

THE IDEAL ISLAMIC STATE IN SHAYKH ALIKINLA'S  
MUSTAQBAL ILORIN AL-ZĀHIR

BY

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ABSTRACT

This thesis consists of nine chapters. The first is on the biography of the Shaykh while the second highlights the features of an ideal Islamic State. The subsequent chapters critically examine the views expressed by the Shaykh after editing the Arabic text and translating it. Topics discussed in the chapters respectively are patriotism, agriculture and commerce, education, family living, and health and social welfare services.

Shaykh 'Abd al-Salām Yūsuf Al-kinla was an erudite scholar and a gifted writer. He was also a charismatic leader who commanded the respect of all and sundry, especially the Western-educated Muslims who constituted the majority of members of Hizbul-Bāh al-Ghālib, founded by him in 1952. His efforts to enhance the status of Islam and that of its adherents attracted him to the political activities of the 1940s and 1950s although he never contested for any public post. It is not impossible that Mustaqbal Ilorin al-Zāhir, now under study, is as a result of his exposure to politics.

Under patriotism, issues affecting security of the nation and commitment of the citizens to uphold its territorial integrity are discussed. Care of the land and

encouragement of farmers financially and morally are treated under agriculture. The Shaykh talks about traders, foreign entrepreneurs and artisans under commerce. Much emphasis is laid on proper upbringing of girls, their freedom to study any course and compulsory education of every child under education.

On family living, the Shaykh raises issues such as the establishment of marriage registry, size of the family, mothers' responsibilities to their children and the influence of the former on the latter. Topics treated under health services include qualities of animals to be slaughtered, environmental sanitation, traditional and modern physicians and training of doctors and para-medical staff locally and abroad. His discussions on social welfare services cover the settlement of the destitute such as beggars, lunatics and lepers.

It is pertinent to mention here that the Shaykh's belief that Islam is not only a religion but a complete way of life underlies his submissions on the topics mentioned above. His intention seems to be the spiritual and material transformation of the nation into a better society.

DEDICATION

This work is dedicated to the glory of Allah, subhānahu wa ta'ālā, my teachers, past and present, and all those who have contributed to my progress up to the moment.

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I was in the service of Oyo State College of Arts and Science, Ile-Ife, almost throughout the duration of this study. I thank the College Management for kindly allowing me to pursue the course part-time. I appreciate the cooperation received from <sup>then</sup> the Ag. Head of my Department, Mr. D.O. Adewole. I thank as well Mr. N.O.Y. Usamot and other members of staff in the Department. My thanks also go to members of the Muslim Communities of the College and Obafemi Awolowo University, Ile-Ife. I am grateful to the members of staff of the libraries of the two institutions and that of the University of Ibadan. My thanks also go to Mr. Dokun Abolarin for lending me books and giving me shrewd advice. Mr. W.A. Adeyemo and Alhaji Y.A. Buraimoh and Y. Hassan also

deserve my gratitude. I am equally indebted to my students and members of the Muslim Students' Society of Nigeria, OSCAS Branch, and all friends and acquaintances who made my stay at Ile-Ife a happy one.

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Last but not the least, I wish to thank Prof. Dada Adelowo, Head, Department of Religious Studies, Ondo State University, Ado-Ekiti, all members of staff in the Department, and Dean of Arts, Prof. Olu Agbi. I am also grateful to Dr. Agbetola, Department of Religions, University of Ilorin.

I remember, with the highest sense of appreciation and gratitude, the immense assistance received from my informants. They include Alhajs Sanusi Alabi at Ode-Omu, Abdul-Majeed Adeyemi of Modakeke, R.O. Aliu of Ibadan, Yekini Bello Akeukanwo and Ahmad Faozi Alikinla both of Ago-Iwoye. I also thank Shaykh Abdul-Ra'uf Busari, Oke Gege, Ibadan. They all assisted me immensely to make this work a reality. May Allah reward them.



Much as I have wished to mention everybody that has contributed one way or the other to the success of this work, space and time would not allow that. Allah knows everybody. "Surely Allah suffers not the reward of those who do good to be lost".

May I state here that all the views expressed in this work are entirely mine. Should they be correct, the praise is due to Allah, subhānahu wa ta'ālā. However, any defects that may be found therein are attributable to me. Al-Kamal lil-Lāh.

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CERTIFICATION

I certify that this work titled The Ideal Islamic State in Shaykh Alikinla's Mustaqbal Ilorin al-Zāhir was carried out by Mr. Abdu-Rahman, Musa Adesina in the Department of Arabic and Islamic Studies, University of Ibadan.



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ABBREVIATIONS

- A.S. ‘Alayhi al-Salām or ‘Alayhim al-Salām meaning  
"May Allah's peace be upon him or them".
- B.B.C. The British Broadcasting Corporation.
- B.K. Bible Knowledge.
- A.U.D. Ansar-Ud-Den Society.
- ed(s) editor(s).
- edn. edition.
- H.L.A. Hizbul-Lāh al-Ghālib.
- I.P.B. Islamic Publications Bureau.
- I.R.K. Islamic Religious Knowledge.
- MS. Manuscript.
- MSS. Manuscripts.
- n.d. no date.
- n.p. no publisher.
- QUP. Oxford University Press.
- S.A.W. Sallah-Lahu ‘alayhi wa Sallam meaning  
"May Allah's blessings and peace be upon him".
- tr. translated or translator.
- V.O.A. Voice of America.
- Z.H. Zumratul-Hujjāj.

INTRODUCTION

Nigeria as a developing nation is faced by many problems which constitute obstacles in her path to greatness. Many attempts have been and will always be made by patriotic citizens in various ways to get her over the problems. It is in the light of this that Shaykh Yūsuf 'Abd al-Salām Alikinla wrote Mustaqbal Ilorin al-Zāhir (the bright future of Ilorin)

The manuscript consists of twenty-six folios both sides of each of which are written on. The only exception is the last, the reverse side of which is empty. There is no rubrication. The text is vowelled and clear throughout. Although there are marginal glosses believed to be in the Shaykh's hand, correcting or replacing some words, at times, in red or blue ink, the copy available to the researcher is said to have been copied by one of his students not yet identified. Nor does the copy bear the name of the said copyist. However, it is said that this is the copy recovered from the author's custody after his death, and, most probably, the only one available. It is now kept with Alhaj Sanusi Alabi at Ode-Omu together with some other valuable materials as the most senior of the Shaykh's students. It was the practice of the Shaykh to jot down his works in pencil and would charge one of his most reliable students to write

out the jottings which he would go through for necessary corrections. This work is believed to have passed through the same process, and this is the archetype. The date of writing is put around 1954.

Having a single copy of the MS would have posed great difficulties particularly in editing it, but for able assistance received from Alhaj Alabi mentioned above. I admire his scholarship, meekness and enthusiasm to get this research done. I have also been assisted by the rigid rule that verses of poetry in Arabic should conform to the metre chosen. This easily reveals where the copyist makes a mistake of either adding or omitting, even, a single letter.

The paper used for the copy is coarse, brown, sharp at the edges, except the first folio. It bears the hallmark of eight horizontal lines, representing the low-quality product of Ankuri Magani Duniya of Northern Nigeria, early this century. Each folio measures 17cm. by 22cm. Sub-topics written by the author are in the margin.

The MS discusses many issues which have been put together in five topics. They are mainly to provide practical solutions to the spiritual, social, economic and political problems of the nation. The work is therefore not an abstract philosophical attempt like some others on political thought or State

administration. It also has the credit of paying attention to issues not strictly religious, unlike most works of the author's contemporaries.

There are five hundred and three verses in all. The brief introduction in prose explains that the MS is intended as the Shaykh's modest contribution to the progress of his fatherland.

This thesis aims to bring to the notice of the academic world and the public in general that Islamic scholars not literate in English are as imaginative and forward-looking as their Western-educated counterparts. By editing the MS, its reading has been facilitated, while the translation into English will enable those who do not understand Arabic to read it. Comments on the views expressed by the author are not only to relate them to the reality of the situation in Nigeria, but also to justify them on the basis of Islam as taught in the Qur'ān, Ḥadīth and works of renowned scholars and Muslim leaders all over the world. The biography of the Shaykh, highlighting the academic, religious and social aspects of his life, reveals many facts unknown to some of the informants who have not had the opportunity of collating their views and ideas. The discussion on the Islamic concept of an ideal State is a summary of Islamic political thought from the time of the Prophet (S.A.W) to the present.

Efforts were made to find out if there was any other copy of the MS at the Centre for Arabic Documentation and the Main Library of University of Ibadan. I also investigated at the National Archives at Ibadan and Kaduna, History Bureau, Sokoto and the Library Museum, Jos. I also contacted some individuals at Ibadan, Ago - Iwoye, Modakeke, etc. But all these efforts did not yield any desired result. It was only Shaykh Abdul-Ra'ūf Busari, Oke Gage, Ibadan, one of my informants, who promised to look for a copy which, he felt, might not be complete. Unfortunately, he was not able to locate it till the end of this project. The hope of recovering another copy of the MS is, therefore, not yet completely lost. It is hoped that further researches will help in recovering any other copy, if at all it exists.

This work is neither a literary critique nor appraisal per se. It is just a modest attempt to study the life of Shaykh Yūsuf Alikinla in relation to the views he has expressed in the work under study. The approach is not mainly from the linguistic point of view. References are made to Arabic grammar, prosody, semantics, etc., only to facilitate the reading and understanding.

of the Arabic text. As a result of this, the attention is not particularly focused on the Shaykh's style of writing including choice of words, rhyme scheme, influence of the mother-tongue (Yoruba) on him, etc. This is a remarkable difference between this work and some others especially H.K. Bidmus' "A literary appraisal of the Arabic writings of the Yoruba 'Ulamā'", an. M.A. Project at University of Ibadan (1972), and M.T. Yahya's "A study of the structural and thematic innovations in the Arabic poetry of Kanem Bornu in the works of al-Ṭāhir b. Ibrahīm al-Fallāti, and Yūsuf b. Abd al-Qādir al-Qarghari, a Ph.D. Thesis at the same institution (1986).

The attempt, in this work, is to study the MS from the socio-religious point of view with particular reference to the contemporary situation in Nigeria at present. This is based on the issues raised in the MS, which have to do, to a large extent, with the people's social life, and the fact that the author has been tremendously influenced by Islam in expressing the views. In fact, his ultimate aim is to transform Nigeria into an ideal Islamic State where justice, peace and mutual understanding between rulers and ordinary citizens will



reign supreme. This work is therefore along the same line with S.U. Balogun's "The works of Abdul-Qādir b. Gidado in the context of Nigerian History", a Ph.D. Thesis at University of Birmingham (1983), except that the focus there is mainly on history whereas the totality of social life covering the economic, political, educational and other aspects is put into consideration here. This is not to say that history does not necessarily touch these aspects of life. The fact is that in an average historical research, they attract attention only in relation to their relevance to historical incidents.

Much as we may have striven to do justice to the various aspects of life that the views in the MS relate to, this work cannot be said to be exhaustive in each case. It should be admitted, therefore, that specialists in the various fields have a lot to contribute in studying the MS and relating its contents to our needs. This work may be taken to have only blazed the trail. Specialists in the fields of language, literature, history, sociology, etc., should follow with more intensive and extensive researches on the MS.

Although there are some remarks in the margin that may be taken as indications of dividing the poem into

sections, its chapterisation, as in this work, is that of the researcher. Verses are brought forward or backward, based on their meaning, to constitute chapters. For instance, the chapter I, as in this work, consists of lines on the first three and the last nineteen folios of the MS. There are also cases when lines on different topics are mixed up in the MS. An example is folio 4 the first and the third to fifth lines of which are on agriculture, while others are on commerce.

Chapters, as arranged in this work, are quite different from the way the remarks in the margins, mentioned above, are in the MS. It is issues discussed that account for the present arrangement. Each chapter, thus, contains materials from the various parts of the MS. A good example here is Chapter I, cited above, which contains materials from the first and last parts of the MS. It is pertinent to mention here that all the lines have been taken care of by including them in any of the chapters. On the other hand, no line is repeated twice or more. As a result of this, the number of the lines is the same as in the MS.

There are nine chapters in this thesis. Chapter I is on the biography of the Shaykh, while the second discusses the features of an ideal Islamic State. Patriotism and security of the State are focused in Chapter III, while Chapter IV contains materials on agriculture and commerce. Education and family living are looked into in Chapters V and VI respectively. Chapter VII is on health and social service for all citizens, while the next is on issues in Shaykh Alikinla's Islamic manifesto for Nigeria. Conclusion constitutes Chapter IX.

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BIOGRAPHY OF SHAYKH ALIKINLA

1.1. His birth:

Shaykh 'Abd al-Salām Yūsuf Alikinla was born around 1903<sup>1</sup> in Ilorin. His father Yūsuf Alikinla, an indigene of Ilorin, was an itinerant scholar and trader dealing in animal skin, traditional leather materials and Ofi cloth. A princess, Asmā' daughter of one Onilawo of Ilawo<sup>2</sup>, a town in the Ejigbo Local Government Area of Oyo State, was his mother. She was a petty trader selling agricultural products. The two parents came across each other during one of the former's frequent visits to Ilawo.

1.2. His youth and education:

Shaykh Alikinla spent his early life mostly accompanying his father from one place to another. After having elementary studies in Arabic with his father, he met for the first time, late Shaykh Zakariyā' al-Adabi, Tāj al-Mu'min<sup>3</sup>, from Omoda compound, Ilorin, in 1928 at Abeokuta. Incidentally, both the father and the Shaykh had come from Ilorin and thereby became childhood friends. Shaykh Zakariyā' felt happy to see the new student because he observed traits of brilliance, discipline and ingenuity in him.

Young Alikinla had not by that time completed reading the Holy Qurān. The events that later led to their coming together in 1930 at Badagry started to take place from that time onwards.<sup>5</sup> It was then that Alikinla began to learn how to read and write Arabic. He was later asked to leave for Epe to accompany al-Haj Juma'ah, the head pupil of the Shaykh who was instructed to take proper care of him. Shaykh Alikinla studied a number of books under the tutelage of al-Hājj Juma'ah. This association provided an opportunity for the former to display his qualities of being a diligent and obedient student to the extent that "the position of sonship"<sup>5</sup> was conferred on him. He was however later asked to leave for Abeokuta under the care of Shaykh al-Hājj Salīm Ake, a full brother of the teacher, who taught him many books on Tafsīr Fiqh, Hadīth etc. He again behaved himself so well to earn the confidence of the teacher.

Many a time he would keep awake in the night in service to his Shaykh al-Hājj (Salīm Ake) and he was his shadow which could not be parted with for a moment.

Alikinla was always proud of having served both Shaykh Zakariyā al-Adabi and his brother, al-Hājj Salīm to the best of his ability until the former passed away in 1934.

Probably due to the depth of grief experienced as a result of the loss of the great teacher or other reasons, Shaykh Alikinla was convinced that he forgot everything he had learnt. Nevertheless, his enthusiasm to be at the service of al-Ḥājj Salīmān was maintained until 1936 when he experienced a kind of spiritual transformation with deep meditation probably as a result of better information.<sup>8</sup>

As from that time, Shaykh Alikinla never learnt anything from anybody. Fifteen years later, he had got to his credit many notable works in manuscript such as ʿAsjud al-Asnā and Hifrid al-Farid. He later withdrew from literary engagements to contribute his quota to the socio-political situation of his time. His activities culminated in the inauguration of Hizbul-Lah al-Ghalib in May, 1952.

### 1.3. His later life and death:

As it was the practice of ʿUlamā at the time, Shaykh Alikinla visited quite a number of towns and villages including Badagry, Ijebu-Ode, Ago Iwoye, Abeokuta, Ibadan, Oyo, Iseyin and a host of others. He eventually settled down at Ibadan as his base in 1939 with occasional visits to other places. He was then hosted by one Mr. Benson, an indigene of Ijebu-Igbo, very close to Alfa Najm Mosque, Gege, Ibadan<sup>9</sup>.

He later shifted to Ile Dawonru, Opopo Yeosa, then to Ile Laamo, Bere, and lastly to Ile Ogunmola, all at Ibadan.

The Shaykh made friends with prominent Muslim Scholars then at Ibadan such as Alfa Baba Ilorin, Alfa Ile Oriolowo, al-Ḥāj Qadr Olosun, Alfa Hasan Oke Foko and some others. But unlike some other Muslim Scholars, the Shaykh was able to command the respect of Muslim elites in the service of the then Native Authority, Western Region Government and private enterprises. In fact, such educated Muslims constituted the majority of the membership of Hizbul-Lāhi al-Ghālib. This development would be better appreciated if judged against the background of general contempt in which the ʿUlamā were then held due mainly to the large-scale propaganda of the Christian Missionaries to present Islam and its adherents in the blackest possible colour. Islam was made synonymous with ignorance, barbarism and backwardness.

One of the greatest achievements of Hizbul-Lāhi-al-Ghālib was the establishment of Muslim Primary Schools at Ibadan and its environs in 1955 and the introduction of Islamic Religious Knowledge in the schools' curriculum. However, it was the Muslim community that was responsible for the payment of salaries of the "Arabic Teachers". It is regrettable that the arrangement suffered a devastating blow in 1956





PLATE I  
Shaykh Alikinla in Agbada with a cap.

when crisis erupted bearing on financial mismanagement levelled against the Shaykh. The situation was so tense that the Regional Government had to institute a one-man committee of enquiry in person of Mr. S.O. Balogun, a Senior Education Officer, to investigate the case. It was eventually resolved that the payment of salaries be decentralised with each Ratibi Mosque or organisation taking care of its respective schools<sup>10</sup>. Thus the Muslim solidarity was shattered again probably beyond redemption even though the schools continued to exist.

Despite the crisis and the feeling of having been disappointed and, possibly, frustrated, the Shaykh stayed on at Ibadan. He became sick in June, 1960. When all the efforts aimed at restoring health to him failed to yield the desired result, he was taken to Ago Iwoye for further medical attention. He took his last breath on Tuesday 27th of September 1960, a few days to the Independence Day. Survived by two sons, Aḥmad Fauzi and Faḍl al-Raḥmān, and a daughter, Fā'izah, Shaykh 'Abd al-Salām Yūsuf Alikinla was buried at the Public Muslim Cemetary at Ago Iwoye.

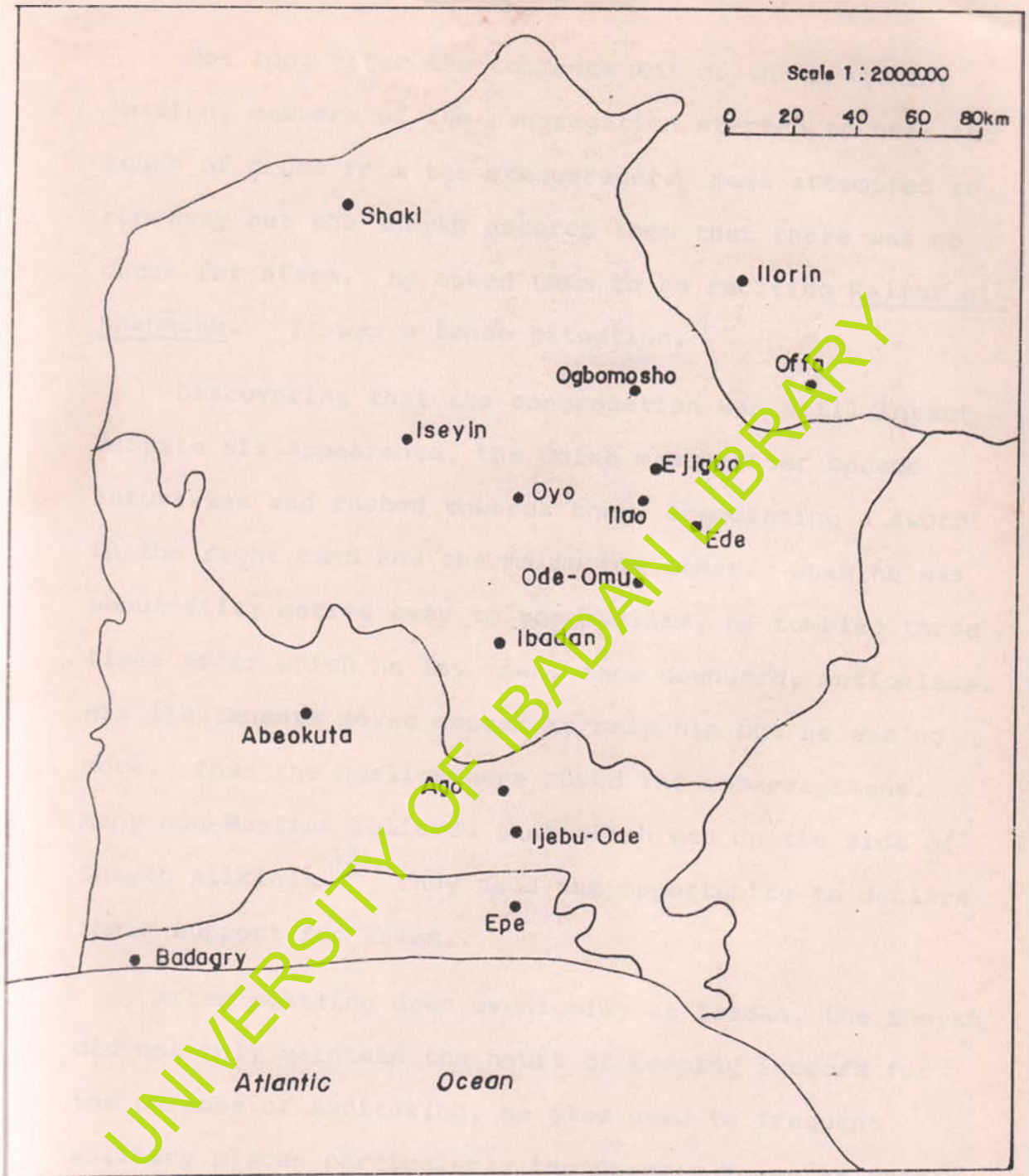
#### 1.4. His religious life:

Shaykh Yūsuf 'Abd al-Salām Alikinla was a personification of piety, asceticism and total devotion to the cause of Allah. Having been born into a deeply religious family, he was brought up in an atmosphere thoroughly permeated with

Islamic norms and values. His high sense of morality and spiritual devotion must have contributed immensely to the cordial relationship between him and his teacher, Shaykh Tāj al-Mu'min al-Adabi.

Religious as he was, his high spiritual level was not generally realised until 1936 when he was said to have experienced a spiritual transformation. As from that time onward, the Shaykh formed the habit of keeping indoors unless important occasions necessitated his going out<sup>11</sup>. Nevertheless, he widely travelled having been to most of the towns and villages in Yorubaland. He was a public preacher and an erudite scholar.

Shaykh Alikinla was favoured with Karāmāt.<sup>12</sup> There were many instances in his life to show this. In one of his several visits to Iseyin, it was said that one masquerade, named Oniko, notorious for possessing dangerous charms, threatened to deal with him and frustrate his plan to hold public preachings. It was too late for the Muslim Community of the town to notify the Shaykh of the threat. They therefore advised him to put off the idea to preach for the time being. But the Shaykh and his entourage turned up for the occasion as planned and the Muslim Community summoned courage to rally round him. The congregation was far larger than usual because many people came simply to see what would happen.



MAP SHOWING PLACES VISITED BY SHAYKH  
YŪSUF ALIKINLA IN WESTERN NIGERIA

Not long after the commencement of the preaching session, members of the congregation started to hear the sound of drums from the masquerader. Some attempted to run away but the Shaykh assured them that there was no cause for alarm. He asked them to be reciting Kalimat al-Shahādah. It was a tense situation.

Discovering that the congregation was still intact despite his appearance, the Oniko masquerader became infuriated and rushed towards them, brandishing a sword in the right hand and charms in the other. When he was about fifty metres away to the Muslims, he tumbled three times after which he lay down, face downward, motionless. His lieutenants moved nearer to help him but he was no more. Thus the Muslims were saved the embarrassment. Many non-Muslims believed that Allah was on the side of Shaykh Alikinla. <sup>13</sup> They used the opportunity to declare their support for Islam.

After settling down eventually at Ibadan, the Shaykh did not only maintain the habit of keeping indoors for the purpose of meditation, he also used to frequent solitary places particularly the Bower's Tower at Ibadan for the same purpose.

The Shaykh's idea of asceticism and otherworldliness was liberal. He loved smart but moderate dressing.

He was also fond of taking photographs. His belief was that Muslims were not forbidden to share from the conveniences and joy of this life. Poverty and extreme self-denial in any aspect of life might not necessarily be virtues. Nor was the appearance of a man the yardstick for piety and consciousness of Allah. In a swift reaction to certain common practices among some Muslims of his time, he said:

- ١ - ورَّخُو ستار الجهل يا أهل ثقة \*\* عن الدين كي ينجو الفؤاة من السردى
- ٢ - د وى ضجيج دق بدع يضم من \*\* يعيش عارفا غمًا يضم على القذى
- ٣ - والنارهم قد يحكمون للابليس \*\* القلانس من د ون العمامة والعصا
- ٤ - جنونهم يشهد عن ترك عانة \*\* رتف لا يبط ان ذا عند هم بـلا
- ٥ - ومنهم من الأوغاد د رويش عائمًا \*\* بحور اختباط ظنه أن قد اهتدى
- ٦ - بحمل عما ضخم ومشي تبختر <sup>15</sup> \*\* ورفع القبا حلقة الثوب واللحى
- ٧ - وزيتهم هذا المعزى وتيسرهما \*\* فان الأسون بالشوارب لا سوى
- ٨ - ولحياني <sup>16</sup> منهم يلاحى بمن بدا \*\* وسدما جميل الوجه عن لحية خلى
- ٩ - وصفة أهل الله في حسن خلقهم <sup>17</sup> \*\* وخلق لسعد المالمين على الهدى
- ١٠ - وائس لهم كبر ما بيعتهم تسوا \*\* ضع في الإله لا لشئى سوى الرضى <sup>18</sup>
- ١١ - وقوموا آيا أهل الدراية نهضة \*\* تزوح ستار الجهل عن ضوء مصافى <sup>19</sup>

1. Rip the curtain of ignorance, oh people of trust, off the Religion so that the ones straying away may be secure from destruction.
2. Sound of the tambourine of heresies deafens him who knows, adding insult to injury.<sup>20</sup>
3. To the Hell-Fire they condemn (people) for putting on caps without the turban and the staff.
4. Their madness gets worse for leaving the pubic hair (unshaven) and the armpit hair (unplucked); this to them is a misfortune.
5. And among them, the feeble-minded, is a poor fellow at sea wandering (all about) with the impression that he is on the way.
6. (They preach) carrying a big staff and prancing, swollen-headed in tattered cloths with the beard.
7. This fashion of theirs is for she-goats and he-goats. The Mons are known with the moustache and not (necessarily with) anything else.
8. He, the long-bearded, among them condemns him who appears decent, nice-looking (but) without any beard.

9. The people of Allah are known with their decent appearance, and conduct of the best creatures, keeping to guidance.
10. Never are they arrogant. They are usually humble to Allah and not for the sake of anything except (divine) pleasure.
11. Arise o people of understanding in a way  
To remove the curtain of ignorance from the  
light of Mustafā.<sup>21</sup>

Although this piece was intended to be a joke with the so called "new comers" into Islam, it turned out to be a strongly-worded lampoon and a literary master-piece. Opening with a clarion call to the well-versed Muslim scholars to stem the trend of religious fanaticism and indoctrination that posed the danger of misleading quite a large number of uninformed Muslims and portraying Islam in a bad colour to the non-Muslims, the author proceeded to itemise the various heretical practices he had in mind. They included the undue emphasis laid on putting on the turban, counting the staff as part of Muslims' dressing, wearing long beards, shaving the pubic hair and in the armpit. The fifth line paints the pathetic picture of a self-conceited person straying away but, still, has a high



opinion of himself. Others in the same camp with him consider themselves superior to other Muslims and therefore brag about. The piece ends with the axiom that it is not all that glitters that is gold. Many chicken-hearted persons feign valiance. The poet rather humorously drew the attention to this fact by comparing heavily-bearded goats with lions. The beard of the former does not show them to be more manly than the latter. In fact, the case is the other way round. In practical terms, religious scholars worth their salt need not wear their academic qualifications on their faces. Rather, they should appear as simple as possible and utilize their talents in the cause of Allah. It is the responsibility of such people to rid Islam of all the extraneous innovations.

Shaykh Alimnla was a great theologian and at the same time, a broad-minded philosopher. His frequent meditations helped to widen the horizon of his concept of Allah. He came to realise the indivisibility of the Divine Unity in all ramifications. He did not subscribe to the idea of ascribing anthropomorphic attributes to Allah. Nor is He corporeal. He is unique and all alone in His class. These views and some others are expressed by the Shaykh as follows:

ان الله تعالى واحد لا أول لوجوده ولا آخر لأبديته . قيوم لا يفنيه

الأبد . ولا يغيره الأمد<sup>22</sup> . بل هو الأزل والآخر والظاهر والباطن . منزّه

عن الجسميّة، ليس كمثل شيء وهو فوق كلّ شيء فوقيته لا تزيده بعدا عن

عباده وهو أقرب الى العبيد من حبل الوريد . وهو على كلّ شيء شهيد .<sup>24</sup>

وهو معكم أينما كنتم، لا يشابهه قرينه قرب الأجسام، كما لا يشابهه ذاته ذوات<sup>25</sup>

الأجرام . منزّه عن أن يحدّه زمان مقدّس عن أن يحيط به مكان، تتراة

أبصار الأبرار في دار القرار على ما دلّت عليه الآيات والأخبار . حقّ قادر

جبار قاهر، لا يعتبره عجز ولا قصور، ولا تأخذه سنة ولا نوم، له الملك

والملكوت والعزّة والجبروت . خلق الخلق وقدّر أرزاقهم وآجالهم، لا تحصي<sup>26</sup>

قدراته (sic) ولا تنتاهي (sic) معلوماته، عالم بجميع المعلومات لا يخرب عنه

مثقال ذرّة في الأرض ولا في السماوات، يعلم السرّ والخبوّ ويطلع على هواجس

الضمائر وخفيّان السرائر، مرید لكائنات، مدبّر للحركات لا يجري في ملكه

قليل ولا كثير، جليل ولا حقير، نفع أوضرّ الآ بقضائه، وقدره وحكمه،

فما شاء كان وما لم يشأ لم يكن، فهو المبدئ المعيد، الفاعل لا مرید، لا

معقب لحكمه ولا رادّ لقضائه، ولا مهرب لعبيد عن معصيته الآ بتوفيقه

ورحمته ولا قوّة له على طاعته الآ بمحبّته وارانته، سميع بصير متكلم بكلام

لا يشبهه كلام خلقه وكلّ ما سواه سبحانه وتعالى فهو حادث أوجدّه<sup>27</sup>

بقدرته وما من حركة وسكون الآ وله في ذلك حكمة دالّة على وحدانيّته . . .

Translation:

Allah, the Exalted, is One. There is no beginning for His existence and no end for His eternity. (He is) the self-Sustaining. Infinity brings not His end, and time affects Him not. Nay, He is the First and the Last, the Manifest and the Hidden. Holy is He far above anthropomorphism. Nothing is like Him and He is over and above everything in such a way that this does not affect His proximity to His creatures, and He is closer to the servant than the jugular vein. He keeps watch over everything. He is with you wherever you may be. Physical proximity is not like His, just like the material essence is not like His (divine) essence. (He is too) exalted for time to restrict, too sacred for place to encompass. The eyes of the righteous shall see Him in the Abode of stability as the verses (of the Quran) and information point out. (He is) living, able, reforming, <sup>28</sup> victorious. He is not subject to fatigue and inability. Neither sleep nor slumber affects Him. He created all and apportioned their sustenance and life-spans. His power cannot be assessed,

and His knowledge has no limit. He knows everything, not even something of atom's weight in the earth and heaven is hidden from Him. He knows the secret and the hidden. He is aware of feelings in the hearts and things concealed in secrecy. He plans for all the creatures and alternates the happenings. Nothing takes place in His domain little or much, large or small, beneficial or injurious, except with His decree, plan and command. What He wills happens and what He does not never happens. He is the Originator and the one to return (us back to His presence). He does what He wills. There is none to change His judgement or to reject His decree. No servant can abstain from offending Him except with His pleasure and will. He hears, sees, speaks but His speech is not like that of His creatures. <sup>29</sup> Everything beside Him, the Glorious and Majestic, is a matter. He has created with His power. There is no motion or standstill except there in it is wisdom confirming His unity...

### 1.5. His academic life:

It must be admitted that information available to the researcher on the Shaykh's learning and the exact books he studied under his various teachers is scanty. Our chief informants have been his students or associates particularly after his settlement at Ibadan. Although he was a prolific writer, there is no indication that he had prepared his autobiography. Nevertheless, Mustaqbal Ilorin al-Zāhir and some other writings of his give some useful clues to his academic activities.

Shaykh Alikinla is said to have started learning as early as possible under his father. He was later handed over to Tāj Al-Mumin in 1930 and there he was until 1934 when the great scholar passed away. He spent the next two years with al-Hājj Salman Ake which marked the end of his formal learning. As a brilliant student dedicated to the service of his masters, the young Alikinla must have learnt a good number of classical works of Poetry, Theology, Jurisprudence, Tafsīr, Sīrah, Mysticism, Philosophy and a host of others within this short period. He might have also had some acquaintance with journals, magazines and textbooks from the Arab world.

A reference to Abu al-'Atahiyah however gives the impression that the Shaykh must have had access to some classical literary works of pre and post-Islamic periods. His views on the various aspects of Tawhīd also show his interest in Philosophy and Metaphysics. He must have studied the controversy between the Asharites and the Mu'tazilites and, probably, the remarkable contributions of Al-Ghazali to topical issues of his time. His exposure to western civilization even though he was not literate in English must have contributed to his degree of critical attitude to Muslim leaders who were fond of emphasising certain trivialities.

It seems as if the Shaykh started his literary activities by imitating famous literary works. Thus his earliest works are said to be 'Asjud al-Asnā which is Takhmīs<sup>30</sup> of al-Dāliyyah, and Hifrid al-Farid also Tashtir<sup>31</sup> of al-Burdah. His independent works yet confirmed are Al-kifāh fī al-Siyāsah which is in prose and Mustaqbal Ilorin al-Zāhir, the subject of this study. Efforts to have access to the works so far have not been successful, the excuse being that they would soon be printed and made available to the public.

Considering the relatively short period within which the Shaykh studied, and the high level of his erudition,

it is believed that the source of his knowledge was great.<sup>32</sup> This is proved by the fact that he was never caught unawares when discussing any branch of knowledge particularly world politics and current affairs. Much as one would not venture to disprove this fact, it could be inferred that the Shaykh was familiar with foreign magazines such as Majallat al-Adib from Cairo, al-Mustami' al-ʿArabi from London (printed by the British Broadcasting Corporation), Majallat al-ʿArabiyyah from America and Bitāqat al-Sharq. The magazine as well as listening to Radio broadcasts in Arabic from Britain, America and the Arab world must have exposed him to a world far larger than his contemporary scholars could imagine. His attachment to these media was so strong that he once felt obliged to pay tribute to the British Broadcasting Corporation (B.B.C.) thus:

- ١ - عليكم من الله سلام مواصلا \* \* \* ونسى أيضا مثله متواصلا
- ٢ - عليكم أيا حزب الاضائة هيئة الاذاعة بسى بسى ندى سلام مكملا
- ٣ - عليكم من القراء ألف تحيية \* \* \* ومن سامعيكم من عباد أفاضلا
- ٤ - كشفتم عن الساق الأمور حفيية \* \* \* وما كان قبل الحرب محبوباً ولا
- ٥ - ولو لا كم لم نعرف الروح لسعيكم \* \* \* ومبدئه ديموقراطي أنصلا
- ٦ - سيشكركم رحمن عن نوره الذى<sup>34</sup> \* \* \* لزمتم عليه خاد ما ومناقلا
- ٧ - يعين خدام العلم مثلكم أيا \* \* \* جماعة بسى بسى ندى كفى صنعكم فضلا
- ٨ - ولم لا وهذا النور بالذات وما \* \* \* لك النور رب النور للعلم فاضلا
- ٩ - وشاره بسى بسى ندى لهرطان رفعه \* \* \* بها انتزهت منا دعايتها أهلا<sup>36</sup>
- ١٠ - وكانت علاجا ناجعا للجميع ما \* \* \* بدى م انحراف حالها متساهلا<sup>35</sup>

Translation:

1. May peace from Allah continuously be with you  
And regularly from me also are greetings to you.
2. Oh the enlightenment squad, the Broadcasting  
House, B.B.C! May perfect peace be with you.
3. The readers (send) one thousand greetings to you  
And so do your honourable listeners far away.
4. You explained (all) the issues which thus became  
bare, clear. As all that happened before the  
war was previously unknown.
5. But for you, we would not have known the  
spirit behind your action, as well as the  
basic democratic principle (underlying) it.
6. (The) Beneficent (God) will reward you for  
His light which, You have laboured for and  
disseminated.
7. He (Allah) gives assistance to servants of  
knowledge like you; O people of B.B.C!  
this deed of yours is enough an honour.
8. Why not as this is Light in essence  
And the King and Lord of Light gives  
honour to knowledge.



9. And the token of B.B.C. for Britain is lofty. She has, through it, proved worthy of all her claims.
10. And it has been an effective solution to all that had happened in form of careless distortion of her stand.

The poem is an expression of appreciation and acknowledgement of the roles played by al-Mustami al-Arabi in enlightening the Arab world and Arabic-speaking Africans and, probably, Asians on the causes, course and consequences of the second world war. Although the medium must have been used for propaganda by the publishers, the Shaykh saw it as a selfless service to humanity for which rewards were being expected from Allah. The last two lines of the poem however admit that the journal was mainly to defend the British policies on the war in particular and world politics in general. Nigeria, then under the British Colonial rule, must be brought along and fed with the information necessary to sustain her loyalty to Her Majesty and the objective seems to have been achieved, at least as far as our man is concerned.

The fame of Shaykh Alikinla spread far and wide in Yorubaland as an accomplished scholar and a far-sighted Muslim leader. His students at Ibadan numbered hundreds most of whom had received western-education and who were

officials of the Native Authority, Western Regional and Federal Governments as well as employees in private companies. They were fascinated by his exposure to modern trends of events and his frantic attempts to make up for the Muslims' apparent luke-warm attitude to Western education. It is therefore not a surprise that not less than seven thousand Muslims including Mr. Bello Abasi, leader of Egbe Omo Ibile, attended the formal launching of Hizbul-Lāh al - Ghālib at the palace of the then Olubadan of Ibadan, Oba Memudu Ali Iwo, who was also physically present, on Saturday May 17, 1952.<sup>37</sup>

The Shaykh's fame transcended Nigerian borders. Although he did not have the opportunity of going abroad, Muslim scholars particularly from the Middle East used to visit him often. As far back as 1954, he was able to employ the services of two Arab graduates of the Azhar University, Cairo, named Muḥammad Ṭāhir and Muḥammad Sharīf respectively, at his Arabic School<sup>38</sup> temporarily operating in the evening in a primary school at Chief Agbaje's compound, Ayeye, Ibadan. Each and everyone of his visitors is said to be amazed at his level of erudition and vast knowledge of Nahw, Sarf, Balāghah, Falsafah, and other subjects not strictly connected with Islamic Theology or Metaphysics.<sup>39</sup>

Strangely enough, Shaykh Alikinla did not form any religious movement. His practice was to teach those who approached him for knowledge and leave them to employ the knowledge so acquired in any form possible to further the cause of Islam and improve the condition of Muslims.

#### 1.6. His Socio-political life:

From the time of his birth to late 1940's Shaykh Alikinla was exclusively committed to scholarship and teaching both in private and public places. As nationalistic activities to win independence for Nigeria gained momentum and various interest-groups got drawn to the scene, the Shaykh responded enthusiastically to the situation, dedicating all his efforts to further the cause of Islam. It was here that his charismatic and leadership qualities were brought into play.

With the introduction of the Richards Constitution in Nigeria in 1946 dividing the country into Eastern, western and Northern Regions, active tribal politics was ushered in as the bedrock of Nigerian Polity. By 1952, three major political parties principally based on tribal affiliation have been founded---the National Council of Nigeria and the Cameroons (N.C.N.C) having the Ibo-dominated East as its stronghold, the Action Group (A.G) dominated

by the Yoruba of the West and the Northern People's Congress (N.P.C) having a firm grip on the North mainly populated by Hausa and Fulani.<sup>40</sup>

From the onset, there had been close relationship between colonialism and Christianity in most parts of Africa, particularly Nigeria. As soon as Britain declared the slave trade illegal in 1807 followed by other European nations, explorers and missionaries began to penetrate the interior of Africa. The result of this "invasion" was the planting of Christianity and Colonialism.

Thus the colonialists and Missionaries came to represent the same interest with an overt division of labour.<sup>41</sup>

The Missionaries contended with the Muslims who had been steadily spreading their religion to the nooks and corners of Yorubaland. As the former:

Saw the Muslim Communities expand and grow in influence, they became very concerned, all the more so as their conversions in the field were, by their own estimates, not only in inverse proportion to their endeavours but also relatively insignificant, compared with those of their Muslim counterparts.<sup>42</sup>

Although the Muslims were gaining the upper hand in terms of winning new converts and consolidating their communities, their Christian rivals posed to them a challenge of well-organised evangelism with requisite human and material resources at their disposal. The Missionaries

were equipped with literacy in Arabic and Yoruba texts.<sup>43</sup>

As one would justifiably expect, the colonial Government, realising what it would gain from the evangelisation of Yorubaland and Nigeria as a whole, did all that was possible to facilitate the works of the Missionaries.

Legally, the Christian Missionaries were promised complete 'protection' 'assistance' and 'encouragement' in some treaties signed by the British and local chiefs, as was the case in Lagos, Abeokuta and Oyo. Occasionally a few top government officials would throw in their influence. In 1887, the Acting Administrator in Lagos, diplomatically enough, remonstrated with the Awujale of Ijebu-Ode to allow and encourage the missionaries to work in Ijebu-Ode.<sup>44</sup>

Despite all the vast resources at the disposal of the Christian missionaries, they achieved very little. The Muslims with whom they were contending and who luckily preceded them to the field of operation, were acquainted with Christianity as a religion as well as its doctrines. Both the Qurān and Ḥadīth are full of information needed to withstand all the challenges that might be posed by the evangelists. The Muslims were convinced that Islam was superior to and better than Christianity. James Johnson, one of the earliest ardent

missionaries is quoted to have reported on the Muslims' reaction to their missionary work thus:

Our activity has provoked their own. They were never warmer in the defence of their religion. On the ever-topical issue of the person of Christ, for instance, the Muslims, in spite of all Christian assertion to the contrary, insisted on the validity of Muslim teaching as 'they cease not to repeat the surat of the Quran that says "God does not beget and is not begotten".<sup>45</sup>

Of all the various methods employed by the missionaries to win Yorubaland for Christ, Western education proved to be the most effective. Its medium of instruction, English, was the language of commerce, communication in official circles and Christianity. But unfortunately for the Muslims, it was exclusively monopolised by the missionaries who never failed to utilize any opportunity that might present itself in that direction.

Samuel Ajayi Crowther was the pioneer of Nigerian Missionary who set the pace in this direction: The school was Crowther's chief method of evangelisation. He introduced the mission into new places by getting rulers and elders interested in the idea of a school of their own, and usually it was to the school that he asked the senior missionary<sup>46</sup> at each station to give his chief attention.

It is most unfortunate to note that although using education as a bait for proselytization had been declared illegal in Nigeria as far back as 1887<sup>47</sup>, the Missionaries persisted in breaking the law and the trend is still

the same, particularly in Southern Nigeria.<sup>48</sup> This is more painful when it is noted that this crime is being committed deliberately and with impunity, Innocent children fell easy victims of the machination. Everything done in the school was aimed at conversion and consolidation of Christianity. Fafunwa observes:

Irrespective of the denominational label, the early Christian schools in Nigeria were conceived by all the Christian demoninations as the most important instrument for conversion. Indeed, the school was incidental; if Christianity could have been implanted in Nigeria without the use of the school, most missionary groups would have tried to do so.

