarly, shehu strongly advocated the practice of social justice, especially towards the women folk more particularly in their right to education like their male counter parts.

The role of shaykh Uthman bn fodoye in spreading and Development of Maliki School of law His biographical sketch

It is common knowledge in Hausaland that uthman bn fodoye originated from the stock of the Fulani who traverse the whole of West Africa. They are basically nomadic, but among them are those who settle down in different places and engage in farming and learning. These settled Fulani, otherwise known as town Fulani unlike their nomadic counterparts, intermarry with the people among whom they settled. Musa Jakolo the eleventh ancestor of uthman bn fodoye is known to have settled in birnin konni one of the towns of the Hausa state of Gobir in those days. His descendants moved to maratta where uthman bn fodoye was born in 1754. Later, the family moved to Degel where the Shaykh started his activities.

It is also to note that the Fulani who migrated to Hausaland in the fifteenth century had among them great scholars. The torankawa Fulani clan to which shaykh uthman bn fodoye and shaykh Abd Allah bn fodoye belonged were renowned for scholarship. The father of shaykh uthman and Abd Allah bn fodoye as earlier mentioned attained some degrees of academic status. When Islam was introduced to Hausaland through the western Sudan, it came along with fiqh of Maliki School of law. Consequently there emerged among the torankawa Fulani of the nineteenth century, two great scholars, shaykhs uthman bn fodoye and Abd Allah bn fodoye whose contributions to the growth of maliki school in Hausaland was so enormous that it seems as if they brought the maliki jurisprudence newly to hausaland. But this was so because of their reformation activities.

Shayk uthman bn fodoye and shaykh Abd Allah bn fodoye were the leaders of 1804 Jihad who were great scholars within Maliki School of law. The two had written hundreds of works in Arabic, Fulfulde and Hausa discussing different issues within the preview of Maliki School of law. Shaykh Jibril bn Umar the famous teacher of both shaykh uthman and Abd Allah bn fodoye was also among the eighteenth century scholars who had contributed immensely to the development of Islamic literature and propagation of Islam and spread of Maliki School into very far and wide places. He preached against general corruption which engulfed the Hausaland at that time.

Places like Zaria, kano, katsina, yandoto, degel became well established great centers of learning. By the nineteenth century Hausaland witnessed great number of scholars. Shaykh Adam Abd Allah al ilorri enumerated thirty one scholars

whom he classified as the indigenous scholars of western Sudan and emigrants scholars. Western Sudan scholars were mostly found in Hausaland and emigrant's scholars are those who had come to Hausaland from North Africa.

All the great teachers of both Shaykh uthman bn Foduye and his brother Abd Allah were among scholars who had contributed to the development of Maliki fiqh. The fiqh literature which these scholars taught their students was of Maliki School. Also there had been no awareness of any fiqh work which had become common among the scholars in northwest Nigeria other than that of Maliki but now adays fiqh books of other schools of law are studied in the Qur'anic schools or among the local scholars who preserved the hereditary system of Islamic education.

However, it is of great relevant to mention that neither Shaykh Uthman nor Shaykh Abd Allah had studied any fiqh book under any of their teachers which is non-Maliki. It has been confirmed by some scholars that all scholars in western Sudan are synonymous with the Maliki School of law.

It has also been noted that the earliest literary works that reached Hausaland beside the Glorious Qur'an were books on Maliki fiqh and according to the sources of al-Mudawwanah al-kubrah of Abdulsalam bn Salid Sahnun al-Tanukhi (d. 854 A.H. was among the maliki fiqh books that reached Hausaland. Although Shaykhs Uthman and Abd Allah could independently exercise ijtiḥad as eminent scholar yet they adhere to the Maliki School of law. The following are some of the literary works of Shaykh Uthman bn Foduye:

- a) Kitab irshad al-ummah ila Taysir al-millah
- b) Najmul Ikhwan
- c) Tambih-al-ikhwan ala Ahwal Ard—al-Sudan
- d) Bayan wujub al-Hijra alal-ibad
- e) Ihya al-sunnah wa ikhmad al-bid'ah
- f) Shams al-Ikhwan
- g) Usul-al-adl liwolatal-umur wa ahlal-fadl
- h) Nur al-albab
- i) Kitab al-farq baina ilm usul al-din wa baina ilm al-kalam
- j) Nasa'ih al-umma al-muhammadiyah, etc.

