



## The Role of the Jihad Leaders Shaykh Abd Al-Allah B. Foduye and Sultan Muhammadu Bello in Promoting Ethical Values in *Tasawwuf* Under Sokoto Caliphate

\*Dr. Tambari Abbas Bashar

Department of Islamic Studies, Faculty of Arabic and Islamic Studies, Usmanu Danfodiyo University, Sokoto

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\*Corresponding author: [Dr. Tambari Abbas Bashar](#)

Department of Islamic Studies, Faculty of Arabic and Islamic Studies, Usmanu Danfodiyo University, Sokoto

### Abstract

*This study explores the significant contributions of Jihad leaders, Shaykh Abd al-Allāh b. Foduye and Sultan Muhammadu Bello, in promoting ethical values in Tasawwuf (Islamic spirituality) within the Sokoto Caliphate. This research seeks to address this gap by examining their teachings and strategies in fostering moral excellence under the Sokoto Caliphate. To analyze the ethical teachings of Shaykh Abd al-Allāh b. Foduye and Sultan Muhammadu Bello in the framework of Tasawwuf. To assess how these teachings influenced governance and societal behavior in the Sokoto Caliphate. To highlight the enduring legacy of their efforts in promoting ethical standards within the context of Islamic spirituality. The study employs a qualitative method of data collection, analyzing primary sources such as the writings of Abd al-Allāh b. Foduye and Muhammadu Bello, alongside secondary sources like historical accounts and scholarly analyses. Interviews with scholars of Islamic history and Sufism provided additional insights into the practical application of their teachings. Both leaders emphasized key ethical principles derived from Qur'anic and Prophetic traditions, including sincerity, humility, justice, and accountability. Muhammadu Bello incorporated Tasawwuf ethics into administrative practices, promoting just leadership and equitable resource distribution. Their teachings reformed the educational system to include moral training alongside Islamic jurisprudence, fostering a generation of morally upright leaders. Encourage dialogue between Sufi scholars and policymakers to address contemporary ethical challenges. The efforts of Shaykh Abd al-Allāh b. Foduye and Sultan Muhammadu Bello in promoting ethical values through Tasawwuf were instrumental in shaping the moral fabric of the Sokoto Caliphate. Their teachings provide timeless lessons in ethical governance, spirituality, and societal reform. Reviving these principles in the modern context can address contemporary ethical challenges and inspire moral leadership globally.*

**Keywords:** Jihad, Leaders, Ethical, Values, Tasawwuf, Sokoto Caliphate.

### Introduction

The Sokoto Caliphate, established in the early 19th century, stands as one of the most influential Islamic states in West African history, renowned for its integration of Islamic principles into governance, education, and societal structures. Central to the Caliphate's legacy were the roles of two prominent Jihad leaders: Shaykh Abd al-Allāh b. Foduye and Sultan Muhammadu Bello. Their leadership not only advanced the political and religious goals of the Caliphate but also emphasized the promotion of ethical values, particularly through *Tasawwuf* (Islamic spirituality).

*Tasawwuf*, often characterized as the inner dimension of Islam, focuses on personal purification, moral excellence, and the cultivation of virtues such as humility, sincerity, and justice. Under the Sokoto Caliphate, this spiritual framework was not merely an individual pursuit but a guiding principle in shaping the collective moral and ethical ethos of the society. Shaykh Abd al-Allāh b. Foduye, a scholar and reformer, and Muhammadu Bello, an astute administrator and spiritual leader, utilized *Tasawwuf* to foster ethical values that permeated education, governance, and daily life.

This study explores their roles in promoting these ethical values and examines how their teachings and leadership strategies influenced the spiritual and societal landscape of the Sokoto Caliphate. It delves into their written works, governance approaches, and the integration of spiritual ethics into public and private spheres. By doing so, the research sheds light on the enduring legacy of their efforts, highlighting their relevance in addressing contemporary challenges in moral leadership and societal reform.