The children were a captive audience and the missions made the most of the situation. As the daily school-time-tables showed, Christian religion predominated, even though subjects such as geography and arithmetic were included in the curriculum. All other subjects, for example grammar, reading, spelling, meaning of words, etc, were taught with one overriding aim in mind: to enable the new Christian converts to acquire the mastery of the art of reading and writing with a view to facilitating the study of sacred writings and for the performance of their religious duties.<sup>49</sup>

The above information is given to draw attention to the long-protracting suspicion and rivalry between Muslims on the one hand and Christians and colonialists as well as their agents represented by the government functionaries

on the other. Thus to forestal being converted to Christianity, the Muslims boycotted Western Education and the result was that the Christians almost totally dominated "nationalistic activity in both the political and economic spheres".

By accident or design, the Action Group which emerged to be in control in the West was predominantly Christian as "very few Muslims can be numbered among its early leaders".<sup>50</sup> The result of this was that most of the key posts in the government and parastatals, up to 90 per cent at times, went to the Christians. It was also alleged that the Government hardly put the interest of Muslims into consideration when formulating policies.<sup>51</sup>

The apparent Christian domination could not but stir the Muslims' indignation and resentment. They felt cheated especially since they believed that they were in the majority in the Region. According to the 1952 census, about 41.4% of the population of the Yoruba Provinces was Muslim, 41.2% Christian and 17.4% Animist.<sup>52</sup> All these figures were/arrived at despite the alleged abuses, intrigues and biases of those responsible for the programme most of whom were Christians.

Thus:

Many Muslims appear to regard the Action Group as an agent of Christian domination. Among the arguable grievances which have been expressed are the alleged neglect of Muslim schools by



the Western Regional Government in its allocation of funds for educational support, the exclusion of Arabic language training from the curriculum of most elementary schools, the relatively small number of government scholarships awarded to Muslim students, the conversion of Muslim children to Christianity as a result of their education in Christian schools, the inadequate representation of Muslims in the Western Region Executive Council and in the Western House of Chiefs, and the belligerent statements of Christian leaders, all of which add up to the general grievance of religious discrimination<sup>53</sup>.

The Muslims rose to the challenge posed by the apparent Christian domination and the general anti-Islamic political atmosphere. Various attempts were made to enable the Muslims to present a united force to champion their cause.

In 1947, Mr. R. B. Ottun, a journalist with the West African Pilot and Secretary to the Chief Imam of Lagos, inaugurated a Society for Promoting Muslim knowledge. The chief object of the society was to obtain scholarships for Nigerian students to study at Al-Azhar University in Cairo, Egypt. In December 1948, Yoruba Muslims inaugurated a cultural organisation known as the Muslim Congress of Nigeria, which maintained a fraternal relationship with the Moslem Union (Jamiyyar Islamiyya) of the North. In 1950, a Muslim Welfare Association was organised in Lagos, and in May 1953, Mr. Ottun founded the United Muslim Party as a political wing of the Society for Promoting Muslim Knowledge. Later, a Muslim Central Council was set up in Lagos as a cultural auxiliary of the United Muslim Party<sup>54</sup>.

Ibadan was also a beehive of socio-cultural cum political activities aimed at freeing the Muslims from the yoke of Christian domination under which they believed they were. With the introduction of Ansar-Ud-Deen Society at Ibadan in 1937 and the building of schools as one of its main objectives, other Muslim organisations such as the Nawairu-Ud-Deen Society, Ahmadiyyah Movement, Jama'at Islamiyya and Zumratul-Islamiyya followed suit to impart Arabic and Islamic education to the Muslim children along with other subjects.<sup>55</sup> In his contribution, Shaykh Alikinla spearheaded the organisation and launching of Hizbul-Lah al-Ghalib on Saturday, May 17, 1952 at the palace of the then Olubadan of Ibadan Oba Memudu Ali-Iwo. It was an indelible landmark in the annals of struggles in the cause of Islam in the Western Region. With "over 7,000 Muslims" in attendance, the colourful ceremony was presided over by the Olubadan himself.<sup>56</sup>

The objectives of the society were:

- i. To unify all the Muslim youths in the then Western Region as a means of introducing new life to Islam, realising that Islam was exclusively practised and propagated by elders who belonged to the old school of thought.
- ii. To propagate Islam through the teaching of the religion in Primary and Secondary Schools realising

that Muslim education was terribly lacking as a result of the discriminatory system of administration prevailing in the Southern parts of Nigeria.

- iii. To reform the system whereby Imams and Alfas operate the teachings and system of Islamic religion. In effect this idea of reform is designed to provide cleaner and more systematic way of life living for the Muslim missionaries. <sup>57</sup>

All the efforts of Hizbul-Lāh Al-Ghālīb and other Muslim organisations were not in vain. When the Western Region began its free Universal Primary Education in 1955, many Quranic schools were converted into Western-oriented Primary Schools where Islamic Religious Knowledge was taught along with secular subjects. This gave birth to Ratibi Moslem Primary Schools at various places in Ibadan and its environs. Hizbul-Lāh Al-Ghālīb also founded many schools as well as some other Muslim organizations. Many Muslim students were awarded scholarships to read Islamic studies overseas. But all these were not commensurate with the preponderant number of Muslims in the Region and they complained bitterly about their grossly inadequate representation in the government.

In July 1957, the Muslim grievances reached a climax culminating in the inauguration of a political party named the National Muslim League (Egbe Muslumi Parapo) by the

representatives of many Muslim organizations prominent among which were the Muslim Welfare Association, the United Muslim Party (of Lagos), its affiliate, the Muslim Central Council, the International Muslim League, Hizbul-Lāh Al-Ghālib and the Abeokuta Muslim League. At its inaugural conference held at Ijebu-Ode in August 1957, Alhaji A.R.A. Smith, a Yoruba businessman and President General of the Muslim Congress of Nigeria since 1950 was elected President - General. About £700 was contributed by the supporters at the venue. It was a huge success. <sup>58</sup>

As it should be expected, the Action Group was quick to read the writing on the wall. It realized that the League, if not nipped in the bud, would constitute a great threat to it at the next election. The party therefore went out with all the resources at its disposal to attack the League.

On October 6, 1957, a meeting of the Muslim League at Ode-Omu in Osun Division was marred by disturbances caused by the intrusion of an Action Group irregular strong-arm squad. A regional minister and the federal treasurer of the Action Group, both Muslims, who attended the meeting in order to explain their party's objection to the formation of a Muslim political party, were credited by the Willick Commission with having used their influence to mitigate violence, although police were required to restore order. <sup>59</sup>

The Action Group was so shaken that Chief Obafemi Awolowo on October 12, 1957, declared that

a political party based on religion was incompatible with the peace and tranquility of the region and could not be tolerated. He announced that his government would seriously consider the enactment of a law which would make it an offence for any one to exploit religion for political ends. 60

In his response to the attack, Mr. M.R.B. Ogun, President of the United Muslim Party, explained that the party was above "tribal and clannish interests" and that it was to seek inspiration in the "rich traditions bequeathed us by the Holy Prophet". 61

Realising the futility of threats and blackmail to suppress the Muslim vanguards, the Action Group deemed it politically expedient to sponsor some prominent Muslims within the party to inaugurate a United Muslim Council. This was aimed at dividing the Muslims against one another and thereby weaken their solidarity. Reacting swiftly to the new development, the National Muslim League changed its name to the National Emancipation League (Egbe S'Eru D'omo)- (to make a slave free-born). "The technical religious restriction" was also dropped to allow non-Muslims to become members. It also entered into an alliance with the Northern Peoples' Congress. 62

The National Emancipation League contested against the Action Group in the local government elections of April to June 1958, but it officially polled less than one per cent of the **total** vote. So also it failed to win a single seat in the 1959 federal election. Although the Action Group was able to thwart all the efforts of the National Emancipation League to win elections, it was not only tales of failures for the League. It succeeded in consolidating the Muslims' hostility to the Action Group which might

have been a factor in the defeat of: the Action Group candidates in 16 federal constituencies in the Yoruba area—one third of the total number of Yoruba constituencies in the Western Region.<sup>63</sup>

With political activities assuming these alarming proportions, Shaykh Alikinla joined hands with the vanguards of the Muslims' cause. His impact was felt most in the enlightenment of the generality of Muslims on their constitutional rights as citizens of this country. His association with Western-educated Muslims in the service of the Native Authority and Western Region Government differentiated him from some other scholars who either condemned western Education totally as the Christian weapon for conversion or saw it as a potential threat to their source of livelihood.

As a way out of the predicament, the Shaykh encouraged acquisition of Western education but with Bible Knowledge replaced with Islamic Religious Knowledge. As the Government could not be convinced of the importance of the step, it became the responsibility of Muslims to establish schools by themselves. Thus Hizbul - Lāh Al-Ghālīb under the leadership of Shaykh Alikinla established many Primary Schools in Ibadan and its environs. Teachers were specifically appointed to teach Islamic Religious Knowledge with the Society paying their salaries. It is true that the great man is no more, but the fruits of his selfless services still endure.

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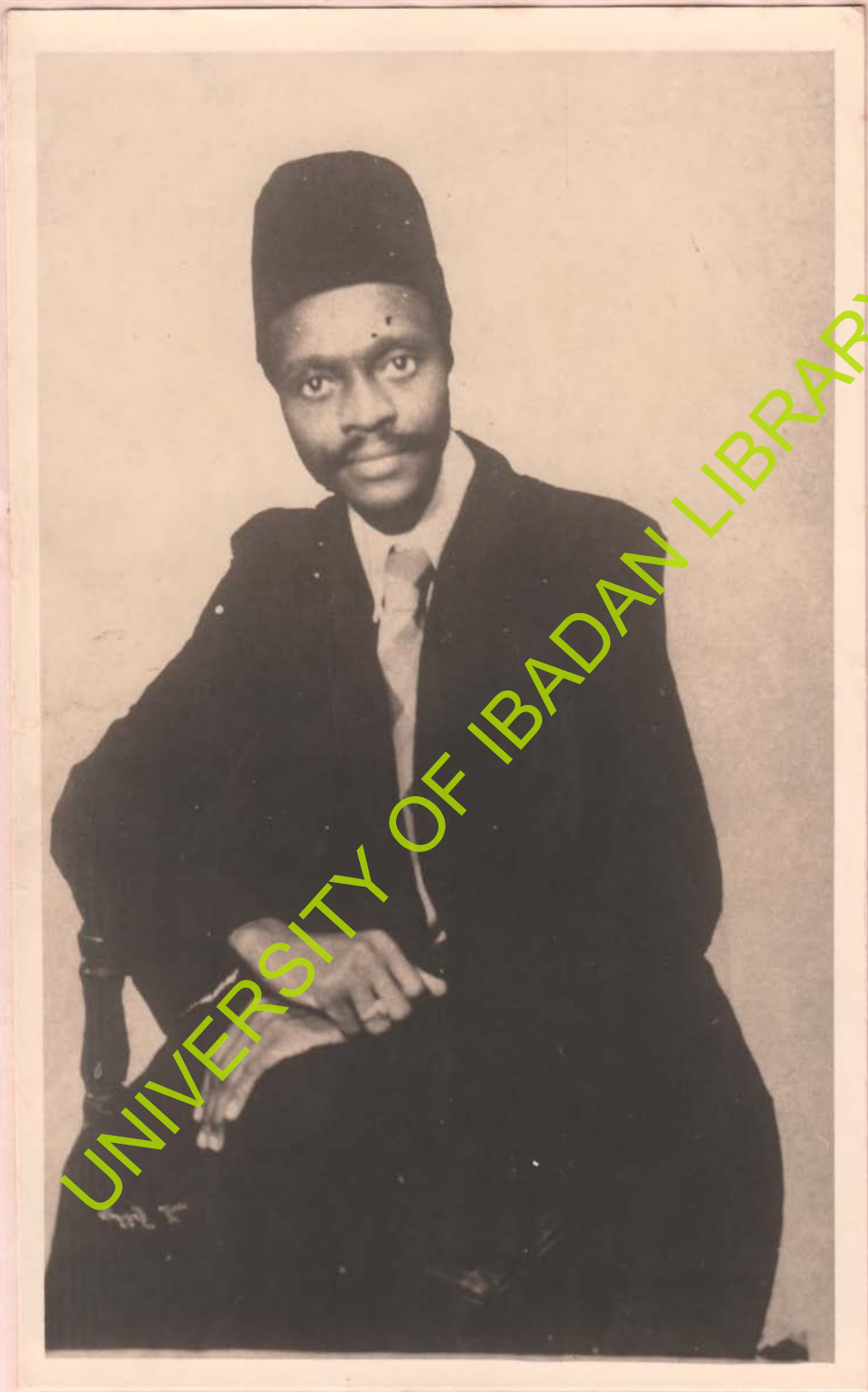


PLATE II

Shaykh Alikinla in an English dress also with a cap.



NOTES AND REFERENCES

1. Alhaj Shaykh Sausi Alabi Ibrahim, the head of the Shaykh's students, now the Mufassir of Ode-Omu and the proprietor of an Arabic School in the town in a short history of the Shaykh written between 1953 and 1954 C.E. henceforth referred to as Alabi's account, fixed the birth of the Shaykh for between 1913 and 1914 C.E. but having recalled the age of the Shaykh at the time of the writing and some other important events in his life, Alhaj Alabi concluded that the Shaykh's birth must have been ten years earlier, hence 1903. This view was expressed in my discussions with him on Thursday 8/5/1985 in his residence at Ode-Omu. Unless otherwise stated, I rely on this informant for the life history of the Shaykh because of their long association, and the interest, capability and high level of erudition shown by him.
2. Oba Adelabu I, the father of the last deceased Onilawo, Oba John Adelabu.

3. Al-Adabi is the title borne by the students or students' / of Tāj al-Adab "whose real name was Muḥammad al-Jāmi". Tāj al-Mu'minīn meaning "Head of the Faithful ones," according to Ajetunmobi, is a title bestowed specifically on Shaykh Zakariyā' by Tāj al-Adab. See Ajetunmobi, M. Muhammad Kamālud-Deen And His Educational Reforms, an unpublished B.A. Long Essay, Department of Arabic and Islamic Studies, University of Ibadan (1979) pp. 10 - 12, and Nasiru, W.O. A., Islamic Learning Among the Yoruba 1896 - 1963, an unpublished Ph.D. Thesis, Department of Arabic and Islamic Studies, University of Ibadan (1977) p 150.
4. Alabi's Account.
5. Ibid
6. Ibid
7. Ibid
8. Ibid
9. This is the view of Shaykh Sanusi Alabi. But Shaykh Abd al-Ra'uf Busari, Imam Oke Gege, SW4/245, Ile Imam Oke Gege/<sup>Ibadan</sup> in an interview with me on Thursday, 15/1/1987 maintained that the Shaykh first settled at Ile-Dawonru before Ile Onilabu which is the same as the one mentioned.

10. Being part of information received from Alhaj R.O. Aliyu, a retired Chief Information Officer, Ministry of Information, Oyo State, aged 61, during an interview on Monday, 13/1/1986 at his Isale-Ijebu residence, Ibadan.

11. In this connection, Alabi's Account reads:

وفي هذه السنة زجّ شيخى في المعتقل التجريبيّ التهذيبيّ  
الالهى بيد التدرة. وغطس في بحر العرفان بأموج الأدلة.  
وعمق في عمق الفكر وفتن وقاسى لجراة ذلك ما ليس في طوق  
الوصف أن يفصح عنه . ثمّ تنصّر فانتصر وغسل وخلص وهذب  
ثمّ ثقب كلّ هذا بقدره الرحمن لا فيه تدخّل الانسان  
تماما .

#### Translation

in this year, my Shaykh was thrown by the Omnipotent into the camp of divine test and training. As such, he got immersed in the sea of (divine) gnosis with the waves of evidence. He also got to the depth of meditation and he encountered and suffered for that sake what is beyond the scope of description to express. He was thus assisted and became victorious. He bathed, got liberated, purified and (endowed with) acumen. All this happened purely by the grace of Allah without any human contribution.

In other words, the Shaykh is believed to have experienced a kind of spiritual transformation which brought about a dramatic change in his life intellectually, spiritually, morally and religiously. Before achieving this, he is said to have suffered a great deal.

12. Karāmāt means "... the miraculous gifts and graces with which Allah surrounds, protects and aids His Saints (auliyā'). However these should be distinguished from Mu'jizat which may be translated as "evidentiary miracles" which Allah endows on Prophets. See Gibb, H.A.R. and Kramers, J.H. (eds.) Shorter Encyclopaedia of Islam (Leiden, E.J. Brill, 1974) pp. 216 - 219.
13. Being part of information received from Alhaj Alabi on 18/11/1985 at Ode-Omu and confirmed later by Alhaj Abdul-Majeed Adeyemi, aged 49, on 16/12/1986 at his Odo-Okun residence, Modakeke.
14. The MS reads وزخو which has no meaning.
15. The MS reads العصا which negatively affects the grammatical function of the following word as an adjective.

16. The MS reads والحياني which is obviously an error because of two lams beginning the word.
17. Ordinarily, there should be ~~no~~ Shaddah on the sad. But the expediency of poetry in Arabic requires and accommodates this "license". See Wright, W.A. Grammar of the Arabic Language, (Cambridge, University Press, 1977) Vol. II pp 377.
18. For the meaning of the particle في in this context, see Ibid p. 155.
19. One of the short compositions of the Shaykh still in manuscript kindly released to me by Alhaj Alabi to photocopy.
20. Meaning that those who really know about Islam feel slighted by the activities of those feigning knowledge and bragging all about.
21. This is one of the names of the Holy Prophet Muhammad (S.A.W).
22. The MS reads تفيزه This is obviously a mistake, as the context shows.
23. The Holy Qur'an, 2: 186.
24. The Holy Qur'an, 34: 47.
25. The Holy Qur'an, 57: 4.

26. The MS reads الحبروت instead of الجبروت
27. The MS reads يسبه instead of يشبه
28. Jabbar as an attribute of Allah has been misconceived by many authors. Robert Stade in his Ninety-Nine Names of God Published by Daystar Press, Ibadan (1970) defines it as "The One who compels His creatures to do His wills". Some even went to the extent of translating it as "Tyrant" as in the Encyclopaedia of Islam. But Muhammad 'Ali in The Religion of Islam published by The Ahmadiyah Anjuman Isha'at Islam, Pakistan, (1973) pp 136 ff concludes,

...All authorities are agreed that al-Jabbār, spoken of God, means either "One who sets aright by supreme power" or the Supreme One who is above His creation".

29. Ibid. p. 172 draws a line of distinction between the Christian and Islamic concepts of revelation or the speech of Allah.
30. Takmilis is to supplement a line of poetry in Arabic with three hemistichs making the whole a quintuple. This is usually practised in the initial stages of literary activities in an attempt to master the art. See al-Hashim, Ahmad; Mizān al-Dhahab, Mu'assasat li al-Tabā'ah (n.d.) p. 142.

31. Tashtīr is the addition of a hemistich to either the first or second hemistich of a line of poetry composed by another poet. Ibid.
32. See Note 11 above.
33. An idiomatic expression borrowed from the Holy Qurān 68: 42.
34. The MS reads النورة which obviously pollutes the metre.
35. The nūn of the particle من is dropped as a poetic licence. See Wright, W. op cit p. 379.
36. This is extracted from the loose sheets containing the Shaykh's compositions in his handwriting kindly released to me by Alhaj Sanusi Alabi mentioned above in Note 1.
37. Tribune [Ibadan] May 19, 1952 pp. 1 and 4.
38. Being part of information received in an interview with Alhaj Adeyemi, Modakeke, on 16/12/1985.
39. This information was given by Alhaj Adeyemi and Alhaj Aliyu, all mentioned above, in interviews I had with them on 13/1/1987 and 16/12/1985 respectively.

40. Fafunwa, A.B. History of Education In Nigeria (London, George Allen & Unwin, 1974) p. 166.
41. Ibid. pp. 76 ff.
42. Gbadamosi, T.G.O. The Growth of Islam Among the Yoruba 1841 - 1908 (London, Longman, 1978) p. 127.
43. Ibid. pp. 127
44. Ibid. p. 133
45. Ibid. p. 134
46. Fafunwa, A.B. op. cit. p. 64.
47. Gbadamosi T.G.O. op. cit. p. 138.
48. See Nasiru, W.O.A. Islamic Learning Among Yoruba 1896-1963, An unpublished Ph.D. Thesis, Department of Arabic and Islamic Studies, University of Ibadan, 1977 pp. 141 & 142, and Noibi, D.O.S. Yoruba Muslim Youth and Christian Sponsored Education, (Ijebu-Ode, Nigeria, Shebiotimo Publications, 1987) pp. 19 ff .
49. Sklar, R.K. Nigerian Political Parties-Power in An Emergent African Nation (New York, N.O.K. Publishers International, 1963) p. 248.
50. Ibid pp. 248ff.
51. Ibid. p. 247
52. Ibid. pp. 248ff



53. Fafunwa, A.B. op. cit. pp. 90 & 91.
54. Ibid. pp. 248ff
55. Ibid. p. 247
56. Fafunwa, A.B. op. cit. p. 69
57. Tribune (Ibadan), op. cit.
58. Being part of the oral information received from Alhaj R.O. Aliyu, Ibadan, on **Monday**, 13/1/1986. All attempts to have access to the written documents of the society have not been successful.
59. Sklar, R.K. op. cit. pp. 249ff
60. Ibid. p. 250
61. Ibid.
62. Daily Times (Lagos) November 11, 1957 p. 1.
63. Sklar, R.K. op. cit. pp. 250 & 251.
64. Ibid. p. 251.

## CHAPTER II

### THE ISLAMIC CONCEPT OF AN IDEAL STATE

#### 2.1. Islam as a way of life

One of the distinctive features of Islam is its taking all the aspects of human endeavour as an entity. Thus it requires its adherents to surrender all their affairs to the will of Allah. The divine injunction says:

O Believers, enter completely<sup>1</sup> into Islam and do not follow the footsteps of Satan for he is your avowed enemy. If you lapse back after receiving the clear teachings that have come to you, know it well that Allah is All-powerful All-wise.<sup>2</sup>

The verses above clearly show that submission to Allah, as required in Islam, should be total. Any attempt to view some aspects of life to be outside the control of Islam is retrogression into disbelief. In his comment on this quotation, Abul A'la Maududi observes:

That is "Come into the fold of Islam completely without any reservation." Your thoughts, your theories, your culture, your sciences, your manners, your dealings, your efforts etc, should in every aspect of life, be subordinated to Islam. You should not divide your life into different compartments so as to follow Islam in one and discard it in the other.<sup>3</sup>

From the foregoing, it is crystal clear that Islam is a complete way of life. It is advisable that every Muslim lives his life according to the teachings of Islam.

## 2.2. Islam and Secularism

It has become fashionable in recent times in the country to make the suggestion that religion should be separated from politics. Many factors are responsible for this. One is that religion, if added to the other agents of division like tribalism and nepotism in our body polity, may aggravate the already tense situation.

The problem that votaries of this view do not appreciate is that differences in our religious inclinations are realities visible to every Dick and Harry. Whether accepted or otherwise, Muslims will continue to see themselves as Muslims and the same thing goes for Christians. Instead of ignoring this naked reality, the effective solution to the problem should be giving recognition to religion and ensuring fairness and justice based on acceptable principles when dealing with issues related to it.<sup>4</sup> For instance, just as "state of origin" is reflected in Federal appointments, religion should also be put into consideration in such a way that one group does not feel cheated to the advantage of the other.

Another factor is the unhealthy rivalry that now seems to rear its head between Muslims and Christians in the country. The former advocate that politics cannot be separated from religion because their religion does not recognise the dichotomy between them. They argue further that Nigeria is not a secular state but a Multi-Religious State.<sup>5</sup> This is proved by citing the various actions of the Government that have religious undertone such as the establishment of Pilgrims' Welfare Boards for Muslims and Christians, having public holidays to celebrate Muslim and Christian festivals, going to Church or Mosque on special occasions like Army Remembrance Day and Independence Day etc.

Christians on the other hand counter this argument by declaring Nigeria as a secular state. Their proof is that the constitution stipulates that Nigeria shall have no state religion. Thus they call for Government's withdrawal from all religious affairs. They vehemently kick against using public money to finance Sharia Courts. One question that has not yet been given due consideration is: Does the fact that Nigeria has no state religion necessarily mean that it is a Secular State?<sup>6</sup>

It is pertinent to mention at this juncture that the call for separating religion from politics is not peculiar to Nigeria. Rather it is a world-wide phenomenon given more prominence in the so-called developed nations where Christianity has held sway than in Muslim countries. Does this fact, in any way, suggest any relationship between Christianity and Secularism? An attempt will be made in the following paragraphs to give an answer to the question.

With the ascension of Emperor Constantine to the throne of the Caesar in C.E. 305, Christianity became the official religion of the Roman Empire. As a way of showing appreciation for the enormous sacrifices made by his Christian supporters, the Emperor "duely rewarded them with a generous share in the affairs of the Empire".<sup>7</sup>

With the landslide victory of the Roman Empire and its support and protection for Christianity, many people were attracted to the faith. While many were sincere converts, majority were hypocrites who were lured by the quest for material gains. It was these people that introduced alien doctrines into Christianity and thereby polluted its purity.

Draper observes:

Place, power, profit-these were in view of whoever now joined the conquering sect. Crowds of worldly persons, who cared nothing about its religious ideas, became its warmest supporters. Pagans at heart, their influence

was soon manifested in the paganisation of Christianity that forthwith ensued. The Emperor, no better than they, did nothing to check their proceedings. But he did not personally conform to the ceremonial requirements of the church until the close of his evil life, A.D. 337. Though the Christian party had proved itself sufficiently strong to give a master to the Empire, it was never sufficiently strong to destroy its antagonist, Paganism. The issue of struggle between them was an amalgamation of the principles of both. In this Christianity differed from Mohammedanism (sic) which absolutely annihilated its antagonist and spread its own doctrines without adulteration.<sup>8</sup>

As Christianity had lost its purity and was now the shadow of itself, monasticism was evolved to counter the evil trend. People who were serious about their religion decided to avoid promiscuity and licentiousness which was then the order of the day. As an alternative, they chose to punish themselves by avoiding some basic necessities of life. For the next two centuries, "maceration of the body" was in vogue as the greatest proof of piety and moral excellence. Thus we had St. Macarius of Alexandria sleeping for good six months in a marsh exposing himself to "the stings of venomous flies".

His disciple was also in a dried-up well for three years. Another saint, John, was said to have remained standing in prayer for three years supporting his weary body occasionally by leaning on a rock. It was then the common practice to see hermits crawling in stark nakedness, living in deserted dens of wild animals, dried-up wells and among tombs. Cleanliness of the body was regarded as a defilement of the soul. Otherworldliness was the preoccupation of religious men.

As it should be expected, it was not long before the society at large began to feel the adverse effects of monasticism. That sense of belonging that sustained family ties was lost. Heads of families stopped taking care of the families with wives and children exposed to hunger and thirst. Aged parents were abandoned in suffering without any justifiable reason except in the name of religion. Marriage was looked down upon. Even conversation with members of the opposite sex including one's mother and sisters was taken as a sin. In fact, the human society had lost most of its traits distinguishing it from that of the lower animals.

In its characteristic manner, the Qur'ān affirms that followers of Jesus were enjoined to cultivate the virtues of "compassion and mercy". The utter show of wickedness and self-degradation as exhibited in monasticism was never prescribed for them by Allah. Those who perpetrated the havoc in the name of religion were condemned as "rebellious transgressors (fāsiqūn)"<sup>11</sup> Yusuf 'Ali in his comment says:

God certainly requires that men should renounce the idle pleasures of this world and turn to the path which leads to God's Good pleasure. But that does not mean gloomy lives, ("they that mourn"), nor perpetual and formal prayers in isolation. God's service is done through pure lives in the turmoil of this world...<sup>12</sup>

Encouraging pious men to partake of the worldly pleasures as much as possible without doing any harm to their spiritual development, the Qur'ān says that they should avail themselves of the general provisions for enjoyment in this earthly life. Furthermore, they are to enjoy better in the hereafter. It is therefore wrong to say that good things of this world are "forbidden" to men of God.<sup>13</sup> Extremity in self-denial and otherworldliness is not necessarily a virtue. It, in fact, sometimes turns out to be a vice. This is in the light of the unnecessary hardships and deprivations



it imposes on individuals and the society because it does not accord with human nature. Any attempt made to alter nature is bound to fail. As a way out, Islam recommends maintaining a fair balance between the mundane and the spiritual in such a way that one aspect is not favoured at the expense of the other.

As a result of the excessive hardships suffered by the people under the Christendom coupled with large-scale corruption of the clergy, there ensued a bitter struggle between Church and State, Religion and Politics. There were accusations of moral depravity, wanton dissipation of public funds, power-drunkenness, utter disregard for the populace, insensitivity to public complaints, incompetence and self-aggrandizement.

It has been argued that the low population of England and Europe as a whole in the next one thousand years was due not only to "the practice of celibacy" but more importantly, to wide-spread hunger, poverty, wretchedness, unhygienic conditions of living, lack of health-care services, and shrine-cures encouraged by the clergy. All these paved the way for epidemics that persistently ravaged the continent.

The last straw that broke the camel's back with respect to the loss of authority by Church was the "pious" corruption of scriptures by incorporating in them "all the prevailing notions of geography and physics". This might have been done to improve on the merit of scriptures. As time went, most of the scriptural theories and notions were faulted. The result of this was a violent conflict between Christianity and Science. Having suffered in its purity through dogmatic corruption, the former was overcome and "the prestige of the ecclesiastics was undermined for ever". All over Europe, Christianity lost its glory "never to rise again in public estimation". Unfortunately, Europe turned atheist.<sup>15</sup>

By this time, Islam had been introduced to Europe through Spain. For the first time the Europeans had the opportunity of feeling the flourish of science as propagated by Muslims. Robert Briffault declares:

For although there is no single aspect of European growth in which the decisive influence of Islamic civilization is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the permanent distinctive force of the modern world and the supreme source of its victory-<sup>16</sup> natural science and scientific spirit.

Within a short time, many scientists appeared in Europe. Most of their scientific discoveries were diametrically opposed to the scriptural teachings. Some of them were bold enough to make their findings public. As one may expect, another wave of conflict between religion and science was ushered <sup>in</sup>/. People began to doubt the authenticity of Biblical teachings. This attitude was a threat to the authority and integrity of the clergy. If the scriptures which were their sources of authority were so unreliable because of apparent contradictions and superstitious dogmas which they contained, what right did the clergy have to the confidence and obedience of the populace? To stem the wave of "the heresy" the Papal authority established the Inquisition to bring "heretics" to book anywhere they might be. Thus thousands of innocent lives were wantonly destroyed. Between 1481 and 1801, three hundred and forty thousand persons were punished, about thirty-two thousand of whom were burnt alive. One of them was Bruno whose only crime was that he taught "the plurality of the worlds".<sup>17</sup>

The brutality meted out to the scientists created feelings of sympathy and compassion for them in the hearts of noble men. Soon, people rose in revolt against the Church and its officials. They were branded as enemies of progress and development. Now that the people were no more under the control of Christianity, they developed a kind of apathy

and prejudice against anything spiritual. Initially, the conflict was between Christianity and Science. Since no other religion, particularly Islam, had not been introduced to them in its true perspectives, they over-generalised their disappointment from Christianity. At long last, the conflict culminated in a tussle between "Religion and Progress". The general belief then was that Science and Religion were incompatible. To benefit from the scientific discoveries, religion should be suppressed and relegated to the background. That situation gave rise to the maxim: "Religion is the opium of the people".

Although the intellectuals of the time, to some extent, had justifications for arriving at that conclusion, they were guilty of over-reaction and over-generalisation. In the first instance, it was the clergy who polluted the Scriptures to incorporate theories that could not stand the test of time. They intended to strengthen their authority but paradoxically succeeded in destroying it. Although they could have meant well, their action could not be justified on the basis of scriptures which they stood to protect. It is this misdemeanour of theirs that was extended to their religion. As God is the source of both religion and science, He cannot set them to contradict one another. Should there be any contradiction, it must be

blamed on the over-ambitious votaries of such God-revealed religion.

Another error of judgement committed by the vanguards of Science versus progress was that of seeing all other religions through the eyes of Christianity. The fact that one notion is held sacrosanct in Christianity does not mean that other religions necessarily share the same belief. Granted that Christianity as preached that time was responsible "for intellectual stagnation" and "the heinous atrocities perpetrated by the inquisition", care must have been taken to study other religions objectively before condemning them to the same fate. Had this been done, the spell of Secularism and Materialism over Europe might have been prevented. It could have also been a unique opportunity for Muslims to sell their civilizing religion if they had been so enterprising.

The successful revolt against Christianity created a spiritual vacuum. Scholars and social thinkers began to explain things away as manifestations of nature. The idea of God's existence became incredible to them because it could not be subjected to the practical scientific analysis. According to them, it was only matter and energy that existed. All other things that were "not realizable in experience, or would not be weighed and measured" were merely non-existent imaginations.

With this mentality, people attached little or no importance to Christianity as their religion even though they had not openly renounced it. "They scoffed at the age-old notions of religious morality". **Once more**, everybody felt free to satisfy his sensual appetite without any regard for religious teachings. The ultimate goal is to have as much of material enjoyment as possible. Thinking about the hereafter is almost completely out of point.

The average occidental be he a Democrat or a **fascist**, a capitalist or a Bolshevik, a manual worker or an intellectual - knows only one positive "religion", and that is the worship of material progress, the belief that there is no other goal in life than to make life continually easier or, as the current expression goes "Independent of nature". The temples of this 'religion' are the gigantic factories, cinemas, chemical laboratories, **dancing halls**, hydro-electric works, and its priests are bankers, engineers, film-stars, captains of Industry, finance magnates...<sup>18</sup>

Prof. C.E.M. Joad, having asked twenty-three students about their attitude to Christianity, discovered that only three professed it while seven had never thought of it and the others were "belligerently anti-Christian". He concluded that "the proportion of believers to non-believers indicated by these replies is untypical". At the end of the whole exercise, his impression was that:

So far as present indications go, the Christian Church in this country will, in another hundred years, be to all intents and purposes, dead.<sup>20</sup>

We have so far seen that the call to separate Religion from Science and Church from State arose out of extenuating circumstances which had no parallel in the history of Islam. There were isolated cases of corrupt caliphs or Amirs at one time or the other, never were they successful to use Islam to justify their iniquities. In fact, there were usually eminent scholars and theologians to nip such nefarious attempts in the bud. Instead, pages of history books are full of glorious feats performed by Muslims in different branches of learning. In his History of Mathematical Notation, Folarian Cajori says:

The Arabs present an extra-ordinary spectacle in the history of civilization. Unknown, ignorant, and disunited tribes of the Arabian Peninsula, untrained in government and war are, in the course of ten years fused by the furnace blast of religious enthusiasm into a powerful nation, which in one century extends its dominion from India across northern Africa to Spain. A hundred years after this Grand march of conquest, we see them assume the leadership of intellectual pursuits; the Muslims become the great scholars of their time.<sup>20</sup>

In the light of the foregoing, it is incontrovertible that Islam is free of all charges against Christianity which may be taken as justification for advocating its separation from state. Islam on the other hand has always presented itself as a complete way of life as shown in the life of Prophet Muhammed (S.A.W) in Madīnah.

### 2.3. Basic features of an ideal Islamic State:

As Islam is all alone in its class as a unique way of life, its political structure is quite different from that of any other one which history has ever known. It does not favour theocracy in the sense we know it because it does not invest absolute authority to rule and legislate in priests or the priestly class. In fact, the whole edifice of Islam has no room for priesthood. The Imām needs not be sanctified as every male member of the congregation is a potential Imām. This stand may be traced to the notion of recognising no dichotomy between the spiritual and mundane in our day-to-day life. Everything a Muslim does falls within the scope of Islam.

Writing on the title "Economic and Political Teachings of the Qur'ān", Seyyed Abul A'la Mawdūdī summarises the basic features of an ideal Islamic State as laid down in the Qur'ān as follows:<sup>21</sup>



- i. That the Political Philosophy in Islam is based on the Quranic "fundamental concept of universe" which recognises Allah as the creator of the universe as well as its nourisher. All sovereignty in the universe belongs to Allah alone with its essential powers and attributes vest solely only in Him.
- ii. That the sovereignty of Allah in the universe presupposes that He has "the only rightful authority in human affairs". This is further explained with a line of distinction drawn between "the physical sphere of the universe" in which Allah's sovereignty is absolute and unconditional and "the Volitional Sphere" where man enjoys some freedom because he is not coerced to an unwilling submission".
- iii. That Allah alone deserves "an unadulterated obedience" in such a way that preference will always be given to His wish should there be a conflict between it and any other consideration. All orders and decisions that run counter to the divine wish are "unlawful", "unjust and blasphemous".
- iv. That the Prophets are the only reliable source of "Our knowing that law of God". They are "the embodiments" of His legal sovereignty. To believe in them therefore is necessary as a proof of faith.

- v. That Allah's commandments as given by the Prophets constitute "the Supreme Law" which no one can alter. It is binding on every Muslim.
- vi. That the state relinquishes its claim of sovereignty to Allah. It thus becomes "Caliphate (Vicegerency) under the Suzerainty of the Rightful Ruler". All the legislative, executive and judicial powers are subject to the recognition of the supreme sovereignty of Allah.
- vii. That caliphate should recognise that all man's powers in reality belong to God who has only bestowed them upon him as His Vicegerent. Any State that attempts to act independent of Him is "a revolt against God".
- viii. That unlike "a kingship, an oligarchy and theocracy" the powers of a true caliphate vest only in those who believe and do good. This is the import of the verse which says:

God has promised to those of you who believe and do good that He will most certainly make them His Vicegerents on the earth as He made Vicegerents (from among) those who were before them..<sup>22</sup>

The true caliphate as envisaged here is also different from modern democracy which upholds "the principle of popular sovereignty". In it, sovereignty belongs to Allah and it is only the righteous believers that have the right of being His vicegerents.

- ix. That obedience to the state is based on the condition that those in authority exercise powers in accordance with the divine Law. Otherwise, they lose the right to people's obedience.
- x. That all the Muslims should make it a rule to take counsel among themselves before taking decisions on all affairs of the state.
- xi. That those to be entrusted with the state affairs should be convinced believers, virtuous, bodily and intellectually sound and maintain a high level of integrity.
- xii. That the State constitution should reflect this Quranic injunction:

O ye who believe! Obey Allah, and obey the Prophet and those of you who are in authority; and if you have a dispute concerning any matter, refer it to Allah and the Apostle if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.<sup>23</sup>

Method of election or consultation should be decided by the Muslims "in accordance with the exigencies of time and the requirements of society". Bye-Laws can be made to supplement the Qur'an and Sunnah in the areas where they are silent. The judiciary must enjoy **freedom** and independence to **deliver** judgements without "fear or favour".

- xiii. That the State should aim at maintaining justice and equity in all human affairs, and ensuring that all the State powers and resources are harnessed "for the promotion of all that is good and eradication of all that is evil".
- xiv. That the State should guarantee for every citizen whether Muslim or non-Muslim:
- a. Security of person.
  - b. Security of property.
  - c. Protection of honour.
  - d. Right of privacy.
  - e. The right to protest against injustice.
  - f. The right to enjoin what is good and forbid what is wrong.
  - g. Freedom of association based on righteousness.
  - h. Freedom of faith and conscience.
  - i. Protection against wrongfully hurting one's religious susceptibilities.

- j. Limiting the responsibility of every person only to his or her own deeds.
  - k. Security against false accusations.
  - l. The right of the destitute and the needy to be provided for with basic necessities of life.
  - m. Equal treatment of all its subjects without discrimination.
- xv. That the Islamic State should demand from its citizens the right to
- a. submit to its authority.
  - b. be law-abiding without disturbing the public order and tranquility.
  - c. give untainted support to the State in its rightful activities.
  - d. be prepared to sacrifice their life and property for the defence of the State.
- xvi. That the following directions should be considered when formulating the foreign policy of the Islamic State:
- a. Sanctity of treaties and pledges.
  - b. Honesty and integrity in all transactions.
  - c. International justice.
  - d. Respect for the rights of neutrals in war.
  - e. Love of peace.
  - f. Non-participation in the efforts directed to self-aggrandizement and oppression in the world.

- g. Friendly treatment of all non-hostile powers.
- h. Fair deal with all those who are good and honest in their dealings.
- i. Retaliation in proportion to the high-handedness of others and no more.

A study of the above points reveals that the most important of the distinctive basic features of an Islamic State is the absolute sovereignty of Allah. All the executive, legislative and judicial powers therefore vest in the Supreme Being. Those in authority are merely delegated representatives or, more precisely, vicegerents of Allah. This principle is significant in the sense that it constantly reminds the ruler of his responsibility to Allah who has entrusted the political powers to him. This will go a long way to forestall abuse of power which is the bane of most of the modern nations. It is this spiritual awareness that may prove effective in inculcating the sense of self-restraint and discipline when all law-enforcement devices fail. Muḥammad 'Ali comments:

Spiritual force alone could enable a man to control the powers which temporal authority gives him and which, in the absence of such force, are often in danger of being abused. The early Islamic state organisation, which combined the offices of the spiritual and the temporal head of the community, was, therefore, the most perfect which the history of state craft can show.

The head of the State considered himself responsible to God, in the first place, for the exercise of his temporal authority.<sup>24</sup>

Another feature that deserves our attention is the role played by Prophets as the medium through which the Law of Allah is revealed and also as the "embodiment" of the divine legal sovereignty. Prophets are human beings who share the same experience with us. They have only been chosen by God to serve as models and guides to facilitate our compliance with the divine Law. The significance of this is that what Islam preaches is not something utopian. Although to achieve the ultimate goal may entail some sacrifices and hardships, it is humanly attainable. On the long run, those who are steadfast and determined to reach the target will discover that it is worth all the efforts. This exactly is the lesson to be inferred from the biographies of Prophets whose triumph over falsehood and oppression is always a source of happiness and joy. The advantage of having the Prophets enables us to steer clear of misguided self-appointed political theorists whose only concern is to sharpen man's appetite for material and sensual gratification at the expense of his spiritual needs. We are now witnesses to the consequences of political theories propounded in recent times. We have achieved material success but peace and rest of mind still remain elusive. "Verily in the remembrance of Allah do hearts find rest!"<sup>25</sup>

Although all decisions relating to State affairs should be taken through the democratic process, absolute authority is not vested in "the popular majority". Such decisions must be informed by the recognition of Allah's sovereignty, the principle of commanding what is good and forbidding what is evil, respect for fundamental human rights, social justice and equity. This checks the taking of rash decisions which usually lead to regret in future. This is the factor mainly responsible for the frequent amendments of the constitution.

Before any State can claim the right to be obeyed by its citizens, it must have satisfied the necessary conditions. The citizens have the right to revolt against it also if it deviates from its normal course. As long as the State conforms to its laid down regulations, the people must support it. This fact is corroborated by the first public speech of Abū Bakr after his installation as the caliph. He says:

You have elected me as Khalifah but I claim no superiority over you.. Help me if I act rightly and correct me if I take a wrong course... Obey me so long as I obey God and His Messenger. In case I disobey God and his Messenge, I have no right to obedience from you.<sup>26</sup>



In an Islamic State, all fundamental human rights are guaranteed including freedom of faith and conscience. Every citizen is free to practise any religion of his choice but the exercise of this right should not infringe on the right of others. So also is discrimination on the basis of race, colour, sex or language has no place in an Islamic State. We are all equal before God. The only mark of distinction recognised in this respect is piety which Allah alone can properly assess.<sup>27</sup>

The principles guiding the foreign policy of the State are also significant. The feeling of nationalism should not be carried too far as to expose other nationals to unnecessary hardships. Dealings with other states should be fair, just and, based on God-consciousness. It is this kind of policy that can bring an end to the tendency of super powers to fish in troubled waters all over the world because of material gains. They set nations and fellow-citizens against one another to create markets for their destructive weapons. This havoc will not be perpetrated if one is constantly conscious of Allah as required by the Qur'ān.

