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Selected Chapters of Bayan Wujub Al-Hijra `ala'l-`Ibad of Shaykh Uthman Bn Fuduye, its Impact and Teachings to the Lives of Contemporary Muslim Ummah

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Abstract

This study examines selected chapters of Bayan Wujub Al-Hijra `ala'l-`Ibad of Shaykh Uthman Bn Fuduye and its teachings to the contemporary Muslim Ummah. The book articulates important religious and social principles on the necessity of Hijra (migration) in the pursuit of an equitable Islamic society. This study summarizes some important chapters in the book, describing their teachings and relevance to the contemporary Muslim Ummah. Through a critical reading of Shaykh Uthman Bn Fuduye's discussions in Bayan Wujub Al-Hijra, particularly the last five chapters, this study examines how the concept of Hijra, its history, and spiritual relevance in the life of the Ummah, as it rejuvenates social justice and communal integrity during modern times. It also examines the applicability of these teachings to contemporary challenges facing Muslim societies, including issues of identity, migration, and socio-political engagement. By situating Shaykh Uthman Bn Fuduye's discourses in the present socio-political realities, this paper demonstrates the enduring currency of his call for social reform and the creation of a unified Muslim identity. The study shows that Bayan Wujub Al-Hijra can yield timely lessons for Muslims today who want to address the issues of modernity without betraying their religious creed. Finally, this study seeks to enhance a greater understanding of the interplays among classical Islamic thought and contemporary realities to encourage the revival of the spiritual and communal traits reflected in Shaykh Uthman Ibn Fuduye's work

Keywords: *Bayan Wujub Al-Hijra; Teachings; Contemporary; Muslim Ummah.*

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Introduction

Sokoto Jihad literature refers to the comprehensive output of writings and compositions by the leaders of the Sokoto Jihad, encompassing Islamic and related sciences. The period of struggle, otherwise referred to as the Jihad, had served as an epoch-making era in Hausa land in particular and Western Sudan in general [1]. The struggle, which went through some stages, was supported by intellectual discourses undertaken by some scholars bred by the same environment which also nurtured venal scholars who conspired with Habe rulers to corrupt Islam and its institutions in Hausaland [2]. The activities of venal scholars and Habe rulers gave rise to the struggle that produced the mass literature that is referred to as the Sokoto Caliphate Literature [3]. The literary contributions of the Jihad leaders became accessible in other parts of West Africa. Some of this literature influenced the subsequent Jihads that took place in the West African region. Before his jihad, Seku Ahmad acquainted himself with the works of the triumvirate, and it was his reference to those literatures that finally enabled him to convince and control his Council of Ulama'u. Similarly, Alhaji Umar was also influenced by the writings from the Sokoto Caliphate, which he studied thoroughly before his movement [4].

As part of the intellectual legacy left by the Jihadists was the development of Historiography. The Jihad leaders wrote extensively on a variety of subjects, including History. To the Jihad leaders, knowledge of History was of considerable importance. Therefore, they read and became familiar with the history of Islam and Muslim society. Their knowledge of history not only aided the success of the jihad but also the consolidation of the Caliphate. The Jihad leaders wrote several historical works on the pre-jihad period and the developments after the jihad. Some of such works include Bayan Wujub Al-Hijrah `ala'l-`Ibad, Tazyin al-Waraqat, Ihya al-Sunna wa Ikhmad al-Bida, Al-Amrbt-maruf waalnahy anl-munkar, Irshad ahl al-Tafrit, Wathiqat allkhwan, and many more [5].

Bayan Wujub Al-Hijrah `ala'l-`Ibad 'The Obligation of Migration' comprises of sixty three sections under the age of our Noble Prophet Muhammad (May the Peace and blessings of Allah be upon him), the book remains a very valuable and dependable source as well as reference material in the field of Islamic studies which includes history and Maghazi literature. This paper examines the teachings of selected chapters in the lives of the contemporary Muslim Ummah, particularly the last five chapters of the book. The teachings of selected chapters are a process used to evaluate the impact of the selected event, to relate it with some new or contemporary event to deduce some essential

lessons for contemporary Muslims. Also, it is to put them into reality instead of leaving them as merely theoretical for sustainable development.