### **The Role of the Jihad Leaders (Shaykh Abd Al-Allah B. Foduye and Sultan Muhammadu Bello) in Promoting Ethical Values in Tasawwuf Under Sokoto Caliphate**

The Jihad leaders tried to change the life style of their community, so as to make ie Worship Allah as if they see Him in their socio-economic and political pursuits among others, Abd Alâh b. Foduye like *Shavkh* °Uthmân b. Foduye, has classified Sufism into two classes. One is about a good moral character, the other one is to devout oneself to worship Allah. He defines Sufism in *Minan al Mannan*, as “To purify Allah in all his worship and abandon any one beside him”<sup>1</sup> °Abd Allâh b. Foduye's concurred with Ahmad al Zârûg who defined Sufism as fearing Allah most. Abd Allah b. Foduye further says that Sufism is a stage of Ihsân that was explained by the Prophet (peace and blessings of Allah be upon him) to mean the fear Allah as if you see Him, if you do not see Him, He definitely sees you.<sup>2</sup>

Abd Allâh further classified Sufism into categories. One is for the non educated people. This type of Sufism could be found in the books of Muhasib. The other one is the Sufism of the jurists, and this type of Sufism could be found in the book of Madkhal of ibn al-Hâj. There is also a brand of Sufism for the Hadith scholars. This could be found in *Sirâj al Murîdin* of Tbn Arabi. A Rabbî (who detain himself serving Allah in a special place), could find his explanation of his practices in the book of *Minhâi al âbidina* of Ghazâli. A Şüfi, who was trained in worship, could find explanation of his practices in the book of *Risâlah* of Oushairiy and a Suft who reaches a peak could find explanation regarding his practices in *Qt al Ouliab* and *Ihya'u Ulum al Din* and *Muwahhhid* could find explanation in the writing of Abû al-Hasan al Shâdhiliy. *Shaykh* Abd Allah wrote books on purifying the soul on Sufism. These are:

1. *Sabîl al Najât*
2. *Diyâ al Qawâ 'id*
3. *Diyâ'u Ulum al-Dn*
4. *Sabil ahl al Salâh*
5. *Tahdhîb al Insân*
6. *Maṭiyyat al Zâdi ila al Ma âd*
7. *Shukr al ihsân ala Minan al Mannân. This is the book believe to be the last in his writing on Sufism.*
8. *Bayan al arkan li ithbâti Tariqat al Sūfiyyh*

*Shaykh*, "Abd Allah and Bello practiced the Qâdiriyyah Suft Order. This was explained in Abd Allah, *Diya al Sanad*<sup>3</sup>, which shows their collection of *Qadiriyyah Sufi* order through their teacher, *Jlbril b. Umar*<sup>4</sup>.

*Shaykh* Abd Allâh composed some verses on Qâdiriyyah Şüfi order in *Tazyin al Waraqâḥ*<sup>5</sup>, and explained its significance in his book entitled, *Bayâm al-Arkân li-ithbâti Tariqat al-Sufiyyah*.

*Sultan* Muhammad Bello was also not left behind and has followed the footsteps of his teachers, his father and his uncle in practicing Qâdiriyyah Süfi Order. He wrote the following books on Sufism.

- a. *Ta' Itqun Wajtz ala Mandhümnatinâ fi al Tasawwuf*
- b. *Fath al Bâbift Dhikr khaşâ'is al-Shaykh Abd al- Qâdir al Jîani*
- c. *Raf "ul ishtibâh ft al-ta "alluqi bi al Allah wabi ahl al Allah*
- d. *Irshâd al Tullab fi Tashih al-i'igâad bi al abwâb wahum Auliyâ al Rabbi.*

The rest are for Adhkâr and Aurdd for Oâdirivvah Suft Order that will enable the 7to remain steadfast in all worship.<sup>6</sup> Let us see the contents of the aforementioned books on Sufism before discussing the books of Adhkar and Aurad  
a. *Ta liqun Wajz ala Mandhümatindfi al Tasawwuf.*

<sup>1</sup> A. Foduye, *Minan al Mannan*, np, np, p. 2

<sup>2</sup> A Foduye, *Minan al Mannan*, opcit, p. 5

<sup>3</sup> A. Foduye, *Diyâ al Sanad*, np, np, pp 21-22

<sup>4</sup> M. I. Talata Mafara, *Daular Usmaniyya Rayuwar Malam Abdullahi Danfodiyo da Gwagwarmayar sa opcit*. Pp. 34-35

<sup>5</sup> A. Foduye, *Tazyin al waraqat*,opcit.