The Role of Shaykh Abdullahi bn Foduye in Spreading and Development of Maliki School of Law

Brief Biography of Abdullahi B. Muhammad Foduye

His Life:

Shaykh Abdullah b. Muhammad Foduye was one of the strong men of the Sokoto Jihad Who rendered uncountable services for the cause of Islam. He was a selfless, untiring and faithful servant of Allah (S.W.T.) who did his best, to establish the word of Allah. Shaykh Abdullahi possessed intellectual vividness, religious zeal and piety, and administrative focus. He was a preacher, scholar, soldier, ruler, and administrator, an author and a Sufi per excellence.

He was Abdullahi b. Muhammad Foduye bn Salih bn Harun bn Muhammad Gurdo bn Jabbo bn Muhammad Sambo bn Ayyuba bn Masirana bn Buba bn Musa jakollo.^[1] His appellation was Abu Muhammad^[2] and his nicknames were "Mai Gwandu", "Mai Bodinga"^[3], Nad-arat al-Zaman and Allamat al-Sudan^[4] Some of the nicknames were given to him for his fame from committing the six authentic books of hadith to memory and his deep knowledge of all branches of knowledge including al-Qamusu Muḥit .

Abdullahi was born in a village called Maganimi^[5] in the Hausa State of Gobir in the year 11 80 A.H./1767CE^[6] by a Fulani couple Muhammad and Hauwa both belonged to the Torankawa clan. Muhammad Foduye, the father of Abdullahi

¹ He was_the ancestor and the lec.der of the Tora'nkawa Fulani who first settled in EJausa Hausa state of Gobir, a part of Nigeria today, see Diya' al-Ta'wil, vol.1, p.3.

² Name of sheikh Abdullah!'s first son known as Muhammad al-sabiri who succeeded him as Qnir 6f Gwandu In 121^5 A.H./July 1829 C.E.. He ruled for five years

³ Aishatu Adamu Usman, "The Hausa verse of Abdullahi b. Foduye", International seminar on the life and the works of Sheikh cAbdullah Bn. Foduye, University of Sokoto, 8th-11th March, 198U., p.1.

⁴ Abdullahi Adam al-Ilori, "al-Sheikh °Abdullahi b. Foduye wa Takhmls al-ashriyat", International seminar on The life and the works works of Sheikh Abdullahi Bn. Foduye, University of Sokoto 8th-11th March, 198L.), p. 2

⁵ S.M. Zahruddin,l|CAbd Allah Ibn Foduye1 s contributions to the Fulani Jihad in Nineteenth Century Hausaland", Ph.D Thesis of Me Gill University, 1976, p. 159

⁶ Researchers give different dates of his birth: A.A. Gwandu States 1179/A.H./1765-66 C.E. while Abdul Ali in his edition work of Fara'id al-Jalllah p. 25, writes 1180 A.H./1766 C.E.

was a renowned scholar of his time. His deep knowledge earned him the title of Faqih the Arabic translate of Foduye^[7] a Fulfulde word. He was a junior brother of *Shaykh* Uthman b. Foduye By twelve years^[8].

His education:

Traditionally a child's education starts as early as he begins to talk^[9]. Thus ^cAbdullahi began his learning at tender age probably as soon as he began to talk under his father^[10]. At the age of thirteen^[11] he had memorised the entire Qur'an by heart. His parentage educational background contributed to this because his father as well as his mother was both learned, in Islamic education. In addition, the Torankawa clan of the Fulani to which he belonged to was known of their tradition in Islamic scholarship.

Shaykh Abdullahi, like his brother *Shaykh* Uthman, started his primary education under the care of his parents who taught him recitation and memorisation of the Qur'an, rudimentary reading and writing, theory and practice of al-Taharah (purification) and al-Wudu, and other necessary Islamic teachings a child ought to know in the early stage of his Abdullahi had gone through normal stages of learning starting from primary, secondary and a kind of university education which consists of both graduate and postgraduate studies.