#### 2.4. Islamic political thought:

The Islamic Ummah under the leadership of the Prophet (S.A.W) was based on certain principles nine of which have been identified by Abul A'la Mawdudi<sup>28</sup> as follows:

- i. Sovereignty belongs to God. This means that authority should be exercised by those entrusted with it in accordance with the wish of God. Those who depart from this principle are described as "disbelievers", "wrongdoers" and "the rebellious".<sup>29</sup>
- ii. All Muslims have equal right, there should be no discrimination whatsoever. The Prophet (S.A.W) is reported to have said,
- Muslims are brothers to one another. None of them has any preference over another, except on grounds of piety.<sup>30</sup>
- iii. The Shari'ah should be held supreme to govern all the citizenry including the ruler. A Hadith says:
- Nations before you were destroyed because they punished those among them of low status according to law, and spared the high-ranking ones. By God, who holds my life in His hand, if Fatimah, daughter of Muhammad, had committed this theft I would have chopped off her hand.<sup>31</sup>
- iv. The government, its authority, and possessions are a trust of God and the Muslims, it is therefore the God-fearing men who should be entrusted with them. They, in turn, must not use the resources wrongly. The Qur'an says:

Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! . Allah is All-Hearing, All-Seeing.<sup>32</sup>

- v. The Head of the State should be appointed with the mutual consultation of the Muslims and their concurrence. He should run the administration in consultation with the people. It is stated in a Hadith thus:

'Ali reports that he asked the Prophet of God (on him be peace), 'What shall we do if we are faced with a problem after you die about which there is no mention in the Qur'an nor have we heard anything concerning it from your lips? He answered, 'Collect those of my people (Ummah) that serve God truthfully and place the matter before them for mutual consultation. Let it not be decided by an individual's opinion.<sup>33</sup>

- vi. The ruler is to be obeyed ungrudgingly in whatever is right and just (ma'rūf), but no one has the right to command obedience in the service of sin (ma'siyah) The Prophet (S.A.W) is reported to have said,

It is incumbent on a Muslim to listen to his Amir and obey, whether he likes it or not, unless he is asked to do wrong; when he is asked to do wrong, he should neither listen nor obey.<sup>34</sup>

vii. The least qualified for responsible post are those who covet and seek them. The Prophet (S.A.W), is reported to have told Abū Bakr:

... the best fitted person for the government is he who does not covet it, nor he who jumps at it. He who knows its responsibility and tries to shun it deserves it most, not he who proudly advances to collect it for himself. It is for him to whom you could say, 'You most deserve it', not for him who says of himself "I am most deserving".<sup>35</sup>

viii. The foremost responsibility of the Head of the state is to encourage all that is good, and to suppress all that is evil. The Qur'an says:

Those who, if We establish them in the earth, will observe Prayer and pay the Zakāt and enjoin good and forbid evil. And with Allah rests the final issue of all affairs.<sup>36</sup>

ix. The Muslim Community have the right and also the duty to check the occurrence of things that are wrong and abhorrent to the Islamic State. One Ḥadīth goes thus:

Then the underserving will take their place who will say what they will not do, and will do what they are not asked to do. Therefore, he who strives against them with his hand is a believer, and he who strives against them with his tongue is a believer and he who strives against them with his heart is a believer and there is no degree of faith below this.<sup>37</sup>

The above principles served as the foundation for the Islamic State under the leadership of the Prophet (S.A.W) and the four Khulafā' Rāshidūn. In Practical terms, one can further identify some aspects of the Caliphs' government which portray them as shrewd followers of the Prophetic practices and precepts. The succeeding dynasties failed woefully to maintain the lofty standard set by the Caliphs. They introduced extraneous policies which were against the fundamental principles mentioned above. Such aspects in which the Caliphate was distinct from the succeeding dynasties were:

## 2.5 Distinctive features of orthodox Caliphate

### 2.5.1 Elective caliphate:

All the first four Caliphs were democratically elected. None of them imposed himself on the community or inherited the post from his father. Abū Bakr was unanimously nominated after comparing him with others. He was found to be more qualified than other contestants, a fact which they themselves admitted before they swore allegiance to him.

In an attempt to forestall the crisis which nearly caused problem before his election, Abū Bakr nominated Umar to succeed him. Even then, he consulted with the people before making the decision. His decision was unanimously accepted because he did not have any selfish

interest in it. The nominee was neither his son nor relative.

'Umar, in his turn, did not nominate any successor. Instead, he set up an elective council made up of six eminent Muslim leaders. He specifically instructed that his son should not contest for the post so as to avoid making Caliphate hereditary. After considering so many people, 'Uthmān was chosen as the most qualified person for the post.

After the assassination of 'Uthmān, some people planned to install 'Alī as the Caliph. He refused saying:

You have no authority to do so.  
This is a matter for the consultative Council (ahl al-shūra) and those that fought at Badr (ahl Badr)  
Whomsoever the consultative council and the people of Badr will choose will be Caliph. Therefore we shall gather and deliberate. 38

2.5.2. Proper care of the treasury: The four Caliphs regarded the treasury as a trust from God and that they were responsible to Him for it. They took care not to receive into it or spend from it a sum which the Law did not authorise. Umar likened the public funds to the orphan's property under one's care. It is unlawful for one to misappropriate the funds just as dispossessing the orphan of his property is condemned by the Qurān. When contacted by his brother, 'Āqil, for financial assistance from the public treasury,

'Ali refused saying that that would make him enter the Hell. <sup>39</sup>

2.5.3. Ideals of Government: The Caliphs saw themselves as representatives of Allah holding the powers and authority as a trust. They saw themselves qualified for people's obedience if only they obeyed Allah. Should they deviate from the right path, they considered people's revolt against them as not only being legitimate but also an obligation. In his maiden speech after being formally installed as Caliph, Abū Bakr said, inter alia:

O ye people! now I am chief over you, although I am not the best among you. If I do well, support me, and if I incline to evil, direct me aright. Obey me wherein I obey the Lord and his Prophet; when I disobey, then obedience to me shall not be obligatory upon you. <sup>40</sup>

When, later on, 'Umar appointed some people and sent them out as governors, he warned them not to oppress and victimise their subjects. He charged them with the responsibility of commanding what was right and forbidding what was wrong. They were specifically instructed to always maintain fair play and equity in matters affecting their subjects welfare. Having found his son, Abū Shahmah guilty of drunkenness, "he inflicted the legal punishment of 80 stripes" on him. So also he publicly punished a son of 'Amr b. al-'Ās, the conqueror and governor of Egypt. <sup>41</sup>

2.5.4 Rule of Law: The Caliphs upheld the rule of Law and they never minded whose ox was gored. They went to the extent of subjecting themselves to the Law; never did they claim immunity. 'Ali is said to have lost a coat- of - mail and later saw a Christian with it at a market in Kūfah offering it for sale.

He did not seize it from the fellow with a ruler's might, but brought the case before the magistrate concerned, and as he could not produce adequate evidence to support his claim, the decision of the court went against him.<sup>42</sup>

2.5.5. Absence of bias or preferential treatment: One of the most outstanding successes of the Prophet was the suppression of tribal sentiments. Immediately after his death, tribalism reared its head as it was one of the factors responsible for the various claims of prophethood. Luckily enough, the first two Caliphs were equal to the task because of their uprightness, sincerity and avoidance of preferential treatment. But the third Caliph had problems to maintain the standard. He was alleged to have favoured his relatives and crisis erupted as envisaged by his predecessor, 'Umar. People revolted against him culminating in his assassination. Thus "the sleeping embers of tribal bias" were rekindled again into a fire that consumed the whole edifice of the "Right-going Caliphate."



When 'Ali became Caliph, he left no stone unturned to regain the old glory. He brought the situation once again under control. He did not allow any form of discrimination between Arabs and non-Arabs. He upheld to the letter the Qurānic maxim that he who fears Allah most is the most honourable before Him.

2.6. Political thought of Sunni Muslims: The death of 'Ali marked the end of another phase in the history of Islamic political thought. The crisis that erupted towards the end of 'Uthmān's reign leading to his assassination gave rise to differences among Muslims. The differences deepened during the reign of 'Ali and led to bloodshed in the battles of the Camel, Siffin, and Nahrawān. Gradually but steadily, they degenerated into political and theological factions threatening the unity of Muslims during the rules of the Umayyads and the 'Abbasids. Riots between the various factions became the order of the day particularly in Kūfah, the capital of 'Irāq. Prominent among them were the Shī'ah, the Khawārij, the Murji'ah and the Mu'tazilah. However, the majority of Muslims called Ahl al-Sunnah remained committed to the orthodox beliefs and practices as handed down by the Prophet through his Companions.

It is the large group that will engage our attention here. Their opinions on political issues will be considered. It will not serve any good purpose here to delve into the various views of the factions as they were in reaction to some theological and political developments and did not enjoy general acceptability. Our attempt to highlight the views of Ahl al-Sunnah will take us to the study of works of Imām Abū Hanīfah as he was the first person to methodically present the views of the majority in a "compact and doctrinal form". Learned men before him only wrote and commented on the Qur'ān and Hadīth as occasions demanded. They also made observations on political issues but not in a compact, comprehensive form.

2.6.1. Imām Abū Hanīfah: Abu Hanīfah whose original name was Nu'man b. Thabit was born at Kūfah capital of 'Irāq in 80/699 in the reign of 'Abd al-Malik bin Marwān, when al-Ḥajjāj b. Yūsuf ruled over 'Irāq. He spent the first fifty-two years in his life in the Umayyad regime and the last eighteen in the 'Abbasid. He was therefore opportuned to have witnessed the theological and political activities of the time most of which took place in Kufah, his home-town. He grew to become a renowned scholar having studied philosophy, logic and theological divergencies of sects which enabled him to enter into controversies with them. He was committed to

intellectual activities which eventually led to the foundation of the Hanafi school of law named after him. He led a life of piety, sincerity and moral uprightness. Abd Allāh b. Mubārak commented on him thus:

I have yet to see a more pious man than Abū Hanīfah. What will you say about the man to whom they offered the world and its wealth and he kicked it away, who was flogged and remained steadfast, and who never accepted those posts and honours which people hanker after. 43

In his book, al-Fiqh al-Akbar, he discussed views of the divergent sections on theological issues. He also gave the stand of Ahl al-sunnah wa al-Jamā'ah with necessary explanations. For his views on State and Caliphate which are our concern here, we have to rely on his opinions as cited in the traditions and books of the Hanafi school, and his attitude towards the Umayyad and 'Abbasid regimes of his time. Such views are as follows:

- I. Sovereignty and Legislation: Abū Hanīfah upholds the generally known basic view of Islam that
- (1) true sovereignty belongs to Allah alone.
  - (2) that the prophet should be obeyed as Khalīfat Allah and
  - (3) that the Sharī'ah is supreme. He gave preference to the Qur'an and Hadith over and above analogical reasoning (qiyās) and private judgement (ra'y).

He always took care not to ignore any Hadith no matter its degree of authenticity. He also held in high esteem views credited to the companions on the basis that they might have got some instructions to the effect. In his reply to caliph Mansūr who had written to confirm whether it was true or not that he preferred analogical deductions to traditions, he said,

O Commander of Believers, what you have heard is incorrect. I go first by the Book of God, then by the sunnah of the Prophet, the decisions of Abū Bakr, 'Umar, 'Uthmān, and 'Ali, and then the decisions of other companions; but when I find disagreement among them, I resort to discretion.<sup>44</sup>

ii. Establishment of Caliphate: Abū Ḥanīfah was of the opinion that a Caliph should be chosen after consultation and conference with "the wise who are entitled to give opinion (ahl al-ḥa'y). He condemned the practice of seizing power by force and trying to legitimise the regime by forcing the people to allegiance. This he did risking his life. Caliph Mansūr is reported to have invited him, Malik and ibn Abī Dhi'b to hear their views about his reign. When it was the turn of Abū Ḥanīfah to talk, he said,

The man who sincerely seeks the right path to guide himself eschews wrath. If you consult your conscience you will see that you have not invited us for the sake of God but to make us say, out of dread, something that suits you and that should reach the people. The truth is, you have become a Caliph without

even a couple of men from amongst the ahl al-Fatwah (those whose opinion is respected as authoritative) agreeing to it, whereas a Caliph should be chosen with the conference and concurrence of Muslims. You know Abū Bakr refrained from making decision for six months until the (news of the) Yamanites' allegiance arrived.<sup>45</sup>

iii. Qualifications of a Caliph: In the early period of Islam, the qualifications of a Caliph were assumed to be self-evident. Therefore there was no serious effort to discuss them elaborately. A Caliph was supposed to be a free-born male Muslim who was sound in mind and body. This continued until the time of Nēwardi and Ibn Khaldūn who discussed the issue in details. When it came to the turn of Abū Ḥanīfah he shared these views with the majority of Muslims.

Reacting to the political situation of his time, Abū Ḥanīfah condemned the imposition of a corrupt person as Caliph. But he was of the opinion that social and religious dealings executed by Muslims according to the Sharī'ah under such Caliph would have legal sanction. Just judgements by the judges appointed by him would also be upheld. This view is different from that of the Khawārij and Mu'tazilites who declared that all activities

conducted under a corrupt Caliph were null and void. Abū Hanīfah, by holding the above view, wanted to differentiate between "Caliphs de jure" and "Caliphs de facto". The ideal situation is to have the former. In their absence, when the latter are in power, it is inconceivable that the innocent citizens will not go about their lawful transactions. It was in the same vein that he subscribed to the idea of having a Qurayshite as Caliph because of the political exigencies of the time.

iv. The Exchequer and the public's right of ownership:

The evil practices perpetrated by Caliphs during the time of Abū Hanīfah and which gave him a lot of concern were reckless waste of public funds and oppressive dispossession of people of their properties. According to him, it was unlawful to misappropriate public funds. He went further to condemn the practice of regarding presents given to Caliph as personal property. His argument was that if the recipient had not been Caliph, he would not have been presented with anything. This is however in accordance with the practice of 'Umar, the second Caliph. On an occasion, his wife, Umm Kulthūm, presented some bottles of scent to the Roman empress who returned them filled with precious stones as a token of appreciation.

'Umar ordered that the precious stones should be delivered to the public treasury because the messenger carrying them was paid by the State.<sup>46</sup>

V. Separation of the Judiciary from the Executive:

Abū Hanīfah firmly favoured separating the Judiciary from the Executive so as to ensure independence of dispensation of justice without fear or favour. He was also of the opinion that the judge should be in a position to enforce his judgement on the Caliph. Nobody should be considered to be above the law.

It was this stand of Abū Hanīfah that prevented him from accepting the offers made to him by Umayyad and Abbasid Caliphs for the post of judge or Chief Justice. He would not compromise the independence of the Judiciary and enforcement of its judgements. This principle he upheld even at the risk of paying for it with his life. Reacting to a persistent offer made by Caliph Mansūr, he retorted:-

Even if I accepted this office willingly and not reluctantly, sure enough I would not prove worthy of your trust. For if I decided a case against your desire and you wanted me to alter the decision on pain of being pushed into the Euphrates to drown I would rather be drowned than alter my decision. Then there are your courtiers, not a few of them desire a judge to defer to their wishes to remain in your good books.<sup>47</sup>

vi. Freedom of expression: a right and a duty:

According to Abū Ḥanīfah, freedom of expression was as important as the independence of the Judiciary. This freedom in the language of the Qur'ān should take the form of "enjoining what is right and forbidding what is wrong". This concept is an in-built device to guide against any possible abuse of freedom to the extent of causing havoc and mischief. Furthermore he conceives of it not only as a right but also as a duty of the public. The high-handedness and exploitation of rulers at the time of Abū Ḥanīfah led him to take a serious view of this freedom. He intended to create awareness that would make the public criticise the government.

As said above, Abū Ḥanīfah equated freedom of expression to the independence of the Judiciary but also asserted the right of freedom of expression against law-courts. According to him, the courts should be respected but they should not be allowed to give wrong judgements. This could be done by pointing out errors of law or procedure.

Abū Ḥanīfah upheld freedom of expression even against a legitimate ruler or his government. The ruler might be abused openly. There might even be an intention to kill him.



During the regime of 'Ali b. Abī Tālib, five persons were arrested and brought before him ('Ali) on the charge of slander in the street of Kūfah. One of them was also accused of threatening to assassinate him. 'Ali ordered their release. When reminded that they intended to kill him, he replied; "But should I kill them only for <sup>48</sup> **expressing** the intention to kill me?"

v. Rebellion against tyrannical rule:

Abū Hanīfah was of the opinion that the government of an unjust ruler was illegitimate and it should be overthrown. It was not only the people's right but also their duty and responsibilities to rise in rebellion against it. The rebellion should be carried out only if it promised to successfully effect the replacement of the unjust ruler with a just one and would not fizzle out in mere loss of lives and power.

vi. Private Council and codification of Islamic Law:

The death of 'Ali' which marked the end of an epoch in the history of Islam also saw the dismantling of the Shūrā (the Consultative Council) which had been an important institution in the government. This resulted in the

Umayyad and Abbasid Caliphs acting according to the dictates of their whims and caprices in deciding State affairs. This gap remained unfilled until Abū Hanīfah deemed it fit to establish a private council to codify the Islamic Law. The Caliph in power at the time could not venture into the exercise because of his low reputation and people's lack of confidence in him.

To do this gigantic work, Abū Hanīfah collected his pupils who were versed in various branches of knowledge and he acted as the moderator or chairman. He would listen carefully to their contributions after which he would express his views for them to comment on. The discussions were so exhaustive that it might take months before a case could be settled. To round off, Abū Yūsuf would record the decision down.

The council recorded decisions on about 83,000 legal issues related to past and current questions, the public or the state was confronted with. Hypothetical cases were conceived and debated to make preparations for possibilities in future. All the branches of law were put into consideration.

It was therefore not a surprise that this codification was readily accepted by all and sundry and it became a regular companion of judges, lawyers, rulers, scholars just to mention a few.

The above are the views expressed by Abū Ḥanīfah on the various aspects of an Islamic State. Although the views are informed by far-sightedness and resolution to uphold the authentic teachings of the Quran as exemplified and complemented by the Sunnah, they left out some vital issues. It might be that such issues at the time of Abū Ḥanīfah had not assumed such dimensions as would necessitate giving serious thought to them. This gap was however filled to some extent by Abū Yūsuf who, of all the disciples of Abū Ḥanīfah, was the most knowledgeable and prolific as a writer.

#### 2.6.2. Abū Yūsuf:<sup>49</sup>

First appointed by Caliph al-Mahdi as judge of eastern Baghdād, Abū Yūsuf rose to become, for the first time, Chief Justice of the whole Abbasid Empire during the reign of Caliph Hārūn al-Rashīd. He was both Head of the Supreme Court of the realm and the Minister of Law or Attorney General.

Three major effects have been identified to have resulted from this great opportunity Abū Yūsuf had. The first was that the opportunity allowed him to put the Ḥanafi law into practice by applying it to practical life. Secondly, he was able to appoint scholars connected with the Ḥanafi school as judges. In most places this facilitated and enhanced its spread to the various parts of the Empire. The third was that his

personality as a man of piety, integrity and intelligence influenced channelling the course of the Caliphate from being unconstitutional to "a state guided to a large extent by a constitution" His book Kitāb al-Kharāj was, in fact written with a view to providing rules and regulations for running the State.

To avoid unnecessary repetition, one may highlight only his views that are different from or supplementary to those of his teacher. They are as follows:-

- i. Principles of taxation:- Abū Yūsuf held the view that
  - (i) Only the surplus wealth of the people should be taxed and that too with their consent.
  - (ii) Amounts of tax should vary according to the capacity of the payer.
  - (iii) The tax should be collected from the rich and be distributed among the poor.
  - (iv) Taxes should not be assessed to exploit or inconvenience the payer.
  - (v) Unwarranted taxes should not be extorted.
  - (vi) Non-Muslims who are converted to Islam should be exempted from paying the poll-tax.
  - (vii) To back up all these principles, Abū Yūsuf cited instances from the reign of the "Orthodox" Caliphs.

ii. Rights of Non-Muslim subjects:- Three main principles were laid down to ensure justice for non-Muslims living in the Caliphate thus-

- (i) Agreement made with them should be honoured.
- (ii) Muslims alone had the responsibility of defending the State.
- (iii) They should not be charged excessive poll tax and land revenue.

He further said that the disabled in all forms, the recluse, workers at the houses of worship, women and children should be exempted from paying tax. Zakāt should not be charged on the property of non-Muslims. Under no circumstances should anybody be tortured or manhandled for the purpose of exacting capitation as simple imprisonment was the maximum punishment for failure to pay it. He declared it unlawful to realize more than the prescribed amount from taxable adults. He stipulated that the cripple and the poor, apart from being exempted from paying Zakāt, should be supported from proceeds from it.

iii. Land settlement:- Abū Yūsuf considered unlawful the feudal system of settlement whereby the Government would appoint a person to lord over farmers exacting from them

unspecified taxes with the sole aim of paying revenues to the government. He condemned this practice and advised that it should be discontinued forthwith. He was also against seizing land from somebody in order to donate it to another.

He declared that the Caliph was not authorised to dispossess any person whether Muslim or not, of anything belonging to him without any justification. He likened snatching somebody's property with a view to giving it to somebody else to committing robbery for the purpose of distributing alms.

iv. Redress of the wrong:- Abū Yūsuf advised the Caliph not to give any responsible post to "tyrant and corrupt people" because he would share from their blame if they misused their authority and powers. He urged the Caliph again to appoint only pious and honest people and even then to keep an eye on them. He also suggested that open court should be held every month where everybody would be free to seek redress against any government functionary. Nobody would like to commit blunders if he knew the Caliph would know of it and punish him accordingly.

The Judiciary:- Abū Yūsuf held the view that the Judiciary should always ensure that justice was done at all costs.

According to him, punishing the innocent and allowing the guilty to go scot-free were equally unpardonable. No one should be punished on doubt. Efforts should be made to ensure that the course of justice was not perverted due to any reason whatsoever.

vi. Personal liberty:- According to Abū Yūsuf, a mere allegation was not enough to incarcerate any person. The right to fair hearing should be upheld. The accused must be set free if not found guilty. The Caliph was urged to examine cases of those in detention, and set them free if there was no verifiable <sup>case</sup> against them. Those whose cases were not thoroughly investigated should be given the benefit of doubt and released. All the governors and administrators should be instructed not to imprison anybody on the basis of suspicion or mere allegations. He also condemned beating or flogging of an accused person.

vii. Jail reform:- Abū Yūsuf recommended certain reforms for prisoners in jail. They included the provision of board and clothing for prisoners by the State. He severely criticised the Abbasid practice of bringing out handcuffed prisoners or those in chains to beg for their food and clothes. He recommended that the practice should be discontinued and that the State should bear full responsibilities for the prisoners'

upkeep and welfare. Sufficient food and clothing suitable to weather conditions should be provided for them. He also condemned burying "heirless deceased prisoners without washing or coffin". All the expenses of their burial should be borne by the Government. Except those guilty of murder, all prisoners should not be kept in fetters inside the prison.

The foregoing are some of the views of Abū Yūsuf as expressed in his Kitāb al kharāj which have been supplemented to those of his erudite teacher, Abū Ḥanīfah, to make up a presentation of the Sunni stand on the various aspects of the Islamic concept of State. There are however some other Muslim philosophers who have made a lot of contributions to the development of Islamic political thought. Some of them as well as their views are as follows:-

2.6.3. Al-Farabi:<sup>50</sup> Abū Naṣr al-Farābi was born in about 258/870 at Wāsi, a village in the vicinity of Farāb in Transoxiana. He was of Turkish stock. Al-Farābi was a great philosopher who had influenced many people to become his followers. His contributions to philosophy are still being appreciated. Just in 1370/1950, the millenium of his death was marked by some Turkish scholars.



Al-Farābi conceives of the ideal State as being international in nature covering "the whole inhabited part of the earth". There must be uniformity in every stage and part of the State. With this uniformity in thoughts and deeds, different groups of people "would appear as one soul". The people will, no doubt, belong to different sciences and deeds. In the interest of all and to achieve happiness for all, they must improve in the performance of their specialised functions to reach the peak of proficiency in them.

To achieve the realisation of the goal above the State should be governed by an able Imām or Chief who naturally possesses the following twelve characteristics as his second nature.

- a. Sound health, and perfect organs performing their functions with ease and facility and in harmony with all faculties.
- b. Intelligence and sagacity, so as to enable him grasp the intention of a speaker in his particular situations and circumstances.
- c. Good memory, in which he could retain all that he understands, sees, hears and perceives.
- d. Prudence and talent, to understand a problem from the perspective in which it has been presented to him.

- e. Eloquence, so that his tongue may assist him in expressing in a perfect manner all that is in his mind.
- f. Devotion to education and learning and submission to receive knowledge with ease without feeling annoyance.
- g. No greed for food, drink and sex; avoidance of play; and dislike of pleasures caused by these.
- h.. Friendliness towards truth and truthful persons and condemnation of falsehood and those who are inclined to falsehood.
- i. Bigness of heart, loving nobility, and natural magnanimity without any trace of meanness.
- j. Indifference to dirham and dinār and other forms of wealth.
- k. Devotion by nature to justice and just people, abhorrence of injustice and oppression and unjust and oppressive people; offering half of one's possessions and those of one's family to help the oppressed, and urging others to do the same; helping everything good and beautiful; and being easy to bend to justice, but difficult to oppression and evil.
- l. Strong resolution, courage, and promptitude without any sign of fear or psychological weakness.

In case, according to al-Farābi there is nobody in the state that possesses all these qualities as it usually happens, two persons sharing them may jointly come together and rule as "Chiefs of the State". The same thing happens if more than two persons share the qualities among themselves. They will jointly rule.

The conditions laid down by al-Farābi for the head of state are reminiscent of Plato's philosopher king who is supposed to possess the qualities mentioned above. The major difference between their views is that Plato thinks of a City-State whereas al-Farābi's state is international, world-wide. Plato feels a group of philosophers he describes as "aristocracy" should be in charge of the State affairs but al-Farābi recommends Imām and identifies him with a prophet. It is only when a person possessing the qualities cannot be found either as Imām or the second chief that a group of individuals jointly possessing the qualities can be considered as fit to direct State affairs. All these facts show that al-Farābi may not have necessarily based his idea on the Republic of Plato "or that he is simply Aristotelian in his thought".<sup>51</sup>

2.6.4 Al-Māwardi:<sup>52</sup> Abū al-Ḥasan al-Māwardi was born in Baṣrah (C.364/974). He received all his education in his birthplace which was a principal seat "of learning and education in the Muslim world." He was appointed as a judge and served in that capacity at various places. In the year 429/1037, he was appointed by Caliph al-Qādir as Aqdā al-Qudāt (Chief Justice?) which was vehemently opposed because the title "did not become of anyone except God."

Al-Māwardi's greatest contribution to political thought in Islam was that he gave a comprehensive account of administrative machinery of the Government of his time. He took pains to relate his views to historical facts. He did not indulge in empty speculative thinking like jurists and scholastics. Useful as al-Māwardi's contribution was, it had the short-coming of not discussing the meaning, scope, jurisdiction and obligations of the State.

2.6.5 Al-Ghazālī:<sup>53</sup> Abū Ḥamīd Muḥammad b. Muḥammad b. Muḥammad b. Tā'ūs Ahmad al-Tūsi al-Shāfi'ī was born in 450/1058 at Tūs. Al-Ghazālī was his Kunyah.<sup>54</sup> He started learning early in his youth at Tūs and later at Jurdān with "the express desire for wealth and reputation." He also attended Nizāmiyyah Academy of Nishapur to study under al-Mu'ā'ī al-Juwainī known as Imām al-Haramayn. He grew to become a theologian, philosopher, Sūfi and an accomplished

scholar of repute before his death at Tus in 505/1111.

Al-Ghazālī affirms the obligatoriness of Caliphate based on the Shari'ah unlike the Mu'tazilites who attribute it to "reason". According to him Caliphate has utility but adds that it is Ijma' and "the deduced will of the Prophet" that give rise to it. He argues that Caliphate is necessary to protect life and property as a step towards the formal establishment of Islam. The same requirement is advanced to prove that Imamate is necessary to realise the aims and objectives of Islam as a civic religious institution. He draws a line of distinction between Caliphate (execution of the Shari'ah) and Sultanate (coercive power). He says the former is required so as to institutionalize and enforce the Shari'ah.

Considering the various views held by al-Ghazālī in this direction, one discovers that Caliphate as envisaged by him has three basic qualities thus:

- (a) It comprehends the necessary power to accomplish the maintenance of order.
- (b) It represents or symbolizes the collective unity of the Muslim community and its historical origin.
- (c) Deriving its functional and institutional authority from the Shari'ah, it is only the legitimate form of government in Islam.

About the Caliph, al-Ghazālī gives a long list of qualities he should satisfy before being considered for the post. In fact, the qualities are the same with those of al-Māwardī. In brief, al-Ghazālī says that, among other things, the Caliph must not be physically and mentally handicapped. He must be honourable, wise, courageous and ready to implement the Shari'ah. Lastly, he must come from the Quraysh, an 'Abbasīd, an obvious justification of the realities of his days.

To resolve the apparent contradiction between the behaviour of most Umayyad and 'Abbasīd Caliphs before and during their reigns and the laid-down regulations, Al-Ghazālī is of the opinion that the Caliphate just has to be as a necessity. If therefore there is a problem of lack of qualified hand to occupy the post of Caliph, the qualifications can be lowered or altered to fill the vacuum.

About the nomination and selection of candidate for the post of Caliph, al-Ghazālī says there are three ways of doing this. These are: by designation of the prophet, by designation of the ruling caliph or by designation of the holder of actual power. He says that the last alternative is suitable for his time.

Al-Ghazālī subscribes to the idea that Caliphate stands for Islamic government as a whole and the Caliph should

enjoy unlimited authority as in autocracy. But his conception of the Caliphate is multilateral consisting of three main elements: the Caliph, the Sultān, and the 'Ulamā'. Each of them exercises authority in conformity with his status to complement the efforts of another.

2.6.6. Ibn Khaldūn:<sup>55</sup> The approach of Ibn Khaldūn to political life is not through philosophy, jurisprudence of legal studies. Rather, he employs "complete science of culture" which is his own creation. Thus we see him assume the role of "a severe critic" of his predecessors' political thought basing his argument on certain "theoretical and practical considerations".

Likening political life to culture as a whole, Ibn Khaldūn considers the former as a "generated natural being" like any organism that is generated, grows, matures, becomes sick and dies. The efficient cause of these changes in living beings in Biology is "the soul and its temper (mizāj)". In the case of culture, the efficient cause is social solidarity (ʿasabiyyah)". It is this "specific property of the human soul which binds a group together, brings about the need for a ruler, conflicts with other groups and power to win victories over them. Then the group becomes weak and disintegrated, and loses political power.

Ibn Khaldun identifies three forms of government.<sup>56</sup>  
 The first is "the natural kingship" characterised by the oppression of the weak by the strong, confusion, injustice, anarchy etc. This hardly lasts long before a better organised form replaces it. The second is "the rational regime" which aims solely at sensual enjoyment and satisfaction of whimsical appetites. Although this is better than the former, it will not last long before it crumbles into ruins. It is the operators of this form that the Quran describes thus:

They know (only) the outer  
 (aspect) of the life of this  
 world, and of the Hereafter<sup>57</sup>  
 they are utterly unmindful.

The third form is "the Shari'ah regime" which is controlled by prophet - legislators charged by the Divine Being to guide their people to success and prosperity both in this life and in the Hereafter. This regime maintains a balance between the mundane and the spiritual.<sup>58</sup>

Ibn-Khaldūn disagrees with philosophers and jurists on the question of the "necessity" of prophecy in human society which is usually equated with the necessity of language and order. His proof to show the non-obligatory nature of prophecy is the existence of pagan or animist



peoples all over the world coexisting with all characteristics of the human society. Thus, he demonstrates that every ruler is not compelled as a necessity to rule with a divine law. There are rulers who rule by "virtue of royal authority alone".<sup>59</sup>

While discussing the two possible approaches to the study of man and society, which are divine law through revelations, and natural, respectively, Ibn Khaldun gives his support to the latter. His argument against the former is that it is not based on human nature, that is not tab'ī or darūrī, (necessary). His view is that man, by nature without any external influence in form of revelation, has the ability of leading a communal life. In other words, man is naturally a social or political animal.

Another argument of his against the divine political science is that it is not demonstrable (burhānī). By this he means that man without any external influence cannot, by his reason alone, achieve certainty concerning doctrines such as belief in the opinions about God, resurrection, life in the Hereafter, the necessity of performing the religious acts of worship etc. This fact shows that the conclusions of "divine" science of politics are not rationally demonstrable.<sup>60</sup>

## NOTES AND REFERENCES TO CHAPTER II

Although the foregoing views and opinions are not enough to give us every thing we need to know about the ideal State in Islam, they give us a broad idea of its framework.<sup>61</sup>

It is against this background that we will consider opinions expressed by Shaykh Yusuf Alikinla in the following chapters.

3. Maududi, A.A. The meaning of the Qur'an (Fakriyat, Islamic Publications, 1974) Vol. 1 P. 156.

4. Refer to the speech made at the Press Conference Organized by the National Council of Muslim Youth Organisations (NACMO) Oyo State Branch, on Thursday 10th of February 1989 at the Press Club, Iyaganku, Ibadan, for some apparent acts of injustice against Muslims in Oyo State as alleged by the Muslim youth. Some of the allegations are bearing only a resemblance against 15 Christians in the State Cabinet, the abolition of Local Education Management Boards for Christians. For instance in Akinyele Local Government, out of 11 members of the Local Education Management Board, only 3 are Muslims, and only one out of the 11 members in the Ejigbo Board is a Muslim.

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NOTES AND REFERENCES TO CHAPTER II

1. The word "kāffah" translated as "completely" here is given the meaning "all of you" by Pickthall M.M. in the meaning of the Glorious Koran, (Pakistan, Accurate Printers, n.d.) p.51. I prefer the former translation because the context suggests individual's devotion.
2. Holy Qur'ān 2: 208 and 209.
3. Maududi A.A. The meaning of the Glorious Qur'ān (Pakistan, Islamic Publications Ltd. 1974) Vol. 1 P. 156.
4. Refer to the speech made at the Press Conference Organised by the National Council of Muslim Youth Organisations (NACOMYO) Oyo State Branch, on Thursday 16th of February 1989 at the Press Club, Iyaganku, Ibadan, for some apparent acts of injustice against Muslims in Oyo State as alleged by the Muslim youth body. Some of the allegations are having only 4 Muslims against 15 Christians in the State Cabinet, and domination of Local Education Management Boards by Christians. For instance in Akinyele Local Government, out of 11 members of the Local Education Management Board, only 3 are muslims, and only one out of the 11 members in the Ejigbo Board is a Muslim.

Copies of the speech are available at NACOMYO's office opposite Broadcasting Corporation of Oyo State, Ile-Akede, Orita Basorun, Ibadan.

5. Speech of Alh. Ibrahim Dasuki, now Sultan of Sokoto and President of the Supreme Council for Islamic Affairs, at the launching ceremony of the Obafemi Awolowo University Central Mosque, Ile-Ife on Saturday 1st of November 1986 (27th of Safar 1407) Alh. Dasuki was the Guest Speaker on the occasion.
6. It is interesting to note that despite the controversy, it has been officially affirmed that Nigeria is not a Secular State but only a Multi-Religious State as reflected in the nation-wide Radio and Television broadcast of President Ibrahim Babangida on Wednesday 3rd of May, 1989. The speech was to lift the ban on partisan politics and ratify a new constitution which recognises Sharia Courts in the country. Daily Times (Lagos) of 4/5/1989.
7. Nadwi, A.H.A. Islam and the World, (India, Academy of Islamic Research & Publications, 1979) p. 119.

8. Drapper, J.W. History of the conflict between Religion and Science (London, 1927) p. 40 as quoted in Ibid p. 120.
9. Ibid p. 121.
10. Ibid p. 122.
11. Holy Qurān 57: 27.
12. Ali, A.Y. The Holy Qurān (Washington D.C. The Islamic Centre, 1978) p. 150.
13. Holy Qurān 7: 32.
14. Nadwi op. cit. p. 126.
15. Ibid p. 127.
16. Briffault, R. The making of Humanity p. 190 as quoted by Ibid p. 88.
17. Ibid p. 127.
18. Asad M. Islam at the Crossroads (Lahore, Arafāt Publications, 1969) pp. 38 and 39
19. Nadwi op. cit p. 132.

20. Sharif, M.M. (ed.) A History of Muslim Philosophy (Germany, Otto Harrassowitz, 1966) Vol II. p. 1278.
21. Ibid Vol. I pp. 191 to 198.
22. Holy Qurān 24: 55.
23. Holy Qurān 4: 59.
24. 'Ali, M.M. The Religion of Islam (Pakistan, The Ahmadiyya Anjuman Isha'at Islam, 1973) p. 626.
25. Holy Qur'ān 13: 28.
26. Ali op. cit. p. 630.
27. Holy Qur'ān 49: 13.
28. Sharif op. cit. pp. 656 - 672.
29. Holy Qur'ān 5: 44, 45 and 47.
30. Ibn Kathīr Tafsīr al - Qur'ān al - 'Azīm (Egypt Matba'ah Mustafā Muḥammad, 1937). Vol. IV p. 217.
31. Sharif op. cit. p. 657.
32. Holy Qur'ān 4: 58.
33. Alūsi, Rūh al-Ma'āni (Egypt, Idārat al-Tabā'at al - Muniriyyah, 1345/1926 Vol. xxvi P. 148.
34. Sharif op. cit. p. 658.
35. Ibid

36. Holy Qur'ān 22 : 41.
37. Sharif op. cit.
38. Ibid p. 660.
39. Sālik, S.A. Early Heroes of Islam (Lahore, Book House n.d.) pp. 269 - 272 and 451.
40. Ibid p. 208 and Note 26 above.
41. Ibid p. 270 - 271.
42. Sharif op. cit. p. 663.
43. Al-Dhahabi, Manāqib al-Imām Abī Hanīfah wa Sāhibaihi, (Egypt, Dār al-Kutub al-'Arabi, 1366/1946) p. 115.
44. Al-Sha'rāni, kitāb al-Mizān (Egypt, Matba'at al - Azhariyyah, 1925) 3rd ed. Vol. I p. 61.
45. Al - karāri, Manāqib al-Imām al-A'zam (Hyderabad, Dāiratul-Ma'ārif, 1321/1903) Vol. I pp. 15 & 16.
46. Sharif, op. cit. p. 683.
47. Sharif, op. cit. p. 685.
48. Ibid 687.
49. I am indebted to Mawdūdī, A.A. for the following views as expressed in his article "Abū Yūsuf in

- Sharif op. cit. pp. 692 - 702.
50. Madkour, I. discusses <sup>the</sup> life and works of al-Farābi while al-Ma<sup>ʿ</sup>sūm gives a detailed discussion on his political thought in Sharif Ibid pp. 450 - 468, and 704, 712-714 respectively. I am indebted to the two of them for the views expressed here.
51. Ibid p. 713.
52. Ibid. These views are originally of Khan; M.Q. "Al-Māwardi" in Ibid pp. 717 - 721.
53. Binder, L. "Al-Ghazāli" in Ibid pp. 774 - 787.
54. Cowan, J.M. Arabic-English Dictionary (New York, Spoken Language Service, 1976) p. 843, defines Kunyah as "surname, agnomen."
55. Mahdi, M. "Ibn Khaldūn " in Sharif op. cit. Vol. II pp. 691 - 984.
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57. The Holy Qur'ān 30:7.
58. Askari op. cit. p. 101.
59. Sharif op. cit. p. 968.
60. Ibid. pp. 971 - 972.



61. Views of some other political thinkers including al-Maghāli, Ahmad Bāba and Shaykh Abdullahi Dan-Fodio are discussed by Abdullahi S.U. Reflections on the political thought of Shaikh Abdullahi Dan-Fodio (Kaduna, New Nigerian Newspapers, 1984) pp. 92 - 110.

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## C H A P T E R   I I I

### PATRIOTISM AS AN IMPORTANT QUALITY OF A GOOD MUSLIM IN THE WORK     (MUSTAQBAL ILORIN AL-ZĀHIR)

In an ideal Islamic State, the citizens are expected to feel so much concerned for one another to share joy and sorrow of life together. They are supposed to cultivate the virtues of selflessness, mutual respect and consideration for one another. In fact, it was this principle that laid the solid foundation for the Islamic Community in Madīnah when the Anṣār had to make a lot of sacrifices and self-deprivation to minimise the hardships of Muhājirūn "who forsook their homes and property in Makka to perform the Hijrah". The former tried their possible best to make the latter as comfortable as possible. It is to these good manners that the Qur'ān refers thus:

And those who had established (their) home in (this city) before them (had accepted) faith, love those who came to them for refuge, and find not in their breasts any desire for that which is given them (Refugees), but prefer (the Refugees) to themselves, even though poverty be their (own) lot. And whoso is rid of covetousness of his own soul-it is these who will be successful.<sup>2</sup>

Such was the situation that nurtured the nascent Muslim Community into adulthood and transformed it into a formidable Empire.

The idea of selfless service is broad-based in Islam to form the bedrock of interaction between members of the society as a whole. It is considered so important to be the natural consequence of belief in and submission to the will of Allah. Of what use is the worship in the mosque and in the corner of one's room if one is not thereby motivated to enthusiastically render assistance to fellow-citizens? That is what the Qur'an in its characteristic manner, commands thus:

And worship Allah and associate naught with Him, and (show) kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman, and to the neighbour that is a stranger, and the companion by (your) side, and the way-farer, and those whom your right hands possess. Surely, Allah loves not the proud (and) the boastful. Those who are niggardly, and conceal that which Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment.<sup>3</sup>

In support of the above, the Prophet (S.A.W.) is reported to have said.

...One who believes in God and the Last Day should not put his neighbour to any inconvenience; one who believes in God and the Last Day should utter what is good or maintain silence.<sup>4</sup>

كتاب  
رؤسيت في الودع  
الزرايهرى

صنفه

عبد السلام يوسف الكنلا أدبى

بخطه  
شعبان  
في شهر رجب سنة ١٢٥٤ هـ

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Plate III

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: صَلَّى اللَّهُ عَلَى مَنْزِلِ أَبِي بَكْرٍ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ

الَّذِي مَنَعَنَا مِنْ عَذَابِ النَّارِ لَوْلَا أَنَّكَ مَرَدُّ الْإِسْحَاقِ

وَأَنَا مَشْغُوفٌ بِوَطْنِي وَبِمَوَاطِنِي أَجْمَعِينَ

وَأَدْعُو لَهُمُ الْخَيْرَ وَالْمَعْدَةَ مِنْ خَيْرِ الْمَسْئَلَةِ وَرَبِّهِ

تَسْتَجِيبُهُمْ وَهُوَ يَفْعَلُ الْمُعِيزُ وَقَالَ

اللَّهُ يَوْمَ يَأْتِيهِ الرُّسُلُ الْأَيُّمُ نَيْبًا وَطَنِي وَوَطْنِي عَمَلًا

وَقَدْ حَانَ وَقْتُ الرَّحْمَى تَسْكُدُ بِالرَّحْمَى

وَمَنْ يَبْلُغْ عَنِّي الْوَرْدَ الْبَاقِي

وَمَنْ يَسِرْ وَأَطْلُبْ عَلَيْهِ أَيْدِي تَقِي

وَلَنْ يَزِيحَ شَعْبِي إِلَى الْفَجْدِ وَالنَّارِ

إِذَا انْتَهَى الْخَيْرُ بِشَرِّهِ ذُو الشَّرِّ

يَجِدُ يَوْسُفَ بَلْ يَكْذِبُ مَا أَفْعَا

لِلرَّعَامِ كَمَا أَصْفَى مِنْ فَرْقِ نَوِي

يَكُونُ خَيْرًا بِالْأَعْمُورِ وَمَجِيرًا

عَلَى رَحْمَى سَهْمٍ تَحْوُهُ فِي عَالِي الرَّحْمَى

يَكُونُ خَلْوًا مَلِكًا خَيْرًا بَابِي

لِشَقِيبِ بَيْرٍ ذُطَلِمَ مِنْهُ عَمَلِي

بِلَادِي

Handwritten marginal notes in Arabic script on the right side of the page.