<sup>6</sup> Dhikr is the name of devotional acts in Islam in which short phrases or prayers are Repeatedly recited silently within the heart or loud. Aurad is the plural word of wird, a set portion of the Qur'an, or any other specific act of worship, which the worshipper commits himself to recite or perform, either at a particular time or occasion or on a regular basis.

This book in verses was written in Arabic language. He made some commentary in the citation. He tried to define Sufism as Ihsan which moderates the public and private life of a Muslim, as it came from the Hadith of the Prophet (peace and blessings of Allāh be upon him) to worship Allah as you see Him, and if you do not see Him, He sees you.<sup>7</sup>

He also commented that this Hadith divided the two steps of Sufism, one is Mushahadah which is for Mugarrabin and he stated the condition of repentance and its status. The other is for *Ahl al Yaqin* (people of certainty). He added that the first step of Sufism was to repent to Allah and he stated the seven conditions of repentance and its stages. He further explained that the second step of Sufism was Taqwa and its stages, and lastly, he discussed Tawakkul, its conditions and stages.<sup>8</sup>

Another book which was written on Karāmah (unusual deeds) of the Aulivā Allah (saints) and intercession by them is *Fath al-Bab ft Dhikr khasā is al-Shaikh Abd al- Qādir al-Jilanty*: He further wrote a book to clarify doubts and legalise intercession in his *Raf' u al ishtibāh fi al-ta allugi bi al Allāh wabi ahl al-Allāh*.

In this book, he mentioned that after relying on Allah, the Exalted, there is no other alternative other than to rely on His men. In his introduction to this book, he cites some examples of those who rely on Allah and His men that they will derive more benefits than those who do not rely on them. He quoted a Hadith that Allah reduces the torment of the Hell fire against Abū Tālib and Abū Lahab for the assistance Abū Talib gave to the Prophet (peace and blessing of Allah be upon him), and the protection he gave to Prophet Muhammad (peace and blessings of Allah be upon him) against his enemies. Similarly, Abū Lahab had emancipated Thuwaibah, when he heard the news for the delivery of Prophet Muhammad (peace and blessings of Allah be upon him). Abū Tālib will be uplifted from the down stair of the Hell fire to the first step of the Hell fire for the protection he gave to the Prophet (peace and blessings of Allah be upon him), while Abū Lahab will be freed from the torment of the Hell fire every Monday. He makes an analogy for the believers who gave assistance to or relied on Allah's saints, that they would be interceded, as in similtitude with the episode of Abū Talib and Abū Lahab who were disbelievers and were interceded due to him.

a. *Irshād al Tullab ft Tashih al i "tigad bi al abwab wahum Auliyā al-Rabbi*.

In the first paragraph of the book, he states that Allah's saints are the gates for the Mercy of Alah; whoever knocks the gate with sincerity they will open the door and he will enter. He quoted scholars like "Adiy b. Musāfir and Ibn Abī Jamrah. The Adi stated that one cannot benefit from pious men unless he is determined. While ibn Abi Jamrah says the three people can hardly gain salvations, the son of a scholar, the wife of the scholar and the house boy. He specified that the son of a scholar will look for the respect paid to him and this will influence him to look for leadership and that will assassinate his character and preaching can hardly enter into his mind. The wife of a scholar will underrate him due to their matrimonial closeness, not for rating him as a scholar. The house boy will look at his eating, drinking and sleeping habits. As a result of this, he will be denied from his blessing. He wrote the following books *tamhid al "Imād bimā zāda Ala Umdat al Ubbād*. In this book, Sulṭān Muhammad Bello added Some benefits which were not brought by Shaykh in his book °*Umdat al Ubbād*<sup>9</sup>.

b. *Al Tanbihāt al Wādihat find Jumiafi al-Bāqiyāt al-Salihāt*

In this book, he discussed the virtues of litany reading, like the al Bāqiyāt al Ṣalihāt. He indicated where it's similar to Salāh, and where it is similar with charity, and where it is similar with fasting and where it is similar with Hajj

c. *Kashfal-Qind "I wa al-Asrāri am wajhi Sayyid al-istighfari*

He indicated where it is similar with devotional acts like Salah, charity, fasting and hajj. In this book he discussed the virtues of Sayid al-istighfār and how it came from the Hadith.

d. *Albudūr al-Musfirah*

In this book, he discussed how one can repent to Allah and how it would be accepted by him

e. *Nār al-Fajr*

In this book, he discusses the virtues of the first ten days of Dhul-Hijjah and the lovable acts of worship recommended by Shari 'ah. He also discusses the recommended acts of worship during the day of °Id al-Adha and three days after it.

