



Historical significance of the last five chapters of Bayan Wujub Al-Hijra of Shaykh Usman Bn Fodio

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Abstract

The book 'Bayan Wujub Al-Hijra' The Obligation for Emigration authored by a prominent reformer and a leader of Sokoto Jihad Late Shaykh Usman Bn Fodio is regarded to be one of the most resources of Islamic History, simply because the book discusses how and when emigration is expected to take place. It also sheds light on some important issues regarding the early History of Islam, the virtues and contributions as well as achievements of Prophet and his companions. The book contains sixty three chapters, the last five chapters appraises some important events pertaining the caliphate of Abubakar, Umar, Usman, Aliyu and Hassan (may Allah be pleased with them). Hence, this study examines the historical significance of the last five chapters of the book written by Late Shaykh Usman Bn Fodio, the paper employs a historical and analytical method in order to critically examine the historical significance of the last five chapters of the book, looking at some important historical events mentioned in the chapters, it was written as encounter following the need to protect the Muslim Community from the persecution of those in authority.

Keywords: 'bayan wujub al-hijra', islamic history, abubakar, umar, usman, aliyu, hassan

Introduction

Bayan Wujub Al-Hijrah 'The Obligation of Emigration' comprises of sixty three sections in accordance with the age of our Noble Prophet Muhammad (May the Peace and blessings of Allah be upon him), the book remains a very beneficial and reliable source as well as reference in the field of Islamic history and Maghazi literature. In order to examine the historical significance of the last five chapter of the book, it is vital to briefly look at what historical significance contain therein. Historical significance is a process used to evaluate what was significance about some selected event, so as to relate the significance with some new or contemporary event in order to deduce some important lessons from it. Also it is to put them into reality instead of leaving them as merely theoretical for sustainable development. Hijrah or emigration refers to decampment from one place to another, more especially to migrate from the infidels land to Muslim land in order to fund a conducive atmosphere to perform your religious activities as Allah loves.

Shaykh Uthman Bn Fodio: Life and Works

The 18th and 19th centuries saw a series of revolutionaries' movement in the western Sudan, this movement or rather reformation brought radical social, religious, economic and political change which lasted until the European colonization and remain significance in the contemporary state of West Africa (Murray, 1967) ^[9]. These developments were brought under the leadership of the then teacher, reformer and revivalist Shaykh Uthman bn Fodio who was born in Maratta, 1754 (Hassan, 2016) ^[6].

Uthman bn Fodio devoted most of his life time in the teaching and preaching. It was reported that he started preaching at the

age of twenty (Abdullahi, nd). And after some time he went out on preaching tours. His first tour was to Kebbi from where he gained his first converts, on his return to Dagele, people started coming to him in groups, and consequently his home town became popular.

Making Dagele his base, he traveled to other towns in Gobir and his followers in this state increased by leaps and bounds. A time came when he considered it necessary to contact the ruler of the state. He therefore traveled to Sultan Bawa and explained to him his mission on behalf of Islam. This action however, increase his prestige in the eyes of the people and it came about that those who did not fear Allah, feared to denied his order because of his connection with the sultan. The Shaykh Uthman including his brother Abdullahi made for Zamfara where they remained and preached for five years (Isma'il, 1975) ^[7].

Later his followers and student became large in number, which encourage him for continuing struggles seeing how numerous they had become, he started to consider the possibility of breaking the established government of the land, Shaykh Uthman's Jihad was successful and its influence was not restricted to only Hausa land but Reached up to some point of West African countries.

At the end Shaykh retired from public life to concentrate on the much more difficult task of establishing an administration base on the Islamic law and ideals; while his brother Abdullahi and his Son Muhammad Bello shouldered the weight of administering the new caliphate. Keeping his goals in mind Shaykh Uthman wrote extensively on a variety of fields, again both Abdullahi and Muhammad Bello Wrote with Similar confidence and extent towards the same goal, the establishment of an Islamic state.