It is most likely that at this stage, Abdullahi had completed or had almost completed his advanced studies (which are higher than the postgraduate studies of today. ", at this stage, he said that *Shaykh* Uthman taught him the exegesis of the Qur'an^[12]. He also learnt, side by side, from him the science of Hadith literature^[13] which includes Hadith transmission, criticism and the textual study of Sahih al-Bukhari^[14]

He also studied, according to him Arithmetic (Hisab) from his brother^[15]. Again he informed us that he would be the first person to read and copy any literature book written by *Shaykh* Uthman relating to Arabic or Ajamiyyah^[16].

Shaykh Abdullahi also studied books on ilm al-Balaghah such as al-Talkhis, al-Fiyyatu .al-Jawhar al-Maknun, al-Niqayah of Suyuti and their commentaries from the most renowned scholar of his time, Ahmad b. Abi Bakr b. Ghar Continuing with his study he read books on Usul_ al-Fiqh such as al-qaraf I, al-Kaukab al-Sati, Jamiu'_1-Jawami and their " commentaries in the assembly of the famous teacher of the Jihad leaders al-Shaykh Jibril b. Umar. *Shaykh* Abdullahi b. Foduye studied al-Bukhari under his uncle, al-Haj Muhammad b. Raji, who gave him an Ijazah of both the text and its chain of transmission. He also learnt from his uncle, Muhammad b. Muhammad b. al-Haj, who taught him different branches of knowledge in addition to the work of al-Suyuti known as al-Athar.

He received Ijazah from him on all what he taught him.

There were many other scholars who taught *Shaykh* Abdullah! One form of knowledge or another^[17]. Among such scholars was *Shaykh* Muhammad al-Magori who taught him the first volume of al-Mukhtasar al-Khaill, and the second

⁷ It means a jurist: , a person skilled in the Islamic jurisprudence. The corrupted word used by Hausas is Foduye and I will continue to use it throughout the Dissertation

⁸ A bdullah! b. Muhammad Foduye, T&zzyeen al*yaragatt Matba'at al-Hus§in, Cairo, (n".d.;, "p. 3

⁹ According to Islamic teachings, a child should be asked by his parents to practice-praying at the age of seven and should be beaten by ten when when he refused to practise it constantly. Thus in an ideal Muslim household, a child must be taught the basic knowledge of reading the Qur'an, how to perform Taharan, 'udu', Tayammum and prayer by the parents

¹⁰ A.M. Badawi, "Idah' al-Nusukh: Tahqiq wa dirasah", International seminar on, the life and The works of Sheikh Abdullah' 3n. Foduye, University of Sokoto, 8th-11th March, 198k, p.21.

¹¹ A.A. Gwandu, "The Life And Career of Sheikh Abdullah! B. Foduye", International seminar-on The life and The works of shaikh Abdullahi Bn. Foduye, University of Sokoto, 3th-11th March, 198U, p. 2.

¹² Op.cit.. p. 22.

¹³ Ibid., p. 22.

¹⁴ Until today, the traditional system in the Qur'anic schools 'is\othat Other Hadith. .books such as Sahih Muslim are not read: tha* is when a student has completed the study of Sahih al-Bukhari and having been given al-Zjh, he could read the other Hadith books on his own. Sheikh Uthman himself told us that, he relied more on Sahih al-Bukhari because to him it was an "rjTjJa?ah:' see Najm al-ikhwan.