The following books are the books of Aurād that are recited by Muhammad Bello for repentance and trying to be closer to Allah.

f. *Hizb al Nasr*

g. *Hizb al-Sa "adati*

h. *Hizb al Shakwā al Kabīr*

<sup>7</sup> M. Bello, Ta' 'aliquon wajj alā mandhūmatina fi al taşawwuf, np, np, nd, pp. 1-2

<sup>8</sup> Ibid

<sup>9</sup> Ibid, pp. 84-85

i. *Hizb al Shakwâ al Wustâ*

j. *Hizb Shakwâ al Amani*

k. *Hizb Shakwâ al Ibthāl*

l. *Hizb Shakwâ al Munajât*

m. *Hizb al Shakwâ al Kifayah*

n. *Hizb al Shakwâ al Ismat*

o. *Wirdun Jami un Linûr al-Ihtidd'I wa al iqtidâ*

There are other Aurâd he recites beside these; they are as follows:

p. *Yadasanda (to keep a stick)*

He received it from his father Shaykh °Uthman b. Foduye, and he recited it twice daily.

q. *Hizb al Bahr*

He received it from Abî al-Hasan al-Shâdhili, and made a commentary on the book, and discussed a number of verses and the Names of Allah that appeared in it. He explains how to recite the book and the number of the recitation to be done for the benefits of the fellow Muslims. Besides all these books he wrote a book on the unusual thing of Allah's saint's and their positions. They are as follows:

r. *Miftâh al-Sidâd ft dhikr Auliyâ al-Khawâş al-4frâd.*

In the introduction of the book, he showed the significance of Allah's saints and their unusual deeds through verses and ahâdîth of the Prophet Muhammad (peace and blessings of Allâh be upon him). He cited a Hadîth al Oudus by Bukhâri, on the authority of Abû Hurairah who narrated from the Prophet Muhammad (peace and blessings of Allah be upon him) who narrated from his Lord.

I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave draws near to me is what I have enjoined upon him. My slave keeps on coming closer to Me through performing the optional acts of worship (in addition to what is obligatory) until I love him. When I love him, I become the sense of hearing with which he hears, the sense of sight with which he sees, the hand with which he grips, and the leg with which he walks, and if he asks Me (for anything) I will give him, and if he asks for My protection (Refuge) I will protect him (take him in My protection: and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.<sup>10</sup>

He further narrates their virtues and their different stages. He showed the possibility of Intercession of some saints by greater number of their community. He then quotes a Hadith from Uwais al Qarnî which says that the saint would intercede for a multiple number of the Rabi' ah and Mudar people tribes<sup>11</sup>. He lists the number of people who would intercede for those who escort their dead bodies to the graves. He discussed other saints who intercede for those who saw them and those who saw the people who saw them.

In this book the author shows the position of Shaykh Abd al Qâdir Jânî and discusses faith for about six hundred and sixty six times quoting their chain of different Aurâd, like the Wird al Ahl al Dâr by reciting the testimony bearing wearing the kerchief on the neck, while tracing his transmissions through Jibrîl b °Umar. He further discusses the styles of a cloth which is normally used by the Sift, and its chain of transmission through Jibril b. Umar. In the same book, he lists the Aurâd of Shaykh °Abd al Qadir al-Jîlanî, Hizb al- Kabil, Hizb al-Saghîr, Hizb Fath al-Başâ 'ir, Hizb al-Majlis, Hizb al- Ishrâg, Hizb al-Itmâm Hizb Nisf al-laili, and a hizb that can be recited after every obligatory prayer.