This however, did not make the task of those three leaders hitch-free the administration of the caliphate was not without problems here and there, the legacy of the writing of his triumvirate continued to guide the legal and political affairs of this caliphate until British colonization of this area in 1903. There have been different scholarly attempts to list the work known to have been written by Shaykh Uthman, the first of such attempt is the list of 28 recorded by the authors son Muhammad Bello in his book *Infaqul Maysur*, at the end of the list he say there are other books by the author which exceed a hundred in member. Until recently when the Arabic writing of the scholars of Western and Central Sudan started to grow in importance, particularly in the field of historiography, there were only 3 other lists of the authors works by writing, Vajda, and Abdullahi Ilorin May Allah grant him Aljanah.

The concept of migration in Islam

Migration or Hijrah refers to decampment from infidels land to Muslim land, in order to find a conducive environment to perform religious activities, with enough security, peace and harmony. It is obligatory to migrate from the infidel land according to the Qur'an and Sunnah and the consensus of Islamic scholars. Allah (SWT) says:

Verily, those whose souls the angels take while wronging themselves, they (i.e. the Angels) will say: what have you been doing? They will say: we have been abased (weak) in the earth. They will say: has Allah' earth not been abundant, so you should migrate therein? Those shall have their abode as the hellfire (Qur'an, 4:97).

This verse however, contains the evidence for the obligation to migrate from the infidel's land. Allah, the Exalted Says:

Say: if it be your fathers, your sons, your brothers, your mates, or your kindred: the wealth that you have gained, the commerce in which you fear a decline, or the dwelling in which you delight, (if they) are dearer to you than Allah and His Messenger and the striving in his cause," so you sit back on the account (and refuse to) migrate, then wait until Allah bring about his decision (Qur'an, 9:24)

According to Muslim Scholars migration may also be obligation upon a Muslim to safeguarded the five universal point, which comprises soul, the mind, lineage, wealth and honor (Fodiyo, nd)

A Brief Review of the Book 'Bayan Wujub al-Hijrah'

This book "Bayan Wujub Al-Hijrah" otherwise" the Hijrah obligation authored by late Shaykh Uthamn Bn Fodio exploring the obligation on people to emigrate and the obligation to appoint an Imam and to establish Jihad. This is made to comprise Sixty three Sections.

The first section contains the obligation to migrate from the infidels lands.

The second explains the interpretation of the Prophet's word: "no migration is ordained after victory".

The third contains praises to Allah the exalted (i.e. commendation and extolling) of the immigrants (or rather Muhajirun). This is, in a sense, referring to the Makkah companions of the prophet (Peace be upon him) who went forth from their homes and left their wealth for the infidels

(unbelievers) exposing themselves to hardship, hurt and slaying because of migration. It also includes his praise of al Ansar (the helpers) among the people of Madinah, who gave them shelter and aided them.

The fourth mentions the prohibition to be friend to infidels.

The fifth captures the obligation to take believers as friends the sixth explains the obligation to appoint an Imam.

The seventh enumerates the conditions for (being) an Imam

As mentioned earlier the first chapter, chapter one of the books is the obligation to migrate from the land of infidels while the last five chapters are as follows:

Chapter fifty nine: the caliphate of Abubakar (May Allah Be pleased with him)

Chapter sixty: the caliphate of the leader of the faithful Umar Bn Al- Khattab, - (May Allah be pleased with him).

Chapter sixty one: the caliphate of Uthman Ibn Affan- (May Allah be please with him).

Chapter sixty two: the caliphate of the leader of the faithful, Ali Ibn Abi Talib- (May Allah be please with him).

Chapter sixty three: the caliphate of the leader of the faithful Al-hassan Ibn Ali (May Allah Be pleased with him).