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Plate IV

The reverse side of Folio of the MS.

Another Ḥadīth says:

None of you will enter Paradise till you accept faith and your faith will not be complete till you have good feelings for one another..<sup>5</sup>

It was against this background that Shaykh Yūsuf Alikinla set out to write Mustaqbal Ilorin al-Zāhir.

### 3.1.1 Love of one's nation:

الحمد لله رب العالمين. والصلاة والسلام على رسوله الأمين.<sup>6</sup>  
بعد، فإن حب الوطن لا شك من الإيمان. وأنا مشغوف بوطني<sup>8</sup> وبمواطني  
أجمعين. ولأرجو لهم الخير. والمدد من خير المستعان. وبه  
نستعين. وهو نعم المعين. وقلنا

- ١ - الأعم نعيما وطني في حظي
- وقد حان وقت الرقي تمعد بالرقي
- ٢ - ومن يبالي عنى الورن كأبت
- وسهرى وإحلامى عليه ليرتقى<sup>9</sup>
- ٣ - ولن يرتقى شعب الى المجد والعلى<sup>10</sup>
- إذا انحط الآ بعد جهد نوى النهى<sup>11</sup>
- ٤ - يجد بوسم بل يكذ مكافحا
- لأرغام كل الصعب يحظر<sup>12</sup> من نوى
- ٥ - يكون خبيرا بالأمر ومبم
- على رمى سهم نحو هدف على الهدى
- ٦ - يكون خلوصا مملحا غير خائنا
- لشعب يربّ خطلمهم عند ما جالى

- ٧ - بلادى لها دين على اداائه  
 بعزم لانها ضربها لسمما <sup>13</sup> عـ
- ٨ - اوسم ما ضاقت ببلادى به على  
 بنيتها كرام بمشيئة ذى العلى
- ٩ - وهذا اذا اسعدت شعبا بأسـره  
 بحسن الظنون والتفاهم فى المنى
- ١٠ - سأكشف عن كنز بلادكم لكم  
 وأنفى باذن الله كركم بالغنى <sup>14</sup>
- ١١ - وكم يؤذنى مظهرها فى ثيابها الـ <sup>15</sup>  
 رثات <sup>16</sup> وجلّ الأهل عنها قد انجلى <sup>17</sup>
- ١٢ - تموج البلاد بالخراب ولم نـراح  
 تلال جيوش الغاشمين على الطلى
- ١٣ - بهذا وجلّ الأهل داموا على العـرى  
 ولم يحزنوا رغم الكوارث والأسى <sup>18</sup>
- ١٤ - بيوتهم <sup>19</sup> أكواخ بالقش بنيت  
 وأخرى حشيش وبيوت أهل نحن فى السورى
- ١٥ - وكما بلادة بالجس شيدت قصورها  
 تمون بانوار الحضار <sup>20</sup> يا تـرى
- ١٦ - تموج بفتيان الثقافة مخلصا <sup>(sic)</sup>  
 لها خدمة يا سعدها بذوى <sup>21</sup> الحجى
- ١٧ - وكم يؤذنى مظهر أهل السـورن <sup>22</sup>  
 يحفظهمو عن اللحاق بمن رقى <sup>23</sup>
- ١٨ - أيا وظنى شق بسى وانى لخـادم  
 مكب على اعلاء كعبك فسخ المـلا
- ١٩ - وشق راجيا سعدا اذا الشعب والمليـ  
 لك قاموا بعزم وتفاهم عن قلى

٢٠ - أيا الشعب والمليك بشراكموا اذا

فهمتتم مرادى فهم من ساد بالهجى

٢١ - قرأت برامح البلاد بأسرها

بها كنت استفدت خبرا عن الرقى

٢٢ - وانى اقول مثلما قال يوسف

بأنى خبير بل عليم على الهدى

٢٣ - انكذ قولى مثلما قلت أو لا

بأنى مدين لاورن<sup>26</sup> ليرتقى

٢٤ - وان كنت معدودا لرأس حكومة

٢٧ - لكنت زعيما مصلحا لمواطنى

### 3.1.2. Translation

7. Praise be to Allah,<sup>28</sup> Lord of (all) the worlds.  
Peace and blessings be on His Messenger, the trustworthy.

8. After that, the love of one's nation, no doubt, is part of faith. I (therefore) love my nation and fellow citizens altogether and wish them well and assistance from the Best One to assist. It is from Him that we seek assistance. He is the Best Helper. I say:

1. Live, my nation, in comfort and high esteem.  
It is time you had the joy of being elevated.
2. Who, on my behalf, will convey to Ilorin<sup>29</sup> my depression, sleeplessness and forbearance to make it rise?



3. Never will a people rise to glory and esteem after degradation except with purposeful efforts.
4. They (have to) strive to the utmost and toil relentlessly to overcome all the difficulties. He who strives (for something) achieves it.<sup>30</sup>
5. He (intending success) should be sharp-witted, well-informed of all affairs, and guided to shoot the arrow (exactly) at the target.
6. He should be devoted and peace-loving, not mischievous to the people, correcting their mistake whenever it occurs.<sup>31</sup>
7. I owe my nation a debt. I must settle with determination to raise her up in esteem.
8. I will provide in abundance what is lacking to her honourable citizens by the grace of the Exalted.<sup>32</sup>
9. If I am lucky to have the people as a whole being optimistic and having mutual understanding with respect to the (common) goal..<sup>33</sup>
10. I will reveal to you the treasures of your nation and, by the grace of Allah, get rid of your poverty (and replace it) with riches.

11. Many a time I feel worried by her horrible appearance in its worn-out clothes, most of the people having deserted it.
12. The country shows signs of desolation whereas we have never suffered invasion of the oppressive armies against any person.
13. This notwithstanding, most of the people are (deep) in slumber; never have they shown concern despite the depression and distress.
14. Their houses are huts built with straw and others with grass. Alas! Are we also human beings?<sup>34</sup>
15. Many a town have their mansions built with bricks, enjoying (gracefully) the various forms of civilization - what a wonder!
16. They are privileged with citizens (exposed to modern) civilization dedicating their services to them. How fortunate they are by having people of intelligence!
17. Many a time I feel distressed by the (deplorable) appearance of the people of Ilorin resulting from their little contact with those advanced (in civilization)

18. Oh my country, repose confidence in me for I am (ready) to serve with determination to bring your status to (the same level) as others.
19. Be confident of success if the subjects and the ruler are determined and understand one another without hatred.
20. Congratulations to you both the subjects and the ruler if you understand my intention as that of the one who wishes to lead with intelligence.
21. I have studied the country's situation generally, Thus I have acquired (right) information about the development (still required).
22. I am saying exactly what (Prophet) Yūsuf<sup>35</sup> said, that is I am well-informed, nay gifted with (requisite) knowledge, for guidance.
23. I am stressing what I have said again that I owe Ilorin the debt to make her rise (in esteem).
24. If I had been destined to head a government, I would have been a good leader to my compatriots.

### 3.1. 3. Comments

After the traditional celebration of the praise of Allah and saying of blessings for the Prophet (S.A.W.), the author gives the preamble in prose which shows that Mustaqbal Ilorin al-Zāhir as a whole is intended to be his modest contribution as a patriot to the improvement of the lot of his fatherland and fellow-citizens.

The first ten lines of the poem give a vivid description of the author's sense of dedication and determination to come to the aid of his town, and by extension, the whole nation. He considers this responsibility as "a debt which must be settled. This must have resulted from his belief that "love of the nation is part of Faith."<sup>36</sup>

This decision of Shaykh Alikinla reminds one of Ibn Khaldūn's view on Asabiyyah. His opinion is that a political entity is formed purely on the natural inclination to share feelings of one another and to survive dangers that may be encountered. However, it is the same feeling that necessitates having a ruler, brings about conflicts with other groups and leads to victory over them.<sup>37</sup>

The above view is also shared by Jamāl al-Dīn al-Afghāni who says:

To defend one's homeland is a law of nature and a precept of life bound up with the demands made by nature through the instinctive urges for food and drink.<sup>38</sup>

As a way of justifying his rather sentimental attachment to the nation, the poet draws attention to the horrible situation of Ilorin culminating in its desertion. Appalling as the situation was, the people were alleged to be complacent doing practically nothing to change it for better as required by Islam. The Prophet is reported to have said,

Whoever of you sees an evil thing, let him change it with his hand. If he cannot, let him check it with his tongue. If he cannot do even this, let him despise it with his heart and wish it otherwise, and this is the lowest degree of faith.<sup>39</sup>

Lines 18 to 24 contain the author's request to the fellow-citizens to give him a chance to rule. This is more to serve a literary purpose than a statement of fact because there is nothing to prove that the Shaykh ever nursed an ambition to hold any political post or contest for any election. He seizes this opportunity

to enumerate the pre-requisites for positive contributions to the national development. These include the ruler's dedication to the national cause with the reciprocal cooperation of subjects and their reposing unflinching confidence in him. The ruler must also understand the genuine needs of the people and possess mental ability to meet their demands.<sup>40</sup> No talents should be buried or left unutilized as reflected in his reference to Prophet Yūsuf. Much as Muslims are forbidden to throw their weight about, they should not, at the same time, cover up their talents denying all and sundry useful services.

**3.2. Necessity of war to defend the nation:**

While discussing patriotism further, the Shaykh considers fighting wars when necessary as an inevitable responsibility of each citizen. The importance he attaches to this issue is so much that he devotes about one-third of the whole manuscript to it. To defend the nation and her territorial integrity is incumbent on all able-bodied Muslims.<sup>41</sup> Speaking in the same vein, M. Asad is of the opinion that the Islamic State has the right to call upon the citizens with all the resources at

their disposal to defend it against external aggression.<sup>42</sup>  
This is to ensure security of lives and property.

The Shaykh's submissions on this issue are in three parts. The first is on the necessity of war for national defence. He next highlights war in the life of the Arabs in the Jāhiliyyah period. The third part is a description of courage of Tāriq b. Ziyād.

- ١ - ومسئلة الحرب تنوط بنا أيها  
رجال نخوض الحرب حتما لنعتلى
- ٢ - لنا عند ما نرجو ارتقاء إلى العلا  
يسنّ القوانين لحرب على الجوى
- ٣ - ونكرم قانونا لحرب (sic) الفراء أتي<sup>44</sup>  
بتجنيد اجبارى عموما على الفتى
- ٤ - لنذكر بأن الحدق فى الحرب عزة  
به أمة تعلو بمدق على العدى
- ٥ - اذا ما بدت لأمة عزة شجرا<sup>45</sup>  
عة فى الوغى تخدو العظيمة فى الملا
- ٦ - وهل أمة فى هذه دارنا عانت  
بغير عناة الحرب بالعزم على العدى
- ٧ - بريتان ما زالت على علو مجدها  
بحرب وعزم فية الصمود على الشجى
- ٨ - ترى عندها إبطال حرب تعديدا<sup>46</sup>  
يشوروا على العداة ان همهم عدى<sup>47</sup>

- ٩ - بهم قد على<sup>48</sup> كعب لها فوق غيرها
- ١٠ - كذلك فرنسا ان علت بنبوليون  
عظيم زعيم الحرب مرغم من عصى
- ١١ - وألمان في عزّ عظيم بحربها  
وأنتها ان قد بدى الخسف من عدى
- ١٢ - لها بل من شجع الناس همة  
هزير الوغى هتلر لدودا على العدى
- ١٣ - وما الموسى لولا حربها وصمودها<sup>49</sup>
- ١٤ - ولما تعالى كعبها عند ملتقى  
ستالينها كأشرس الدت في القبا
- ١٥ - ويابان كانت أمة عسكريّة  
بألمان في عزم وأتفة مستطى
- ١٦ - لها الرهب في كلّ المواقع اللوغى  
أغى ثقته<sup>50</sup> لأجلها يبغض اللوغى
- ١٧ - وروم بحرب في نكاه شهيرة  
بحرب لها ملك عظيم على السورى
- ١٨ - وكان لأهل الروم ضغاء دوتشى  
شهير بسنيور المشير للوغى
- ١٩ - وتاريخ اليونان حافل بالحرب  
بما شابهه<sup>51</sup> اليونان طمعا الى العلى
- ٢٠ - بها العزّ ما للصين لكن أهلها  
يشور مرارا للانقلاب وللعننى
- ٢١ - وثورتها حظت بها عن مقامها  
وكانت على عزّ بغزوتها الأولى



- ٢٢ - وأترك نالوا كل خير وعزيمة  
بحرب واقدام بمرهفة الظبي
- ٢٣ - أتاتورك كمال دين زعيمها  
له اليد في خير وشر على الولي
- ٢٤ - بكستان ما دول فتية انها  
بدت بثياب عسكرية للملا
- ٢٥ - لذاك بيت كالليث تلعب دورها  
بجيش حرار بالمعدة والقوى
- ٢٦ - وقائدها الاعلى زعيم محمد  
على جناح نال بالجهد ما نوى
- ٢٧ - وان بايران لمجد يبيشها  
والا كانت في الامانة والشجى
- ٢٨ - وماضيها بالحرب كانت شهيرة  
وفيها قواد شاعلو النار للخنى
- ٢٩ - ونال بحرب كل ما نال من عدا  
ونفاخر اغريق بحرب على السورى
- ٣٠ - وامريك لو لا جيشها في ثيابها  
على المنى في حرب<sup>52</sup> لما اعتلى
- ٣١ - بخبرتها في الحرب مارت عليمه  
وحازت بها حصل العبق الى الذرى

3.2.2. Translation:

1. The question of war is our responsibility, oh men, we should compulsorily fight wars to rise in esteem.
2. If we hope to get to the top, we should make laws to arouse interest in wars.
3. We should give recognition to the law which stipulates military conscription for all men.
4. We should understand that being killed in warfare is a glory with which the community wins victory over enemies.
5. If a community has the fame of fighting wars with courage, it would become respectable among others.
6. Has any community ever risen in this abode of ours without the travails of war (fought) with commitment and purposefulness?
7. Britain is still in the prime of her glory due to the war (she has fought) with dedication and forbearance to overcome grief.
8. You see her with numerous soldiers resisting the enemies when they launch attacks against them.
9. It is with them that she attained success over and above others, and she occupied the throne of glory and distinction.

10. So also did France rise with (the help of) Napoleon,<sup>54</sup> a great war - commander, stern against the aggressor.
11. Germany is still in great honour due to her war and valiance when there is any disgraceful (attempt) from enemies.
12. She has heroes among the most courageous and resolute men (such as) Hitler,<sup>55</sup> a lion at war, tough against enemies.
13. But for her war and determination, Moscow could not have earned any glory in any encounter.
14. Her Staline<sup>56</sup> is like the wildest bear when there is an encounter, launching attacks against the people of evil to protect his country.
15. Japan is a military community like Germany in terms of resoluteness and (launching) fierce attacks.
16. She inspires awe at every war, self-reliant, it is she that makes war fierce.
17. Rome is famous for wars; she wields an overwhelming authority over people.

18. The people of Rome had a lion, Douthche, popularly known as senior, the kindler of war (five).<sup>57</sup>
19. The history of Greece is full of wars; how great the desire of Greece for glory is!
20. It is through it (war) that China achieved (the little) it has except that her citizens often plan revolutions to overthrow (the government) and (cause) hardships.
21. Her rebellion brought her down from its place of glory; the previous war of hers won her honour.
22. The Turks achieved success and prosperity through wars and courageous use of the sword.
23. Ataturk Kamāl al-Dīn<sup>58</sup> was their leader; he had the authority over the people to do and undo.
24. Pakistan is an up - and - coming country putting on the military garment for people to see.
25. That is why she appeared like the lion playing her role with an army, strong and well-equipped,
26. Her great commander, Muhammad 'Ali Jinnah achieved with efforts what he intended.<sup>59</sup>

27. Iran attained glory with her army, otherwise, she would be in disgrace and disrepute.
28. Her past was famous with war and she (still) has commanders ever prepared for wars.
29. All her achievements in terms of honour were through wars. So also was Greece proud of having engaged in wars with people.
30. America could not have developed but for her army (always) at alert to prosecute various wars.
31. It is on the account of her war experience that she became great and excelled others to get to the peak (of glory).

### 3.2.3. Comments:

Shaykh Yūsuf Alikinla is of the opinion that fighting wars or preparedness to do so is necessary to defend national integrity against external aggression. He suggests conscription into the army of all able-bodied youth to instil patriotism into their minds. Any measure short of this will not earn the nation the desired respect and honour among the comity of nations. Refusal and fear to fight wars will show the citizens to be weak and irresponsible.

The Shaykh's opinion of compulsory military service of able-bodied men is shared by Muḥammad Asad provided that the war is based "on the teachings of the Qurān and Sunnah".<sup>60</sup> Should this condition not be satisfied,

the citizens would be perfectly justified in resorting to what is now termed "conscientious objection" -- that is, a refusal to bear arms in a morally reprehensible cause.<sup>61</sup>

He asserts that this policy should be maintained and even be extended to the invalids who are expected to "play their part by means of civic efforts" and through financial contributions if they can afford such. This opinion is based on Hadiths which say:

He who equips a fighter in the way of God with arms is indeed taking part in the fight; and he who takes care of the family which a fighter has left behind is indeed taking part in the fight.<sup>62</sup>

He who does not fight (himself), nor equips a fighter with arms, not takes care of the family a fighter has left behind, will be afflicted by God with distress even before the Day of Resurrection (i.e., during his lifetime).<sup>63</sup>

It is noteworthy at this juncture that the idea of conscription did not come up during the life of the

the Prophet, (S.A.W.) and the Classical Caliphate because the main motive for taking part in wars then was to gain admission into Al-Jannah. Huge financial contributions were made without any expectation of any material rewards in return.

The practice was kept on till the time of the Umayyad Caliphs. Quite a good number of Muslims volunteered to take part in the various wars against Turks, Christians, Hindus, Zoroastrians and others. In most cases, they had to bear the cost of their weapons and even transportation to the battle-fields. It was then that al-Tanāhud (voluntary contributions toward the expense of wars) came into existence. All this was done for the sake of Allah alone and to sustain His monotheistic religion.<sup>64</sup>

Such was the trend at the beginning which made the stipends paid by Khalīfah 'Umar more of "State maintenance" because nobody was enforced to take part in wars. It was neither the policy that active service should be a condition for the payment since "the system embraced from the widows of the Prophet to the newborn child" all over Arabia. Gradually, people began to take the liberty to absent themselves from wars. The situation had deteriorated to

an alarming proportion by the time when al-Ḥajjāj became an Umayyad Viceroy in 'Irāq and the East. It is therefore not a surprise that he had to compel the citizens of al-Baṣrah and al-Kūfah to contribute a force of 20,000 men each to reinforce the armies in Persia. He threatened to withhold the pensions if his demand could not be met. He had to resort to the same levy of 20,000 men from al-Kūfah three years later for the campaign in Khurāsān. He disbursed the annuities with the threat of death to those who, after taking the stipends, failed to join the army within three days. He also had to raise a conscript host of 40,000 warriors and 10,000 camp-followers to check the excesses of the redoubtable Khārijite leader, Shabīb.<sup>65</sup>

Further in his effort to justify the necessity of war in the life of a nation, if only for protective purposes, Shaykh gives a list of countries famous at wars. The list includes Britain, France, Germany, Soviet Union, Japan, Italy, America, Greece, Turkey, Pakistan and Iran. According to him, these countries have had occasions to fight wars for various reasons.

Much as Islam sanctions war in defence, it abhors wanton destruction of lives and property for trivial reasons. wars should not, also, be waged to convert people willy-nilly to Islam.



The Qurān clearly states that Muslims are only allowed to take up arms to defend themselves.<sup>66</sup> They should not be aggressive or oppressive. Peace must be maintained at all costs even fighting wars when necessitated should be aimed at the objective.<sup>67</sup> Islam detests the idea of fighting either as "a mere brawler" or "a selfish aggressive person" or "a vainglorious bully".<sup>68</sup>

### 3.3.1. Wars in pre-Islamic Arabia and in the early Islamic period

In the following lines, the Shaykh intends to highlight the proverbial valour of the pre-Islamic Arabs and sacrifices made by the early Muslims by risking their lives in the struggle with the Makkans to protect and sustain Islam.

This is with a view to justifying his earlier claim that progress cannot be made without recourse to wars, particularly defensive ones.

He says:

- ١ - لنرجع الى تاريخ ماضي عسروية \*\* نرى أنه بالحرب حافل والنسب طي
- ٢ - ومن قبل<sup>69</sup> عصر النور في عصر جاهلي \*\* ية عند عرب أن حربا لمن حلس
- ٣ - وأبطالهم في جاهلية في الفنى \*\* قد اشتهروا عن التعارف بالقنسى
- ٤ - وخرهمو في سيفهم ورماحهم \*\* ففتحهم البلد ان بالحزم والقوى
- ٥ - وما لهمو من دن سيف أو الظبي \*\* فخاروهم يرضون للموت في الوغسى
- ٦ - خيولهمو في الحرب كالظير في السما<sup>72</sup> \*\* وناقتهم كعربة النقل في الفلا
- ٧ - عليهم رعى الحرب يدور<sup>73</sup> ومالهمم \*\* حذار عن الموت اذا كان للعلى
- ٨ - وشاعرهم بالسيف يفخر بالفنى \*\* ويمدح حد السيف أو طعن في الطلى
- ٩ - وهم عرفوا بهذه العادة<sup>74</sup> حتى ان \*\* بشاق لنور الوحي في معطفى أتسى
- ١٠ - ولما أتى الاسلام بالوحي من سما \*\* أتى بسلام لمن انقاد<sup>75</sup> واهتدى
- ١١ - وآتى الاله السيف رجزا على الطى \*\* به أشركوا أو كفروا ان أبوا الهدى
- ١٢ - وكان لنا منهم ضيمة نعممة \*\* عليا واسلام لحرب قد اعتلى
- ١٣ - وما عز اسلام لأول عهدده \*\* بغير حروب بيل بها كان في العلى
- ١٤ - وكم غزوة من بعد غزوة مطفى \*\* تقابل فيها كل طاغ اذا أهلى
- ١٥ - بهذا نرى موسى يقاتل كافرا \*\* كذاك سليمان وراى للهلى
- ١٦ - وعيسى له بدعوة<sup>76</sup> غزوة على \*\* شحات يهود حين دابسه في النقا
- ١٧ - بها ظبوا من طورهم بعد طورهم \*\* وهذا جزاء كل عاد اذا بنلى
- ١٨ - وأبى نيسى لم يقابل على الهدى \*\* وأبى رسول لم يصارع من اعتدى
- ١٩ - الا ان حربا عزة وكرامة \*\* اذا لم تجاوز طور ردع من انطفى

- ٢٠ - وأصحاب خير الخلق خاضوا غمارها \*\* \* بنفوس ومال في الآلة على التقسى
- ٢١ - وهل منكمو<sup>77</sup> من يجهل اللبث غالبها \*\* \* عليّ ضراب مقدم سيّد الفتسى
- ٢٢ - وعمر باقدا م وجراته غسدى \*\* \* كفاروق بين الحقّ فرقاً عن العثسى
- ٢٣ - وحمة أسد الله فافطن باسمه \*\* \* ترى أنّه في الحرب أسد على العدى
- ٢٤ - وغيرهمو<sup>78</sup> من الصحابة عرفوا \*\* \* باقدا مهم من دون خوف الى اللغسى
- ٢٥ - ودونك فيما كان المظفى من الـ \*\* \* شجاعة والاقدام في الله لا سوسى
- ٢٦ - وكمرّة من بعد مرّة بارز الـ \*\* \* نهى على الأقران في الله واستطسى
- ٢٧ - وليس لجبن الحظّ في المعلى ولا \*\* \* له الحظّ في الأصحاب أصلاً ولا ونسى
- ٢٨ - بحرب نى الاسلام حقاً نوهها \*\* \* به قد يخيظ الملحدون على الاسى
- ٢٩ - وعمّ الفضاة نوره وضياؤه \*\* \* بحرب النهى والصحابة بالرجسى
- ٣٠ - وهوّضنا القرآن في قول نصحة \*\* \* وحثّ النهى المؤمنين على الوغسى
- ٣١ - بهّذا وأفراد النساء أجمن أن \*\* \* يطاعن بالأولاد حباً لذى العلى
- ٣٢ = وأرسلنى من أولاد هنّ الى الوغسى \*\* \* لخوف الآلة في امثال له التقسى
- ٣٣ = وهذا على عهد النهى<sup>79</sup> محمّد \*\* \* من الحادثات في الحروب على الهدى
- ٣٤ = وربّ أليف تابعوه بها على \*\* \* جهاد لاستئصال فتنة عن السورى
- ٣٥ = وما حربه وحرهم في بسىطة \*\* \* على الطمع الآ للديانة والتقى

### 3.3.2 Translation

1. Let us have a look at the history of pre-Islamic Arabs, we would see that it is full of wars and struggles.
2. Even before the era of Light,<sup>80</sup> in the period of ignorance, war was a pride among the Arabs.
3. The heroes among them in the pre-Islamic period were, in (versified) poems, eulogized for the use of spears, so much that they would need no introduction.
4. Their pride was in (the use of) their swords and arrows, and conquering towns with resoluteness and strength.
5. They had nothing else beside swords to be proud of. They used to prefer death in wars.
6. Their horses during the war were like birds in the sky and their camels like freight vehicles in strength.
7. They fought wars gallantly and never ran away from death if it was for glory.
8. Their poet used to boast of the sword in (his) poems and eulogise the edges and graceful use of it.

9. They were known for this habit until the advent of the light of revelation brought by Mustafā.
10. When Islam came with revelation from high above, it brought peace to those who obeyed and chose guidance.
11. God then prescribed the sword as a punishment for the polytheists and non-believers because they had rejected guidance.
12. We thereby gained a lot from them: Islam gained strength through wars.
13. Islam did not have strength in its early stages due to lack of wars; but it (later) rose (in esteem) with them.
14. Many a war after those of Mustafā witnessed confrontation with every disobedient one who rejected (guidance).
15. We, as such, see that Mūsā fought with a non-believer as did Sulaymān and Dā'ūd for guidance.<sup>81</sup>
16. And 'Isā cursed Jews to be war-prone over their malice as they insulted him in respect of purity (of his conception).<sup>82</sup>
17. Thus they were conquered from time to time and this is the recompense of every disobedient transgressor.

18. Which prophet was not confronted (while preaching) guidance? Which messenger did not fight the transgressors
19. War is a pride and glory if it does not exceed the limit of being a check to the aggressors.
20. The companions of the best creature risked their lives and property in wars in the cause of God (and) in piety.
21. Is there among you who does not know of the lion in victory, 'Ali, the striker, frontliner and leader of men.<sup>83</sup>
22. And 'Umar who, as a result of his valliance and being a frontliner, became the distinction of truth from mischief.<sup>84</sup>
23. And Hamzan, the lion of Allah; consider his name, you would see that he is (really) a lion against the enemies in war.<sup>85</sup>
24. And many other Companions were known for their stepping forward to fight without fear.
25. Here you are with the courage and distinction of the Prophet in the cause of Allah, not for any other consideration.

26. Many a time did the Prophet distinguish himself and launch attacks on the enemies for the sake of Allah.
27. Mustafā as well as the companions never condoned indolence and weakness (in any form).
28. It was with war that Islam really developed causing anger and grief to the heretics.<sup>86</sup>
29. It filled the atmosphere with its light and hope as a result of the war of the Prophet and the Companions.
30. The Qur'ān with an admonition urged us, the Prophet as well as (all) the believers to war.
31. Thus, some women responded (favourably) by surrendering their sons as an expression of love of the Possessor of greatness.
32. They thereby sent their children to war for the fear of Allah and to obey Him in piety,
33. This, at the time of the Prophet, characterised the wars (to preach) guidance.
34. Many a close friend followed him exerting themselves to root out temptation among the people.
35. This war of his and theirs was not for any selfish interest but for the sake of religion and piety.

3.3.3. Comment:

The above lines are the Shaykh's review of the life of the pre-Islamic Arabs which was full of wars although mostly prosecuted for reasons not approved of by the Qur'an. One recalls the war of Fijjār<sup>87</sup> in Makkah and the prolonged bu'āth<sup>88</sup> war in Madīnah at the advent of Islam. Gallantry in war was the theme that attracted the attention of poets most. They used to go to the last extent in urging their mentors to press forward in wars. There were well-trained horses moving swiftly, and donkeys and camels conveying provisions with minimum difficulty. Valliance in war continued to be in vogue until the advent of Islam which outlawed aggression, oppression and exploitation.

War was not only a necessity to the pre-Islamic Arabs but, more importantly, a fun to take delight in. It is therefore uncommon to find lines like the following in their poems:

If an enemy tribe we do not find,  
We go to war with a friendly tribe,  
And our lust for war is quenched.<sup>89</sup>



Another poet says:

May a war break out among the tribes  
When my colt is grown up for riding,  
That I may get a chance to show  
The worth of my colt and sword.

Next the Shaykh considers the early stage of Islam as synonymous with the life of the Prophet (S.A.W.). According to him, the part spent in Makkah was not as rosy as that in Madīnah. This is because the Muslims did not fight wars in Makkah to win freedom of thought and worship for themselves. They were victims of Makkah persecution which led to destruction of lives and property. The Muslims had to seek refuge first in Abyssinia and lastly in Madīnah which turned out to be the seat of the infant Islamic Empire. Even then they were the target of nefarious schemes of the Quraysh. Many attempts were made to exterminate them but they proved equal to the task of defending themselves. When eventually they challenged their erstwhile persecutors, Makkah crumbled down helplessly like a house of cards. The Islamic empire began to expand in all directions until its impact felt in all the continents. This feat could not

have been achieved so early and remarkably if Muslims had stood akimbo or failed to take up arms for self-defence and their territorial integrity.

The Shaykh goes on to say that the case of Prophet Muḥammad is not an exception. Many other prophets were engaged in armed confrontations with their opponents. Mention is made of Prophets Mūsā, Sulaymān, Dāūd and even 'Īsā who is said to have cursed the Jews for their transgression against him. This may be in reference to a verse of the Qur'ān.<sup>91</sup>

The Prophets and many others had to resist the attacks of oppressors to make peace and tranquility reign supreme in their domains. Had they acquiesced to the situation, they would have been wiped off the surface of the earth with their mission unaccomplished. But they risked their lives and property, and success eventually came their way, hence the respect paid to them up to the moment.

Following the above is the mention of the Prophet's companions always in the forefront in wars. They include

Ḥamzah nicknamed "Lion of Allah" due to the exceptional courage he exhibited at various wars, 'Umar b. al-Khaṭṭāb, the second Orthodox Caliph, and 'Alī b. Abī Tālib, the fourth Caliph. All these fought gallantly at wars in order to uphold freedom of thought and worship, and to uproot iniquity and exploitation. They are dead, but their records are there for all and sundry.

When the revelation allowing taking up of arms for self-defence came concession was given to women to stay at home. Many women summoned courage to urge their sons, husbands and brothers to actively participate in the wars. This sacrifice of theirs was a formidable morale-booster to the Muslim army and a major source of concern to the opponents. Thus the lesson is taught that every hand must be on deck to check violent exploitation, injustice and oppression. This is the only way to achieve success and greatness.

#### 3.4. Description of the courage of Tāriq b. Ziyād

Having mentioned times of the prophets and those of the Rightly-Guided Caliphs, Shaykh Alikinla calls our attention to the 8th century war veteran, Tāriq b. al-Ziyād. The importance he attaches to this man is great.

He says:

- ١ - ومن أشجع الشجاع من بعد ضحبة \* \* \* ضراب العدى طارق وهو لمن فتى
- ٢ - وفي نظري بعد التأمل فيه أن \* \* \* نه آخر الهجاء م العرب لا مرى
- ٣ - ولم لا كأن لم يخلق الله بمده \* \* \* شجاعا من العربان من مثله كسلا
- ٤ - علينا أيا الشعب اقتدا<sup>٩٢</sup> به من الـ \* \* \* شجاعة والا خلاص للمجد والعلى
- ٥ - حري لشعب ما أراد النهوض عن \* \* \* خطاه يعيش ان به كان يقتدى
- ٦ - الا أيها فتیان شعبي لكم به \* \* \* جميل اقتدا<sup>٩٣</sup> في شجاعته السمسى
- ٧ - كأتى به في خطبة ماله بهلا \* \* \* لما كان في حصار بحر ومن عدى
- ٨ - لما عبر البحره سمى السى \* \* \* بلاد لاسبان لفتح على التقسى
- ٩ - وقاومه طاغية القوم اتسه \* \* \* فدايد المراس أسد هم ان دعى الوغى
- ١٠ - لذريق هل في قومه من يفوقه \* \* \* سوى طارق ليث من الله في الهدى
- ١١ - وعند اللقا<sup>٩٤</sup> قام طارق خاطبا \* \* \* بحمد وشكر لآله بما قضى
- ١٢ - وقال أيها الناس أين فركم<sup>٩٥</sup> \* \* \* ورائكم<sup>٩٤</sup> بحر أمامكم العدى<sup>٩٥</sup>
- ١٣ - وليس لكم والله عون على العدى \* \* \* سوى صبركم وصد قكم هل حيا النجى
- ١٤ - لذا اعلمو حقا بأتمو<sup>٩٦</sup> هنا \* \* \* كأضجع أيتام على مأدب الجفى
- ١٥ - عد وكم وقد استقل بجيشه \* \* \* فليس لكم إلا السلاح من المنى
- ١٦ - وأقواته موفورة بما بنى أخسى \* \* \* ولا وزر يحمى وانتم على الشقى

- ١٧ - وليس لكم من ناصر غير سيفكم \*\* \* بتار ولا قوت سوى من يد العمدى
- ١٨ - ان امتدت الايام في عوز قوتكم \*\* \* ولم تنجزوا أمرا سرى نحوكم ونسى
- ١٩ - تعرضت القلوب منكم لرحمها \*\* \* عليكم عن الجرأة جهنا عن اللقى
- ٢٠ - الا ارفعوا الحذلان عن نفسكم بها \*\* \* ذه النصح عاقبة سوء من النوى
- ٢١ - لكم أن تقوموا بمناجزة العمدى \*\* \* خصوصا لهذا طاغية من السورى
- ٢٢ - وكيف فقدت الفتد بينته بسفه \*\* \* اليكم وهي م الحصينة للرحمى
- ٢٣ - وان انتهاز فرسه فيه ممكن <sup>97</sup> \*\* \* اذا ما سمحتم الموت عن نفسكم قضى
- ٢٤ - واتى لم أحذركم أمر ما أنسا \*\* \* بجانبه في نجوة عنه من عنسى
- ٢٥ - لذا اعلموا أن لا حطتكم لمسط \*\* \* طة عندها النفوس ترخص للردى
- ٢٦ - سوى أن بدأت خطة ما حملتكم \*\* \* بنفسى على انفاذها في لظى الوغى
- ٢٧ - لذا اعلموا ان قد صبرتم قليلا <sup>98</sup> لك \*\* \* أشق تمتعتم لا رفه للممدى
- ٢٨ - فلا تحرصوا قومى بأنفسكم عن الـ \*\* \* قتال على نفسى لننجو من الهلسى
- ٢٩ - فذلك مما يجلب الشر في الملا \*\* \* فما حذركم فيه بأوفر من حظسى
- ٣٠ - وانجادكم م الله جل وليكم \*\* \* بما سيكن <sup>99</sup> فكري لدارى لكم ممدى
- ٣١ - بذا اعلموا اتى لأول بـارز \*\* \* مجيب لما دعوتكم فيه من رحسى
- ٣٢ - وهي ملتقى الجمعين اتى حامل \*\* \* بنفسى على طاغية القوم الظهسى
- ٣٣ - فقاتله أغنى لذريق جاحد \*\* \* وهذا اذا ما شاء رسى على همدى
- ٣٤ - معى احطوا أبطال ان كان بعده \*\* \* هلاكى فقد كفيتم الشر من عمدى
- ٣٥ - بذاك ولم يعوزكم البطل <sup>100</sup> الذى <sup>101</sup> \*\* \* يرى <sup>102</sup> عامل من تصفد ون به الرجسى

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- ٣٦ - الا فاخلفونى في العزيمة هذه \*\* اذا ما هلكت قبله عند ملتقى
- ٣٧ - عليه احملا وحلا بانفسكم لقتل \*\* لة ثم فتح لاراضيه<sup>103</sup> مكتفى
- ٣٨ - وخطبت هذى بها خير أسوة \*\* لشعب<sup>(sic)</sup> الذى يرجو ارتقا الى العلى
- ٣٩ - على كل منا أن نكون كطبارق \*\* ولو ملكا منا بطارق يقتدى
- ٤٠ - ولم لا وهل يحظون من المجد ان نكن \*\* بعكس عن الطارق والا مر بالحجى
- ٤١ - لنا أن نكون اما عسكريا \*\* لحق الاله أو لانسان بالسوى
- ٤٢ - وان الغموض والركوب الغموض \*\* عن الحق تؤدى بانحطاط على الشجى
- ٤٣ - ومن لم يدافع بالسلاح وعزيمه \*\* عداه يحط رفق منه على الشهباء
- ٤٤ - يغم<sup>105</sup> رحيم القلب عن لينه وقله \*\* تعامى عن النازى الغليظ على الجرى
- ٤٥ - من اختر من روغان ثعلب كاهد \*\* بنوح نياح معجع عند ما جلسى
- ٤٦ - وهل تتركن أفعى شرير بلينه \*\* عن القتل أو ناراً على الصفر تلتظى
- ٤٧ - وليس لكم دن السهادة مأمىل \*\* وطرد العدى م الغوض طردا على الوحى
- ٤٨ - ولا تعبثوا من مرعد متعانده \*\* لثيم يتهدى بدمه<sup>106</sup> اذا رعى
- ٤٩ - وقوموا بفضح المرعد الجروق بجى \*\* شكمدون خوف الموت ان كتتم فتى
- ٥٠ - الا ارغبوه في مساعدة ليه \*\* ليرجع من غى لحق وللمللى
- ٥١ - وما موت استشهاد موت تخافه \*\* على احترام الحق بل ان ذا بقى
- ٥٢ - كلوا للعدى صاعا بهامين مترما \*\* بشرب مرير مردع لمن انطمى
- ٥٣ - اذا ما المرء الحق في سعيه لما \*\* يكن خائفا للموت بالحق ان جلسى

- ٥٤ - لما لا يموت المرأ في عز د ائسم \* \* ويرضى لعيش الذل في الغل والأسى
- ٥٥ - أو العار في الموت الذي مات الفتى \* \* ليحيى به حوية المثل الاعلى
- ٥٦ - أو العيش في جنب الشورى بطيب فسي \* \* نفوس حرار<sup>107</sup> شاهرى الصيت بالعلو
- ٥٧ - الا اطرقوا الابواب من كل وجهه \* \* لنيل العلى والمجد في حلقه الملا
- ٥٨ - وان سد اباب اكسروه بمنصوة \* \* وكونوا حديد الصلب عند من انطفى<sup>108</sup>
- ٥٩ - ولم لا وما في الكون ما ليس ممكن الـ \* \* وجود سوى انتاج خلق فذاك لا
- ٦٠ - لذك لنا أن نفتح الباب للرجسى \* \* ونغلق باب اليأس ان نحن في الهدى
- ٦١ - ألا انما العسران في ما هنا الدنى \* \* يطول اذا كنا جزوا من القضى
- ٦٢ - وآما اذا كنا صبورا وترتجسى \* \* بعزم على فور سيأتى لنا الهنسى
- ٦٣ - وطارقنا شهيم عظيم قد احتظسى \* \* باسساك حبل الرجا الى المدى
- ٦٤ - ونال على الاسبان ما كان يرتجسى \* \* من المجد ما لا انحاء له كذا
- ٦٥ - وما ذلة الاسلام من بعد عزه \* \* سوى استهان أهله الحرب بالونى
- ٦٦ - وما دارنا الدنيا سوى أنها بسذا \* \* تنها الحرب في حرب مرارا على الشقى
- ٦٧ - اذا آمن ذو الفكر في دارنا الدنى<sup>110</sup> \* \* يرى واضحا علامة الحرب كالذكى
- ٦٨ - ولم لا وما من شيء في هذه الدنى \* \* سوى أن يقوم كالمهاجم للسطى
- ٦٩ - وكم من نبات ما يقوت بنفسه \* \* ومن شجر ما يهلك غيره بسلا<sup>111</sup>
- ٧٠ - نرى من نبات أكل اللحم كالسبها \* \* ع أو شجر ما يفترس على السوى<sup>112</sup>
- ٧١ - وما شارب الميا من شجر يشين \* \* ن حرا على ما به الماء قد فنسى
- ٧٢ - وفي ناطق من الدواب تنازع الـ \* \* بقاء على أوج التشدد بالوغسى
- ٧٣ - تنازعهم من عهد آدم قد بسدى \* \* كذاك يكون مستمرا الى انقضسى

- ٧٤ - ترى أن ابنا ربما كان يعتمدى \* \* \* على ابيه من غير داعي ليعتمدى
- ٧٥ - وكم من صديق ما يخون صد يقه \* \* \* على أفته الأمور يرميه في الهوى
- ٧٦ - وهل للمن الجنب في الناس حرمه<sup>113</sup> \* \* \* سوى من غدى نار غليظا على الشقى
- ٧٧ - وهل سيهاب الناس من كان ههنا \* \* \* سوى من بدى يقسو وينفخ بالصغى
- ٧٨ - وهل ينجلي للحق نور على الهدى \* \* \* بغير احتياج في الحسام أو الفتى
- ٧٩ - ولا خير فيما قال غدى لما دعى \* \* \* بلا عنف في رأيه شين<sup>114</sup> من هدى
- ٨٠ - ولم لا وهل غدى يكون على الحصى \* \* \* يعود به الأمن على الأرض والرخا
- ٨١ - لما قال في تصريحه خالق السورى \* \* \* بأنكم أعداء طوطى الى انقضى
- ٨٢ - بهذا ومن كان رطيبا بطبعه \* \* \* ستعصره<sup>115</sup> بالفهم عن مادة الحصى
- ٨٣ - ولا تكن يمسا ذابها من يكن كذا \* \* \* ستكسره<sup>116</sup> كسرا شنيعا على الردى
- ٨٤ - بهذا وحلم في السلام على بسية \* \* \* طبة الأرض دون التيف حلم لمن غوى
- ٨٥ - وهل يستتب الأمن من دون حده<sup>117</sup> \* \* \* وهل يردع الزباغ الا على الظهى
- ٨٦ - بهذا ايا قومي عليكم بسيفكم \* \* \* ولا صاحب أصدق من غضب منتفى
- ٨٧ - اذا ما بدى لظالم أن حتفه \* \* \* قريب به<sup>118</sup> ان هم ظلما سيرعوى
- ٨٨ - لقد ارفوا الغشوم رغما بحده \* \* \* كفوا شره به<sup>119</sup> مند ما اعتدى
- ٨٩ - لذا اعلما أن لن تغيد هواده \* \* \* سوى باصطناع الجنز منها على الرجى
- ٩٠ - وآلا فلا خير ترى في اتهاده \* \* \* اذا استعملت في غير موضعها أذى
- ٩١ - وقولى هذا لا يشير بأثنا<sup>120</sup> \* \* \* قساة غشاه معتدون على السورى
- ٩٢ - ولكن حقا ربما لا نطمعه \* \* \* اذا ما بدى في ثوب ضعف بلا الظهى
- ٩٣ - لذا ان ما أبته من حماسة \* \* \* ومن أنفة للحق والعدل لا سوى



- ٩٤ - ولن يشهد الحكم اذا ما خلى عن الـ \*\* عدات العقاب للمجرمين<sup>121</sup> على الجنس
- ٩٥ - بهذا ولن يعدّ ان<sup>122</sup> عزيزان \*\* به ضعف عن تعذيب من كان معتدى
- ٩٦ - اذا ما أردنا احترام كياننا \*\* لنا حينذا التسليح طرّا بلا سوى
- ٩٧ - وتسليحنا بالعقل في نور عرفنة \*\* واحسان أخلاق كذا النور المتّقى<sup>123</sup>
- ٩٨ - وليس لنا أن نغفل الحرس من عدى \*\* بحدّ السلاح ثمّ بالعلم والهدى
- ٩٩ - والحاح قولى<sup>124</sup> نأهب للقتال \*\* ل فرض لمن يرجو ارتقاء الى العلى
- ١٠٠ - وأما اذا ما لم نرد نهضة عن الـ \*\* حطاط لنا أن نرقد الرقد<sup>125</sup> من قصى
- ١٠١ - ونرفض ما شرطته رفض<sup>126</sup> من جنسى \*\* ونبعد منه كلّ بعد الى مدى
- ١٠٢ - نعيش بهذا في الدّل عيش بهيمنة \*\* ونروح في عين العبودة والأسى
- ١٠٣ - ولن يرتقى الإسلام في خسف قد رنلنا \*\* سيفد وسجيننا في مذلتنا جلس
- ١٠٤ - وقرآنا ما من احترام لـه ولا \*\* نفوذ على الاطلاق ان نحن في الكفى
- ١٠٥ - وقرآن يدعونا الى العزّ بالجهنا \*\* بل نرى كلّ وجه ارتقاء<sup>127</sup> الى الدّرى
- ١٠٦ - ويطردنا عن الدناثة في الحيا \*\* بتمسك<sup>128</sup> بيش أو تحذر<sup>128</sup> م العدى
- ١٠٧ - وفيما مضى أوضّحت فيما فصلته \*\* مراتب جبين في النساء<sup>129</sup> على شتى
- ١٠٨ - وأكرم ما نحتاجه من جيوشنا<sup>129</sup> \*\* غلاظ شداد لا يلين من الفتى
- ١٠٩ - يكونون أقساما على ما شرحتة \*\* مشاة وركبانا وسائق في الفلا
- ١١٠ - وفرق الدباب أو مدافع أو قنا \*\* بل أورماة بالبنادق في الوفى
- ١١١ - وحملة سيف أو دساس للغمّة \*\* وحامية طلاع لحركة<sup>130</sup> (ال) العدى

١١٢ - جيوش لبحوا<sup>131</sup> ولجوا<sup>132</sup> كلاهما

ضروري في تركيزنا الدول للعالم

١١٣ - يكون لنا من هندس متناكرا<sup>133</sup>

لكي يستبين من قواد اذا سمع

١١٤ - لبيد ولنا قوادنا كلهم علم

صفات مهيب مرعد<sup>134</sup> الصوت مستط

١١٥ - ولكن على امر واخلاص مفة

لعدل ولانصاف في الخلق بالهدى

١١٦ - وانفاق حرب سيكون مررا

بكل معاني عن تد اخلنا بسلا

١١٧ - وسنگهم مالى يكون معررا

لهم خاصة بجنو ثارا على المنسى

١١٨ - بهذا نرى طوقا وطاعة خاصة

لنا من جيوش لاصطلاح على الوغسى

١١٩ - وأسأل ربي النصر والفتح بالهدى

لانفاذ مأمولى على وفق مشم

3.4.2. Translation:

1. Amongst the most courageous men after the Companions (of the Prophet) is the striker of enemies, Tāriq, (a model for all) the youth.
2. In my opinion after (serious) consideration, he is the last of the courageous among the Arabs. There is no doubt about this.
3. Why not (this view) because it seems as if Allah has not created after him any man of courage among the Arabs like him.
4. We should, oh fellow-citizens, emulate his qualities of courage and dedication to attain glory and greatness.
5. The people will ever remain free if they choose to follow his footsteps and emulate him.
6. Oh fellow-citizens, you have the best (model) to emulate in his lofty spirit of courage.
7. I feel as if I witnessed a speech he delivered when he was in blockade between the sea and the enemies.
8. When he crossed the sea which was (later) named after him to Spain for the purpose of conquering it (as an act of) piety.