He further mentions the different Şalawat of Shaykh Abd al Qâdir, and after it, he adds some Ahzab of Shaykh Abd al Qadir, like, Hizb al Rajâ'i wa al iltijâ'I wa al ibtihâli, Hizb al Sarimu and Wird al Silsilah. After all this, he discusses about the Rijal al Ghaib and point of their position, according to Ibn "Arabiy. He quoted Ibn al Arabi to have said:

You should know that Allah has created some people who are called Rijal al Ghaib (people of the unseen) and the Autad of the earth, they could be traced in every direction of the four corners in the circle or da 'irah of the earth.<sup>12</sup>

<sup>10</sup> Ma'rouf, (Trans), Tahzeebu Dalilul Faliheen, Sharh Riyadis Salihin (vol. 1), Dar al- Manarah,, Egypt, pp. 361-363.

<sup>11</sup> Rabi'ah belongs to the clan of Banu Abd-Shams (parent clan of Banu Umayyad) from the tribe of Quraish at Makkah. Mudar was from the offspring of Nadr b. Kinanah

<sup>12</sup> M. Bello, Miftah al-Sidâd fi dhikr auli'I al-Rahmân, Muhammad al-Mashhud al-Nasiri, np, pp. 188-190

He also pinpoints to the way and manner they could be traced in the circle by chart In The same book, he discusses the rules and regulations governing visiting the grave of a Saint and its significance and what could be recited during the visit. He further Expatiated the way and manner for visiting other graves. He then completes the book ith a Hadith of Anas b.Malik which says:

One man came to the Messenger of Allah and said, O Me ssenger of Allah when was the day of resurrection? Then the Prophet Answered, what did you prepare for it? He answered that, he Prepared the love of Allah for it, and the Prophet (peace and Blessings of Alláh be upon him) said, you are with those whom You love.<sup>13</sup>

In Raud al-Jinân, Gidado b. Sambo Laima discusses the unusual deeds of Shaykh °Uthman b. Foduye extensively. He mentioned the popular unusual deed of Shaykh °Uthman b. Foduye on his journey to Gwanja with Umar Alkammu, looking for colanuts and in the next day, “Umar Alkanmu went there alone without reaching the destination and returned. He went back to Shaykh and reported his case. Then Shaykh °Uthman told him that yesterday they went to Gwanja searching for colanut, and it was not a one day journey. Therefore, he understood that it was the Karamah (the unusual deed) of Shaykh. Gidado said: the distance between Degel to Gwanja was three months journey,<sup>14</sup>

Similarly, another unusual deed was the episode of a woman from Tuareg tribe who Was attacked by robbers and she immediately vowed that whenever they reached safety, she would give a charity of 3000 (dirham) to Shaykh °Uthman, the robbers saw the Spirit taking the sword at his back, and the robbers ran away. She went to the *Shaykh* and gave him two thousand dirhams, instead of three thousand. and then *Shaykh* asked her to complete the remaining balance for her vow. This episode also showed the unusual deed of the *Shavkh*<sup>15</sup>.

In Al-kashf wa al-bayân an ahwâl Sirat Muhammad Bello, Gidado discussed the unusual deed of Muhammad Bello right from his birth to his death. In Kashf al Hijdb wa Raf"u al Niqâb, Gidado writes against those who claimed that Muhammad Bello was a follower of Tijâniyyah Saft Order. But what was known was that he belonged to Qâdiriyyah Saft Order until his death. He shows clearly that he was with Şultân Muhammad Bello two years before his death and he only practiced the Qadiriyyah of Shadhiliy brand, which he had its chain from Abd Allah al Makki. This notwithstanding Sulţân Muhammadu Bello loved Shaykh Ahmad Tijâni and his companions, even though his choice was Qâdiriyyah Suft Order. He clearly stated the statement of Shaykh Uthman where he said, he was a Oadiry and his followers among the jinn and he said, he was a Qâdiriy, and his followers among the jinn and mankind.

°Abd al-Qâdir b. Gidado b. Sambo Laima, in Al-mawâhib al Rabbâniyyah fi tahqîgi Tariqat al-Qâdiriyyah, discusses Qâdiriyyah Şufî Order and attributed it to Muhammad Bello and rejected that Muhammad Bello had changed to Tijjâniyyah Sufi Order. He also traced the chain of transmission of Muhammad Bello to Qâdiriyyah Sufi Order through his teachers. Gidado quoted this from the book of Shaykh °Uthmân b. Foduye, titled, Al- Salâsil al-Qâdiriyyah, and A-Durar al-Zâhirah. In the end he made concluding remarks that Qâdiriyyah is their Suft order till they meet their Lord in the hereafter.