Apart from the aforementioned, there were also some significant chapters, were the author discusses point of great importance like in chapter fifty eight: The difference between fighting robbers and fighting rebels, this shows that there are differences between the two even in judgment, therefore the way and manager of fighting them under the guardianship of a leader or Imam should also be in different way in order to deal with them each accordingly.

Then chapter fifty two which discusses the forbidden injustice and tale bearing, which shows the relevance of exercising justice for all, and avoiding any act of mischief, especially from the part of a Muslim leader, because doing otherwise is tantamount to possessing an attribute which authority does not last with. There are so many chapters that discusses good governance and the importance of being kind to your people as a leader. Finally, the book ended with some beautiful recommendation for better improvement to make Muslim community role model for others.

The Last Five Chapters of 'Bayan Wujub Al-Hijrah' and its Historical Significance

The last five chapters comprises; Chapter Fifty Nine: The caliphate of Abubakar-May Allah be please with him.

Chapter Sixty: The Caliphate of the leader of the faithful, Umar Ibn Al-Khattab.

Chapter Sixty One: This caliphate Uthman Ibn Affan- May Allah be please with him.

Chapter Sixty Two: The caliphate of the leader of the faithful –Ali Ibn Abi Talib –May Allah be please with him.

Chapter Sixty Three: The caliphate of the leader of the faithful Al-Hassan Ibn Ali, - (May Allah be please with him).

Chapter Fifty Nine: The Caliphate of Abubakar (May Allah be please with him)

This chapter comprises a number of historical events; that are very significant in Islamic history, such as; story of the death of the Prophet Muhammad (Peace be upon him), when the companion (may Allah be pleased with them) got anxious and

the most anxious of them was Umar Bn Al-Kattab, until when Abubakar Assiddiq came and recited this verse in the *Masjid*, then Umar became conscious.

“Muhammad is no more than a messenger: (many were) the messenger that passed away before him. If he died or were killed will you then turn your back on your heels? Whoever turns back on his heels, not the least harms will he to Allah, and Allah will Swiffy reward those who I ever) with gratitude’s”

Then the issues of election of the successor of the prophet, to lead the affairs of the Ummah arises both Al-Ansar (the Helpers) and Al Muhajirun (the emigrant) assembles at the hall of Banu Sa’idah in order to surrender their affairs to one of them, the discussions started case both the two points advocates that one from them should be the Successor for so an so reason, finally Abubakar Assiddiq from al Muhajirun was elected as the first successor and people around paid homage to him (As-Sallabee, 2010) ^[2, 3, 4].

He (Abubakar) then delivered an educative and memorable sermon, in which he reminded that he was elected not because he was better than anybody, they should therefore join hand to assist him thoroughly and obey him as he obey Allah.

He started working immediately, and seeks for their suggestion to fight Pseudo Prophets, and those who apostatized. He executed Usama’s expedition to Rome. He also sent troops to Syria and Iraq and he had victory over Yamamah. Another historic event which took place during the administration of Abubakar Assidiq was that of compilation of the glorious Qur’an in to written materials and according to its revelation arrangement.

So many achievements were recorded during the administration of Abubakar Assidiq (May Allah be pleased with him). Abuakar Assidiq lived a number of legacies, knowledge, gentleman, and never eat or drink what is unlawful, and even anything of ambiguous nature. He rather vomit, he died as result of illness and proposed Umar bn Khatab to be the Next successor after him, his administration lasted for two years (May Allah be pleased with him).

Chapter Sixty: The caliphate of the leader of the faithful, Umar Ibn Al-Khattab (May Allah be pleased with him).

A number of historical events were recorded in this chapter pertaining to the pattern of Umar’s administration a leader and warrior per excellence, this administrative style remains a sample for contemporary leaders and administrators.