Literature Review

Sulaiman explores the life and work of Usman Dan Fodio, a renowned Islamic scholar and reformer who led a successful jihad against the corrupt Hausa rulers in northern Nigeria consequently the establishment of the Sokoto Caliphate. Sulaiman discusses the establishment of the Sokoto Caliphate, which became a powerful Islamic state that promoted intellectual growth, education, and governance based on Islamic principles. The work highlights Dan Fodio's major efforts to reform Islamic practices and promote a return to the true teachings of Islam, emphasizing justice, equality, and the purification of religious practices. On the historical context, the author provides valuable insights into what the jihad and its impact on West African society, politics, and culture. The author in his discussion offers a unique perspective on Islamic governance, highlighting the Sokoto Caliphate's system of administration, which was based on Shari'ah law and emphasized justice, education, and community welfare. Also examines is the Dan Fodio's legacy, which continues to influence Islamic thought and practice in West Africa, particularly in northern Nigeria [6].

According to U.M Bugaje that Shaykh Uthman Dan Fodio (1754-1817) a prominent Islamic scholar and reformer whose teachings played a pivotal role in the socio-political landscape of West Africa, particularly in what is now Nigeria. His efforts were foundational in the establishment of the Sokoto Caliphate, which became a significant political and religious authority in the region. Bugaje's work provides a comprehensive examination of Dan Fodio's educational strategies, theological outputs, and their broader influence during a transformative period in West African history. Bugaje outlines Dan Fodio's teachings as a synthesis of Islamic scholarship and local traditions [7].

In the aspect of Islamic purity and reform, Dan Fodio aimed to purify Islamic practices by advocating against syncretism and urging a return to the Qur'an and Hadith. His emphasis on tauhid (the oneness of Allah) and the importance of proper Islamic teachings and practices were critical components of his teachings. On Social justice and governance, Dan Fodio stressed the importance of ethical governance and the responsibility of leaders to uphold justice, aligning his teachings with Islamic principles intended to guide political authority. That the educational advocacy, a proponent of literacy and education, Dan Fodio emphasized the importance of learning for both men and women, creating an environment that fostered intellectual growth in the community.

In another important work, Ahmed in his article dives into the economic philosophies and policies that Dan Fodio espoused, particularly in the context of

his broader socio-religious reforms. The author's exploration highlights that Shehu Usman Dan Fodio's economic ideas were deeply intertwined with his Islamic beliefs and aimed at establishing a just and equitable society. The author outlines key economic concepts promoted during the reign of Dan Fodio, including the importance of ethical conduct in trade, justice in economic dealings, and the significance of wealth redistribution. G.S. Ahmed's article serves as a valuable contribution to the understanding of economic thought in pre-colonial West Africa, particularly through the lens of Shehu Usman Dan Fodio's ideas. It also highlights the ethical dimensions of economics, the importance of agricultural productivity, market regulation, and wealth [8].

In the *Sword of Truth: The Life and Times of the Shehu Usman Dan Fodio*, M. Hiskett provides a comprehensive biographical and historical account of one of the most significant figures in West African history for his role in Islamic Jihad and the subsequent establishment of the Islamic Caliphate. Shehu Usman Dan Fodio's life and teachings have had a lasting impact on the socio-political and religious landscape of the Hausaland. Hiskett explores Dan Fodio's Islamic scholarship, illustrating how his deep understanding of Islamic tenets served as both a foundation for his reformist ideas and a catalyst for the socio-political upheaval that characterized his time. The author discusses the mobilization of Muslim communities and the strategies employed by Shehu Usman Dan Fodio to garner support for the jihad and highlight the effective use of religious rhetoric to unify diverse ethnic groups under a common cause, emphasizing the role of religion as a powerful tool for social organization and political legitimacy [9].

I.A.B. Balogun's work, presents a detailed assessment of the life, ideology, and transformative effects of Uthman Dan Fodio's religious reforms in West Africa. Balogun discussed that Dan Fodio's primary goal was to purify Islam and eliminate practices he viewed as contrary to Islamic beliefs system. His articulation of jihad was not only militaristic but also aimed at achieving moral and social rebuilding of the attitude of the people of Hausaland. Not only that, Uthman Dan Fodio placed great emphasis on education and due that he (Dan Fodio) established various madrasas (Islamic schools) for the teachings of Islamic knowledge, thereby drastically improving literacy rates and knowledge dissemination in Hausaland [10]. Balogun's work provides an insight into Uthman Bn Foduye's reforms which led to significant changes in social structures and the incorporation of Islamic laws that influenced gender dynamics, with increased opportunities for women to engage in education and community affairs. The author also explains how Bn Foduye's reformist legacy influenced later Islamic movements in West Africa and contributed to the ongoing discourse on Islamic governance and practices in the not only in Hausaland but across the world.