¹⁵ It is very coinciding that till today in the Qur'anic schools, students who had completed their studies in most of the branches of knowledge find up studying mathematics (Hisab) as the last field of study: This is very important & it is used in explaining certain fiqh issues relating to Zakat, Mirath (computation of alms and inheritance

¹⁶ Sheikh Uthman b. Foduye had written many works in Arabic, Fulfulde and Hausa. These; works on different aspects of knowledge, are said to be more than one-hundred; see "f. Last, The^S^oto Caliphate, Ibadan, 1 977 , pp . 237-240; see also _ I. A. B. Balogun, The Life and Works of Uthman Dan Foduye, 1975, pp. 43-48

¹⁷ Op.cit., p. 6.

volume was taught by Muhammad sambo b. AbdurRahman, *Shaykh* Mahmud al-zamfari among his teachers taught him books such as Manzum of Ibn al-Barri and the Qasidah of al-shatibi on the science of Qira'at. From AbdurRahman b. Muhammad Abdullahi learnt a lot of grammatical issues. His competence in Grammar was confirmed by him.

Literature works written by *Shaykh* Jibril and *Shaykh* Uthman b. Foduye were copied and read by Abdullahi. It is no wonder, therefore, that very soon, we find *Shaykh* Abdullahi writing very scholarly works in almost all the branches of learning without escaping much the influence of all the books he read on his literary productions.

One important point is that all teachers of both *Shaykh* Abdullahi and his brother al-*Shaykh* Uthman lived in the Bilad al-Sudan^[18]; and they contributed to indigenous intellectual and literary productions. Again, those scholars who had an immediate influence on the academic life and career of *Shaykh* Abdullahi were related to him in one way or the other.^[19]

This does not mean that others outside his clan including al-*Shaykh* Jibril b. Umar, Ibrahim al-Darnawi, Ahmad b. Abu Bakr b. Muhammad Maje b. AbdurRahman, al-Magori, Muhammad sambo b. AbdurRahman, did not influence him^[20].

Abdullahi contributed with his number one role of the right hand of *Shaykh* Uthman this no doubt points to the very sincere nature of *Shaykh* Abdullahi gave both his body and soul for the protection and spread of the religion of Allah till the Jihad was successful and all forces of Kufr and their aides were crushed and Islamic government on the pattern of Khilafah established^[21].

His Scholasticism:

At the age of fifty Abdullahi had exhausted all the branches of knowledge available in his time.^[22] He had received Ijazah^[23] which indicated his competency to teach and train others in all the branches of knowledge- he had studied under various 'Ulama..^[24]

Abdullahi started as a novice his scholarly and literary activities when he wrote his first work titled "Minan al-Mannan". *Shaykh* Abdullahi entered into rigorous intellectual and teaching activities. Beside, his brother, and teacher, Shekh Uthman his student, nephew Muhammad Bello also acknowledge his scholarship. This is more conspicuous than in the statement of *Shaykh* Uthman b. Foduye and the eulogy of Muhammad Bello. In one of his statements about Abdullahi's scholarship *Shaykh* Uthman said, I quote:

"Occupy yourselves by reading the books of any brother Abdullahi because he is mostly specialised in the apparent of the shari'a hand. Keep reading the works of my son Muhammad Bello for he specialised in politics --- Also occupy yourselves with the study of my books because I am specialized in both (i.e. Shari'ah and politics)"^[25]

After the death of *Shaykh* Abdullahi, his nephew and the then Amirul-Mu'minin eulogized him in his famous poem in which he described Abdullahi as the master of all branches of knowledge especially the aspects of Shari'ah Qur'anic exegesis, Hadith, fiqh, etc. He emphatically described his uncle as venerable lecturer who had no equal at his time^[26] and confirmed his competency in all branches of knowledge.

It is also pertinent to mention that Abdullahi had, on many occasions, carved, as Mufti and spokesman of the Jihad at the instance of *Shaykh* Uthman who had asked him to reply to certain legal issues^[27].

¹⁸ Ahmad Muhammad Kani^ The Intellectual Origin of Sokoto Jihad, Imaa Publication, Nigeria, 1965, pp. 21 - 24

¹⁹ A. A. Gwandu, "Abdullahi b. Foduye as a Muslim Jurist", Ph.D Thesis of Xirrh?m University, 1977, p. 65.

²⁰ Muhammad Bello. b, Uthman, Inf clq' al-Maisur, Dar wa natbac al-sha_ab, ' '":

p. 212; also see Ta'nis a op.cit., pp. 5 - 6.