- Umar become the successor after the death of Abubakar Assiddiq (may Allah be pleased with Him),
- He made a very concrete foundation in order to govern the affairs of Ummah based on Justice, equity and fairness (Fodiyo, n.d).
- He was the first leader to pay allowance for masses and less privileges
- He use to check what was going on day and night to make sure each and every individual is secured and healthy. He stated that: “I will not let anyone oppress another without putting his chicks on the ground and putting my feet on his other cheek until he comes down to the truth.
- Umar was leader by example, he used to visit women whose husbands has “gone missing and say to them: do you have any need that you want me to buy for you?”

- He uses to give more consideration to the charity home.
- He was able make a great and historic expansion of so many states, the most important of them are Egypt, Rome, Itams, Qadisiyya, Jahoola, Tripoli etc.
- He expanded the Islamic territory
- He was one of the closes companions to the prophet (peace be upon him)
- His leadership was great and full of administration and political innovation that had been admired by friends and serve as role model to leaders.
- On assuming duty after nomination he addressed people in his inaugural speech.
- He was able to bring numerous leadership accomplishments that lead to the establishment of a great empire that defeated the super power of the world.
- His political strategies helped greatly in winning the hearts of the conquered races by offering them liberal term and respecting their rights. Furthermore, Umar established commission of inquiry to deal with excess of governors and other government functionaries, it was there to address the complaints of people against their leaders it operate without fear or favour.
- He was the first leader to separate judiciary from executive arm of government
- He took great pain to provide effective and speedy justice for the people (Jungudo, 2016) ^[8].
- Umar had demonstrated rare leadership attributes transparency, accountability and God consciousness in maintaining public treasury in its true sense Umar Ruled for ten (10) years, he was killed by Abu Lu’lu’tal Majusi, when he was busy performing prayers.

Chapter Sixty One: The Caliphate of Uthman Ibn Affan- (May Allah be pleased with him)

Uthman Ibn Affan, a leader by example, very kind, generous and tolerant, he became a successor after the death of Umar, as a result of nomination Uthman made a number of sacrifice, in order to free Muslim captives and in feeding Muslims as he sacrifices a large quantity of food from Syria.

- As a leader, he used to sleep in the Mosque without anyone guarding him; he would also carry his servant at the back of his ride.
- He used to feed people the food of the emirate, but he would go into his house and eat vinegar and oil.
- He was always remembering Allah, as when he passed by a grave, he would cry until his beard got wet, and would always look at the Qur’an every day.

When he was made the caliph, His humility as well as his leniency, to his people increased.

- He had a slave, so he said to him: “I has scrubbed your ear, you should take your revenge on me” the slave held Uthman’s ear and he (Uthman) said to him: pull it as it good for the law of equality in this world, so there should not be such a law applied against me in the hereafter.
- A number of events took place which shows his kindness, generosity as well as simplicity as a leader by example.
- He equipped a troop of ten men with nine hundred and fifty camels including their saddle cloths and saddles and he completed it to a thousand by giving fifty horses. He also sent ten thousand by giving fifty horses. he also sent

ten thousand dinar for equipping the troops. He equipped the troop twice, and during his caliphate, victory was earned at Alexandria, Naisabur, Africa, Cyprus, the Coastal areas of Rome, the Second Ustrukur, the first Persia, The second Persia, Tuburstan, Karman, Sajastan by sea, Africa through the fortresses of Cyprus, the coast of Jordan and Many (As-Sallabee, 2010) ^[2, 3, 4].

- As a leader he tried all he can to bring peace and harmony to Muslim world, conflict resolutions was his interest, but despite his interested effort in peace a group of hypocrites, Kharijites rebels wage war to kill him, and was killed on Wednesday after Asr prayer and was buried on Saturday before Zuhur Prayer, the 18th of Dhul Hijjah, in the year 5 AH, at the age of eighty eight.
- His administration lasted for 12 years, first 6years successfully, while the remaining 6 full of problems here and there may Allah be pleased with him.