9. Tāghiyah<sup>136</sup> of the people confronted him, he was refractory, their lion in the war.
10. Rodrigue! was any person among his people above him except Tāriq, the lion of Allah on guidance?
11. At the meeting (of the two opposing forces) Tāriq stood up to deliver a speech by giving thanks to God for His decree.
12. He said, "Oh men! how would you escape? Behind you is the sea and the enemies are in front".
13. "By Allah, you have nothing to assist you against the enemies except your forbearance and sincerity (of purpose); in fact, it is these two that (can guarantee) safety for you".
14. You should therefore note that you are here like miserable orphans on the path (of being irretrievably) lost."
15. "Your enemy has enough provision for his army but you have nothing except the sword to get your needs."
16. "His provisions are fully sufficient, oh my nephews, but there is none to cater for you whereas you are in dire need."

17. "You have no helper except your sharp sword, and no provision except (booties gained) from the enemies."
18. "If you continue to consume your food for so many days without achieving anything, you would become despondent."
19. "Here you are face-to-face with fright; you should summon courage (to withstand) the confrontation."
20. "Seize the opportunity of this admonition to drive away defeat from yourselves; despair begets failure."
21. "You should strive to fight against the enemies particularly this Tāghiyah among the people."
22. "Why should you not since his country, well fortified against war, has surrendered him to you!"
23. "To seize this opportunity is quite easy if you could risk your lives."
24. "You should therefore note that I am not coercing you into an action that would unnecessarily expose you to destruction."
25. "I do not warn you against anything that would spare me its consequences if I should do it."

26. "Instead, I would first implement what I demand of you by engaging in the war"
27. "Be sure, therefore, that you are to enjoy for (a long) time if you could bear this hardship a little."
28. "Oh my people! never struggle to protect yourselves alone in the war excluding me, so that we might all be safe."
29. "This is one of those things that bring misfortune to the people; you have at stake as much as I do."
30. "Assistance would come to you from Allah, your Helper, the Great, and you will ever remember me for this."
31. "Let it be known to you that I will certainly step forward first to fight as I have invited you to do."
32. "When the two forces meet, I will urge myself on to hit the oppressor of the people with the sword."
33. "I intend to kill him, I mean Rodrigue, the heretic and this, by the grace of my Lord, is righteous."

34. "Be by my side and carry on, oh heroes, even if I should die thereafter; you must have thereby resisted the evil of the enemies."<sup>137</sup>
35. "Thus the hero you have seen active among you and have expected to boost your morale would not reduce you to want."
36. "Please, carry on with this determination if I should die before him when we meet."
37. "Advance with full determination to kill him and to conquer his lands altogether".
38. This sermon of his is the best model for people who hope to rise in high esteem.
39. Each and everyone of us should be like Tāriq; even the ruler among us should emulate Tāriq.
40. Why should we not? Can we reasonably achieve any glory if we are the opposite of Tāriq?
41. We should be a military community to uphold the due of God and, also, of man.<sup>138</sup>
42. Connivance, inertia and indifference to the right (being snatched) bring about disgrace and grief.

43. He who does not resist his enemies **with** the sword and determination will suffer degradation and weakness.
44. The kind-hearted man should be embraced while the wicked Nazi <sup>139</sup> should accordingly be kept at a distance.
45. He who yields to the temptation of the cunning fox will lament in distress when he realises it.
46. Would you leave a poisonous viper without killing it just because it appears harmless, or leave fire in an open space to burn freely?
47. You have no choice but to aim at leadership and to expel the enemies from your midst as (enjoined) by the divine revelation.
48. Never be afraid of the stubborn, noisy, shameless oppressor of the weak (under the pretext of) being a leader.
49. Rise to disgrace the threatening boaster with your army without fearing death if you are really men.



50. Defeat him with his pride to restrain him from straying (further) so as (to return) to truth and exaltation.
51. Martyrdom in the cause of safeguarding truth is not (the type of) death we should be afraid of: it is (instead) life.<sup>140</sup>
52. Reciprocate the enemies' attack in two folds by forcing them to gulp the bitter drink (which serves as) a deterrent to transgressors.
53. If a man fights for a just cause, he would not be afraid of death if need be.
54. Why should a man not die for an ever-lasting glory and (instead) give preference to living with ignominy, spite and grief?
55. Is there any shame in the death of a man to uphold dignity of the lofty ideal?
56. Is life worthwhile for free men well-known for their advancement (in civilization) to live with Satan?

57. Please, knock the doors in all aspects so as to achieve exaltation and glory in the circle of (respectable) people.
58. If the door is locked, break it with force and summon courage to withstand the oppressor.
59. Why should you not since there is nothing impossible in the world except creation (of a life); that (alone) is not (possible).
60. We should therefore open the door of hope and lock the door of despair if we are on guidance.
61. Know that suffering in this world is but prolonged by anxiety about our fate.
62. But if we are patient and hopeful with determination (to succeed), comfort would come fast our way.
63. Tāriq of ours was a bold, great (leader) who had succeeded due to his holding the cord of hope for (a long) time.
64. He got from the spaniards what he hoped for in form of glory that would ever remain indelible.

65. The decadence of Islam came after (the zenith, of) its glory because its adherents did not attach importance to war.
66. This worldly life of ours is but war in essence going on continuously against misfortune.
67. If those with intelligence carefully consider this worldly abode of ours, they would clearly see the manifestation of war.
68. Why should that not be since there is nothing in this world except that it lives by attacking (other things).
69. Many a plant feed on other (plants); there are also trees that destroy other (trees).
70. We see some plants like lions that feed on meat and also trees that grow at the expense of others.
71. Does the water-consuming tree not launch attacks on water which thereby becomes exhausted?
72. Even there are conflicts between the speaking animals to ensure continuous dominion (over one another).
73. The disagreement between them has started from the time of Ādam and, as such, it will ever remain.<sup>141</sup>

74. You will see that a child may take his father as an enemy without any just cause.
75. Many a friend are unfaithful to their friends because of so trivial affairs which make them give vent to their desires.
76. Do the easy-going people command any respect among men? But the hard-hearted, aggressive ones do.
77. Do people fear him who is soft except the one who is firm and lofty-minded?
78. Truth is never brought to the light of guidance without the use of sword and spear.
79. There is nothing good in what Gandhi said when advocating non-violent (approach to issues); this opinion of his is an insult to those on guidance. <sup>142</sup>
80. Why should it not be as such? Did Gandhi proffer any solution that would bring peace and tranquility back to the land?
81. When the Creator of man says in His revelation that you are all enemies (of one another) for ever. <sup>143</sup>

82. Thus, the one who is soft by nature would be unjustly squeezed as if he were a non-living creature.
83. And never be you dry<sup>and</sup> stiff; he who is like that would be broken so horribly <sup>and</sup> destroyed.
84. Patience with complacence in the earth without the use of the sword is an exercise in futility.
85. Is peace ever achieved without the use of its (sword's) edge? Is the non-conformist ever restrained except with the sword?
86. Oh my people! take good care of your sword; there is no friend more trust-worthy than the sharp sword.
87. If it dawns upon the evil-doer that his death is imminent when he intends to commit havoc, he would refrain.
88. You should therefore punish the oppressor seriously and check his evil with (the) sword when he transgresses.
89. You should as such note that (total) forbearance would be useless except when it is partially put to use with the hope (for success).

90. Otherwise, there is no advantage in forbearance; it is a calamity to use it where it is not appropriate.
91. This opinion of mine does not mean that we should be wicked and oppress people aggressively.
92. But there is no justification for not (heeding my advice) if failure to use the sword would be tantamount to weakness.
93. Thus, what I am preaching in form of courage and valiance is to uphold truth and justice not for any other purpose.
94. Justice will not be firmly established if there is no provision for bringing offenders to book for (their) crimes.
95. Nobody would be recognised to be great (in authority) if he is weak and cannot punish the offender.
96. If we hope to be given our full recognition, we should embark on the provision of arms generally and nothing else.
97. Our equipment mentally with arms would be in form of education and good conduct; such is the light that provides guidance.

98. We should not forget (self) defence against the enemies first with the sharp edges of swords and later with knowledge and guidance.
99. The emphasis laid on my opinion with respect to preparation for war is compulsory for everybody who hopes for rising in esteem.
100. But if we do not hope to rise from degradation, we could afford to be deep in slumber.
101. We should then reject what I have recommended totally and keep it at arm's length.
102. We could therefore live in disgrace like animals and groan under exploitation and in grief.
103. Islam would never rise if we lose our honour, it would apparently be retarded by our base situation.
104. Our Qur'an would command no respect nor be of any use whatsoever if we descend so low.
105. The Holy Qur'an invites us to glory through Jihād in any cause that might lead to the peak (of glory).
106. It keeps us away from ignominy in life by properly equipping the army or resisting the enemies.

107. I have explained in the discussions above the various groups of women's army.
108. The most important of what we need from our army is to be strong and firm, not to be soft-hearted.
109. They should be in various groups as I have explained —infantry, mounted guards and drivers.
110. And the group (in charge of) the armoured cars, cannons or bombs or those to fire rifles in the war.
111. And those carrying swords or spies to reveal the (enemies') mines, and defenders overlooking the enemies' movement.
112. The navy and the air force are essential for us to establish the nation of glory.
113. We should have those to disguise and hide their identity to study (their) commandments.
114. All our commanders should give the impression that they are capable, loud-voiced and effective in attacks.
115. But (all this should be in the cause) of righteousness, good intention, justice and fairplay to everybody based on guidance.



116. Expenses of war should be granted autonomy free from all interference from us.
117. They (soldiers) should exclusively and independently mint their money so that we may reap the fruits as anticipated.
118. We would thus have soldiers, strong, loyal to us and well-skilled in wayfare.
119. I beseech my Lord for assistance, victory and guidance to achieve my hope as desired.

#### 3.4.3. Comments

Ṭāriq was the first Muslim to conquer Spain in circumstances that would have dampened the spirit of any uncommitted commander. Realising the heavy loss of lives and property that would be the lot of Muslims should victory elude them, he addressed the 7,000 strong army calling their attention to their precarious situation. He told them bluntly in lines 1 to 24 that it was only their commitment and ability to endure that could see them through to a **decisive** victory because the enemies were placed at the vantage position being at their base with easy access to their needs and wants. Therefore no time should be wasted

if only to avoid hunger and ~~getting~~ stranded. Procrastination being the thief of time, he urged them to summon courage quickly. He warned against despair. They should act in good time so as to achieve victory.

As a war commander leading an exemplary life, Tāriq assured the rank and file of his army that he was part and parcel of them, bound to partake of their success and failure. It was therefore his responsibility to contribute his quota to the realisation of the objective for which the war was being prosecuted. In fact, he was to blaze a trail for them to follow.

He alerted them of the evil and danger inherent in shirking collective responsibilities at the battle-field in favour of selfish ends. If every soldier is solely concerned about his personal safety, the enemies will find it easy to penetrate and root them out. A house divided against itself is already demolished. Broomsticks are easily broken when separated but, having formed a bundle, they, give tough resistance.

Although he was the commander, Tāriq was frank enough to say that he might die in the war like any other person (lines 34 and 35). But his death should be taken like that

of an ordinary soldier in such a way that their morale would not be weakened. The collective success is more important and greater than individualistic safety. The struggle should be carried on till success eventually comes.

From line 38 to 64, the poet gives what can be taken for his comment and observations on Tāriq's sermon highlighting the lessons derivable from it. Emulating the shining example of Tāriq, we should constitute ourselves into a military society committed to enforce the will of Allah on earth and to uphold dignity of man. To do anything short of this is tantamount to failure to discharge the responsibility assigned to us which in turn leads to "disgrace and grief".

The poet goes further in lines 44 to 46 to say that people should be taken and treated for what they are.

Peace-loving gentlemen should be accorded full recognition and respect, while trouble-makers should be put in check. To ensure this kind of fairplay, efforts should be made to understand the conduct of every individual to deal with. Appearance is sometimes deceptive.

Extra care must be taken not to fall victims of "the cunning fox" and "the pisonous viper" although they appear innocent and harmless.

In accordance with the requirement of Islam, we should spare no energy to make sure that tyranny, injustice and other social vices are exterminated once and for all in our midst.

It should be borne in mind that uneasy lies the head that wears the crown. Meritorious as the struggle against vices is, it is fraught with difficulties and dangers to life and property. Before one volunteers to take part in the struggle, one should be prepared for whatever comes out of it. If death comes, one should not be taken aback or demoralised. This is because death is not avoidable. What matters is the purpose for which one has died. Since this cause is for justice and fairplay, one should be happy and joyous for having been favoured by it. This is martyrdom in its pristine purity. Any Muslim who is worth his salt should <sup>not</sup> be scared by it.

Having realised the above, one becomes dissatisfied with living in servitude and under the control of others.

It is then that one makes concerted efforts in the best possible form to cast away the shackles without being discouraged by lack or insufficiency of resources or wherewithal. To lament over one's fate without any practical step is but useless. Determination, on the other hand, is the key to success. Equipped with it, Tāriq achieved a resounding victory over the Spaniards and history will ever remember him for that.

In a pitiful mood the poet in line 65 recalls the present situation of Islam the world over after its past glories and rosy achievements. The factor mainly responsible for this is the failure of Muslims to attach enough importance to war.

This life is sustained on the principle of struggle. This is rather philosophically proved by the Shaykh when he asserts that every living organism continues to exist by attacking some others. He cites the example of plants that feed on others and those that consume water and other minerals in the soil. Even human beings are not exempted. They are ever engaged in struggles to dominate one another and this dates back to our prime progenitor, Ādam. This accounts for the situation whereby a son takes up arms against his father, and friends against one another.

In view of the foregoing, it is natural to laud and commend those who actively take part in the struggle and condemn the fence-sitters.

The poet outright condemns Mahatma Gandhi's method of "non-violent cooperation" to secure freedom from foreign domination. It is however ironical that he died as a result of a violent attack on him by a Hindu nationalist on January 30, 1948.<sup>144</sup> This shows that to abstain from armed struggle does <sup>not</sup> necessarily check violence. That is why Gandhi has been taken to task for having failed to put forward a cogent solution to the world crisis.

Lines 82 to 84 call for moderation in action. One should not be too soft or too hard. This is in line with keeping "the golden mean" as Muslims are urged to do in the Qur'an.<sup>145</sup> They should not overdo things.

Our man proceeds to highlight the world of difference between proper application of force and complacent acquiescence.

While the former helps to curb excesses of the aggressive, the latter worsens the situation because acts of aggression will continue to be perpetrated further on. That is why misplaced forbearance is aptly described as a "calamity".

To avoid probable misconception, the author takes time off to explain himself more clearly. He says in lines 91 to 96 that force should not be applied for ulterior motives. The ultimate aim should be to uphold truth and justice. Had there been any other means of bringing belligerent offenders to book other than by force, the poet could have preferred it. But experience has shown that force is necessary to a certain degree for maintaining law and order in the society. Otherwise, there will be chaos as the strong will always oppress and exploit the weak with impunity.

In lines 97 and 98, the poet calls attention back to the enormous roles to be played by education and moral upbringing in the struggle against aggression. According to the author, an uneducated person is the worst enemy of himself. He destroys himself while he thinks he makes his life better. Nevertheless, this mental preparation must be complemented by the physical alertness as the direct instrument for the change. One should pay adequate attention to these aspects of self-preparation if one is serious about one's future and would not like to concede one's sovereignty to any power, no matter how great.

Warning against failure to heed the foregoing, the Shaykh symbolically describes dangers that may result from such. There would be widespread dominion and exploitation, the victims having been dehumanised. Islam being most treasured by Muslims will be held in contempt and the Qur'ān divested of its sanctity and authority. That is the worst Muslims can ever suffer as witnessed, although sympathetically, nowadays. This is nothing but the aftermath of utter disregard for the commands of the Qur'ān as the code of conduct handed down by Allah for His righteous servants. The situation will continue to be the same unless somebody somewhere champions the course back to the Qur'ān and its teachings.

From line 108 downward, the poet goes back to the formation and functions of the armed forces with particular reference to the service women. He recommends division of army into "infantry, mounted guards, drivers and artillery". There should also be intelligence agents. A mention is also made of the navy and the air-force. As a clarification, the poet reminds that the forces must be mobilised for righteousness and fairplay.



In conclusion, he recommends that the armed forces should be financially autonomous. This is probably to avoid logistic problems. He even goes to the extent of allowing them to mint money, but this cannot be catered for in the modern system of State administration which exclusively assigns that responsibility to the State or Central Bank. The piece is brought to an end with the prayer for Allah's support to the Shaykh to enable him to realise his "hope".

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NOTES AND REFERENCES TO CHAPTER III

1. 'Ali, A.Y. The Holy Qur'ān - Text, Translation and Commentary (Washington, D.C., The Islamic Centre, 1978) p. 1523.
2. The Holy Qur'ān 59: 9.
3. Ibid 4: 36 and 37.
4. Husain, S.A. The Book of Thousand Lights (India, Islamic Research and Publications, 1978) p. 102.
5. Ibid. p. 107
6. The MS reads الله with the Alif al-Wasl. This is grammatically wrong. The alif should not be there. See Wright, W.A. Grammar of Arabic Language (Cambridge, Cambridge University Press, 1977) Vol. 1 pp. 248 to 249.
7. The MS reads الحب which is wrong because the word is Mudāf. The definite article should be dropped to read حب
8. The MS reads بوطنى There should be no shaddah on ط .
9. ليرتقى is wrongly vocalised in the Ms to read ليرتقى  
The metre is polluted in the first hemistich of this line. This may be corrected by adding the suffix ن to بلغ .

10. In the MS it is written العلى instead of العلى
11. In the MS it is stated ذوالنهي instead of ذوى / النهى which conforms with the metre and gives a better meaning because it is in the plural form.
12. The original word in the Ms is مرقل replaced in the Shaykh's hand.
13. The author takes the poetic licence here to suppress the final Hamzah. See Wright, W. op. cit. Vol. II p. 376.
14. The metre is polluted here. The mim ending بلادكم and كبريكم ought to bear a long vowel each.
15. For يؤذيني to maintain the metre.
16. Instead of الرثاء as required by Arabic Grammar.
17. The MS reads:  
توج البلاد بالخراب ولم نسر  
احتلال جيوش الفاشيين على الطار
18. The MS reads ولا instead of ولم The alternative fits in well in the context as a particle of the jussive.
19. Or يموتهمو to maintain the metre.

20. Instead of **مخلصين** or **المخلصين** because it ought to be in the plural form.
21. The MS reads **بذو / الحجب** instead of **ذوى / الحجب** to keep the metre and give an appropriate meaning.
22. For **بوزني** to maintain the metre.
23. The MS reads **بحظهم** instead of **بحظير** to maintain the metre as the mim ending the word now carries a long vowel.
24. The MS reads **حبير** instead of **خبير**.
25. The MS states **أكد** instead of **أؤكد** to keep to the conventional way of writing in Arabic.
26. In the MS it is written **للألون** which pollutes the metre.
27. In the MS it is put **للمواطني** thus wrongly making the noun doubly defined. Thus **للمواطني** has been substituted.
28. The word "Allah" is retained in this work as the proper name of the Supreme Being in Arabic. It is not used to refer to any deity. It has

been assimilated into English. But words like "ilah" and "rabb" are translated as "god" and "lord" respectively.

29. I feel that "Ilorin" has been used only as a symbol for the whole nation. This is in view of the fact that many of the prevailing circumstances needing urgent attention identified in Ilorin were common with other towns and villages throughout the country particularly in the late forties when the work is assumed to have been completed. In addition, many of the author's recommendations better apply to the nation as a whole particularly in the areas of internal security against external aggression, policy on education, foreign entrepreneurship, etc. This practice is said to have been used by Aristotle as pointed out by Lang, A. in his Introduction to Aristotle's Politics thus:

...But all Aristotle's thought is conditioned by the existence of the city, which had so powerful an attraction for the Greeks, and which, within its narrow bounds, could actually school them in morality, and in the spiritual life.

To do this is, of course, beyond the power of a national government, and thus Aristotle's ideas are in a different plane from that occupied by modern speculation.

Aristotle's Politics (The Text of Bekker) (London, Longmans, Green and Co. 1877) p. 17.

30. Literally, "he who intends (something) gains it"

31. Literally, "..... whenever it appears."

32. That is, Allah.

33. That this line does not make a complete sense is a defect technically named Tadmīm or Tatmīm. (enjambement) See Wright, W. Op. Cit. p. 357.

34. Or, "Are we in retrogression?"

35. See the Qur'an 12: 55.

36. Although patriotism "is fully compatible with Islam", nationalism is not accommodated because it allegedly tends to alienate citizens of various nations from one another. For further clarification of the difference between them with respect to Islam, refer to Rosenthal, E.I.J. Islam in the Modern National State (Cambridge, Cambridge University Press, 1965) pp. 65 and 66.

37. Sharif, M.M. A History of Muslim Philosophy,  
(Wiesbaden, Otto Harrossowitz, 1963) p. 963.
38. Ibid p. 1487.
39. Ibid p. 658.
40. The Holy Qur'an 2: 247 recommends that a good leader should possess "vast knowledge and strong physique." However, Hadith stipulates other qualities such as selflessness, kindness, simplicity, accessibility, piety, consideration for others, in assessing taxes and upholding people's fundamental rights. See 'Ali, M.M. A Manual of Hadith (Lahore, The Ahmadiyyah Anjuman Isha'at Islam, n.d.) pp. 392 - 408 and The Religion of Islam by the same author and publisher (1973) pp. 625 - 634.
41. The Holy Qur'an testifies to this in chapter 9: 111.
42. Asad, M. The Principles of State and Government in Islam, (Gibraltar, Dar al-Andalus, 1980) p. 70.
42. In the MS it is written الحربى instead of الحرب as in the edited text. The latter fits in the context semantically and grammatically.

44. A noun followed by a relative pronoun in Arabic is usually with the definite article. However, the author seems to have preferred keeping the metre to the grammatical consideration.
45. The MS reads **للأمة** instead of **لأمة** as in the text. The latter is preferred because it accords with the metre.
46. The MS reads **عديدة** instead of **تعدوا** in the text. The latter helps to maintain the metre.
47. Instead of **يشرون** in the MS, I suggest **يثورون** because the meaning of the former does not fit in well in the context, unlike the latter.
48. The MS reads **للت** instead of **على**. This is apparently a mistake because the subject is masculine.
49. The metre of this hemistich is polluted.  
I may suggest: **وما الموسكولولا حروب صودها**  
**لما أتعلّى كعب لها عند ملتقى**
50. The MS reads **الثقة** which pollutes the metre as the text shows.
51. The Ms reads **شبهها** which makes no meaning. It ought to have read **شابه** because it is meaningful and conforms with the metre.



52. It reads **أعلاء** instead of **على** as in the text which is meaningful and conforms with the metre.
53. The MS reads **حربى** instead of **حرب** because there is no cause for adding the last yā.
54. This is Napoleon, **Bonaparte**? (1769-1821 C.E), Emperor of France. He was born at Ajaccio, Corsica

...and received a commission in the artillery in 1785, and first distinguished himself at the siege of Toulon in 1793

...Having suppressed a royalist rising in Paris in 1795, he received the command against the Austrians in Italy, and by his victories at Lodi, Arcole and Rivoli (1796-7), compelled them to make peace ... he died and was buried in 1821. His body was reinterred in the Hotel des Invalides Paris, in 1840.

Horsley, E.M. (ed.) The New Hutchinson 20th Century Encyclopedia, (London, Hutchinson & Co. Ltd., 1977) pp. 892 - 3.

55. Born at Braunau-am-Inn, in Austria by a customs official, Adolf Hitler lived between 1889 and 1945. He spent his early years in poverty in Vienna and Munich. He served as a volunteer in the German army during the First World War and was later employed as a spy by the military

authorities in Munich, and in 1919 joined in this capacity the German Workers Party, founded by Anton Drexler. Having assumed the Party's leadership by 1921, he renamed it the National Socialist German Workers' Party, provided with a programme. Succeeding Hindenburg in 1934 as Head of State, with the title Fuhrer, Hitler pulled Germany out of the League of Nations conscribed people into the army and occupied Rhineland in 1936. By 1939, he had annexed the whole of Czechoslovakia. He married Eva Braun on 29, April, 1945 in the Reichschancellery only to commit suicide with the new wife on the following day. They were both destroyed by burning. See Ibid pp. 892 - 3.

56. Born in 1879, Stalin was in exile in Siberia between 1913 and 1917 when the revolution took place. He became a member of the Communist Party's political bureau, and sat on the committee which directed the November revolution. He was later appointed Commissar for Nationalities in the Soviet government and was responsible for the decree granting equal rights to all people of

the Russian Empire. He held various commands during the civil wars and distinguished himself by his defence of Tsaritsam (now Volgograd) against the "Whites". Having contributed immensely to the Soviet strategy during the Second World War, he was awarded the rank of marshal of the Soviet Union in 1943 and that of generalissimo in 1945. He died in 1953. For further details, see Ibid p. 1177.

57. All attempts to identify this personality in the history of Rome in particular and in the World history in general proved abortive.
58. Ataturk, Mustafa Kemal Pasha was a Turkish statesman and soldier. Born at Salonika, the son of a customs official, he distinguished himself at a military academy. For greater details see Ibid p. 89.
59. All efforts to identify this personality in the history of Pakistan proved abortive. The Shaykh might have mistaken Egypt for Pakistan or something is wrong with the poem.

60. Asad M. op. cit. p. 72.
61. Ibid
62. Ibid p. 73.
63. Ibid
64. Husaini, S.A.Q. Arab Administration (Lahore, Sh. Muhammad Ashraf, 1970) p. 156.
65. Ibid pp. 155 - 6.
66. The Holy Qur'an 22: 39 - 40.
67. The Qur'an 2: 190.
68. 'Ali, op. cit. p. 84.
69. The MS, reads فيل instead of فيل because the word is meaningless.
70. The MS reads هم which pollutes the metre. The correct word should be فخرهم to conform with the metre.
71. The MS reads لهم instead of لهمو to conform with the metre.
72. The MS reads لهم instead of لهمو to maintain the metre.
73. The MS reads يدور.

74. The MS reads **عادة** which is apparently a mistake as the demonstrative adjective preceding it necessitates its being with <sup>the</sup> definite article.
75. The MS reads **لمن آمن** I prefer **لمن انقاد** because it fits in well in the context and accords with the metre.
76. The MS reads **بالدعوة** which pollutes the metre. It might have read **بدعوة** because of the metre.
77. The MS reads **منكم** instead of **منكمو** to maintain the metre.
78. The MS reads **وفيرهم** instead of **وفيرهمو** The latter is better because it satisfies the demand of Arabic Grammar and prosody.
79. The MS reads **نبي** instead of **النبي** to maintain the metre.
80. That is, Islam as opposed to al-Zulumat (darkness). See the Holy Qur'an 2: 257; 5: 5 and 13: 16.
81. Prophet Sulaymān disagreed with Bilqīs, Prophet Mūsā fought against Fir'awn, and Dā'ūd against Jālūt. See the Qur'ān 20: 1-7; 27: 20 - 44, and 2: 251.

82. Holy Qur'ān 5: 78.
83. 'Ali b. Abī Tālib distinguished himself particularly in Badr war when he stepped out to meet one of the great warriors of the Quraysh that challenged them in the preliminary single combats. He became the fourth Caliph.
84. 'Umar b. al-Khaṭṭāb the second Orthodox Caliph but the first person to earn the title of Amīr al-Mu'minīn (the Commander of the Faithful)
85. Ḥamzah b. 'Abd al-Muṭṭalib, an uncle of the Prophet, fought gallantly in the Badr and Uhud wars. He was martyred in the latter part of 625 C.E. (3 A.H.)
86. In reference to the Qur'ān 9: 120; 48; 29 and 3: 119
87. Ḥaykal, M.H. The Life of Muhammad, (translated by al-Fārūqi, I.R.A) (Philadelphia, North American Publications, 1976) pp. 56 - 58.
88. Ibid pp. 152 - 153.
89. Nadwi, A.H.A. Islam and the World (India, Academy of Islamic Research & Publication's, 1979) p. 32.
90. Ibid.

91. The Holy Qurān 5: 78. Also see the Bible Matthew 23: 23 - 36.
92. The MS reads شعبى instead of الشعب because the pronominal suffix, yā, is meaningless.
93. The metre here is slightly polluted أيبا may be replaced with ايا and اين also modified.
94. The MS reads ورائكم instead of ورائكمو to maintain the metre.
95. The MS reads للعدى which pollutes the metre instead of العلى which fits in well in the context.
96. The MS reads باتكم instead of بأنكمو to maintain the metre.
97. The MS reads الفرمة instead of فرمة to conform with the metre.
98. The MS reads قليل instead of قليلا as required by Arabic Grammar.
99. For سيكون due to the poetic liscence to maintain the metre.
100. The MS reads تموزكم instead of معوزكم because the subject is masculine.
101. The MS reads بطل which is obviously wrong because of the following demonstrative adjective.

102. The MS reads تري instead of برى because the subject is masculine.
103. The MS reads للأراضيه instead of لأراضيه because that will amount to double definition by being in the possessive case and having the definite article.
104. This noun has to be defined because of the following relative pronoun.
105. The MS reads يضام instead of يض which is the correct word, at least, in the context.
106. The MS reads ضيف instead of ضيف which is the correct word.
107. The MS reads أحرار instead of حرار to maintain the metre.
108. The MS reads انصني instead of انطفي which is the correct word.
109. In the MS, نغلق is wrongly vocalised.
110. The metre is also polluted here. Nūn may be added to أمن in the first hemistich to maintain the metre.
111. The metre is polluted here also in the second hemistich Nūn can be added to يهك to conform with the metre.



112. The metre seems faulty. يك here is a contraction of يكون .
113. The metre is polluted here also because the second taf'ilah is not complete.
114. The MS reads الشين instead of شين as it is mudāf.
115. Or سنعمره instead of سنعمره which the author uses. Either is correct.
116. Or سنكسره instead of سنكسره which the author uses.
117. This hemistich originally reads:
118. Instead of منه the author uses <sup>وكل يشقى إلا من دارن حله</sup> له The author omits the shaddah by the poetic liscence.
119. For اكوا by the poetic liscence.
120. The MS originally reads بيان نكن which seems faulty.
121. The MS reads العقاب المجرمين The first word should have no definite article as Mudāf.
122. The MS reads انسا instead of انس which is apparently a mistake .

123. The metre is polluted here.
124. The MS reads قولس instead of قولس which has a meaning.
125. This noun should be without the definite article.
126. The MS reads الرفض instead of رفض which is grammatically correct.
127. The MS reads لا رتقا which pollutes the metre because the second taf'ilah is adversely affected.
128. The MS reads م instead of من by the poetic licence.
129. The metre is slightly polluted here because the second taf'ilah is incomplete.
130. The MS reads لا الحركة instead of لحركة because the noun is Mudāf.
131. The MS reads لبحرى instead of لبحر The last yā is unnecessary.
132. The MS reads لجوى instead of لجو The yā is also unnecessary.
133. The metre is polluted. The third taf'ilah is incomplete.
134. Instead of مهية مرعد there should be مهية مرعد t agree with the noun they qualify.

135. Tariq b Ziyad (d. c. 720) a general who led the first Muslim invasion of Spain with an army of 7,000 at Gibraltar. He defeated king Roderick's Visigoths near Rio Barbate and conquered Cordoba, Toledo, and other parts of the Iberian Peninsula. For greater details see The New Encyclopaedia Britannica (Chicago, Micropaedia, Helen Hemingway Benton, 1974) Vol. IX P. 827.
136. Tāghiyah is the title of the kings of Rome. It was probably given by the Arabs to other peoples. See Al-Munjid fī al-Lughah, (Lebanon, Dar el-Mashreq, 1973) p. 467.
137. He is saying here that his death should not force the army to surrender.
138. Qur'an 22: 41
139. Nazi: (member) of the German National Socialist Party founded by Hitler.
- Horby A.S. Oxford Advanced Learner's Dictionary of Current English, (Oxford, O.U.P. 1984) p. 562.

140. Qur'an 2: 154.

141. This may refer to two instances --- the first when Ādam and Hawā' were expelled from al-Jannah as reported by the Qur'an chapter 2 verse 36.

The second instance may be when Qābil (Cain in the English Bible) murdered Hābil (Abel) both being sons of Ādam. This is also mentioned in the Qur'an chapter 5 verses 27 - 32.

142. Gandhi, Mohandas Karanohad (1869-1948): He was an Indian social and political leader as a result of which he earned the name Mahatma (Great soul). For details about his military activities, see Horseley E.M. (ed.) op. cit pp. 534-535.

143. Holy Qur'an 2: 36.

144. Horseley op. cit. p

145. Holy Qur'an 2: 143.

146. Ibid 13: 11.

## C H A P T E R    I V

### SIGNIFICANCE OF AGRICULTURE AND COMMERCE TO THE DEVELOPMENT OF THE STATE IN THE WORK

4.0.0. Shaykh Yusuf Alikinla is of the opinion that no nation can claim to be so politically independent as to safeguard its sovereignty if it does not enjoy a buoyant and stable economy. Such a nation is bound to be tied to the apron-strings of others on whom it depends for its economic survival. This unfortunately does not augur well for the realisation of the rosy future that the man dreams of for his nation. Therefore, he now discusses steps to be taken to ensure a viable economy for the nation so as to avoid its falling a prey to the exploitative tendencies of other nations.

The Shaykh identifies two broad areas as deserving urgent attention for economic activities. The first is agriculture and the second commerce. Under the first, he talks about agriculture and rearing of livestock in order to produce enough for the nation's domestic needs and to earn abundant foreign reserves. While discussing commerce, the Shaykh suggests encouragement of trading activities by local and foreign businessmen. He also discusses crafts and arts.

It cannot be ascertained why the Shaykh has chosen to discuss these two aspects of the national economy. He must have been influenced by the colonial masters because

The two critical areas of the economy of Yorubaland in which the colonial authorities and British monopoly capital were most interested are agriculture and commerce... This invasion of the agricultural and commercial sectors of the Yoruba economy was of paramount importance as they accounted for the employment of virtually all the adult labour force in Yorubaland.<sup>1</sup>

One of the aims of the colonialists was to siphon resources from their colonies to boost their economy at home. One cannot allow this to continue after securing independence. It is this new orientation that does not allow us to swallow all the colonial policies line, hook and sinker. For instance, in the area of agriculture as will be seen presently in the Shaykh's discussions one should pay more attention to the motivation and encouragement of farmers not only to sustain their interest in their chosen career but also to increase their productivity.

This is a clear departure from the colonial policy of exploiting farmers in various forms without allowing them to benefit maximally from the fruits of their labour.

In Yorubaland where cocoa was the main cash crop, the colonial masters did nothing to mechanise the system of farming. Thus, the level of productivity began to decline as the farmers grew older and older since they had to rely on their physical health and energy-consuming crude implements. The British had little or nothing to lose because of the limit that independence would put to their stay and authority. One cannot afford to be indifferent to the welfare of the farmers out of loyalty to one's fatherland. The following are the views expressed by the Shaykh in this respect;

4.1.1. Administration of land and encouragement of farmers in preserving produce from wastage:

- ١ - أمد يدي نحو الأرض لملحهم  
وتسميدها كي ينفذ<sup>3</sup> أصلح للجنس
- ٢ - تكن جلها تحت الحكومة للعننا
- ٤  
ية لسداد الأرض للموسم الحظ

- ٣ - أقوم بتشجيع الزراع على \_\_\_\_\_<sup>5</sup> و
- صلاة الكفاح خوف شر من العنكبوت
- ٤ - ونركز للفلاح بنكا لتشجيعه \_\_\_\_\_ و
- على مضي في مهنة زراع لتجنته \_\_\_\_\_
- ٥ - تيسر قروانين لفلتنا كأن \_\_\_\_\_ و
- تفمن بها عن التبعض في سدي \_\_\_\_\_
- ٦ - تضم الأراضي التي تحت أمرنا<sup>6</sup> \_\_\_\_\_ و
- ربا في معانيها عموما إلى سدي \_\_\_\_\_
- ٧ - وأن لا يساع<sup>7</sup> شيق من هذه المعام \_\_\_\_\_ و
- صلات بأمر من فلاح على منسبي<sup>8</sup> \_\_\_\_\_
- ٨ - تساع بأمر من الحكومة بعد \_\_\_\_\_ و
- رأت أن ما تبقى تكون لنا كفسبي \_\_\_\_\_
- ٩ - ونحجزها قوتا لسكان كلهم \_\_\_\_\_ و
- وهذا لكي ينجوا<sup>9</sup> جميعا من الباء \_\_\_\_\_ و
- ١٠ - نأسر لموسم المحاصل مكتبي<sup>10</sup> \_\_\_\_\_ و
- يكون رقيبا مرشد الأهل من شقبي \_\_\_\_\_



4.1.2. Translation:

1. I will stretch my hand(s) to the land to administer and fertilize it to yield better harvest.
2. Most of it should be under the Government for (proper) care and fertilization (so as to have) a (good) harvest season.
3. I will encourage agriculture and continuously struggle to avoid the evil of hunger.
4. We should establish a bank for the farmers to encourage them to progress in the profession of agriculture so as to harvest abundance.
5. Laws should be made concerning our uncultivated land (with) such (provisions to avoid) wasting it unnecessarily.
6. (Pieces of) land under our authority and others alike should be summed up together to the (last) extent.
7. And nothing should be sold out of this harvest so as to achieve success as anticipated.

8. It should be sold only with permission from the Government after it has seen that what remains is sufficient (for local consumption).
9. We should preserve it as provisions for all inhabitants; this is to protect them all against hunger.
10. We should establish an office for the harvest season to supervise and guide the people (to avoid) misfortune.

#### 4.1.3. Comments:

The above lines discuss land use. The author says that land should be allowed to be owned privately but the Government may acquire parts of it in the over-all interest of the citizenry.<sup>12</sup> Land is indispensable to the practice of agriculture. Prior to the advent of the colonialists and introduction of cocoa which was the dominant cash crop in Yorubaland, and which triggered off the lust for acquiring large expanses of land by those who had the economic ability, access to land was not a problem. Its tenure then was guided by the principle of "communal ownership, either by whole

communities or extended families."<sup>13</sup> This age-long custom had to give way to land speculation resulting in concentration of much land area in few hands. Those who are poor but need land for farming have to shelve the idea or agree to be tenants mostly under severe conditions. To redress this imbalance, the Government may interfere by acquiring some land and sharing it out among those who genuinely need it particularly for agricultural purposes.

As a way of encouraging farmers, the Shaykh recommends the establishment of banks specifically to finance agriculture.<sup>14</sup> The British Banks (Barclays and Standard), operating in the country in the colonial period, were mainly to protect the interest of Britain. All their activities, including their discriminatory loan policies against the "natives", were never intended to assist the ordinary peasant farmers.<sup>15</sup> It is against this background that Shaykh Alikinla suggests the establishment of special banks of agriculture.

The suggestion of the Shaykh, that emphasis should be laid on food crops to avoid hunger even though cash

crops should not be neglected is very significant. This is to say that we should not starve just because we want to feed others. Provision of food should be the primary objective of our farming policy. <sup>16</sup> In addition, the Government should monitor disposal of farm produce in such a way as to ensure adequate supply for local consumption. If these precautionary measures had been taken early enough one would not have experienced the current food shortages and prohibitive cost of food items.

The above views are important. Agriculture used to be the mainstay of Nigeria's economy until the time of oil boom which lured many people away from it. Later there was oil glut all over the world with the resultant effect of disappointment and frustration. By the time the fault was detected, the whole nation had been subjected to untold hardships and social malaise. One must have learnt the lesson that agriculture should top the list of the nation's priorities and be given proper attention it deserves.