²¹ A.M. Badawi, Seminar, :_Qp>_cit., pp. 22-29.

²² Ismail A.B. Balogun, The Life and Works of .. Uthman Dan Foduye, Islamic'publi'CS'tTbn Lagos, Nigeria, p. 29

²³ Infaq al-Maysur, op.cit., p. 211

²⁴ Ta'nis al-Ahibba', op.cit., pp. 5-6.

²⁵ Uthman b. Muhammad Foduye, Najam i-khwan, Shina Press, Zaria, Nigeria, "pp. 148-149

²⁶ diya al-Ta'wil, op. cit. , - vol. I, pp. 5-6; nfaq al-Maysur, pp 211-213.

²⁷ According to Mallam Muharnmadu Gwandu, an

Islamic scholar in Sokoto, Jihad could not be possible unless it fulfilled the "four conditions namely; a chosen Mujaddid, a Kufjtl (i.e. a jurist of the Jihad movement), commander of the Jihad forces, and a relation to the Prophet (S.A.W) popularly known as Sidi or Shferjif. Thus Sheikh Uthman was the chosen Mu'ad'did of the nineteenth century and the Amirul-Mu'minin, Sheikh Abdullahi was the Mufti (Jurist) of the Jihad; al-Gudana was by birth a relation to the Prophet (S.A.W) and the ancestor of Sidi in Sokoto. Another record states that al-Gudana left only female children; see A.A. Gwandu, op.cit., p. 160; preface, p. vi ; Infaq al-Maysur," op.cit., p. 160; Tazyeen, op.cit., pp. k-5 and Tanbih^al-Ikhwan, op.cit., ms

The depth knowledge of a scholar is often acknowledged his teaching activities and the quality of literatures he could produce according to the need of his immediate environment.

Maliki books written by Shaykh Abdullahi bin Foduye

Shaykh °Abdullahi proved his worth through his writings on all aspects and branches of knowledge. He wrote on the science of the unity of Allah (i.e. al-Tauhid), eg Nazmu'l-Wusta, Ta'lim al-Radi fi Asbab Mawat al-Arabi, Diyau'l-Anami, Diyau'l Anami fi 'l-halal wa'l-haram, Kifayatu-t- Tullabi fi Nikah, etc., are on Islamic law and various aspect of fiqh. He also wrote works, on, Usul al-Fiqh like Alfiiyatu'l-Usul? Khulasatu'l Usul. On °ulum al-Qur' an and taf sir (Qur' anic exegesis),

Abdullah! Wrote many works such as, . al-F.ara' id al-Jaj.I_lah_f Miftah al-Tafsir, Diya' al-Ta'wil Fi {la^ani al-Tanzil KifayatU"d"Duafah__alSudan, Nayl al.~gul Fi, Taf a sir al-Rasu.l. On the science of Hadith, he wrote Dararu al-Hikam li-al-Rasul wa ahl al-Karam, Siraj al^Jami^c al-Bukhari, Nayl al-Ma^rnul min Jami Kalim al-Rasul. Literature works which include Sabil al-Salamah fi'l-Imamah Diya' ahl_al-Rashad fi Ahkam al-Hijrah wa'l-Jihad, Diya'ulHukkam fi ma lahum wa °Alayhim min al-Ahkam, Diya'u-^Sultan wa ghagrihi mina'l Ikhwan, Diya'al-Siyasat wa Fatawl al-Nawazil^ Fi_Furu^al-Din min al-Masa'il, etc. written by °Abdullahi are on the theory and practice of Jihad, politics, theory and practice of government and administration.