Method

The methodology adopted in this research in analyzing Bayan Wujub Al-Hijra `ala'l-Ibad of Shaykh Uthman Bn Fuduye and its teachings on the life of the contemporary Muslim Ummah which involve the conduct a qualitative analysis of Bn Fuduye's work, focusing on selected chapters and their relevance to the lives of contemporary Muslims. Review of relevant literature on Islamic scholarship, hijrah, and the Sokoto Caliphate to provide context and background information. On aspect of data collection Bn Fuduye's Bayan Wujub Al-Hijra ala'l-Ibad serves as the primary source, focusing on selected chapters and their teachings, and also consult secondary sources, which include scholarly articles, books, and historical accounts, to provide additional context and comprehensive understanding

Result and Discussion

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 [11]. These development were brought under the leadership of the then teacher, reformer and revivalist Shaykh Uthman bn Fodio who was born in Maratta, Gobir, Hausa land in 1754 [12].

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 [13]. 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 Dage, people started coming to him in groups, and consequently his home town became popular. Making Dage 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 [14].

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 al-Ilorin.

The Concept of Hijrah (Migration) in Islam

Etymologically, in Arabic, the word hijrah comes from the words "ha-ja-ra-hu", "yah-ju-ru-hu", "hij-ran", and "hij-ra-nan", which means to decide; they are both "yah-ta-ji-ran" and "ya-ta-ha-ja-ran", i.e., leaving each other. The isim form is Al-hijrah. Here, Al-washol (until or connected) is the opposite of the word hijrah [15]. Hijrah is also understood as migration [16].

Hijrah means getting away or moving in a temporary period from one place to another for safety, goodness, and others [17].

In terms of terminology, scholars have various definitions in understanding hijrah. First, they understand hijrah as Muslims moving from their homes to other places if their government is under the authority of the infidels. The second is self-improvement, abstaining from sin [18]. The third is the beginning of the Islamic Tarikh.

According to Muhammad Iqbal's view, hijrah has two meanings in the Qur'an: (1) he interpreted hijrah as the migration or migration of the Prophet and his Companions from Mecca to Medina because of the Quraysh infidels who always put harsh pressure on the Prophet and his companions, and (2) hijrah in

a moral sense is a change in human nature from a bad nature to a better nature to return to the way of Allah [19].

Hijrah (Migration) refers to decampment from infidels land to Muslim land, in order to find a more 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 says in the Glorious Qur'an:

Verily! as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) Say (to them): "In what (condition) were you?" they reply: "We were weak and oppressed on earth." they (angels) say: "Was not the earth of Allah spacious enough for You to emigrate therein?" such men will find their abode In Hell - what an evil destination! [20].

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

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 [21].

According to Muslim Scholars migration may also be obligation upon a Muslim to safeguard the five universal points, which comprises soul, the mind, lineage, wealth and honor [22].

Brief Look of the Book Bayan Wujub al-Hijrah`ala'l-`Ibad

The book Bayan Wujub Al-Hijrah otherwise known as the Hijrah obligation authored by late Shaykh Uthamn Bn Fuduye 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 [23].

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 As-Sidiq (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 discuss 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 [24].

The Teachings of the Five Selected Chapters of Bayan Wujub Al-Hijrah

The last five chapters comprises; Chapter Fifty Nine: The Caliphate of Abubakar (R.A).

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

Chapter Sixty One: This caliphate Uthman Ibn Affan (R.A).

Chapter Sixty Two: The caliphate of the leader of the faithful, Ali Ibn Abi Talib (R.A).

Chapter Sixty Three: The caliphate of the leader of the faithful Al-Hassan Ibn Ali, (R.A).

Chapter Fifty Nine: The Caliphate of Abubakar As-Siddiq (R.A)

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 As-Siddiq came and recited this verse in the Masjid, then Umar became conscious.

Muhammad (S.A.W) is no more than a Messenger and indeed (many) Messengers have passed away before Him. if He dies or is killed, will You Then turn back on Your heels (as disbelievers)? and He who turns back on his heels, not the least harm will He do to Allah, and Allah will give reward to those who are grateful [25].

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 2 points advocates that one from them should be the Successor for so an so reason, finally Abubakar As-Siddiq from al-Muhajirun was elected as the first successor and people around paid homage to him [26].

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 As-Sidiq (may Allah be pleased with him). Abuakar As-Sidiq 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 (R.A)

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 As-Sidiq (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 [27].
- He was the first leader to pay allowance for masses and less privileges
- He uses 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, Qadisyya, 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 [28].
- Umar had demonstrated rare leadership attributes transparency, accountability and Allah consciousness in maintaining public treasury in its true sense Umar Ruled for 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 (R.A)

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 [29].