#### 4.2.1. Poultry;

١ - ونرسي د واجنا عموما وهكندا \* \* د وایا لكي تنمو الحفارة باللهمی

- ٢ - وبيع د واجن واكباش كتهسا \*\* \* براي رئيس مكتب از رای كفسی
- ٣ - وأنش من الأنعام محظور بيعها \*\* \* كذاك اناك من د واجن ما اشتری
- ٤ - نعين<sup>17</sup> للذ و اب لجنة<sup>18</sup> تعتنی \*\* \* بمكتبة تسعی علی رفع مستوی
- ٥ - وجمع ما لا وارد ا مكتب انسه \*\* \* لسئول عن تسديد أو وزع بالسوی<sup>19</sup>
- ٦ - وسوق لأبقار نليها عنایة \*\* \* يعين بقارها جميعا علی فنسی
- ٧ - وذلك أن ندمع بقار كلهم \*\* \* لتوريد ها من البعاد علی وحسی
- ٨ - نضيفنها مع التي في ملاكنا<sup>20</sup> \*\* \* نقرها<sup>21</sup> عدا حتى ينضج الجنس

4.2.2. Translation:

1. We should keep poultry and rear cattle as pastime to raise (the level of) civilization.
2. Selling of both poultry birds and sheep should be with the permission of the (appropriate) senior official if he sees that there are enough.
3. It is forbidden to sell the females of cattle and those of the poultry birds as well.
4. We should specially set up a board for cattle concerned with raising the standard (of rearing them).
5. An office will be charged with collecting money accruing therefrom; it will be equally responsible<sup>22</sup> for payment and distribution.

6. And a market (to be established) for cows will receive such attention from us as to make the cattle rearers gain more.
7. That will be (done) by encouraging all the cowmen by giving them inspirations and attracting them from far away.
8. We should add it (i.e. the market) to those under our control in preparation for the period of harvest.

4.2.3. Comments:

In pursuance of the objective of ensuring food for all, the Shaykh discusses poultry and livestock farming. According to him, no bird or cattle should be sold or exported unless there are enough for local consumption and even then only males should be disposed of apparently to boost production. This view seems to be outdated now particularly with reference to poultry. By enriching the feeds, the modern poultry farmer needs not keep male birds before reproduction takes place. However, since the ultimate aim of the Shaykh is to enhance production of chicken, his suggestion may take the form of improving the quality and quantity of the feeds made available at affordable prices.

The Shaykh goes further to call for concerted efforts to encourage cattle rearing. This should be done by setting up a board charged with the responsibility of overseeing the various aspects of the profession with a view to making it attractive and lucrative. He also recommends establishment of special markets where cattle alone will be concentrated upon. With such encouragement from the Government, the hardsmen's interest in their occupation will be sustained.

4.3.1. Protection of farmers' money:

- ١ - وَتَجَلِبْ بَعْدَ كُلِّ ذَلِكَ مِنْ بَعْضِهِمَا \* \* دَارِئَابِ طَيْنٍ مِنْ كِبَارِ أَلِي ثَرِي<sup>23</sup>
- ٢ - لَتَمُونِنَا بِمَالِهِمْ مِنْ بَضَاعِهِ \* \* بِهَذَا نَفْرُحُ أَحَالًا وَنَجْنِي مِنَ النَّدَى<sup>(sic)24</sup>
- ٣ - وَنَضْرِبْ قَانُونًا لِكُلِّ شِبَابِنَا \* \* يَحْتَدُّ لَهُمْ انْفِاقٌ عَنِ فَرْطٍ فِي الْهَدْيِ
- ٤ - وَإِنْ أَدْعَنُوا لِلْأَمْطِ طَوْعًا يُدَّخِرُوا \* \* نَقْرُدُ وَإِلَّا أَرْغَمُوهُمْ عَلَى الْهَدْيِ<sup>25</sup>
- ٥ - نَشْجِعُهُمْ أَنْ يَتَّقِنُوا كُلَّ مِهْنِهِمْ \* \* لِيَعْمَلُوا بِهَيْمِ كَمِيبِ الْبِلَادِ إِلَى السَّمَاءِ
- ٦ - وَنَنْصَحُ لِلْمُهَاجِرِينَ لِيَذْهَبُوا \* \* لِقَانُونِنَا بِالْعَرْمِ لِيَنْعَمُوا غَنِيًّا
- ٧ - وَنَضْرِبْ شَيْءًا مِنْ ضَرِيصَةِ لِلْمَوَا \* \* طَيْنِينَ عَمَالًا قَاطِنِينَ مِنْ نَبْوَى

4:3.2. Translation:

1. We should after that bring from far distances elderly men of fame and wealth.
2. To provide us with what they have in form of commodities. Thus, we will prosper and benefit from (their) generosity.<sup>26</sup>
3. We should make a law for all our youth guiding them to limit their expenses and avoid excesses.
4. If they obey the law they should have savings; otherwise, they should be compelled to take to guidance.
5. We should encourage them to be experts in their profession so that the country could rise up with them in esteem.
6. We should appeal to the immigrants to obey our laws so that they could enjoy a fruitful stay.
7. We should impose a tax on those resident (in the country) such as settled workers and those intending (to do so).



4.3.3. Comments:

Giving suggestions on how to protect "the farmer's money", the Shaykh talks generally on how to arouse and stimulate people's interest in savings. This may be as a result of having farming as the chief and, probably, the most lucrative occupation particularly at the time of writing the poem. Otherwise, it is more appropriate to put this piece under another title such as generation of funds for commercial enterprises.

The suggestions are broadly three. The first is to attract the attention of well-to-do private individuals to pool resources together in partnership to establish business or grant loans to the government. The second is encouragement of citizens generally to save parts of their income and to avoid extravagance. A law may be enacted to enforce this if need be. Imposing taxes on the people of various occupational callings resident in the country either as citizens or aliens is the third avenue.

Impressive as the above discussion is, some important sources of funds for commercial purposes which have almost, if not totally, become indispensable

to our economic development are left out. They include banks, insurance companies and other financial institutions at national and international levels. It should be noted however that if judged according to the requirements of Islam, the Shaykh may have deliberately avoided mentioning them because of the interest on their loans which Islam forbids.

#### 4.4. Commerce:

Shaykh Yusuf Alikinla appreciates the immense contributions that commerce makes to the economic development of the country. Thus he expresses some views on the various aspects of commerce including encouragement of traders and investors, national economy and foreign entrepreneurship as well as trades. His views are as follows:

##### 4.4.1. Organisation of traders and protection of their money:

١ - وَأَنْظِمَ لِلتَّجَارِ بِرِمَاجٍ وَأَسْـَٔلَ

نِطَاقٍ لِحِزْنِ الْمَالِ ذَخْرًا إِلَى الْفِيئَةِ

28

٢ - نَخْصِرُ فِي حِصَابِهِمْ بَعْدَ بِنْكَالٍ

نَ فِي خِزْنِ مَالٍ أَوْلَتْصَوِينَهُمُ الْفِيئَةِ



4.4.2. Translation:

1. I will draw comprehensive programmes for the traders to save money for future use.
2. We should specialise some banks for their accounts to save money and grant them loans.
3. We should also establish for the people a bank to provide for them if they intend investment in business for (over-all) development.
4. I will thereafter make frantic efforts to strengthen the cord of friendship and love.
5. We should open (the) door to (foreign) traders on a new policy so that we may be free from misfortune.
6. We should admonish them to preserve part of their food as savings set aside for future.
7. We should put (such savings) under the care of the produce office to save money for the winter season.
8. When the fruit of our keeping poultry and livestock farming becomes ripe, we should <sup>be</sup> better off according to expectation.

9. We should send it to every person interested in buying it from us with an arrangement, clear as daylight.

4.4.3. Comments:

The Shaykh recommends that traders should be encouraged to save enough capital to run their businesses. Commercial banks should also be established to aid traders in granting them loans ostensibly free of interest charges except the banks are in partnership with the entrepreneurs in which case both losses and gains will be shared proportionately.<sup>40</sup>

Foreign businessmen should be allowed to take part in commercial activities. But this should be on the condition that they will not do anything that might jeopardise the national economy by diverting resources illegally to their home-countries. To forestall this, they should be compelled to keep part of their savings here.

Trading is a legitimate business in Islam provided that relevant rules and regulations are strictly adhered to.

The measures should be in full and there should not be hoarding of goods in such a way as to create artificial scarcity.<sup>41</sup> Done in the prescribed manner, trading is not only permitted in Islam but is also encouraged.<sup>42</sup>

4.5.1. Organisation of foreign traders and protection of the country against their interference:

- ١ - لنرحب بتجار العمرة كلهم \* \* د مشقيهم يحظى ومصري يجتس
- ٢ - ولبنانهم يهنى بالشيش عندنا \* \* عراقيتهم كغيره يجتنى الحظسى
- ٣ - لنرحب بأقطار العمرة كلهم \* \* سعودتها عدن وأردونها كس<sup>43</sup>ى
- ٤ - فلسطينها بل كل أوسط مشرق \* \* وما في معانيها من الريني والقسرى
- ٥ - ومشرقها الأقصى لنرحب بأهلها \* \* كذاك لنا الترحيب بالمنرب الأقصى
- ٦ - وترحبنا اهاهموليكن<sup>44</sup> على \* \* شروط أخ الاسلام في العنون للعطن
- ٧ - ونضرب قانونا لكل نزيلنا \* \* أعاريتهم أو عجم كل على سسرى
- ٨ - وليس لهم د خل على الحكم عندنا \* \* سوى ما يلهق بالسفارة قنصلسى

4.5.2. Translation:

1. We should welcome all the Arab traders; those from Damascus and Egyptians (should be allowed to) have gains.
2. The Lebanese among them should lead a comfortable life in our midst; so also the Iraqi, like others, should (be free to have gains.
3. We should welcome (the citizens of) all Arab countries; the Saudi among them and the Jordanian.

4. The Palestinian among them, nay all the Middle East and other places such as large and small countries.
5. We should welcome those from the Far East; so also those from the Far West i.e. Morocco.
6. Our welcoming them should be based on the conditions of Islamic brotherhood (aimed at) mutual assistance for progress.
7. We should make a law for everybody that comes to us (from abroad), the Arabs and non-Arabs among them being treated the same way.
8. They have no right to interfere in our government except with respect to (the duties) of consulate (or) embassy.

4.5.3. Comments:

In the above lines, the Shaykh urges the nation to allow foreign entrepreneurs particularly from the Arab World to take part in the national economy. His special concern for the Arabs may be due to the religion he shares with them. This is brought to light when he says that giving this facility to the foreigners "should be based on the conditions of Islamic brotherhood". Despite this,

the facility should not exclusively be reserved for the Arab businessmen alone. Other nationals may be allowed if they are ready to abide by the rules and regulations. However, precaution should be taken that those enjoying the facility do not use the Government's kind gesture to interfere in the political administration of the country. This ugly situation should never be allowed to arise.

The Lebanese and Syrians played important roles in the pre-Independence economy of Nigeria. Their impact was felt in the marketing of export products which consisted mainly of cash crops, and in opening shops in large cities where imported textile materials, electronics, shoes, bags etc were sold. A few of them also prospected for alluvial gold and tin.<sup>45</sup> Despite these significant roles, these foreign traders are alleged not to have made "much direct capital investment in Nigeria."<sup>46</sup> It may not be fair, however, to make this allegation without bearing in mind the social and infrastructural facilities available in the country at the time, and the tense situation of international politics culminating in the first and Second world wars. Commerce and trade can thrive only



where there are necessities of life and political stability.

Another area where the Lebanese and Syrians contributed to the development of Nigerian economy was in their attitude to their business. They exhibited that sense of cooperation among themselves to help one another from being mere retailers and middlemen to become major exporters and importers. They also identified themselves with their Nigerian customers by learning local languages and customs. They thus became more acceptable to the people than the Europeans."<sup>47</sup> They must have thus influenced those Nigerians who took over from them particularly after Independence when the policy of indigenisation was embarked upon. It is probably in recognition of these roles of theirs that major commercial streets are named after them in large cities.<sup>48</sup>

It is pertinent to observe here that although the Shaykh recommends allowing foreigners to contribute to the progress and stability of our economy, he cautions that we should not allow them to dominate us.

The only way to achieve this is to work hard and to provide our needs locally as much as possible. It is only in such areas that we need a helping hand that their services may be necessary. If this warning had been heeded, we would not have fallen into the current economic problem. We would have known that any country relying entirely on importations for virtually all its needs is perpetually at the mercy of those who provide for it. It is not independent although the imperialists may not be physically ruling it. Thus we would have harnessed our vast human, agricultural, mineral and other resources in the interest of all and sundry.

4.6.1. Crafts and craftsmen:

Shaykh Yusuf Alikinla is of the opinion that we cannot do without technical arts to have a virile economy. He says

- ١ - حواكيننا نشجعهم كل وجهة  
لكي يستمروا في حياكتهم حـ لا
- ٢ - نرفقهم على تمتع في نسـ  
جهم الثوب ان نرقى به لـ<sup>49</sup> لا
- ٣ - ونوقرهم باحترام مليكنـ  
كذلك حكومة تـ<sup>50</sup> على سـ لا

- ٤ - تكون لمن كانت له عبقرية  
جوائز اذ أتى بأعجب ما يرى
- ٥ - وذلك أن ينسج ثوبا رفيعه  
يكون على موضع أعجب ما رأى
- ٦ - يكون مزينا بل مشجع للمفـ<sup>51</sup>ـا  
ية في ابتكار أو انتاج ما شهـ<sup>52</sup>ـى
- ٧ - يكون لهم زهر ما يحرضنهم<sup>53</sup>  
في النشاط في انبساط أثواب ما شهـ<sup>54</sup>ـى
- ٨ - تساعد منهم من نوى أن يـ<sup>55</sup>ـوم لك  
تجارب في صن الحضارة ما نـ<sup>56</sup>ـوى
- ٩ - نعين للمشروع تمويينهم بمـ<sup>57</sup>ـا  
لنا عند بنك (sic) الذي كان للأهـ<sup>58</sup>ـى
- ١٠ - ونلحق بهم أصحاب أشغال كلهم  
إذا ما لهم حظ الجهاد الشـ<sup>59</sup>ـى ذرى
- ١١ - بأن يزعموا أن ينتجوا الشيء ما به  
يكن حظنا في أوج أسمنى على الشـ<sup>60</sup>ـورى
- ١٢ - نشجعهم حقاً بغير تمـ<sup>61</sup>ـوه  
ليمضوا طليقا حرا اذ هم على هـ<sup>62</sup>ـدى

١٣ - لهذا أيا فتيماننا ازهبوا على

صراط الذي أرجوه فيكم إلى العمل

١٤ - ولم لا ولن ننهض از متم على

تراخي كسالى إذ ذلك من بل

١٥ - يشكركم الرحمن والوطن في صنع

حكم أن تكونوا سامعين ومن وع

#### 4.6.2. Translation:

1. Our craftsmen should be encouraged in all aspects so that they can pleasantly continue with their crafts.
2. We should arouse their interest in enjoying weaving cloth since it will enable us to rise up.
3. We should accord them the honour due to our ruler; the Government should equally do the same.
4. There should be prizes for the genius among them if he brings about new things.
5. That may be by weaving cloth<sup>59</sup> of high quality which is more impressive than what has been previously seen.
6. He should be accorded recognition and encouraged to progress in inventing and producing what he wishes.

7. There should be a minister urging them to be more active in designing (various kinds of) cloth they wish.
8. We should offer assistance to those who intend to carry out experiments within the limit allowed by (modern) civilization.
9. We should, as planned, set up a state bank giving assistance to them.
10. We should consider along with them all other professionals if they show determination to rise up.
11. By resolving to produce something that may earn us utmost glory among people.
12. We should really encourage them, without pretending, to advance freely since they are on the right course.
13. Our youth! proceed therefore on the right path which I expect will lead you to greatness.
14. Why not (do so) since we shall never rise if you continue to wallow in backwardness and indolence; that is certainly a misfortune.
15. (Allah) the Beneficent and the nation at large will appreciate your efforts if you can be obedient and dedicated.

#### 4.6.3. Comments:

The importance of technology to national development is paramount in the mind of the Shaykh. It is the realisation of this fact that has made current Government in Nigeria lay more emphasis on science and technology in its educational policy. In the past, we have been implementing the colonial system of education which had been fashioned to suit the colonial needs. The result of this is the mass production of graduates hunting for white-collar jobs which are, of course, not forthcoming. To correct the imbalance, the Government has enriched the secondary school syllabus to include technical subjects so that the products can use their hands after their graduation. Shaykh Alikinla has foreseen this situation about five decades ago.

He recommends that due recognition should be given to technologists, craftsmen, artists, etc. They should also be encouraged not only with financial assistance but also by arousing their interest in creativity.

This may be done by organising competitions in form of exhibitions, organising tradefairs, workshops etc and the

winners receiving handsome prizes. This will go a long way to keep on those who are already in the professions and to entice others.

To ensure that adequate attention is given to the professionals, a ministry should be established charged with the responsibility of making provisions for them. It should specifically grant aids to those who want to experiment projects. To facilitate this, a bank should be established purposely to finance such projects. Thus lack of money will not be an impediment to the realisation of any ambition no matter how lofty.

While concluding the Shaykh calls on the youth to take up the challenge. They should leave no stone unturned to ensure that their country becomes one to reckon with in the comity of nations. They should avoid indolence, insubordination and recklessness. Rather they should be hard-working, diligent and self-disciplined. It is by so doing that they can make their nation great and a pride. Having achieved the feat, they will be held in high esteem with commendation from all their fellow-citizens. Even Allah will reward them

abundantly in appreciation of their selfless services because He "loseth not the wages of the good."<sup>61</sup>

1. Osoye, B.O. "Some Considerations on the Impact of the West on Yoruba Cultural Forms" in Akintola, I.A. and Osoye, B.O. (eds.) The Proceedings of the Conference on Yoruba Civilization [reproduced] held at the University of Ife, Ife, 25th - 31st July, 1976 p. 278.

2. Ibid p. 239.

3. For ṣe to maintain metre. The author uses ṣe dropping the ṣ by the poetic licence.

4. This ṣe does not comply with the metre. The first ṣe is incomplete.

5. The ṣe which is a wrong word in a wrong form. ṣe which is a wrong word.

6. This is a slight error in the sense of this revision.

7. ṣe instead of ṣe because the subject is ṣe.

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NOTES AND REFERENCES TO  
CHAPTER IV

1. Osoba, S.O. "Some Considerations on the impact of the West on Yoruba Cultural Forms" in Akinjogbin, I.A. and Ekemode, G.O. (eds.) The Proceedings of the Conference on Yoruba Civilization (mimeographed) held at the University of Ife, Ile-Ife, 26th - 31st July, 1976 p. 238.
2. Ibid p. 239.
3. For يَبْدُو to maintain the metre. The author uses يَبْدُ dropping the "و" by the poetic licence.
4. This hemistich does not comply with the metre. The first taf'īrah is incomplete.
5. The MS reads للمواصله which is a wrong word in a wrong form (singular). Again the prefixed lām is wrong.
6. There is a slight error in the metre of this hemistich.
7. The MS reads تباع instead of باع because the subject is masculine.

8. The MS reads **العاملات** instead of **عاملات**
9. The MS reads **تتجو** which will adversely affect the metre because the "ج" will now be vocalised and have an adverse effect on the second taf'ilah .
10. The MS. reads **مكتب** instead of **مكتبا**  
( the noun is in the accusative case.)
11. Literally "command".
12. Islam allows private ownership of land with full rights to buy, sell or have it cultivated. See 'Ali, M. The Religion of Islam (Lahore, The Ahmadiyyah Anjuman Isha'at Islam, 1973) p. 691.
13. Osoba op. cit. pp. 239 - 40.
14. Something like the Nigerian Agricultural and Cooperative Bank Limited.
15. Osoba op. cit. p. 40.
16. The necessity for laying emphasis on food crops has been realised in recent times as shown in the launching of schemes like Operation Feed the Nation in 1976, Green Revolution in 1980 and Operation Back to the Land by the present government.
17. The MS reads **نعاين** instead of **نعين** the form of which fits in well semantically in the context.

18. The MS reads للجنة instead of لجنة because there is no need for the additional lām.
19. The MS reads بمسوى instead of بالسوى to maintain the metre.
20. The MS reads اللتى which is an apparent mistake as the lām is never doubly written.
21. The MS reads لنفرها instead of تقربا because the former is meaningless. Qāf might have been mistaken for Ghayn.
22. Probably the author might envisage a kind of partnership with the office charged with the responsibility of keeping accounts and distributing profits to the shareholders.
23. The first vowel of this word is shortened to maintain the metre by the poetic licence.
24. The correct word to be here is نفر but the author has omitted the wāw to maintain the metre.
25. The metre is slightly polluted here.
26. This may be in form of launching an appeal fund.

27. Holy Qur'ān 2: 275 - 6.
28. The MS reads **بازكبين** instead of **بنكبين** because the former has no meaning.
29. The MS reads **للأهلى** instead of **للأهل** because there is no need for the yā.
30. The MS reads **لررقس** instead of **للررقس** to maintain the metre.
31. The MS reads **علاقلا** instead of **علاق** a mere error of vocalisation.
32. The MS reads **للنجار** instead of **للتجار** which is an apparent mistake in copying.
33. The MS reads **بعيد** instead of **بعض** because the meaning of the former does not fit in well in the context.
34. The MS reads **للفد** which pollutes the metre because the third taf'ilah is adversely affected.
35. The MS reads **العناية** instead of **عناية** which adversely affects the third "taf'ilah.
36. The MS reads **الشسى** instead of **الشتى** as the former is meaningless.

37. The MS reads انفاج instead of انفاج. The word is only one. There is no need for breaking it into two.
38. The MS reads نوسلها instead of نوسلها. The sin is wrongly vocalised.
39. Literally: A look at the organisation of traders and protection of the Buyers' and Sellers' money.
40. For a detailed study of partnership otherwise known as Qirād or Mudārabah in Arabic, consult Ahmad K. (ed.) Studies in Islamic Economics (London, The Islamic Foundation, 1980/1400A.H.) pp. 66 - 75.
41. Holy Qur'an 83: 1 - 3
42. Muhammad 'Ali remarks  
Trading was one of most honourable professions and the Prophet had special words of praise for the truthful and honest merchant.  
'Ali, M.M. op. cit. p. 650
43. Or واوردون هكذا to reflect the two possibilities as suggested by the text
44. The MS reads اياهم سيكن instead of اياهم وليكن to maintain the metre.

45. Crowder, M. West Africa under Colonial Rule  
(London, Hutchinson, 1968) pp. 293 - 305.
46. Ekundare, R.O. An Economic History of Nigeria  
1860 - 1960 (London, Methuen & Co. Ltd. 1973) p. 120.
47. Ibid p. 180.
48. For instance, Lebanon Street at Ibadan.
49. 'لِسْمَا' but the hamzah has been dropped for the metre.
50. The MS reads يَلِي instead of تَلِي because the subject is feminine.
51. The 'ayn carries a single fathah instead of double by the poetic licence.
52. The metre is corrupt here.
53. The MS reads يُحْرَضُهُمْ instead of يُحْرَضُهُمْ which is the correct word.
54. The MS reads نَشِط which corrupts the metre
55. The MS reads نَعَايِن instead of نَعِيْن
56. The noun ought to be definite because of the relative pronoun following it.
57. This verb has to be with dammah on its end as it is not under the control of any particle.

58. The MS reads **تہا** instead of **تہا**

59. Weaving is one of the foremost indigenous crafts in Yorubaland. The Shaykh must have been impressed by the quality of ofi in his youth because his father used to sell it. Ilorin, his hometown, is one of the best known centres of weaving in Yorubaland.

60. It is interesting to note that the Government at present encourages and invests in crafts and other vocations to keep school-leavers busy. This is an attempt to encourage self-employment since office jobs available are too few for the applicants. This is more in line with the Shaykh's view and advice given about four decades ago.

61. Holy Qur'an 9: 120.

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## CHAPTER    V

### EDUCATION OF CITIZENS FOR NATIONAL PROGRESS

#### AND DEVELOPMENT IN THE WORK

5.0.0. Education is of paramount importance in Islam. It is indispensable to the practice of all its teachings. This importance has been brought into focus right from the inception of the Holy Prophet Muhammad's assignment. The first revelation did not only command him to read and seek for knowledge but also made it abundantly clear that honour and dignity of man could be attained only through it. In fact, ability to know is a special and unique blessing of Allah. The Qur'an says:

Read in the name of thy Lord, Who created; He created man from a clot. Read and thy Lord is most Honourable. Who taught to write with the pen, taught man what he knew not.<sup>1</sup>

Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.<sup>2</sup>

He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.<sup>3</sup>

With these verses extolling the beauty and significance of knowledge, Islam compels every Muslim to acquire it not



only to understand and practise the religion properly but also to lead a pleasant and comfortable life. Thus it is not only religious education per se that Islam encourages. Every branch of knowledge that can bring about prosperity, pleasure and satisfaction to man should be of interest to Muslims. This is the motivation they had in the past that made them shining examples and excellent scholars in all the known disciplines of the time. Attesting to this fact, Folarin Cajori asserts:

The Arabs present an extraordinary spectacle in the history of civilization. Unknown, ignorant, and disunited tribes of the Arabian Peninsula, untrained in government and war, are, in the course of ten years fused by the furnace-blast of religious enthusiasm into a powerful nation, which in one century extends its dominion from India across northern Africa to Spain. A hundred years after this grand march of conquest, we see them assume the leadership of intellectual pursuits; the Muslims become the great scholars of their time.<sup>4</sup>

The above quotation shows that what Islam preaches about education is not utopian. If Muslims today lag behind intellectually it is not because their religion

does not inspire and encourage them. Rather it is their failure to comply with the teachings of the religion that is responsible for the lapse. Islam has no room for indolence and apathy particularly with respect to education. It is against this background that Shaykh Yusuf Alikinla discusses the importance of education to the national progress and development. His views are as follows:

5.1.1. Making education compulsory:

- ١ - علينا به سنّ القوانين نعلمها  
لنجبر بنتنا للتعلّم والعيش
- ٢ - ستسعى على التطبيق<sup>6</sup> هذا مراسيم  
بها نكسب الأناضل أفوق للعالم
- ٣ - بتطبيق كانوا وفق مانوقعتهم  
أناسا عظام الخلق ينفذ ولما حل
- ٤ - سننزل رجزا كاشفا<sup>7</sup> بالذى أبى  
من الشيخ تطبيق القوانين في النفس
- ٥ - كذا شيخة في بنتها أن آبت هدى  
نحاكمها بالتهم رائدة الخن
- ٦ - ولن يقصر التعليم في جيل ناشئ  
ويل مقبل وكلّ أهل على سوي<sup>8</sup>

- ٧ - وتعليم اجباري عموماً موثوقاً
- رجالا نساء<sup>٨</sup> كلنا فيه مستورى
- ٨ - وان قد جهزنا جيشنا بالسلاح من
- علوم لهزم الجهل نعلو عن السورى
- ٩ - وأحصن<sup>٩</sup> ما نحتاج فيه<sup>١٠</sup> (sic) من العلوم
- م ما فيه رشد في تأخى عن الجفوى
- ١٠ - كذا علم البلاق وحسن معاشى
- وكف أذى عد وان عن غير للعلوى
- ١١ - وان كان هذا ثابتاً نفسنا
- بمهما نعد أهلاً لمجد على السورى
- ١٢ - وقبل انتهاء للفتاة من البدر
- سنة<sup>١١</sup> الطيب أو مهن المعاماة<sup>١٢</sup> يتدى
- ١٣ - كذا فلتكن<sup>١٣</sup> قد حازقت قبل جل من
- علوم للاسلام وقرآن للهدى
- ١٤ - وحث دقائق مسائل<sup>١٤</sup> ديننا
- ونبش قواعد المعارف للوقى
- ١٥ - ليعلمن منها سيرة نبوت
- لكي يقتبس من النور منها على السنوى
- ١٦ - كذا سيرة الأبرار في كل من مضوا
- من الأنبياء أجمعين ومن تلى
- ١٧ - ومن العالمين السالمين من الأذى
- من الناس بل هم خاشعون لذى العلى

5.1.2. Translation:

1. It is our obligation to make laws compelling girls and boys to acquire education.
2. The laws should be implemented as planned; thus we would have people worthy of being esteemed.
3. With the implementation they would, as anticipated, become people of noble character, then we would achieve happiness.
4. We should prescribe heavy punishment for any man who refuses to implement the law with respect to (his son).
5. So also if any woman with respect to her daughter rejects guidance, we should charge her for a criminal offence.  
15
6. (Compulsory) education should not be restricted to this generation alone but (also extended) to the next one and, equally to everybody.
7. Compulsory education should be totally enforced on men and women. We are all the same concerning it.
8. If we had equipped our army with weapons in terms of knowledge to destroy ignorance, we would have been ahead of others.

9. The best form of education we need is that which would provide guidance for fraternisation instead of alienation.
10. So also (we are in need of) training in (good) conduct, good neighbourliness and preventing harm of enmity from others in the interest of all.
11. If this is firmly established in all our hearts we would be reckoned to be worthy of glory above others.
12. And this should be done before the girl completes the study of medicine or the profession of law.<sup>16</sup>
13. She also must have first of all been proficient in most of the sciences of Islam and the Qur'an for guidance.
14. (She must as well learn) in depth the study of the details of our religion and principles of education.
15. They should, in addition, learn the biography of the Prophet so as to benefit from its brilliant light (of guidance).
16. And also the biography of the righteous men of the past such as the prophets and their followers.

17. Such as the righteous (men) free from human weaknesses, instead, they are humble to (Allah) Possessor of greatness.

5.1.3. Comments:

As education is <sup>a</sup>sine qua non to the development of nation and citizens, the Shaykh suggests that it should be made compulsory for everybody, young or old, male or female. To ensure the effectiveness of this measure, it should be given legal backing which will make failure to comply with it punishable.

The type of education envisaged by the Shaykh is that which will not recognise the dichotomy between worldly life and the spiritual. It must be all-comprehensive. It must as well aim at the national unity not alienating one person from another on the basis of artificial differences which have constituted great threats to our survival as a united nation.

Due to the peculiar objectives of education being recommended for the nation, the Shaykh resorts to Islam being a complete way of life dealing with all aspects of human endeavour for its educational system which is

capable of satisfying both mundane and spiritual purposes.

Broadly speaking, Islamic education comprises studies of the Qur'an, jurisprudence, theology, biography of the Prophet (S.A.W.) and that of the Companions and others related to Islamic sciences.

The above views of Shaykh Alikinla are significant. They remind one of the various revolutionary reforms that have taken place in the annals of Islamic history. For instance, the Wahhabi movement which aimed at restoring Islam to its pristine purity in what is now known as Saudi Arabia had almost the same policy on education. Having consolidated the whole of Najd under the movement, Muhammad b. 'Abd al-Wahhāb

...made an elaborate programme of fostering education amongst the masses. As a result of his efforts every oasis was given its own maktab, and teachers who could both teach and preach were sent to the bedouin tribes. The disciples of the Shaikh pursued learning with great ardour.<sup>18</sup>

It is pertinent to note at this juncture that the issue of education is fundamental to Islam such that the Qur'an and Hadith are quite explicit on it. The point of

focus here therefore is the implementation of this policy and success therefrom. It should be admitted that some other reformers attached considerable importance to the roles education could play in reforming people. Thus we see Jaghbūb as a centre for the Sanūsī Movement becoming "a seat for an Islamic University" attracting scholars and students from Algeria, Tunisia, Morocco, Libya and other places.<sup>19</sup>

Just as knowledge brings about progress and development of individuals and nations, so also ignorance engenders superstition, misfortune and destruction. Any nation that neglects learning and allows its citizens to wallow in ignorance has sealed its own doom. Commenting on the Hadīth which mentions taking away of knowledge and widespread ignorance as being "of the signs of the Hour", Muḥammad 'Alī says:

...Evidently, what is meant here is the doom of a particular nation. Just as knowledge brings life to nation, ignorance seals its doom. Thus have Muslims fallen on evil days; instead of that thirst for knowledge which characterised their ancestors, ignorance is now rampant.<sup>20</sup>



It is pertinent to mention at this juncture that education has been politicised in Nigeria as far back as 1952 when parties were elected into the Regional Houses of Assembly. The Action Group was in the forefront in this race. Delivering his first budget speech, Chief Obafemi Awolowo told the members of the House that his government would give top priority to education and health as far as the budget would allow.<sup>21</sup> Efforts were henceforth made to introduce a free, universal and compulsory education otherwise known as Universal Primary Education (U.P.E.) by January 1955. Many schools were built and teachers trained in large numbers.

Speaking on the importance of free and compulsory education, the then West Minister of Education, Chief S.O. Awokoya said:

Educational development is imperative and urgent. It must be treated as a national emergency, second only to war. It must move with the momentum of a revolution.<sup>22</sup>

It was argued that the free primary education scheme would make the beneficiaries more politically conscious and better equipped both emotionally and mentally to face the challenges of life. As independence was being anxiously looked forward to, the general feeling was that mass education would provide capable hands to take over from the colonilists not only in the areas of politics and public administration but also in commerce, education and other spheres of life.

However, there were arguments against the scheme particularly from the political opponents of the Action Group. The basis of the opposition was the colossal amount that would be needed to finance it. It would be unreasonable to neglect provision of vital infra-structural and social amenities in favour of a venture that would continue to consume more and more money. It was also pointed out that the number of teachers required was too much to be trained within the little time available. It might then become necessary to employ untrained teachers which would tell adversely on the quality of education received under the scheme. Fears were also expressed about availability of books, adequate supervision of schools, welfare of teachers and provisions for products

of primary schools either to go for further studies or be gainfully employed.

Although the scheme was introduced as planned on January 17, 1955, many of the problems mentioned above cropped up. This was however despite the fact that it was no more made compulsory. Instead of £2.2 million budgeted for education in 1954, £5.4 million was spent in 1955, "and nearly 90 per cent of it was spent on primary education alone". Instead of 492,000 pupils expected to be enrolled in 1955, more than 800,000 were registered. As it should be expected, many children could not be immediately catered for and they had to wait till the following year. The same thing happened in the case of teachers whose number increased from 17,000 in 1954 to 27,000 in 1955. A good number of them were, as expected, untrained a factor later identified by the Banjo Commission to be responsible for "failing standards in primary school work".<sup>23</sup>

Moved by "the boldest and perhaps the most unprecedented educational scheme in Africa south of the Sahara" taken by the Action Group government of the West, the Eastern Region embarked on the same scheme in February 1957. Having grossly inadequate time to plan and prepare,

the programme ran into a hitch almost as soon as it was launched. Problems ranged from lack of trained teachers, inadequacy of buildings and equipment, poor management to finance. By 1958, many teachers were retrenched and many schools were closed down. Eventually, the government was forced to modify the scheme by introducing

... a three-year non-fee-paying system and a three-year fee-paying system based on assumed local contributions, and was in operation till the end of 1966.<sup>24</sup>

The Northern Region resisted the temptation to be rushed into the race. There were two major reasons for this -- there was not enough money and number of pupils expected to be enrolled was too high. The emphasis was therefore placed on adult literacy and development of education in rural areas. It was the government's policy not to allow any increase in school population unless there were enough trained teachers to be in charge. As a result of this, there were few schools in the North but all of them were manned by qualified staff.

5.2.1. Setting up of schools for girls only and assisting them to be professionals:

- ١ - نأسيهن للبنات خاصة معهداً<sup>25</sup>  
يقوم بمسئولا تهنّ على السوفسي
- ٢ - يعلمن به علم طبي ومنزل  
وتروسي أطفال على خلق مرتضسي<sup>26</sup>
- ٣ - لهنّ وان شئن التّمق في علو  
معصر مجال للمضا على المنسي
- ٤ - وهمتها التّليم طباً حد بيّة<sup>27</sup> (sic)<sup>28</sup>  
لا سعاى مرضانا من العطيب والأسسي
- ٥ - سيسدن بالطّيب بنى جنسهنّ في  
ظروف انتشار الداء<sup>29</sup> طاغ على المسلا
- ٦ - يساعدن أيضا أمهات على ولا  
دة بالهناء<sup>30</sup> دون عسران في العشسا
- ٧ - سنختار منهنّ المرّضة التسي<sup>31</sup>  
تقوم بترفييه لمرضى على شقيسي<sup>32</sup>
- ٨ - وذهنّ من تعنى بأطفال خاصّة  
لا رشاد أمهات فيما هو الهدي

٩ - نرحب أيضا بالتى نهضت على

انكباب على درس المحاماة<sup>33</sup> كالفنسى

١٠ - نشجعها في الانطلاق لشأنها

بنصح ومرسوم الحكومة والنمى

١١ - لهنّ وان شئنا احترام صحافنة

رقى للبلاد من أذى الحط والكهسى

١٢ - ومن زاولت مهنة<sup>34</sup> حرة

يكون لها كفل من المجد والحظسى

١٣ - وذلك أن تشرى وتهدى نشاطها

لجعل عظام عاملين عن السسى

١٤ - لذود عن الخوص<sup>35</sup> إذا كل مفصود<sup>34</sup>

وطرد غياهب الجهالة<sup>36</sup> والفسى

#### 5.2.2. Translation:

1. We should set up an institute especially for girls to be in charge of their needs.
2. Therein they should be taught cookery, home economics and training of children on good behaviour.

3. They should be given the opportunity if they intend to go further in (the) modern science.
4. They should learn modern medicine to cure the sick among us (so as to avoid) death and grief.
5. They should benefit members of their sex with medication when there is an epidemic attacking the people.
6. They should assist mothers to deliver babies with ease without any discomfort in the stomach.
7. We should select from them nurses to give relief to the sick who are suffering.
8. There should be among them those that would take charge of small children and guide mothers to the right (way).
9. We should welcome the one that makes efforts to progress by studying law like boys.
10. We should encourage her to pursue her ambition with counselling, legal backing and generous financial support.

11. They are free to take to journalism so as to lift the country up from degradation and fall.
12. Those among them who choose to pursue an independent profession should be given meritorious and bounteous rewards.
13. This may be by making efforts to avoid those who are (yet) unemployed not to be jobless (perpetually).
14. This is to avoid falling victims to the harm of the evil-doer and to forestall abysmal ignorance and error.

5.2.3. Comments:

As a visionary who appreciates the immense roles which women could play in nation building and how rewarding their education would be, the Shaykh here discusses establishment of schools, especially for them. The syllabus should be designed in accordance with their domestic and social roles in sustaining and promoting the nation. Subjects to be taught should include cookery, home economics, family living, child education etc. In addition, they



should be allowed to study purely professional or academic courses such as medicine, guidance and counselling, sciences and arts. All necessary incentives including "generous financial support" must be provided.

Although Islam compels all Muslims, male and female, to acquire education, it is disappointing that some Muslims deliberately prohibit their daughters from learning. This must have been more widespread at the time of writing the MS than now though the vestiges are still there. For the Shaykh to have made this declaration at that point in time, and he must have publicised it to the colleagues and nation at large, he must be commended.

The Shaykh was quite aware of the need for female journalists to work in the media, both printed and electronic. Therefore, he recommends giving assistance and encouragement to the female journalists not only to minimise unemployment but also to bring the nation to the same level with the developed ones. This view of the Shaykh is significant in the sense that it draws attention to the great influence mass media wield in shaping people's opinions. Unless Muslims take to journalism they will continue to be brainwashed by "other editorial

minds guided by their own interests and objectives. 37

To avoid the unfortunate situation, Syed Altaf Gauhar recommends that:

In the reconstruction of the system of education in the Muslim World, it is the Muslim mind which should determine not only its methods of teaching and training, its courses of study and procedures of evaluation, but also the policy and operations of the mass media including newspapers, news agencies, radio broadcasts, television programmes, films and other audio-visual facilities.<sup>38</sup>

The fact that the Shaykh recommends that particular attention should be paid to ensure proper education of girls needs further comments here. Our man is not alone with this view. Great reformers such as Muhammad 'Abduh, Shehu Uthman dan Fodio and a host of others also put a high premium on the issue. For instance, Muhammad Abduh, that great social reformer and "sociologist of Egypt", was privileged to serve as a Judge in Native Tribunal and as a counsellor at the Court of Appeal. These two posts enabled him to discover that seventy-five per cent of law-suits were those between families due to feelings of hatred and antipathy existing between members

of the same family having resulted from lack of proper social instruction and education in social matters. <sup>39</sup>

As a solution to the problem, Muhammad Abduh recommended giving adequate attention to woman's education. He revolutionalised the Egyptian educational system by making it "essentially altruistic." He set moral uprightness and social integration as its objectives. Thus the family was the focal point with the woman as the queen receiving valuable attention. He declared:

We hope to give our daughters an education worthy of those who will be called on to take responsibilities equal to those of men. It is an unpardonable crime to leave women in a state of ignorance and mediocrity.<sup>40</sup>

By 1918, the efforts of Muhammad Abduh and that of his disciple, Qasim Amin, have yielded some fruits by producing women who ventured into professions especially journalism which had been the exclusive preserve of men. It was an opportunity for them to come out boldly to contribute their quota to the progress and uplift of their country. There were even men who "took the reform of women's position as the basis of every true renaissance.

Thus we see, in 1337/1918, the Egyptian women, in some of the demonstrations, marching before men to vindicate the rights of the nation. Safiya Zaghālūl, the wife of the national leader, was venerated by all the people, and was called "The Mother of the Egyptians."<sup>41</sup>

Shehu ʿUthmān dan Fodio attached the same importance to woman's education. He was taken to task on an occasion for allowing women to attend his public preachings. He was alleged to have thereby encouraged promiscuity between men and women. Replying on his behalf, ʿAbdullah b. Muḥammad denied the allegation of promiscuity but justified women's presence at the preachings. He admitted women's intermingling with men was evil but "the evil of leaving the women in ignorance...not knowing Islam at all" was greater. He says:

١ - لسنا نخالط بالنسوان كيف وذا \* \* \* كنا نحذر لكن قيت مسلمنا

٢ - أن كان ذاك ولكن لا أسلم أن \* \* \* يتركن بالجهل هلا كان احسانا

٣ - اذ ارتكاب أخف الضرر قد حتما \* \* \* يكفر الجهل اذ كان عصيانا

٤ - هذى الهلاد وجدنا قومها غرقوا \* \* \* في الجهل نمنعهم أن يفقهوا الديننا

Translation:

1. We have not had promiscuous intercourse with women, how should that be!

We have warned (others against this); on the contrary, I said we agreed.

2. That it was thus. But I do not agree that their being left to go free in ignorance is good,

3. For the committing of the lesser evil has been made obligatory.

Ignorance pardons, even though it were disobedience.

4. We found the people of this country drowning in ignorance:

Shall we prevent them from understanding religion?<sup>43</sup>

Although equal opportunities should be provided for the education of both boys and girls, the over-all interest of the society at large and individuals concerned should be put into consideration. Efforts should be made to check the inordinate quest for material gains that lures women professionals from their primary role of taking care of the home and the family. It is now fashionable to assess success in terms of wealth

particularly when it comes to comparison between man and woman. Many of the women professionals have little or no time to monitor the behaviour and progress of their children. If this trend is not curbed early enough, it will not be a surprise to find the children of such professionals among delinquents and bandits in future. Then the values of the material gains will be neutralised. It is time we de-emphasised materialism in favour of spiritual and moral uprightness.

To guide against dereliction of spiritual and moral duties to the family, society and even God, Islamic education aims at maintaining a just balance between "spiritual and material needs which are inextricably united".