Chapter Sixty Two: The Caliphate of the Leader of the Faithful Ali Ibn Abi Talib (May Allah be Pleased with Him)

Aliyu Ibn Abi Talib a noble man and Warrior per excellence, he demonstrates meaningful leadership. A number of event took places during his administration, that shows his kindness and God fearing, some people refused to pay allegiance to him but he dealt with them justly and patiently (Fodiyo, n.d).

- As a caliph he made so many attempts to establish unity among Muslim Ummah.
- He made himself a servant to his people not a ruler.
- Despite a number of challenges, he maintained so many Islamic institutions and strategic planning he inherited from his predecessors like, Zakkah distribution, Baitul Maal, Shura council etc.
- The Battle of Camel and Siffin took place during his administration, Khalifate of arbitration, but he decided to signed agreement for maslaha development. Ali Ibn Abi Talib leaves a legacy for contemporary leaders, to copy as a role model. Ali Ibn Abi Talib demonstrated an exemplary leadership, by he was of great compassion to his subject, humble, pious and strong in religion (As-Sallabee, 2010) ^[2, 3, 4].
- As a leader he was very simple, because he used to walk in the markets and he would help load carriers to carry their load, reciting this verse

That is the home of the hereafter which we give to those who do not seek for exultance or corruption in the earth and the good conclusion is for those who fear Allah (Qur'an, 28:83).

Ali bn Abi Talib was a leader by example, it was reported that one day, he prayed the Subh prayer and then he turned towards his right. He had some sorrow (pain) and when the sun has shown as a lance in length on the wall of the mosque, he turned his hand and said "I had seen the companions of the messenger of Allah (Peace be upon him), but I haven't seen anything like them, as they are today.

When Ibn Muljain has struck him his son al Hassan al-Hussain and Muhammad gather in his palace, so he told them that they should not shed blood of Muslims in any way and that the person that killed him they should strike him once then he died May Allah Be pleased with him, his administration lasted for... years

Chapter Sixty Three: The caliphate of the leader of the faithful, Al-Hassan Ibn Ali. (May Allah be please with him)

Al- Hassan the son of Ali Ibn Abi Talib and grandson of Prophet Muhammad (Peace be upon him) was the fifth caliph, but decided surrender willingly to Mu'awiyyah Ibn Abi Sufyan just a month after inauguration to office, just in order to call for peace and harmony in Muslim world (Jungudo, 2016) ^[8].

- His caliphate lasted for six month, and serves the complexion of the duration of the caliphate which had been mentioned by the prophet (peace be upon him).
- Hassan's days as a caliph was much of making efforts in order to call for peace and harmony on Muslim community, he also maintained the wasiyyah left behind his father that he should not shed blood of any person as revenge of what was done to his father.

Hassan however, was able to bring some few advancement and modalities to his administration, within the very short time he spent in his office as a caliph.

Recommendation

It is important to generality of Muslims to copy the life style of Prophet, Sahaba. More especially that of the (Rightly guided caliphs) their sacrifice, leadership by example, kindness, generosity, zero tolerance of indiscipline and corruption, fighting against wrong vices, loving each other and respecting each other, conflict resolution to mention but few.

Conclusion

Praise be to Allah who has bestowed the blessing of faith and Islam on this Ummah, and has guided the Ummah by means of our leader prophet Muhammad (Peace be upon him). Praise be to Allahy who has guided this Ummah, otherwise, the Ummah may not have been guided if Allah had not guided her.

In this paper an attempt has been made to examine and investigate the historical significance of the last five chapter of Bayan Wujub Al Hijrah of Shaykh Uthman Bn Fodiyo from the caliphate of the first caliph Abubakar Assidiq and up to the Caliphate of Caliph Al-Hassan Ibn Ali (may Allah be pleased with them).

The paper shows the exemplary leadership qualities of this caliphs and how it has contributed to the advancement of Islam at different stages. The history of Islam is incomplete without a mention of the period of the rightly guided Caliphs due to its significance to the growth and development of Islam after the period of the Prophet (May Allah the peace and blessings of Allah be upon him).

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