- 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 have 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 is 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 [30].
- 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, the first 6 years was successful with no itches, and while the part of the 6 years was 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 (R.A)

Aliyu Ibn Abi Talib a noble man and Warrior per excellence, he demonstrates meaningful leadership. A number of events took places during his administration that shows his kindness and Allah fearing, some people refused to pay allegiance to him but he dealt with them justly and patiently [31].

- 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 [32].
- 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 home of the Hereafter (i.e. Paradise), we shall assign to those who rebel not against the Truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun [33].

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.

Chapter Sixty Three: The Caliphate of the Leader of the Faithful, Al-Hassan Ibn Ali (R.A)

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'awiyah Ibn Abi Sufyan just a month after inauguration to office, just in order to call for peace and harmony in Muslim world [34].

- 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.

Relevance of the Bayan Wujub Al-Hijra `ala'l-Ibad Contemporary Muslim Ummah

In the area for guidance for Muslim communities, the book provides an insight on the method of establishing a righteous Muslim community, emphasizing the importance of leadership, jihad, and adherence to Islamic principles.

Promoting Islamic unity: Bayan Wujub Al-Hijra `ala'l-Ibad, highlights some of the major needs necessary for Muslim unity and cooperation that gives room for promoting Islamic values and defending the Muslim community.

Not only that, in the area of reviving Islamic civilization, the themes and principles of Bayan Wujub Al-Hijra `ala'l-Ibad remain relevant to the reviving of Islamic civilization, offering valuable perceptions for Muslim societies today.

The principles of just leadership and governance, advocating for leaders to be just, knowledgeable, and accountable to the people as discussed in Bayan Wujub Al-Hijra `ala'l-Ibad, remains asset for Muslims. This is because its teachings emphasize the role of ethical leadership in establishing a just society.

Bayan Wujub Al-Hijra `ala'l-Ibad also shed light on the importance of Islamic knowledge and understanding of the Glorious Qur'an and Sunnah. It

further highlights the role of scholars in promoting Islamic knowledge and guiding the Ummah in all aspects of life.

Bayan Wujub Al-Hijra `ala'l-`Ibad is an importance guide to the Ummah in building a strong and cohesive Muslim community.

The teachings Bayan Wujub Al-Hijra `ala'l-`Ibad will help the Muslim Ummah to address the issues of social justice in contemporary social injustices and promoting human rights.

In nutshell, the teachings of Bayan Wujub Al-Hijra `ala'l-`Ibad call for the Muslims to actively strive for a just and righteous society based on Islamic beliefs and values, including the obligation of hijrah, the establishment of Islamic rule, and the pursuit of knowledge and social reform.

Conclusion

Bayan Wujub al-Hijrah `ala'l-`Ibad is not only focusing on the physical aspect of Hijrah (migration) but also as a metaphoric representation of spiritual and social-political transformation towards a more moral and fairer society. His teachings require that Muslims look actively for environments conducive to Islamic values and principles, highlighting collective welfare and internal cultivation. Shaykh Uthman Bn Fuduye's Bayan Wujub Al-Hijra `ala'l-`Ibad is a significant work that continues to inspire and guide Muslims today. The book's teachings offer a timeless message, emphasizing the importance of adhering to Islamic principles and values in all aspects of life. The relevance of Bn Fuduye's ideas to the modern Muslim world is significant, particularly in relation to the modern crises of socio-political instability, identity crisis, and the quest for justice. His emphasis on knowledge, self-enrichment, and moral righteousness beckons the Ummah to critically engage their environment and strive to reform from within.

Moreover, the selected chapters of Bayan Wujub Al-Hijra `ala'l-`Ibad illuminate timeless values such as pursuing knowledge, staying loyal to community, and striving for personal and collective righteousness. All these values are of crucial importance in guiding contemporary Muslims towards forging unity and strength in the context of diversity and fragmentation. In conclusion, Shaykh Uthman Bn Fuduye's teachings provide a call to action for the contemporary Muslim Ummah, necessitating a re-evaluation of modern challenges through the lens of Hijrah. His teachings challenge Muslims to re-affirm their commitment to Islamic values, become socially engaged, and work collaboratively towards the development of peaceful and equitable societies. With the embracing of the teachings from his writing, present-day Muslims are

in a position to confront their challenges with strong belief and loyalty to the Ummah.

Author Contributions

Muhammad Maga Sule Ph. D: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Muhammad Maishanu Aliyu Ph. D:** Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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