Islamic curricula aim at the inculcation of faith in the minds and hearts of the younger generation, the correction of morals and the spiritual edification of the soul. They also aim at the constant acquisition of knowledge, the combination of knowledge and work, faith and morality and the practical application of theory in life. <sup>44</sup>

In the same vein, professions that tend to expose women to abuse or present them as mere articles to satisfy the carnal urge of men should be prohibited. Such professions include dancing in which girls appear naked particularly in musical video cassettes. The same thing goes for modelling especially in advertisements where girls expose their nudity just for material gains. Employing girls as attendants in hotels, restaurants and in public functions should be discouraged. A developing country contending with so many problems should leave no stone unturned/avoid moral degeneration of her citizens. This should not be preached alone by the religious leaders but favourable atmosphere should be created to ensure the realisation of the objective. We should not copy those aspects of Western life that are already problems there but those that can facilitate our development. This is exactly what the Shaykh calls for.

5.3.1. Moral education for girls:

١ - ليعلمن أيضا لذلك كآله الـ

شجاعة في اقدام قائد مستطـ

٢ - لنطعمهن من صغار ثلاثة الـ

طعام ونكسوهن أيضا كذا حلسـ

45

٣ - وأول حبب إلى الله وأحسدا

كذا العبد للدين الحنيفي ومطرفي

٤ - وثانيهما حبب لأطمان أنسه

46

لد ين ومن خلصه كان مرتضفسي

٥ - وثالث حبب النفس والناس كلهم

ورفض الدنيا ان هذا لمن حلبي

٦ - لنفوس في تأمرهن بهبة الـ

اللكي يأتين بالرطب والجنبي

٧ - ولم لا ورأس حكمة حبب في الإلـ

ه هذا وتقوى هو الغاية العلي

47

٨ - وحبب وتقوى اذ هما قد تهبوا

مكانهما لله في البنتيتا

٩ - بخوف الإله ترفض الشر كلـ

وتبغى رضى الرحمن تعنف من عـ

48

١٠ - وتبذل وسعا عن سامة أودنسي

كسوزا على الدين ونفصا بلا ريبا

١١ - وقد تبذل المجهود جيرة على

49

عنا لكعب الدين م الحط والكبي



١٢ - تَغْيِرُ حُبَّ اللَّهِ فِي اللَّهِ وَحُدُودَهُ

وَيَحْمِلُ لَهَا سَخَطَ لَمَنْ سَبَّ مَصْطَفَى

١٣ - تَجَلَّ الشَّعَائِرُ لِلْإِيمَانِ فِي هُدَى

وَمَا نَالَهَا فِي اللَّهِ لَوْمَةٌ مِنْ غَسَوَى

١٤ - وَأَنْ يَنْقُتَ حُبَّ الْإِلَهِ بِهِ تَسْرَى

عَلَى وَطَنِهَا الْغَيُورُ تَسْمَى لِيَرْتَقَى

5.3.2. Translation:

1. As a clarification of all that, they should learn courage to present an able leader.
2. We should feed them on three meals in youth and put ornaments on them.
3. That first (of the meals) is the love of Allah, the One, the love of the monotheistic religion and of Mustafā.<sup>50</sup>
4. The second is the love of (one's) country; it is (part of) religion<sup>51</sup> and the one who observes it with dedication is pleased with.
5. The third is the love of self and people as a whole and prevention of vices; this is delightful.

6. We should plant in their hearts the love of God so that they may bring forth fresh delicious fruits.
7. This should not be a surprise because the best wisdom is the love of God and the consciousness of Him is the greatest achievement.
8. If both love and consciousness of Allah occupy their (rightful) positions in the girl she would rise (in esteem).
9. It is with the fear of God that she would prevent all the evil and seek the pleasure of the Beneficent (God) and hate the one who sins.
10. She should enthusiastically make, as much as possible, financial and moral contributions to the religion without showing off.
11. She should try her possible best to promote and save the religion from relegation and suppression.
12. She should jealously guard her love of Allah for the sake of Him alone; she should also create (intense) hatred for the one who abuses Mustafa.
13. Her sentiments for the Faith should be on guidance; she should not give in to the pressure of the one who has gone astray.

14. Having thus developed the love of God, she would be committed to her country, striving to make it rise.

5.3.3. Comments:

Further in the efforts of Shaykh Alikula to ensure proper upbringing of girls, he recommends that adequate attention should be paid to their moral education. As such, he says we should feed them on "three meals". The first is love of Allah which engenders His consciousness in them at all times and is the ultimate purpose of all the Muslims' virtuous deeds. Any thing done not only to satisfy Allah is tantamount to an act of Shirk which is an unforgivable sin in Islam.

The second meal is love of Prophet Muhammad (S.A.W). As a prophet and messenger of Allah, he served as the medium through which the divine revelations were brought to us. In addition, he led an ideal life for all to emulate in all spheres of human endeavour. To love him therefore is to be inspired and stimulated by his life so as to achieve success in this life and in the Hereafter.

Love for self and fellow-beings is the third "meal". Islam takes into consideration the human nature as a social

being in its rules and regulations. All its tents aim at the recognition of the supremacy and sovereignty of Allah and selfless services to all His creatures, human or otherwise. The Qur'an says:

And they say: None entereth Paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful. Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve. <sup>53</sup>

Important as the ritual Prayers are in Islam, they are useless if they do not lead to selfless service to fellow-beings. The Qur'an again says:

Woe to the praying ones, who are unmindful of their prayers! who do (good) to be seen and refrain from acts of kindness. <sup>54</sup>

Having imbibed these three basic principles, women will be adequately equipped and prepared to play their roles in the task of nation building.

#### 5.4.1. Drawing inspirations from noble women:

١ - ومن بعد ما فرغن من هذه اقتبسنا

- ٢ - لهيّن اقتباس خير أوصاف التـــــــي  
من الإيهات المومنات على المنــــي
- ٣ - كصيرة من حواء<sup>١</sup> أو مريم التـــــــي  
أمينة أو سير خديجة في التقــــي
- ٤ - بلغها على النبي وعقلها  
قويم رشيد هي هارون لا مــــري
- ٥ - كضحية بالمال والروح أو خــــلا  
صها للنبيّ أنّ هذا لمن كفــــي
- ٦ - كذا سير ما لعائشة التي بــــذت  
رجالا من العلم لهيّن بها اقتفــــي
- ٧ - به قد حظت من النبيّ بحبب بــــل  
حظت منه علما في العبادة والتقــــي
- ٨ - لهيّن من المطهرات افــــارة  
لكي ينتهجن مساك الخير في الحيــــي
- ٩ - ومن بعد ما حلين كل بــــه  
صفات حسآن نجمن عنهن مــــي
- ١٠ - لنا اقتباس بعد ذلك من معــــا  
صرات النساء الأوروبية بالنهــــي

١١ - لنقطف قطاف الخير فيما لهن من

علوم وآداب مفيدات للرقى

١٢ - وعادتهن المنزلية فسي ارا

رة البيت نقيبسنها اذا كان في الهدى

١٣ - وهذا اذا ما انطبقت بعبادى<sup>65</sup> ال

حنيف لكي لانقن من الردى

5.4.2. Translation:

1. After they have completely learnt the glorious (deeds) of the people of virtues and piety...
2. It is expected that they should learn the best qualities of the believing mothers.
3. Such as the biography of Hawwa, Maryam, Aminah and Khadijah exhibiting piety.<sup>67</sup>
4. As a result of her (Khadijah's) generosity and shrewd advice to the Prophet, she is, no doubt, like Hārūn.<sup>68</sup>
5. There is enough (to learn) from her sacrifice of wealth and life and dedication to the Prophet.

6. They should also imitate the life of 'Ā'ishah who excelled men in knowledge.
7. That is how she won the love of the Prophet and gained from him knowledge of worship and piety.
8. There is a lesson for them (to learn) from the pure women so as to follow the path of righteousness in life.
9. It is after they have imbibed these qualities that we would have satisfactory (issues) from them.
10. We should, after that, learn intelligently from the contemporary European women,
11. So as to derive advantages from their knowledge and good manners for (general) development.
12. We should also emulate their conduct at home provided that it is in accordance with guidance.
13. (But) this should be in accordance with the principles of monotheism <sup>70</sup> so as not to fall into destruction.

#### 5.4.3. Comments:

The importance which Shaykh Yūsuf Alikinla attaches to the roles expected to be played by women in the task of

nation building is so great that all efforts should be made to provide adequately for them. That is why he has specifically recommended that they should be taught the history of past women of note starting from Hawwā down to the present time. Past events are recalled in Islam to derive lessons from them. History is not to build up empty prides or lament over misfortune but to relate the present with the past with a view to making requisite preparations for the future. M.M. Sharif observes:

No less important for individuals and nations is the study of history. There is a measure and law in human society as much as in the whole cosmos. The life of every nation as a collective body moves in time and passes through rises and falls, successes and reverses, till its appointed period comes to an end. For every living nation there are lessons in the history of the peoples that have lived in the past.<sup>71</sup>

The Shaykh urges girls to study in particular the biography of Hawwā Maryam, mother of Jesus, Aminah and Khadijah, the Prophet's mother and wife respectively, and 'Aishah, also the Prophet's wife. After all these, they should study the life and works of notable contemporary women in Europe, America and other developed nations of the world. This will help further to make



the girls appreciate the magnitude of challenges before them. Useful as this view is, caution should be taken not to swallow everything from the developed nations line, hook and sinker. All ideas that run counter to the aims and objectives of the nation's educational policy should be discountenanced.

The views expressed above seem to identify two major causes of the failure of our educational programmes to achieve the desired goals; they are lack of moral undertone and negative foreign influence. In as much as these hydraheaded problems remain unsolved, the aims and objectives of our educational policy will continue to elude us. The fear of God is the beginning of wisdom. Efforts should be made to get rid of these bottlenecks from our path to success in educational planning.

The mention of Hawwā, Maryam, Aminah and Khadijah as being worthy of emulation is significant. Hawwa being the first woman has the honour of being an obedient, honest and responsible wife. She identified herself with Adam throughout the ups and downs of their lives. The alleged role she played in eating the "forbidden fruit" does not make her a personification

of evil. Rather, the incident is just part of the divine grand design of trying the couple's inclinations before they are sent to the earth where they are supposed to be vicegerent. Their repentance after the temptation, according to the Qur'an, is enough to earn them Allah's favour and forgiveness. Thus, the doctrine of "original sin" has no place in Islam. This is because it preaches that "the consequences of sin are inevitable" and "that one loses for ever all hope of reform", when once one is involved in sin. On the contrary, the Qur'an asserts:

Say, "O My servants who have committed excesses against their own souls! despair not of the mercy of Allah, surely Allah forgives all sins. Verily He is Most Forgiving, Merciful. And turn ye to your Lord, and submit to Him, before there comes unto you the punishment; (for) then you shall not be helped."<sup>72</sup>

Maryam was the mother of Prophet 'Isa (A.S.) She is one of the four perfect women, the other three being 'Āsiyah, the wife of Fir'awn, Khadijah and Fāṭimah, the Prophet's wife and daughter respectively.<sup>73</sup> Maryam is reputed to have been a chaste and pious virgin honoured with the miraculous conception of 'Isa. Although the divine assignment exposed her to public ridicule, her

faith was strong enough to see her through. She was accused of immorality and prostitution but the little baby came to her rescue. He exonerated her from all the false charges. She henceforth brought him up in such a way as to prepare him adequately for the onerous prophetic mission. Thus she earned the pleasure of Allah and was ranked among "the Devout of all ages". Her life is therefore a model for all and sundry to copy.

The short life of Aminah, the mother of the Prophet, is worthy of emulation. She lost her husband when still pregnant and the baby was delivered posthumous. She loved the baby and took care of him to the best of her ability. Her love for the deceased husband was also great. It was during one of her numerous visits to his grave at Abwa that she lost her life. Her life is a lesson to those women who out of frustration due to matrimonial problems abandon their babies in gutters or toilets or even murder them.

‘Aishah was the only wife the Prophet married as a virgin. Being a daughter of Abū Bakr, <sup>the</sup> Prophet's bosom friend, and a brilliant young woman, she was exceptionally loved by her husband. Instead of denting her image", the

malicious scandal" raised against her after the expedition to the Banū Mustalaq in 5 to 6 A.H. confirmed her chastity and probity.<sup>74</sup> It is on record that she narrated the largest number of Hadiths among women. She had to be consulted on many occasions to settle some theological problems particularly relating to women. Her contributions to the growth of Islam were not only in her moral support for the Prophet but also in going out to wars and making substantial donations to the poor and the needy.<sup>75</sup> Her political activities after the death of the Prophet are too known to be repeated here. She is an epitome of piety, generosity and egalitarianism. Women nowadays can borrow a leaf from her life to contribute more meaningfully to the socio political progress of the nation. It is time the traditional view that woman is confined to the kitchen was changed.

NOTES AND REFERENCES TO

CHAPTER v

1. The Holy Qur'ān 9: 1 - 5.
2. Ibid 58: 11.
3. Ibid 2: 269.
4. Sharif M.M. (ed) A History of Muslim Philosophy (Wiesbaden, Germany, Otto Harrassowitz, 1966), p. 1278.
5. The MS reads **لتعلم** instead of **التعليم** to maintain the the metre.
6. The MS reads **تطبيق** instead of **التطبيق** to conform with the metre.
7. The MS read **كاشفا** instead of **كانفا** The former is wrong because its meaning does not fit in well in the context.
8. The MS reads **والكل** instead of **وكل** The definite article should not be there.
9. The MS reads **وأهم** It has been substituted with **أحسن** because the latter fits in well in the context.
10. Instead of **إليه**.
11. This noun should not have the definite article because it is mudāf already defined by being linked with the following noun.

12. The MS reads **العامة** instead of **العامّة**. The latter is preferred to keep the metre.
13. The MS reads **كذا فلتن** instead of **كذا فلتن**. The last phrase is better because it conforms with the metre.
14. The MS reads **السائل** instead of **سائل**. The former is wrong to have the definite article as mudāf.
15. Literally, "... for committing obscenity".
16. Another possible translation may be:  
before the girl's completion of the course (her aptitude for) medicine or the profession of law will become apparent.
17. Literally, "... the evil of man".
18. Sharif M.M. op. cit. p. 1449.
19. Ibid. p. 1464.
20. 'Ali, M.M. A Manual of Hadith (Lahore, The Ahmadiyya Anjuman Ishaat Islam, n.d.) p. 39.
21. Farunwa, A.B. History of Education in Nigeria (London, George Allen & Unwin, 1974) p. 167.
22. Ibid. p. 168.
23. Ibid. pp. 168 and 169.
24. Ibid. p. 173.

25. The MS reads **مدرس** instead of **معهدا** in the text. The former is usually **طروسة** which makes it unfit for the context. The latter which is a synonym is thus preferred .
26. The MS reads **خَلِيقَ** instead of **خَلَقَ** a mistake in vocalisation.
27. The MS reads **وأهتها** which pollutes the metre as it affects the first taf'ilah of the first hemistich.
28. Instead of **تلمّ الطّب العصري** the author uses a feminine adjective to qualify a masculine noun. This is wrong in Arabic.
29. This is apparently a mistake because the noun this adjective qualifies is definite. It should therefore be definite too.
30. The MS reads **بالهتّى** instead of **بالهتاء**. The latter is preferred because it is written in the conventional form.
31. The MS reads **منختر** instead of **منختار** The alif after ta' is very important moreso when there is no need for dropping it.

32. The MS reads **مرضة** instead of **المرضة** The latter is preferred because of the relative adjective following it.
33. The MS reads **الدرس المعامة** instead of **درس المعامة** The latter is a better choice because it satisfies the requirement of Arabic Grammar which demands that mudāf should not be prefixed with al.
34. The Ms reads **لزيد** instead of **لذو** The former has no meaning, at least, in this context.
35. As this noun is a mudāf, it should not be prefixed with al as it is in the text.
36. The MS reads **الغائب** instead of **غائب** The latter is better because of its being without the definite article as required by Arabic Grammar.
37. Khan, M.W. (ed.) Education and Society in the Muslim World (Jeddah, Hodder and Stoughton, 1981) p. 70.
38. Ibid. p. 72.
39. Sharif op. cit. p. 1502.
40. Ibid.
41. Ibid. p. 1509.



42. Hiskett M. (ed.) Tazyin Al-Waraqāt (Ibadan, Ibadan University Press, 1963) pp. 28 - 29.
43. Ibid. p. 87.
44. Al-Afendi, M.H. & Baloch, N.A. (eds.) Curriculum and Teacher Education (Jeddah, Hodder and Stoughton, 1980) p. 18.
45. The MS reads واحد instead of واحدة a/difference slight in vocalisation.
46. The MS reads خالص instead of خلف The latter is preferred because its meaning fits in better in the context.
47. The MS reads تبراً instead of تبروا with the hamaah being dropped in the former. There is no need for this. It is likely to be a mistake.
48. The MS read سامة instead of سامة. There is no need for dropping one hamzah as in the former.
49. For من by the poetic liscence.
50. One of the names of the Prophet Huḥammad.
51. A reference to the popular saying: "Love of the country is part of Faith" This is often taken to be a Hadith but attempts to locate it in Hadith collections have not been successful.

52. Women are naturally soft-hearted and susceptible to persuasion. The Shaykh here says that they should be brought up in such a way that they would develop that sense of confidence to make them resist any attempt to deviate from the cause of righteousness.
53. The Holy Qur'an 2: 111 and 112.
54. Ibid. 207: 4 to 7.
55. That this line does not stand on its own by making a complete sense is a defect known as Tadmim. for further details, see Wright, W. A Grammar of Arabic Language (Cambridge, Cambridge University Press, 1977) Vol. LL p. 357.
56. **أوصاف** ought to be with the definite article as it is qualified by the following relative pronoun.
57. **توسم رشيد** ought to be with the definite article being adjectives qualifying a definite noun.
58. The MS reads **لنبي** instead of **النبي** to conform with the metre.
59. The metre seems polluted here because the second and third taf'ilahs of this hemistich are not complete.
60. The MS reads **التصوّفات** or **التعابّدات** as a substitute to each other.

61. **حسان** has to be feminine to agree with the noun being qualified.
62. The MS reads **أوربية** instead of **الأوربية** The latter is preferred so as to agree with the noun being qualified as required by Arabic Grammar.
63. The MS reads **الغيدات** instead of **غيدات** The latter is preferred because it agrees with the noun being qualified in gender.
64. The metre is slightly polluted in this hemistich.
65. The MS reads **البادئ** instead of **بادئ** The latter is preferred because it is not prefixed with al.
66. The MS reads **نوقمن** instead of **نقمن** which is better because its meaning fits in well in the context.
67. Hawā' was the wife of Prophet Ādam, our progenitor, Maryam the mother of Prophet 'Īsā, Amīnah the mother of Prophet Muḥammad and Khadijah his wife (S.A.W.).
68. Hārūn was Prophet Mūsā's brother. He was conferred with prophethood to assist his brother, the job he performed creditably.
69. 'Ā'ishah daughter of Abū Bakr, was the only wife the Prophet married as a virgin. She was the most knowledgeable of the women and narrator of a great

number of Hadiths.

70. The word translated as "monotheism" here is al-Hanīf which primarily means "the upright (in faith)".
71. Sharif op. cit. p. 148.
72. The Holy Qur'ān 39: 53 - 54.
73. 'Alī, A.Y. The Holy Qur'ān (Washington, D.C. The Islamic Centre, 1978) p. 1573 n. 5549.
74. The Holy Qur'an 24: 10 - 12.
75. Kandhalvi, M.Z. Stories of Saḥābah translated by Arshad, A.R. (Delhi, Taj Company, n.d.) pp. 175-176 mentions donations of 100,000 Dirhams on two occasions out of so many such incidents.

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## CHAPTER VI

### PROTECTION OF THE FAMILY FOR THE SECURITY OF THE NATION IN THE WORK

The coming together of a man and a woman to form a family is not only a social necessity but also a religious obligation in Islam. Marriage is so important in Islam to the extent that a married man is regarded to have "fulfilled half of his religion".<sup>1</sup> This is as a result of the fact that marriage helps to get rid of

promiscuity, adultery, fornication, homosexuality, and the life which ultimately lead (sic) to many other crimes including slander, quarrel, homicide, loss of property and finally disintegration of the ideal family system on which so much stress has been placed by the Holy Prophet (S.A.W)<sup>2</sup>

Islam is of the opinion that it is necessary for man and woman to form a unit to realise the ultimate purpose of their existence. The two of them are of the same essence and need each other to lead a purposeful and contented life. It is in this vein that the Qur'an declares:

And among His signs is this, that  
He created for you mates from  
among yourselves, that you may  
dwell in tranquility with them,  
and He has put love and mercy

between your hearts. Undoubtedly in these<sup>3</sup> are signs for those who reflect.

As the family is the nucleus of the Islamic society, much attention has been devoted to it. This is because its quality will determine how strong the whole community will be. If the constituent families are disintegrated, crisis-ridden and morally depraved, the society at large may collapse. It is therefore not surprising that Islam has elaborate laws and regulations covering marriage, duties and rights of spouses, inheritance, divorce, care of children and other matters related to family life.

It is in the light of the indispensable role played by family in sustaining the society at large that Shaykh Yūṣuf Alīkinla, devotes some attention to discussions on how to equip the family in order to discharge its responsibility satisfactorily. His views are as follows:

6.1. Establishment of marriage registry to examine the couple with a view to protecting children:

١ - بهذا لنا انشاء<sup>4</sup> مكتبة<sup>5</sup> هي

تقوم لفحص من نوى الزوج في النكاح

- ٢ - كذاك فتاة ان رأت فيهما برا  
ثة ما بهما ترضى زواجهما رضى
- ٣ - وان بصوا من كل د<sup>١</sup> فسمدنيما  
والآ فلا اذن الزواج على الجسوى
- ٤ - هما برسلا<sup>6</sup> فورا الى د<sup>٥</sup> وصحة  
فنجبو<sup>7</sup> من الأمراض طرا وترتقى
- ٥ - وان ظفرا من بعد ذلك بالشهيا  
د<sup>٥</sup> البرا ترضى عن زواجهما السنيا
- ٦ - وأما من استهان بالشروع والاحتسدى  
وصغر برا وعصى الأمر يختلى
- ٧ - لنظهر بلادا من بغى وزانى  
كلا منهما رسول موت الى السوى
- ٨ - وما موت أطفال صفارسوى السورا  
ثة الكامن الأد<sup>١</sup> طرفان بالسوى
- ٩ - ولملا وهذا الجهد للسون كاملا<sup>9</sup>  
وليس لنا من د<sup>٥</sup> ون ذلك من منسى
- ١٠ - وأنا وان قمنا لانفاذ<sup>10</sup> هذه السوى  
قوانين نجنى من نتيجهما<sup>11</sup> الثنى

- ١١ - وأنا وإن قمنا بهذربندونا \* \* \* على رهوة ذات القرارا سنجتسي
- ١٢ - كذاك من اختار عفيفة راجحيا \* \* \* لأولاده سعدا ينل سعد ما نوى
- ١٣ - كذاك من اختار لأولاده صحيحه من فتاة يجتنى السعد بالحظي
- ١٤ - كذاك اذا ما المرء كان نقياً من \* \* \* جرائم يأتي نسله وفق ما نوى
- ١٥ - يكون قياً صاحبها<sup>12</sup> جسمه سليماً \* \* \* من كل داء عقه هكذا نجسي
- ١٦ - يكون نضير الرجم محبوب عند من \* \* \* يراه بأن نجى من الداء في الحجا
- ١٧ - بأمثاله الآباء يسمون كلهم \* \* \* لأن حفيد كل م<sup>13</sup> الداء والشقى
- ١٨ - علينا بتجدد جهود جبارة \* \* \* على شأن جيل مقل ان ذاعلى
- ١٩ - وأنا بهذا نقتنى المجد في فضا \* \* \* خسوفي الشهاب سالس الجسم والنهين

6.1.2 Translation:

1. For this (reason), we should establish an office to examine the one who intends marriage so as to have progress.
2. So also the girl should be satisfied that the two of them are free (from diseases) to give her consent.
3. Congratulations to us if they are both free from all diseases; if not, their marriage should not be allowed at all.



4. They should be sent immediately to the health centre so that we may escape from diseases and develop.
5. If they are as such issued the certificate of fitness for marriage, we should happily grant their marriage.
6. But he who contemptuously and disobediently disregards the law should be disgraced.
7. We should clean the country of (every) prostitute and adulterer, each of them is an agent of death to the people.
8. Infant mortality is due but to the latent diseases hereditary equally from both sides.
9. Why not (do this) since it is an attempt to have complete security. There should not be any other goal short of it.
10. If we are determined to implement these laws, we would earn praise for it.
11. If we plant our seeds on high and fertile soil, well secured, we would have abundant harvest.<sup>14</sup>
12. He who chooses a chaste (lady) hoping for responsible children (through her) would have the best of what he wishes.

13. He who chooses a young girl (as wife to bear) children would also be happy about the harvest.
14. So also if the person is free from diseases, his offspring would be (as healthy) as he expects.
15. The offspring would be strong, their bodies free from diseases and their brain perfect.
16. (They) would be nice-looking, beloved by everybody that sees (them) because (they) are not sickly but healthy.
17. Parents are usually delighted by such (children) for having their progeny free from diseases and misfortune.
18. It is compulsory that we should review our efforts on the issue of the coming generation; that is greatness.
19. It is by doing this that we can earn glory in meritorious deeds by having citizens sound in body and brain.

6.1.3. Comments:

Shaykh Alikinla considers marriage to be the foundation on which the edifice of society is built. To have a well-organised and prosperous society, efforts should be made to ensure that the foundation is strong and solid. Hence marriage affairs should not be entirely left to the would-be couple and their families alone. It should be of interest to the government to protect the interests of parties concerned, their offspring and the community at large. It is to achieve this purpose that Shaykh Alikinla recommends the establishment of marriage registry.

The registry is to ensure that both the bride and bridegroom are medically fit for marriage. They should undergo medical examination not only to establish whether either of them has contracted any venereal disease but also to ensure that they are capable of giving birth to healthy children. In the case of the former, a lady may have been infected by gonorrhoea without herself knowing as most of its carriers serve as a 'silent reservoir'. This fast spreading venereal disease in a loose society like ours may wreck marriages if not treated early or, better still, prevented by exercising sexual restraint. It may damage the oviducts to the extent that they "become kinked and

blocked so that the woman can never become pregnant".<sup>15</sup>

Another dangerous sexually transmitted disease is syphilis. It may also infect a woman undetected for quite some time. Like the former, it may lead to sorrow and frustration of marriage.

The immediate danger is that when she becomes pregnant, her baby is very likely to develop syphilis whilst still in the womb; the long-term danger is that untreated syphilis causes damage to the nervous system and may lead to madness.<sup>16</sup>

Another purpose of having pre-marital medical examination is to identify the blood group of each of the bride and bridegroom to ascertain if they belong to such groups the combination of which may lead to giving birth to sickly children. This advice of Shaykh Alikinla is of much importance to families who exhaust their earnings and even go into debts to keep their sickly children alive. Unfortunately most of such children die before reaching the age of twenty-one. To guard against this unpleasant development, a couple whose blood groups are incompatible should be advised to look for other partners before wedding.

Shaykh Alikinla attaches so much importance to the issue of marriage registry that he recommends giving

legal backing to it. This will enable the government to enforce it by punishing those that flout the order.

Appropriate punishments should be stipulated for them.

In the same vein, prostitution should be banned.

Conscious efforts should be made to eradicate sexual permissiveness.

According to the Shaykh, the high infant mortality rate is mostly due to lack of proper planning for the coming generation and failure to take precautionary measures when necessary. It is time we stopped taking chances and gambling with our future. To have children we shall be proud of, we must ensure that necessary preparations are made for them. This is the only way to earn glory for our nation.

6.2.1. Encouraging families to have many children:

- ١ - لنتبع طريقا ما به حظنا يكن \*\* كثيرا على الأولاد لجنى بهم علا
- ٢ - ونشجع كل العائلات على تكا \*\* شر من صفار دون من ميز أو وني
- ٣ - لأجل القيام بالمهمة هذه \*\* علينا بها اختار لجنة للحمى<sup>18</sup>
- ٤ - تكون لها مؤسسا بعد يندة \*\* باسم حماية الاطفال في الهدي
- ٥ - يكون لها طبيب<sup>19</sup> خاص لها على \*\* علاج وتحميص وتحقين للوقى<sup>20</sup>
- ٦ - يكون لهذي اللجنة مكتب الذي<sup>21</sup> ينو<sup>22</sup> بمسئولات انفاق للرعى

- ٧ - لجنة قد تحميهم من أذى الطوى \* \* كذا أمهات من أذى الجوع والصدى  
23  
٨ - كذا عندها أو من حكومة نفسها \* \* وسام ونيشان الامومة للرقى  
24  
٩ - سنهدى وساما للتي أنجبت ثلا \* \* ثة من بنين أو بنات على السوى  
١٠ - وأما التي قد أنجبت سبعة السى \* \* زيادة تحظى بالامومة في الملا

6.2.2. Translation:

A speech on encouraging families to have many children

1. We should follow the path that would enable us to have many children and high esteem through them.
2. We should encourage all the families to have many young children without delay.
3. To satisfactorily discharge this responsibility, we should have a committee for guidance.
4. It should have many establishments with the objective of protecting and guiding children.
5. It should have a specialist doctor to test, treat and vaccinate (children) for protection.
6. There should be an office for this committee with the responsibility of financing and maintenance.
7. (There should be) another committee to protect them against the pangs of hunger and mothers from hunger and thirst.
8. There should be either from (the committee) or

Government an award for motherhood (to earn) glory.

9. We should give an award to her who gives birth to three boys or girls on equal terms.
10. The one that gives birth to seven (children) or more should be honoured with motherhood among the people.

6.2.3. Comments:

The Shaykh's call for having as many children as possible per family may not be in tune with the current family planning propaganda in Nigeria. But a deeper look at the issue shows some sense in what the Shaykh says particularly if one puts into consideration the prevailing circumstances at the time of writing his verses.

This opinion was expressed shortly after the Second World War which claimed a lot of lives from different parts of the world including Nigeria. Due to the poor standard of medical care, there was high infant mortality rate. Outbreaks of epidemics like cholera, influenza, small-pox etc. were very rampant. On the other hand, the cost of living was very low although money was not easy to come by. There was no problem of sophisticated desire for imported goods as there is now. As agriculture and other labour-

consuming occupations were in vogue at the time, it was the number of hands one had at one's disposal that usually determined one's gains. In the light of this situation, it was only reasonable to encourage families to have as many children as possible.

Even as at now, the call for having unlimited number of children is not totally unjustifiable. Much as it cannot be generalised, there are some countries that should encourage it. Some of them are those that wars have torn into shreds taking a heavy toll of citizens. We hear of natural disasters claiming thousands of lives at different places. All these are in addition to daily accidents on roads, at work or even at home. It is not surprising therefore to hear that some countries encourage their citizens to have many children by giving them moral and financial motivation.

The fear of being over-populated as being expressed in a developing country like Nigeria may, in the final analysis, be justifiable. It has been asserted that the problem with us is not lack of resources to sustain Nigeria's teeming population but mismanagement of public funds and misplacement of priorities. If countries like China and India which are by far more populous than Nigeria are able to feed their



citizens and export food to earn foreign exchange, there is no reason why Nigeria cannot. The Structural Adjustment Programme embarked upon by the present administration may therefore be a right step in the right direction in the sense that it is capable of evolving a new socio-political order.

However the Shaykh does not make the call without bearing in mind the resources at the disposal of the government and individual parents. That is why he recommends that children should be adequately taken care of. Apart from having sufficient parental care, medical and social facilities should be provided for the children's proper upbringing. Their parents, particularly mothers, should also be given necessary attention. Efforts should be made to ensure that they do not suffer unduly because they rear children. Their contributions and sacrifices to sustain and strengthen the society should be appreciated.

It is pertinent to mention here that child-spacing is not un-Islamic. If one has reasons to limit the number of one's children, there is no blame for one. If marriage is recommended for only those who can afford to maintain the family while those who cannot are admonished to

exercise restraint and forbearance "until Allah provides for them,"<sup>25</sup> it may be inferred that it is not imposed on anyone not to limit the number of children. Even during the life of the Prophet (S.A.W) a birth-control device known as 'Azl'<sup>26</sup> (meaning withdrawal of the male organ before ejaculation) was practised. This shows beyond doubt that family planning is Islamic. However, caution should be taken to avoid termination of pregnancy at any stage or even after birth except if the mother's life is in danger. Poverty or inability to provide for the baby is not an excuse for taking the baby's life before or after birth. But conception may be prevented. The Qur'an says:

Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.<sup>27</sup>

6.3.1. Guiding mothers to take care of children and to improve their own conduct:

- ١ - ستشجع كل الأمهات على مضايا \* \* \* ية في اهتمام بالرفار على الهدى
- ٢ - ولم لا ومام الدرر أنفع للفتى \* \* \* من الدرر في حال رفاع الى فتى
- ٣ - وجل من الأشرار فتيان شرهم \* \* \* وقد يستدى من سوء تربى في العبي<sup>28</sup>
- ٤ - وكمن جبان هالع القلب كاسفالف \* \* \* خواطر هذا الوصف من أمة بسدى
- ٥ - كذلك مخبول وضيع الذى<sup>29</sup> (sic) وضى \* \* \* بحطمة خسف وخمول على شقى
- ٦ - ومن خائن سفاك مغتال أصله \* \* \* من الام غرس الذى<sup>30</sup> (sic) تمره اتى

٢ - ولم<sup>ل</sup>وان<sup>ل</sup> الطفل يحكى بمما رأى

من الام في حالتها مثلها شتسى

٨ - ووصف الجبان والشجاع كليهما

غريزان<sup>31</sup> يأتى<sup>32</sup> نحو أم الى الفتسى

٩ - لذاك ومن أشقى فمن<sup>33</sup> أمة شقى

كذا من حوى مجدا فمن<sup>34</sup> أمه حظسى

١٠ - عليكن أن تسعدن أولادكن بالحماسة اذا أنتن أولى لنا بهذا

١١ - وأنتن من أولادكن عزيزة

من الكلى في حال الحياة الى ممدى

١٢ - بهذا لنا<sup>أن</sup> نسأل الله راغبا

اليه<sup>35</sup> المحوما به شيننا جـلا

١٣ - ولم لا وقد سادات أمية بيننا

وصرنا نخوض في الجهالة<sup>36</sup> والى

١٤ - ومبدأ كل ما بنا من فوايئة

شيخ ضعاف كاسفوا البسال والحجسى

١٥ - وجلهمو يغمض عن كل ما بدى<sup>37</sup>

له من بنيه أو بنات من الخنسى

١٦ - ويتركهم جهال كالبهيم السى

نموهم من دون تحسين أو هدى

١٧ - ويرجو<sup>38</sup> جهل منه رشدة منهم

بسرغم مساويهم من الصبي

١٨ - ولبهو<sup>39</sup> عن الاشراف في شأنهم من ال

صغار حتى شبهوا على القبيح والجفسي

١٩ - مسارتنا بهذه الفعل<sup>40</sup> أغسى

كثيرة عدّ فاضحات<sup>41</sup> عن المـرى

٢٠ - عقيدة اشقى القوم في البنت رأية

بحرمها نها التعليم والترك في سدى

٢١ - وأمال هؤلاء<sup>42</sup> أشرار<sup>(sidi)</sup> انهم

لعمد ركل المزيجات الى السورى

٢٢ - ولم لا وبت السوء تنجب تسلمها

شراها يحاذونها<sup>43</sup> من القبيح والجفسي

٢٣ - وما أعجس قد ضيعوا خير حكمة

بأن صلاح الفرع م السنى يهتدى

٢٤ - وان نحن قنا في اصطلاح لسنخنا

فرسنا نخيل النسل في خصبة الرى

٢٥ - بذلك نجس ضعف ما توقعنه \*\* من الربح في الا ولا رأى على منى<sup>44</sup>

٢٦ - وبت هي السنخ الذى ان صلحه \*\* وجوب على الاطلاق ان نحن ذو<sup>45</sup> الحجى

٢٧ - اذا البنت كانت ذات رشدة انها \*\* تساعدنا حقا على نسل مصطفى

٢٨ - وكان لزاما قبل ذلك أن نرى \*\* نهوض الثقاف<sup>46</sup> في الفتاة وفي الفتى

6.3.2. Translation;

1. Mothers should be encouraged to continue to care for their young ones on guidance.
2. Why not since there is no training more beneficial than the one imparted from childhood to adolescence.
3. Many of the juvenile delinquents are products of poor training in childhood.
4. Many a coward, chicken-hearted, feeble-minded, person acquired the quality from their mothers.
5. So also does every lowly imbecile who acquises in baseness, ignominy and folly wallowing in misfortune.
6. Many an evil-minded and blood-thirsty murderer have the root (of their criminal tendency) in the mother the fruit of which is now (reaped).
7. Why not since the child imitates what he sees from the behaviour of the mother and as such he would grow.
8. Both cowardice and courage are natural dispositions (hereditary) from mother to child.
9. Thus the one who is befallen with misfortune owes that to the mother; so also the one who has prosperity gains it from the mother.

10. You, mother, owe it a responsibility to make your children valiant because you are better placed to do that.
11. You are more important to your children than all others throughout (whole) life.
12. We should therefore pray to Allah beseeching Him to blot out our shortcomings.
13. Why should we not since illiteracy is widespread among us and we are groping in ignorance and error.
14. The source of all our pitfalls are elders, weak, feeble-minded and muddle-headed.
15. Most of them connive at all the obscenity that comes forth from their sons and daughters.
16. They abandon them (their children) in ignorance like animals until they grow without any guidance or training.
17. They ignorantly expect of them decency despite their negligence in childhood.
18. They fail to observe their conduct in youth until they grow up on bad behaviour and immorality.
19. The losses we incur from this act, my brother, are many and shameful.

20. The practice of the most unfortunate people is to forbid woman from being educated and leaving her in vain.
21. Evil persons like them are the source of all disturbances to people.
22. Why not because a bad lady would give birth to children equally bad imitating her in evil and indecency.
23. What a surprise! they have missed the wisdom that good branches grow from the root.
24. If we take proper care of our root, we would plant the palm of progeny in the fertile soil.
25. Thus, we would reap many times as much as what we expect as gains in form of (decent) children developing properly.
26. The woman is the root the care of which is absolutely compulsory if we are reasonable.
27. If the woman is given right guidance, she will surely assist us to bring about responsible progeny.
28. before that, it is compulsory for us to ensure that the girl and boy are properly educated.

6.3.3. Comments:

According to Shaykh Alikinla, mothers' influence on their children is so enormous that adequate attention should be devoted to getting them properly equipped. This is in the light of the common saying that educating a man means educating a single individual, but educating a woman is equal to educating the whole nation. It is in recognition of the valuable roles women play in shaping the character of children who continue the human race that the Holy Qur'ān commands respect for mothers. It says:

We have enjoined man to respect his parents, his mother bears him in weakness upon weakness, while his weaning takes two years. Thank Me as well as your parents; towards Me lies the goal.<sup>47</sup>

Speaking in the same vein, the Prophet (S.A.W.) is reported to have said when a man asked him thus:

"Messenger of God, who is the most deserving of good care from me?" The Prophet replied, "Your mother (which he repeated three times) then your father, then your nearest relatives in that order."<sup>48</sup>

The Shaykh seizes the opportunity to lament over the stark ignorance and negligence of some elders, not



necessarily Muslims, who shirk their responsibility of bringing up their children on sound moral footing. They pre-occupy their minds with thoughts of how to make more and more money with little or no time left for the children's care. Such people are accused of conniving at their children's misbehaviour and failing to provide them with proper education. Ironically such naïve parents expect their children to fit in well as adults in the community.

Condemning the practice of depriving female children of their right to education, the Shaykh says that it symbolises the extent of misfortune that has befallen the nation. If one expects so much from them, one should try to provide facilities for them. An ignorant mother believing in superstitions will certainly have negative influence on her children because she lacks a sense of direction. To avoid this unpleasant development the Prophet (S.A.W.) is reported to have advised us thus:

Make provision for your children equally. If I were to recommend preference for any of them; I would favour the females.<sup>49</sup>

According to the Shaykh, the mother stands for the root which determines the nature of the stem, branches, leaves and fruits. If the root decays, the plant dries up. To have responsible and diligent children, efforts must be intensified to educate women and appreciate their worth as indispensable partners in progress.

6.4.1. Reasons for giving preference to women over men:

- ١ - ترى أنتى يا قارى أن نخلت للفتاة على الفتیان في كل ما جرى
- ٢ - عليهم أنزلت مهمان نهضة \* \* \* ومسئلة الحروس سلى كيف ذ ا
- ٣ - أجيبك ان الام هي التي غذت \* \* \* بنيتها شرابا دما البيض في الصبي
- ٤ - وكان لزاما للفتى أن يطيعها \* \* \* ففهره سوا كان كهلا بلا موى
- ٥ - بأن قد وهى من آمة الدرس راسخا \* \* \* على ذهنها ما انمعا له الا
- ٦ - وهي لهوة أدل شاهد انها \* \* \* تدرب شيلا في الفتى في الملا
- ٧ - كهرة في تعليم اولادها قنا \* \* \* صة الفارة من صفر حتى اذا نسي
- ٨ - يشن على الجرذان غارة هاجما \* \* \* عليه بفتك دون ما الخوف ان سطرى
- ٩ - وفترسات من سباع ومن صفا \* \* \* وهن تد اوين على الفتك والسطى
- ١٠ - وجل من الحيوان أنشاهم \* \* \* بأولادهن من صغار الى العدى

- ١١ - ولا فرق في عادات بحرهموعن الــــ
- لذي كان في البر أو الجو بالســــوى
- ١٢ - ومعنى ذكورا أمر قوت كذا حمــــا
- ٥٥  
بنة أسرة في حال مهد الى قــــوى
- ١٣ - لذالك أرى أن اعتناء بهنت لــــ
- ٥٦  
بنا أساس للحضارة والعلمــــى
- ١٤ - اذا زينت بهنت بعلم ورشــــدة
- وخلق كريم تحتظى ثم تعتلــــى
- ١٥ - تكون على النور البصيرة (العين صفا
- ٥٧  
وهي هكذا تأتي بنسل على النــــى
- ١٦ - اذا ورت الجيل الجهد ثقافة
- من الامهات بالشجاعة قد حظــــى
- ١٧ - شجاعة أطفال من الام أصلهــــا
- كذا جبن أطفال من الام نــــى
- ١٨ - وظاية ما أرجوه في ما سبقتــــه
- عليهن حبا للعلى التام والنــــى
- ١٩ - ولم لا اذا كانت شجاعتــــا ورا
- ثة من وشاج الام نحظى ونعتلــــى
- ٢٠ - سنقضى على روح الخبيثة كلــــها
- كجبن وشكس أو خيانة للحشــــى

٢١ - اذا ما بدنا محوها من حسابنا

نحوز بذلك المجد أرقى على السقوري

٢٢ - بجسى نسلها كما أردنا مكرمها

طهورا من الادناس طيرا من المسدى

6.4.2. Translation:

1. You can see my dear reader, that I have given preference to women above men in everything I have said.
2. The responsibilities of development and war have been placed on them. Ask me why.
3. I would answer you by saying that the mother is the one who feeds her young children on milk from her blood.
4. It is compulsory for the child to obey her from childhood to maturity without any option...
5. (This is due to his) having imbibed lessons from his mother with deep impact on his brain with which he would grow.

6. There is a great lesson in the lioness when it trains the cub for hunting other (animals).
7. Just as the cat teaches her babies how to hunt rats from youth to maturity.
8. It launches attacks on large rats to kill them without any fear whatsoever.
9. Beasts of prey get trained for launching attacks and hunting from infancy.
10. The females of most of the animals take care of their young ones from infancy to maturity.
11. There is no difference between them whether they live in the seas, on land or in the sky.
12. The males are concerned with (providing) food and protection of the family from birth to maturity.
13. That is why I consider taking proper care of the girl as the laying of foundation for civilization and development.
14. If the girl is given education, guidance and good manners, she would become honourable and respectable.