In the book Al-Iktifâ', he presented the urdd al Qâdiriyyah and the conditions for its recitation. He also supports that Muhammadu Bello was a Qâdiriyyah Süf Order he said, he was a Qâdiriy and his followers among the jinn and following the steps of his father and his uncle.<sup>16</sup>

In Anîs al Mufid, Abd al-Qâdir b. Gidado discussed the unusual deed of Shovkh °Uthman, Abd Alláh and Muhammadu Bello, though he layed emphasis on Muhammad Bello from the time of Abd al Qâdir b. Gidado. However, onward literature on Sufism from viziers can hardly be found. They relied heavily on the literature of their predecessors. The only writing that could be found most especially in the period of Wazir Junaid were the books written by him on visiting the graves of Auliya'u al-Alláh (the saints of Allah). The books written on this purpose were:

1. *Is áfal-Za'irîna bi dhikr turâbî al-Auliyd'i wa al-Şalihîn al- Qâ' inina bi Dar al Shaykh Uthman b. Foduye,*
2. *Mazîr al-Shaykh Abd Allah b. Foduye.*
3. *Mazâr Mujaddad al-Din °Uthman b. Foduye,*
4. *Maurid al Zam 'ân li al Tabarruk bi dhikr ba 'd khawâş Jama ati al-Shaykh °Uthman,*
5. *Urfal-Raihân fi al Tabarruki bi dhikr al-Shaykh °Uthmân.*

<sup>13</sup> Ibid p. 60

<sup>14</sup> Gidado, I. Raud al-Janân fi dhikri managib al-Shaikh Uthman, Waziri Junaidu History and Cultural, Bureau, 4/2/6 pp.3-4

<sup>15</sup> Ibid, pp. 4-5

<sup>16</sup> A.U Gidado, Al, iktifa II ahl al ta'assi wa liqtida'I fi ba'd manaqîbi amir Al muminin, Alhaji Muhammad Dan Ige

In the field of History, the Wuzara' of the Sokoto Caliphate were not left out, because without their writings, important issues relating to the Caliphate would have been forgotten. With the help of Allah (the Exalted) they have achieved their aims and their writings shed light for the subsequent generation on the history of their struggle and the establishment of the Caliphate.

## Conclusion

The contributions of Shaykh Abd al-Allāh b. Foduye and Sultan Muhammadu Bello to the promotion of ethical values in *Tasawwuf* under the Sokoto Caliphate exemplify their profound understanding of the interplay between spiritual refinement, governance, and societal reform. Their efforts in embedding *Tasawwuf* ethics into the administrative, educational, and social frameworks of the Caliphate created a morally upright and spiritually aware society that prioritized justice, sincerity, humility, and accountability.

Shaykh Abd al-Allāh's intellectual and spiritual teachings emphasized personal purification and moral development as prerequisites for effective leadership and community harmony. Sultan Muhammadu Bello's governance strategies further translated these principles into practice, fostering an environment where ethical values guided decision-making processes, resource distribution, and inter-personal relationships. Together, their leadership demonstrated that *Tasawwuf* is not merely an abstract spiritual exercise but a transformative force for societal and political progress.

The Sokoto Caliphate's success in integrating these values serves as a timeless model of ethical leadership, offering lessons on the importance of combining spiritual guidance with pragmatic governance. As modern societies grapple with moral and ethical challenges, the legacies of these Jihad leaders highlight the enduring relevance of *Tasawwuf* in promoting ethical governance, social cohesion, and personal integrity.

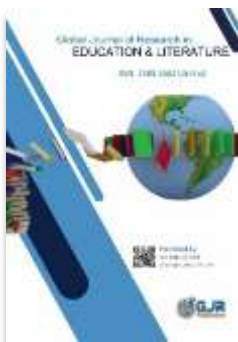
Their impact underscores the need for contemporary leaders and scholars to revisit and adapt these principles in addressing current challenges, ensuring that ethical values remain central to societal and spiritual advancement.

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