In addition, *Shaykh* °Abdullahi wrote on etiu-tion, psychology and philosophy. Some of the works in these fields include, Lubab al-Madkhal, al-Fara'id al-Jalilah, Fathu'l-basir fi^ilm al-Tabassur,

Miftah al-Tahaq. quq fi ghalib Ma Yuhtaj iliyhi fi al-Mantig, _ On history, Abdullahi had these works, Idah al-Susukh, Tarikh al- Ulama wa-s-Salihln,

Siratu al-Nabiyy wa'l-Khulafah al-Rashidln, Masa'latu Aslu'l-Fulaniyyin Abdullahi also wrote on Arabic Morphology * grammar, phonology, prosody and rhetoric i.e. like al-Bahr al-Muhlt ,Tazyeen al-waraqJrt^al-Hisn al-Rasin, Daliyyatu al-*Shaykh* °Abdullahi b. Foduye, Sharh al-Qasidah al-Badamasiyyah, Fathu'l-Latif, al-Wafi fi^ilm al-^Arud^wa'l@awafi, Lam^u al-Barq.

Alot of works were also written by Abdullahi on ethics and moralities. Some of these are, Adabu'l-clbadat wa'l-GAdat, Adab al-Mucasharah Li Talibi al-Najat fi al-Dunyah wa' l-Akhirah, Diyau'l Qawa" id wa najthr al-Fawa'id, Sabil al Najat, Sabil ahl al-.Salah 111 al-Falah, Nayl al-Maram fi Shiyam al-Kiram °.-.bdullahi also wrote abundant literature on Sufism, ita "heory and practice which had also dominated his last literary works^[28]. As mentioned earlier, *Shaykh* .Abdullahi had spent his life time learning, teaching and preaching. For more than thirty years of teaching activ.:ties Shoilh Abdullahi still remained under the guidance of his brother *Shaykh* uthman b. Foduye was no doubt the spiritual leader and teacher of the Jamaah before, during and after the Jihad. *Shaykh* Abdullahi had also served as assitant and helper to the *Shaykh* Uthman. As explained by one of the Ulama in Sokoto^[29]. It would be quite Impossible for anyone to accurately, determine, enumerate or knew all those who had studied under *Shaykh* °Abdullahi. This -was because students used to come and go constantly and they had come from far and near to learn from the Jihad leaders especially *Shaykh* Uthman and 'his brother Abdullahi.

Some students had learnt from *Shaykh* Abdullahi Just for a day, some a month, some a year, and some were with him till his death. Another testimony was in Kano when he was dissatisfied with the conduct, of the iJmaah and some its leadership, and left the intention of going to Madina. There he was convincingly stopped by the anxious student's scholars and the leaders of the community probaly resultant to an appeal made by *Shaykh* Uthman through an emissary he had sent to people of Kano before he *Shaykh* Abdullahi reached there. According to the reliable sources, *Shaykh* °Abdullahi preached and taught, during his stay there. More importantly he taught them the tafsir of the entire Qur'an, There he wrote his famous book Diyau* l-Hukkam fi ma lahurn wa^alayhim mina'l-Ahkam at the request of the people of Kano. Thus Mallam Gwandu reiterated that it was naturally difficult to know the exact number of °Abdullahi's students and disciples. But Mallam Gwandu explained that it was on record that *Shaykh* Muhammad Bello b. Uthman and his brother Muhammad Bukhari.

It is noteworthy that Sa'ad'3 list of *Shaykh* Abdullahi's students cut across geographical, ethnic and racial locations an we find the names of the students from within and outside the Sokoto Caliphate i.e. Borno, Futa.T»ro, Timbuktu, Farlomi, Garwa, Marwa and especially different ethnic groups in the present Niger-Republic.

²⁸ Ahmad Muhammad Kani, "The Last]>cys of Abdullahi b. Podio", International seminar on The Life and The Works of Sheirh

Abdullah Bn. Foduye, University of Sokoto, 8th - 11th March, 198^, pp. 9 - 15

²⁹ Interview with Mallar. Muham-nad Gv, ".ndv., A Sokoto, scholar, Sokoto 7th February, 1987

CONCLUSION

Among others and it is now understood that adhering to one of the four schools of law is necessary for someone that does not reach the stage of Mujtahid. And the biography and literary contributions of Imam Malik have been lived, how and when the Madhah of Imam Malik emerged were also highlighted the four schools of law based their verdicts on the teachings of the Qur'an and Hadith as primary sources, and as also a strong base for the validity of the secondary sources of law.

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