15. She would become enlightened from youth and bring forth children (properly brought up) as expected.
16. If the new generation inherit civilization and valiance from mothers, then they would succeed.
17. That young children are courageous has its root from mothers, and the case is the same if they are cowards.
18. The objective of my giving preference to them (ladies) is love for perfect development and civilization.
19. Why should that not be? If our courage is inherited from the mother, we would be successful and rise in esteem.
20. We would totally get rid of the evil tendencies like cowardice, malice and mischief (perpetrated by) irresponsible people.
21. If we start to eliminate all these from our midst, we would thereby get to the peak of glory.
22. Her children would, as expected, become honourable, free from all impurities.

6.4.3. Comments:

Justifying his extensive discussions on the woman, the Shaykh draws attention to the enormous influence she exercises on her children who are expected in future to steer the ship of the nation. It is the way every potential leader is brought up that determines his conduct while in office. To drive the point home, he gives examples of animals the females of which owe it a duty to train the young ones while the males toil to sustain and provide for the family. This is a lesson for the champions of women's liberation.

Taking proper care of the woman is like laying a solid foundation for the society. That is why the Prophet has laid so much stress on educating her. Probably the problems which confront this nation at present are mostly the aftermath of the collapse of family organisation which encourages women to go out to acquire wealth that they spend mostly on funeral ceremonies, jewelleries and other things. Unless and until deliberate efforts are made to arrest the situation by curbing the habit of spending money on unproductive ventures or dereliction of parental

duties to children social security, progress and stability will continue to elude Nigeria. Inordinate quest for wealth and lack of concern for future generations are mainly the short-comings of some past leaders.

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3. The MS reads ...
4. The MS reads ...
5. The MS reads ...
6. For ...
7. A Grammar of Arabic ...
8. The MS reads ...
9. The MS reads ...
10. The MS reads ...
11. The MS reads ...
12. The MS reads ...



NOTES AND REFERENCES TO

CHAPTER VI

1. Doi, A.R.I. Shari'ah: The Islamic Law, (London, Ta Ha Publishers, 1984/1404 A.H) p. 119.
2. Ibid
3. The Holy Qur'an 30: 21.
4. The MS reads الانشاء instead of انشاء
5. The MS reads اللتى which is grammatically wrong.
6. For ترسلان by the Poetic licence. See Wright. W. A Grammar of Arabic Language (Cambride, Cambridge University Press, 1977) vol. IIpp.377 ff.
7. The MS reads فنججو instead of فنجو
8. The MS reads طرفين instead of طرفان
9. The MS reads للموننا which is wrong because the first word, a noun, is doubly defined. The text now reads للموننا instead of للمون كاملا  
dot
10. The MS reads لانفاد instead of لانفاد <sup>The/</sup> dhāt is omitted.
11. The MS reads نتجتها instead of نتجتها
12. The MS صاحبها instead of صاحبها. Both are correct except that latter is better in the context.

13. Instead من by the poetic liscence. See Wright, W.  
op. cit.
14. A reference to the Qur'an 23: 50.
15. Llewellyn - Jones, D. Everywoman (London, Faber and Faber Ltd. 1982) p. 365.
16. Ibid p. 366.
17. The MS needs ما instead of من.
18. Instead of اختيار by the poetic liscence.
19. The MS reads الطبيب instead of طبيب.
20. The MS reads تحقين instead of تحقين having put a dot on hā'
21. This relative <sup>pronoun</sup> usually follows a definite noun.  
There is therefore a mistake here.
22. The MS reads تنوه instead of تنوه.
23. The MS reads يمكن.
24. The MS reads لرقي instead of للرقي.
25. The Holy Qur'an 24: 33
26. 'Ali, M.A. Manual of Hadith (Lahore, The Ahmadiyyah Anjuman Ishaat Islam, n.d) p. 279.
27. The Holy Qur'an 17: 31.

28. The MS reads **صبي** instead of **الصبي**
29. The relative pronoun usually follows a definite noun in Arabic. There is an error here therefore. See Wright, W. op. cit. pp. 320 and 321.
30. There is a grammatical mistake of making an indefinite noun precede a relative pronoun here. See Ibid
31. The MS reads **غريزين** instead of **غريزان**
32. This verb ought to reflect the dual form of the subject as required by Arabic Grammar.
33. The MS reads **ومن** instead of **فمن** which accords with the context in terms of meaning.
34. The MS reads **ومن** .
35. The meaning of this particle is not appropriate here. **من** will be a better substitute.
36. The MS reads **نخوض** instead of **نخوض** .
37. The MS reads **وجلبهم** instead of **جلبهم** in the text to conform with the metre.
38. The MS reads **ويرجس** instead of **ويرجو** .

39. The MS reads **ولهو** instead of **ولهو**
40. The MS reads **الفعلة** instead of **الفعلة**
41. The MS reads **فادحات** instead of **فادحات**
42. There is a grammatical mistake here because a noun following a demonstrative pronoun ought to be defined. An alternative is to consider ashrar as a predicate.
43. The MS reads **يخازونها** instead of **يخازونها**
44. The MS reads **يأتو** instead of **يأتو**
45. The MS reads **يجب** instead of **يجب**
46. The MS reads **الثقافى** instead of **الثقاف**
47. The Holy Qur'an 31: 14
48. Lemu, B.A. and Heeren. F. Woman in Islam (London. The Islamic Foundation, 1978/1398 A.H.) p. 23.
49. Al-Jaza'iri, A.J. Minhāj al-Muslim (n.p. Dar El Fiker n. d.) p. 91.
50. The third taf'ilah is defective.
51. The MS reads **بيض** instead of **البيض**
52. The MS reads **اللبوة** instead of **لبوة** in the text
53. The second taf'ilah is defective.
54. The metre is polluted in this hemistich as the second taf'ilah is defective.

55. The meter is slightly polluted here as the first taf'ilah is defective.
56. The MS reads **لبناء** instead of **لبناء** as in the text. The latter is preferred because it is not definite as mudāf.
57. There is a mistake here as this adjective does not agree with the noun in gender as required by Arabic Grammar.

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## CHAPTER VII

### HEALTH AND SOCIAL WELFARE SERVICES FOR EVERY INDIVIDUAL IN THE NATION AS IN

#### THE WORK

7.0.0. Health, people say, is wealth. The importance Islam attaches to health is so much that all its teachings are aimed to ensure pleasant life which presupposes good health, in this earthly life, and in the hereafter. That is why it has recommended that Muslims should avoid everything in form of food, drink, and general behaviour that may endanger their health. It encourages hygiene, proper feeding and clothing and having enough rest. Due to its condemnation of inordinate quest for material possessions, it seeks not only to achieve spiritual elevation but also to guide against stress that may lead to hypertension, heart problems and mental disorders. It is those who adhere strictly to these guidelines that the Qur'ān assures pleasant and trouble-free life here, and abundant rewards in the life after death. It says:

Whoso acts righteously,  
whether male or female,  
and is a believer, We  
will surely grant him

a pure life, and We will surely bestow on such their reward according to the best of their works.<sup>1</sup>

The Prophet himself (S.A.W.) has exemplified the teachings of Islam on health both in words and deeds. On an occasion, he discovered that one of his companions, named 'Abdullāh, had forsaken food and sleep with a view to fasting during the day and performing ḥawāfil in the night. Having heard from him that the information was correct, the Prophet (S.A.W.) advised him thus:

...Keep fast and eat also, stand up (to pray at night), and sleep also; for verily there is a duty on thee to thy body, and verily there is a duty on thee to thy people, and verily there is a duty on thee to thy visitors..<sup>2</sup>

This Ḥadīth shows clearly that it is a responsibility to keep the body healthy so as to lead a purposeful life and to contribute meaningfully to the welfare of the society. If activities aimed at spiritual improvement cannot be given as an excuse for depriving the body of its necessities and thereby endangering one's life, there is no other tenable reason for such. However, the Qur'ān has specifically warned one not to engage oneself in self-destruction.<sup>3</sup>

In the following lines, Shaykh Alikinla has a dispassionate look at what should be the role of the State with respect to the provision of health facilities to the citizens. His views are not only on direct curative health-care services, but also on preventive measures. The poems go thus:

7.1.1. A look at the prevention of butchers from treachery:

- ١ - وَأَمَّا الْجَزَارُونَ<sup>4</sup> فَسِنَّصْتُمْ<sup>5</sup> \*\* عَلَى حِفْظِ<sup>6</sup> قَانُونِ صِحِّيِّ عَلَى سَبْوِي
- ٢ - وَنَحْلِبُهُمْ أَنْ يَحْرَمُوا فِي مَتْنَتِنَا \*\*\* بِذَبْحِ سَمِينِ الْبَقَرِ أَوْ ضَأْنِ لَا ضَنْسِي
- ٣ - وَنَزْجُرُهُمْ عَنِ ارْتِكَابِ جَرَائِمِ \*\*\* كَبِيعِ ذَبِيحِ جَيْفَةِ إِذْ ذَا إِذَا
- ٤ - وَأَمَّا إِذَا خَانُوا وَفِيهِمْ لَنَا أَدَى<sup>7</sup> \*\* وَأَفْضَحَهُمْ رَحْمَتِنَ إِذْ سَرَّهُمْ خَفْسِي
- ٥ - يَنْأَلُونَ مَا جَازَ لَهُمْ مِنْ عَدَالَةٍ \*\*\* عَلَى عُنُقِهِمْ قَانُونَ يَنْزِلُ لِلْجَمْسِي
- ٦ - وَنُرْغِمُهُمْ أَنْ يَدْفَعُوا الْمَالَ بَاهِظًا \*\*\* فَرَامَةَ تَلْشِيْشِ عَلِيٍّ مِنْ بِيهِمْ رَجْسِي
- ٧ - وَمَنْ بَعْدَ عَزْمِ يَعْطَلُونَ لَطْفِي<sup>8</sup> الْخَزْيِي \*\* هُوَ السَّجْنُ حَتَّى أَنْ يَتَوَسَّوْا مِنَ الْخَنْي
- ٨ - وَأَمَّا وَإِنْ تَابُوا فَأَبْدَعُوا نَشَاطَتَهُمْ \*\* عَلَى إِحْتِرَامِ نَصِّ قَانُونِ بِالْهَيْدِي
- ٩ - يَنْأَلُوا بِهَا رَحْبًا وَأَمَّا مِنَ الْأَدَى \*\* إِذَا مَا أَقْرَأُوا الْبَعْدَ عَنِ نَسْنِ أَوْ جَفْسِي

7.1.2. Translation:

1. We should admonish the butchers to observe all (the) health regulations.
2. We should urge them to be concerned about our health by slaughtering fat cows and sheep, not the lean ones.



3. We should restrain them from committing crimes by buying dead animals; this is surely a danger.
4. If they cheat and expose us to danger but (Allah), the Beneficent, disgraces them by revealing their secret...
5. They should be given the punishment they deserve based on justice: the law (should be applied to determine their) reward.
6. They should be compelled to pay heavy fines for cheating those who repose confidence in them.
7. After the fine, they should suffer disgrace more by being imprisoned until they repent from cheating.
8. But if they are remorseful and show signs of seriousness to respect and be guided by provisions of the law...
9. They should be pardoned and be granted freedom from danger as they have moved away from cheating and indecency.

7.1.3. Comments:

In the lines above, Shaykh Alikinla discussess how to restrain butchers from unnecessarily exposing the

public to health hazards by slaughtering infected cattle or selling carrions. The Qur'an categorically prohibits eating of animals that die of themselves<sup>10</sup> ostensibly to avoid the diseases that have killed them from being carried to the consumers. Failure to adhere strictly to this regulation should be viewed with great concern by the appropriate authorities and heavy punishments metted to the culprits.

In the light of the fore-going, the practice of assigning veterinary doctors to inspect cattle being brought to the city and those to be slaughtered should be maintained. It is regrettable that due to financial constraints and, more importantly, lack of dedication, this responsibility is being shirked with the attendant dangers to the lives of the innocent public.

The Shaykh must have singled out butchers to be particularly watched probably because some of them could sell meat unfit for human consumption in their desperate bid to amass wealth. However, recent developments have shown that the bad practice has pervaded the whole spectrum of consumer-goods business. There have been cases in recent years of fake drugs, cooking oil diluted with other things, adulterated baby food/ etc. This is apart

from sub-standard products that now flood the markets.

The most recent is Gaari which is sold as poison because grate cassava

has not been allowed to ferment. It is time we did something decisive about this problem. It should be one of the first steps to be taken to prevent diseases and enhance health-care delivery.

7.2.1. Protection of butchers, cleanliness of their slabs, private homes and unoccupied spaces and establishment of sanitary inspection:

- 1 - نُؤسَم لذى المهم مکتبها <sup>11</sup> ~~هـ~~ <sup>12</sup> ~~هـ~~
- 2 - يقوم بها رجال صح <sup>13</sup> ~~هـ~~ <sup>14</sup> ~~هـ~~ تقوم بتتأليف رقابة في الجنس
- 3 - نخصص لهم سوقا نحيط بها سينا
- 4 - لنعلمهم تنظيف أرض وضفد
- 5 - ونأمر للرجال صحى ليتهموا
- مهمتهم في دور سكان بالوطن

- ٦ - كأن يردوا مستنقعات وفيهـا  
من الحفر خوفاً من بعوضة<sup>15</sup> في العـدى
- ٧ - يقوموا بقلع كل أساخ التـى (sic)
- تشين<sup>16</sup> البلاد في مظاهرها قـدى
- ٨ - ولن يتركوا الحشيش نابت في بـلا  
دهم كالقلا من دون قلع على السـوى
- ٩ - وكل الخراب والطول وجودهـا  
برام على الاطلاق فينا وذا الجفـى
- ١٠ - نقيم لأهل د وروح مفعـا  
نمتعها بجهد لوقى<sup>18</sup> السـوى
- ١١ - ونبنى عيادات لصحة أهلنـا  
يزورنها طلب الشفا من السـوى
- ١٢ - وتنعها مستشفيا عديـة  
نحارب بالأمراض طرا إلى السـوى
- ١٣ - ونبنى كذا دور النقاها استـرا  
حة المزمنين أو من انهك في الشـى<sup>19</sup>

7.2.2. Translation:

1. We should establish as a matter of importance an office ensuring the sanitation of surroundings (to avoid) offence(s).
2. Health workers should man it enforcing its regulations and urging us to be modest.
3. We should set aside a market for them (butchers) fenced with strong wire to guide against filth.
4. We should educate them on how to keep the floor, table and their knives <sup>so</sup> tidy to avoid danger.
5. We should order sanitary inspectors to follow up their concern for the welfare of the people with devotion.
6. For instance, by filling up all the swamps and other places excavated to forestall the attack of mosquitoes.
7. They should weed out all squalor that mars the outlook of the country with filth.
8. They should not leave any grass unweeded in the country, for instance at open spaces as (a form of) inspiration.
9. All the dilapidated and desolate (buildings) should

not be allowed at all in our midst because (their sight is) loathsome.

10. We should give the sanitary inspectors a free hand and provide them with drugs to avoid death.
11. We should build clinics for the health of our people which they would visit to be cured of epidemic.
12. Following that would be hospitals, many, with which we would wage a war against all diseases.
13. We should also build convalescent centres to give rest to the aged and the miserable

#### 7.2.3. Comments:

On environmental sanitation as discussed above, Shaykh Alikinla gives four major suggestions; the first is to have an institution like a sanitary inspectorate solely charged with the responsibility of keeping our environment clean and tidy. To be able to perform their functions satisfactorily, those to work in the inspectorate should be trained in community health care and provided with amenities to facilitate their jobs. Their primary assignment is to educate the public on the significance of keeping surroundings clean with practical demonstration. In case there are individuals who prove impervious to their

instructions, they should be brought to book.

The second suggestion is to have separate markets for the various groups of traders. For example, butchers should be assigned places as their slaos with necessary facilities to keep them tidy. Sanitary inspectors should oversee this. The same thing should be done to mechanics, motor spare parts dealers, foodstuff sellers, dealers in textile and building materials etc. This will not only enhance the public health but will also lend beauty to the environment.

Taking care of unoccupied spaces is the third recommendation. Swamps should be filled up, bushy grass weeded and dilapidated buildings pulled down. All these combine to constitute an eyesore to the city.

The last suggestion is the provision of drugs to prevent and treat diseases as the case may be. Clinics and hospitals should be built to take care of the public. In addition, convalescent centres should be established for the benefit of the aged. Thus, according to the Shaykh, it is not only inanimate objects that mar our environmental beauty but more regrettably destitutes let loose due to lack of adequate care for them. If there are enough clinics, hospitals and homes for the aged and the infirm,

our streets will have been spared the ugly sight of miserable and dejected destitutes begging for alms or wandering all about aimlessly.

7.3.1. A look at traditional and modern doctors:

- ١ - نعرزها بالأطباء حذافرة \*\* وهم من حظوا في الطب بالدرجة العلى<sup>21</sup>
- ٢ - (وأما الذى كان طبيا محتظى \*\* بتوقير ان أمهر في الطب<sup>22</sup> يحتظى
- ٣ - ويعلم للأدواء<sup>23</sup> رواه ناجعيا \*\* وتعليج للمرضى يفوز على النهى (
- ٤ - مهتهم تعليج مرضى وغيرهم \*\* لكى يرجعوا من بعد يأس الى الحيس
- ٥ - لننعمش لهم الذما<sup>24</sup> من بعد أسفهم \*\* تصور الهلاك في التوجع والجوى
- ٦ - نشجعهم تشجيع من كل وجهة \*\* بمال ولاة وغيرهما كذا
- ٧ - نواعد كل من أتى بمجيبه \*\* على أصل ما اتقى<sup>25</sup> من الداء والعوى<sup>26</sup>
- ٨ - بأن الذى قد أبدل جهده بأن \*\* آتانا باكسيرا لحياته وقد سمى
- ٩ - نكافئه بالمال واللقب العلى \*\* كذاك وسام المجد قدما لمن جلس
- ١٠ - نشارك بهم في ذى المهمة أطببا \*\* ثنا الا قدمين في طريقهم الطبي<sup>27</sup>
- ١١ - وتدخل تحسينات في طبنا قدى \*\* مة (sic) العهد كي نحظى بصحة في الحيا
- ١٢ - ونبذل في تحسينها جهدنا بأن<sup>28</sup> \*\* ندأبها كالطب أفرنج بالهوى
- ١٣ - ونبني لهم مخابرات ومعملا \*\* لإجرى التجارب العديدة للنجوى

7.3.2. Translation:

1. We should give recognition to the dexterous doctors who have attained great heights in medicine.



2. The one who is an efficient doctor should be (adequately) rewarded if he proves his worth.
3. And he who also knows effective medicine to cure ailments and treat the sick (should be rewarded for his) intelligence.
4. Their concern should be to cure the sick and others so as to regain health after despair.
5. We should restore life to those who are on the brink of the grave due to (excessive) pain and suffering.
6. We should encourage them in all aspects with money, equipment and other things.
7. We should provide for the one who gives an impressive report on the thorough investigation of any incurable disease.
8. Thus, the one who tries his best to provide us with elixir would be held in high esteem.
9. We should reward him with money, a big title and a medal of glory; all these are for the one who distinguishes himself.
10. We should assist traditional doctors with them as a matter of importance because of their previous roles.
11. We should introduce modifications into our traditional, old health care so as to enjoy sound health.
12. We should try our best in the modification to bring

it to the same level with European medicine.

13. We should build laboratories to conduct various experiments for (national) protection.

### 7.3.3. Comments:

The above are the views of Shaykh Yūsuf Alikinla on the medical practitioners, modern and traditional. Taking the former first, he recommends fabulous rewards for hard-work and efficient doctors in appreciation of their service to the nation. They should be encouraged to practise their profession by providing them with money, necessary equipment and other inputs.

Recognising the important roles played by traditional medical practitioners both in the past and at present, the poet recommends their integration into the national health-care-delivery system. The two groups should close ranks and find means of assisting one another as partners in progress, not as rivals and enemies. It is a matter of joy that efforts are being made at the Federal and State levels to this end.<sup>29</sup>

7.4.1. A look at building of medical schools and sending students abroad:

- ١ - لنؤسس لهذا الغرض مدرسة<sup>31</sup> هي \* \* \* تقوم بتخريج النطاسين للملئى
- ٢ - ومن قبل تأسيس~~سنة~~ <sup>32</sup>أقطار أوروبا للملئى \* \* \* طلابا الى
- ٣ - نكون فخورا لو ظفرنا على الضى \* \* \* وعادت طلاب بالجهادة من رقى
- ٤ - وننصبر من بعد عود على مقا \* \* \* عد العلو وهذا حق مهنتهم العلى<sup>33</sup>

7.4.2. Translation:-

1. We should for this purpose establish a school to turn out efficient physicians for the (the country's) greatness.
2. Before founding (the school) we should, in the interim, send students to European countries (so as to realise) the hope.
3. We will be proud if we can achieve the hope and the students come back with high-quality certificates.
4. We should put them in high posts after their return; this is the worth of the profession.

7.4.3. Specialisations of medical students:

Going further, the Shaykh speaks on the areas of medical sciences that should be given preference. He says:

- ١ - ونقسمهم أقساماً قسمة للممرى
  - ٢ - وقدمه منهم لتكن لجراحة <sup>35</sup> الـ
  - ٣ - ومنهم <sup>37</sup> الطبيب على فنـو
  - ٤ - وقد تقنتى للـ <sup>36</sup> منهم طبيبـه
  - ٥ - لنختر لعين خاصة من يكن <sup>36</sup> الـ
  - ٦ - وايجادها من واجب العيون <sup>37</sup> انـها
  - ٧ - يساعدها الطبيب <sup>38</sup> امهر في عـلا
  - ٨ - علينا أيا شعبي اهتمام <sup>38</sup> منـظـم
- ن جنى من العسوان خالصة الفتى

7.4.4. Translation:

1. We should divide them into groups; a group should be <sup>sick</sup> for general sickness treating the/ with shrewdness.
2. A group should be in charge of operating the sick if the condition is so bad.
3. Some of them should be specialists in the various aspects of health care with necessary qualifications.
4. Some of them should train as dentists so that people can be free from tooth problems.
5. We should select for eye alone those who would be its specialists protecting people from blindness.
6. It is the right of ladies (to have doctors) to assist by protecting them (against diseases).
7. A doctor should assist them when pregnant to avoid fear in pregnancy and its discomfort.
8. It is compulsory for us, oh my people, to have an articulate plan so as to have through the women best children.

7.4.5. Comments:

Realising the indispensable roles played by medical practitioners in sustaining and promoting health care of all and sundry, Shaykh Alikinla recommends that adequate provision should be made for their proper training. His recommendations are broadly three.

The first is that a medical school should be established to train doctors and para-medical staff locally. Advantages to be derived from this are many. It will speed up the production of the practitioners. It will also pave the way for the self-independence of the nation as her dependence on the colonial masters in the area of medical care at the time of writing should be dispensed with as soon as possible. It is also a unique opportunity to carry out researches into diseases that are common or peculiar to our environment. Economically, it will help to conserve our foreign reserve particularly at this period of economic recession all over the world.

Due to the heavy financial cost of the project and time it will take before it is realised, the Shaykh suggests that scholarships should be awarded to qualified

citizens to study abroad, preferably in Europe. The Shaykh may be particular about the West probably because of our relationship with Britain. He sees success in this venture not only belonging to the beneficiaries alone but also as a glory and pride to the whole nation. Hence all hands must be on deck to realise the objective.

The third recommendation is to give due recognition to brilliant doctors who have performed creditably well in their studies. This is best done by giving them responsible posts to maximise their output. It will also serve as a means of encouraging others to go for the same training.

Giving further explanations on courses to be studied by medical students, the Shaykh recommends general health care, surgery, dentistry, ophthalmology, gynaecology, obstetrics, paediatrics etc. This is to ensure the availability of specialists to handle various forms of ailments. Forward-looking as this suggestion is, it leaves out some other major medical courses which are directly related to treatment. Such courses include radiography, radiology, pathology, physiotherapy,

pharmacology, laboratory technology, nursing, midwifery etc. Mention should also be made of pharmacy and other allied courses.

Shaykh Alikinla's message is more relevant now when our health institutions cry for adequate funding. They lament that the meagre resources at their disposal are grossly inadequate to maintain their equipment. Staff development by providing grants for researches and academic programmes has become a thing of the past. To sustain staff welfare services is becoming more and more difficult. It is no surprise then that the medical experts including consultants troop out of the country not only because of money but also due to their eagerness to be acquainted with the latest in the medical equipment and update their knowledge.



NOTES AND REFERENCES TO

CHAPTER VII

1. The Holy Qur'ān 16: 97.
2. Abu'l-Fazl M. (ed.) Selections from Mishkāt-ul-Masābih, (Pakistan, Sind Sagar Academy, 1977) p. 51.
3. The Qur'ān 2: 195.
4. The MS reads جزيران instead of الجزارون because it is better with the definite article and in the nominative case to accord more with the context.
5. The metre of this hemistich is corrupted. It seems that a word is missing.
6. The MS reads الحفظ instead of حفظ because Arabic Grammar demands that Mudāf should not be prefixed with al. See Wright, W. A Grammar of the Arabic Language, (Cambridge, Cambridge University Press, 1977) vol. II p. 201.
7. The MS reads فاشوا instead of فشوا which accords more with the root-form. فش .
8. The MS reads للظي instead of لظي because there is no need for the second lām.
9. That this line does not make a complete sense is a defect technically called Tadmīm or Tatmīm. See

Wright, W, op. cit. p. 375

10. See the Qur'an 5: 3 for the various kinds of animals fobidden to Muslims.
11. The MS reads ناسي instead of نئس I prefer the latter because its meaning fits in well in the context.
12. The MS reads اللتي which is an obvious mistake because there should be a single "lam". Secondly, convention demands that التى should follow a definite noun. Lastly, it corrupts the metre. These are the reasons for preferring التى .
13. The MS reads صحي instead of صح as Mudāf ilayhi.
14. The MS reads سلك I prefer السلك to maintain the metre.
15. This word has a single vowel instead of tanwīn on its last letter due to the poetic liscence which sometimes allows suppression of the tanwīn. See Wright, W. op. cit. Vol. II. p. 388.
16. The MS reads تشيس which is obviously wrong because it has no meaning.
17. The MS reads الخشيش which is wrong here because of the dot on the first letter. The word should read الحشيش.

18. The MS reads **للموتى** instead of **وتى** because of idāfah.
19. The MS reads **للعلاجة** which is grammatically wrong because of its being mudāf.
20. Literally, "their sharp instruments".
21. The MS reads **الولى** I prefer **العلى** because it fits in better in the context.
22. The MS read **الطيب** instead of **الطيب** The yā' in the former is in excess.
23. The MS reads **الانواء** the meaning of which does not accord with the context. I prefer **الانواء** instead.
24. The MS reads **لنمش** instead of **لنمش**
25. The MS reads **استقى** which corrupts the metre. I prefer **اقتقى** which fits in well with the context in meaning and form.
26. The MS reads **عى** I prefer **العى** because it helps to maintain the metre and to satisfy the requirement of Arabic Grammar.
27. The MS reads **الولى** instead of **الأولى** which accords better with the context.
28. The MS reads **الى** I prefer **بان** which makes the line meaningful.

29. For instance, a week-long international exhibition on African traditional medicine in Lagos started on Friday March 25, 1988. See National Concord (Lagos) of March 26, 1988.
30. The MS reads **نأسس** instead of **لنأسس** I prefer the latter because its meaning accords with the context better without any adverse effect on the metre.
31. The MS reads **التي** which is grammatically wrong because the preceding noun is indefinite. That is the reason/<sup>for</sup> substituting it with **هي**.
32. The MS reads **الأقطار** which is grammatically wrong due to idāfah. See Wright op. cit. p. 201.
33. The MS reads **المقائد** which is semantically wrong.
34. The MS reads **يشفيه** instead of **تشفيه** to reflect the gender of the subject.
35. The MS reads **للجراحة** instead of **لجراحة** which is correct due to idāfah.
36. The MS reads **خصائصه** There is no need for the additional 'و' at the end of the word.
37. The MS reads **سأنت** which is obviously wrong.
38. The MS reads **ناظم** I prefer **نظم** because it fits in well in the context.

## CHAPTER VIII

ISSUES IN SHAYKH ALIKINLA'S ISLAMIC MANIFESTO  
FOR NIGERIA

The previous chapters contain the views of Shaykh Yūsuf Alikinla aimed at ensuring a bright future for Nigeria. We have seen that the issues raised are not restricted to the religious aspect of the national life alone, but also extend to other spheres. Another point to be noted at this juncture is that the views, as expressed by the poet, are pragmatic and down-to-earth. This, in essence, shows the Shaykh as a committed patriot believing in being practically involved in the process of building and reforming the nation. He is not, therefore, a speculative theorist or a sentimental idealist.

Sincere as the Shaykh may be in his thought to serve Nigeria, it should not be taken for granted that all his views are still as relevant to the prevailing circumstances as they were at the time of writing the poem. Even then, it could not be ruled out that some of the views were not practicable. It is against this background that issues raised in the work are hereby examined with a view to finding out the extent of their relevance to the present situation. First we will consider the factors that might have motivated the Shaykh to write the poem.

### 8.1 Factors that motivated the Shaykh in his views:

It cannot be ascertained what factor exercised the greatest influence on the Shaykh. The following are therefore considered and arranged not in the order of importance. It must also be admitted that this discussion is not exhaustive as further research may lead to the discovery of other factors that may have escaped our attention. The factors are as follows:

(a) Mass media: Shaykh 'Abd al-Salām Alikinla was fond of listening to radio broadcast in Arabic from the British Broadcasting Corporation (B.B.C), Voice of America and, possibly, from other developed nations broadcasting in Arabic. This was in addition to broadcast from Arab countries. Also, he used to receive journals, magazines and other publications from radio stations and other institutions, particularly from the Arab world. Although he did not understand English, he must have benefited a great deal from broadcast in Yoruba by the local radio station. He was always on the lookout for information to keep abreast of contemporary issues of the time.

A person who was so attached to mass media within and outside the country would be exposed to a world far larger than what his contemporaries could imagine. He would be living ahead of time. It should not be a surprise therefore that the Shaykh was able to come up with such brilliant and forward-looking ideas as are raised in the poem.

(b) Colonial Government's propaganda: The poem was written at the time when anti-colonial activities reached a peak. In an attempt to extend its stay, the Colonial Government would have embarked on propaganda to sell itself to the rank and file of Nigerians. They would be told about efforts in the pipe-line to transform Nigeria into one of the best countries in the world. The emphasis would have been on agriculture and commerce, being the two critical areas of the economy that were of particular interest to the colonial authorities. Education, health and other social amenities might also be touched upon to raise the people's hopes for a better future. All these propaganda must have attracted the attention of our man and influenced his views in the work.

(c) Pre-Independence politics: The introduction of the Richards Constitution in 1946 increased political

activities leading to the inauguration of political parties in the various parts of Nigeria. These parties, particularly those eventually in power in the Eastern, Northern and Western Regions respectively, tried to outdo one another in giving impressive manifestoes. Ideas such as those contained in the poem could have been mentioned by some of the parties. This possibility cannot be ruled out if we bear in mind that many foundation-members of most of the parties have been to the developed countries either as students or on business trips. They must have seen the difference between Nigeria and the developed countries. Such an experience would have been a great advantage in drawing their manifestoes. Thus, the Shaykh must have been influenced by the campaign speeches and discussions of the politicians in public, on the radio and in newspapers.

(d) Divine inspiration: Ability to imbibe knowledge and to use it positively, as understood in Islam, is a special favour of Allah. In that case, the Shaykh may be taken to have owed all his knowledge to divine inspirations. In addition, he is believed particularly



by his disciples to have been specially inspired in "a kind of spiritual transformation" experienced after the passing away of his teacher, Shaykh Zakariyā' al-Adabi<sup>2</sup>. This belief was strengthened by the fact that the Shaykh's standard of erudition as shown in his writings and discussions was greater than what one would expect from an average scholar of his time.

(e) Interaction with the educated class: The Shaykh had special interest in interacting with Western educated men then in the service of the colonial government and private establishments. It was Muslims in this group that formed the bulk of the members of Hizbu'l-lāh al-Ghālib which he founded in 1952. Although most of them were his disciples and members of H.L.A. under his leadership, he must have gained from their wealth of experience being a man who had a special flair for knowledge. He must have engaged some of them in lively discussions on contemporary issues of the time. This would go a long way to widen the horizon of his knowledge.

- (f) Interaction with foreigners: The Shaykh's views on allowing foreign businessmen particularly those from the Arab World to invest in the national economy shows the extent of his confidence in them. This confidence must have been a result of <sup>his</sup> wealth of experience and long interaction with them. As some of them could speak Arabic, apart from those who had picked up Yoruba, the Shaykh must have gained from discussions with them. In addition, our man engaged two graduates of the Azhar University, Cairo, in his short-lived Arabic School at Aghaje Compound, Ayeye, Ibadan. It is not impossible that he also had connections with other Arab nations and educational institutions with a view to getting assistance from them in aid of the Arabic School. These efforts must have exposed him to experiences beyond what he could have access to locally.
- (g) Knowledge of Islamic History: As shown in Mustaqbal Ilorin al-Zāhir, the Shaykh is fond of making references to the past to assess the present and to plan for the future. Thus, the poem is full of many instances cited from Islamic History, from the earliest

period to the immediate past. He seems to have devoted sufficient time to the study of modern developments in Muslim countries all over the world with emphasis on specific contributions made by some personalities to that effect. As historical incidents cannot be fully understood without being related to the political, social, religious, economic and educational conditions of the time, the Shaykh must have considered all these along with the historical records. It should be expected therefore that his conceptual outlook is comprehensive, taking very little or nothing for granted.

These are the factors that one may identify as being responsible for motivating the Shaykh to express the views contained in his work under study. We will now have a look at the issues raised in the work.

## 8.2 The use of Ilorin in the poem:

As the title of the MS shows, the first impression that one has on seeing it is that the work is mainly, if not exclusively, on "the bright future of Ilorin." This, in effect, gives the impression that the author is myopic in thought. But this is far from being the situation. The use of Ilorin is symbolic for the whole

nation, if not beyond, covering the Islamic community which has no geographical boundary.

Whether the picture of Ilorin was as pathetic as painted by our man to the extent of being unbecoming for men of honour is yet to be examined. Nevertheless, it should be granted that provision of modern social amenities such as good roads, well-planned markets, modern health facilities, electricity, pipe-born water, schools for boys and girls, law-enforcement agents, etc. was far below expectation in many cities, towns and villages and Ilorin could not be an exception. This general deplorable situation, prevalent in most parts of the country at the time, would be the first justification for using Ilorin to stand for all other places.

The revolt of Afonja, the Are-Ona-Kakanfo of Alaafin of Oyo Empire about 1817<sup>3</sup> resulted in drawing Ilorin to the focus of religio-political manouvres of the early eighteenth century in Yorubaland, and transformed it into a densely-populated cosmopolitan city. To withstand the forces of Ojo Agunbanbaru advancing from Bariba and to prepare to forestall possible attacks

from Oyo, Afonja had to enter into an alliance with Mallam al-Ṣāliḥ (Alimi), whose son 'Abd al-Salām brought Ilorin under the Sokoto Caliphate having been presented with a flag by the Emir of Gwandu. The Jihadists' authority became fully established when Afonja and Solagberu, leading the Local Muslim forces championing the cause of the former, were killed in various confrontations after the battle. Ilorin then continued to wax stronger in authority and, sometime between 1827 and 1830, Alafin Oluewu "was made to come to Ilorin 'to tap the Qur'an." It was only in 1840 that Ibadan defeated it at the battle of Osogbo.<sup>4</sup>

The establishment of Ilorin as an "outpost" of the Fulani Jihad and the subsequent internal consolidation and victories over external forces led to the influx of Fulani, Hausa, Nupe and, probably other tribes situated across the Niger. They came as warriors, teachers, missionaries, administrators and traders. Many people, particularly Muslims, fled from Oyo Empire to go and join their Muslim brothers in Ilorin. According to Gbadamosi, the Muslims seized this opportunity to use Ilorin as base to attack some towns

and villages under Oyo Empire, thereby encouraging Muslims and Hausa slaves "to rise in revolt and flee to Ilorin."<sup>5</sup> It could not be ruled out totally that non-Muslims particularly slaves might be among those who ran away for freedom. In effect, the population of Ilorin continued to increase by leaps and bounds consisting of major tribes in Nigeria. The cosmopolitan nature of the city with the major tribes living in almost distinct and separate quarters <sup>and</sup> retaining largely their respective diverse cultural background might have presented the Shaykh with a prototype of the Nigerian situation, serving as the basis for his views and ideas.

In addition to the facts mentioned above, the contents of the MS prove beyond doubt that Ilorin has been used to symbolise the country at large. Issues discussed in the work include security against internal and external aggression in the modern sense of it by having combat - ready, well-equipped and disciplined armed forces. Agriculture and commerce with guidelines given for the participation of foreign investors, educational facilities for boys and girls to the extent of their ability, coupled with proper home training

in religion and morality, family planning, care of mothers and woman's roles in the task of nation building are also discussed. Others are public health, traditional and modern methods of health-care delivery, training of medical and para-medical staff locally and abroad and their specialisations. All these leave no iota of doubt in anybody's mind that the recommendations are for the country at large. They are not applicable to any single city.

It is pertinent to comment here, although briefly, on the picture of Ilorin painted by the Shaykh. According to him, the city was at the lowest level of development and desolate. The houses were huts built with mud and grass. In fact, the whole situation was so pathetic that it was unbecoming of men of honour to live there. Unfortunately, as the Shaykh alleges, those living there were so complacent that they realised no need to improve on the situation.

Much as one would agree that the general situation of social amenities and tidiness of cities and towns at the time left much to be desired, it is difficult to believe that Ilorin was as backward as described by the poet. We have mentioned above how Ilorin gained

ascendancy in the 18th century as <sup>a</sup> political centre which must have enhanced its socio-economic progress. It remained a chief participant "in the complex wars that lasted until 1893" in Yorubaland. Its authority was also recognised by its northern neighbours. It aided the Etsu of Nupe against the Royal Niger Company under Goldie and continued to be "a thorn in the flesh of the British administration in Nigeria" until its defeat by the Company shortly after that of the Etsu.<sup>6</sup>

A town which wielded such political power and has not suffered any serious devastating defeat that might have led to its desolation cannot be believed to be in such an appalling situation by the middle of this century. Its importance as a commercial centre and a link between the north and the South must have contributed to the extension of railway services to it. It was therefore a well-populated, thriving political and economic centre with social amenities enjoyed by other towns of its status.

Despite the above, the Shaykh's submissions cannot be totally said to be out of place. The description seems to be meant to serve a literary purpose rather



than to present the real situation as it is. The Shaykh appears to intend to carry us along in his efforts to ensure a bright future for the country. To make sure that we reason along with him, he needs to persuade us to believe that there is justification for the efforts. This he intends to do by calling our attention to the horrible situation of things needing urgent attention. To arouse sentiments, he needs to use strong words to condemn the situation, showing that there is no alternative to doing something, and urgently too. People living with the situation, cannot be expected to do anything significant to change the situation either because they have grown used to it or lack the power of perception to enable them to properly and critically assess the situation. Thus, the responsibility falls squarely on his shoulders and those who reason along with him.

### 8.3 The Shaykh's aim in writing the work:

As said earlier, it is clear from the beginning of the MS that the Shaykh's ultimate aim in writing the work is to ensure that the future of the country is bright and full of prosperity. This, according to him,

should be done by taking practical steps in all spheres of life to avoid lagging behind other nations in terms of development.

Being a Muslim committed to the cause of his religion, his outlook of life did not allow him to close his eyes to the situation of Islam and fellow Muslims at the time. As a way of improving on the situation, he inaugurated Hizbul-lāh al-Ghālib as a socio-religious organisation aimed at improving the lot of Muslims and enhancing the status of Islam. He is also said to have been a member of many delegations to the Government calling for an improvement in its attitude to the Muslims.

Summarising the Shaykh's ultimate aim with particular reference to his concern for Islam as the prime motive for the positive transformation of man for better tomorrow, one of his students declares:

- |                             |                                      |     |
|-----------------------------|--------------------------------------|-----|
| عزا و في زيّ التقدّم ترتدى  | و يودّ لو ترقى نيجيرى للّسما         | ١ - |
| مى الجناب على الحضارة ترتدى | و تكون تحت رعاية الاسلام محـ         | ٢ - |
| عوزا بتعجيم اللسان و تؤيّد  | و تسود فيها اللغة العربيّة           | ٣ - |
| م في الأرض كلّها بتسوّد     | و تدوم ( sic. ) للاسلام كلّ نفوذ حكـ | ٤ - |
| و أروب من أمريكا غير تحسّد  | من شرقها الاقصى ( sic. ) لافريقيّة   | ٥ - |
| ض ما تمتى الشيخ قبل تصعد    | للّه كلّ الحمد في تحقيق بعـ          | ٦ - |

في عام يسطع نور تنفيذ المنى      للدين في نيجيريا فوت المرشد  
من بعد رحلته ازدهار تجهد      في الدين جهرا بالسعادة يحمده<sup>7</sup>

Translation:

1. He wishes that Nigeria should (be) elevated in honour and be clad in the robe of progress.
2. And be under the control of Islam, well-secured and guided (on to the path of) civilization.
3. And Arabic Language should prevail in it and be enhanced as a substitute to the various languages.
4. And Islam should ever enjoy without any hindrance, the authority to rule the whole land.
5. From the far East of Africa (to) Europe and America without any restriction.
6. To Allah belongs all the praise for making parts of the Shaykh's aim materialise before (his) death.
7. The guide was lost in the year when the light of implementing what he designed for the Religion in Nigeria became bright.
8. After his demise, there was efflorescence; he was openly active in religious matters and praised as a fortunate fellow.

The above lines show that the ultimate aim in all the Shaykh's activities is to ensure progress for Nigeria but on the course channelled by Islam. In fact, he sees the progress of the country as a manifestation of the advancement of Islam. That is why he has not restricted his opinion to the geographical entity known as Nigeria but extends it to include the Middle East, Asia, Europe, America etc. According to him, progress can be said to have been made to the extent that Islam has been allowed to influence the nation's life both publicly and privately.

The points mentioned above may make one accuse the Shaykh of parochialism in using compliance with Islam as the only yardstick for measuring the nation's progress. This is especially <sup>so</sup> in the light of the fact that Nigeria is a multi-religious State with the freedom of religion enshrined in the Constitution. It may be argued further that what the Shaykh is after is to impose Islam on all the citizens and exterminate all other religions. In this case, he will create more problems than he wants to solve, particularly in the present dispensation.

The argument above can arise from lack of proper understanding of what Islam stands for. Islam is not only a religion but a complete way of life recognising no dichotomy between the various spheres of life. Every Muslim is expected to ensure that everything he does is in accordance with the teachings of the Qur'ān and Sunnah of the Prophet (S.A.W.). It does not make any difference whether one is living in a country where the Sharī'ah is implemented or not, although the ideal situation is to live under an Islamic Government. Since the Qur'ān expressly forbids imposition of Islam willy-nilly on non-Muslims,<sup>8</sup> it is unthinkable that any Muslim, not to talk of a renowned scholar like the Shaykh, should nurse such ambition. The life of the Prophet (S.A.W.) and that of his rightly-guided Successors are full of practical exemplifications of the Qur'anic teaching as they granted unfettered freedom of religion to their non-Muslim subjects. The fear that non-Muslims may be intimidated and coerced into Islam does not at all arise.

As a Muslim scholar who has studied the history of many nations paying attention to their rise and fall, the Shaykh must have been convinced that no

man-made solution can be effective enough for the multi-dimensional problems bedeviling not only Nigeria but also the world at large. It is believed in Islam that Allah, and He alone, has the answer to all the world problems. He is the Rabb, having created the whole universe and all its contents and seeing to its smooth running and welfare. He is the All-Knowing. He has used His infinite knowledge to guide us and prepare us to solve problems we are bound to encounter in our earthly life. This He has provided by revealing Islam as the natural way of leading a successful life here and enjoying felicity in the hereafter. It behoves us to seize the opportunity and make the best of it. If we fail to avail ourselves of it, we are doomed to grope in darkness, as we can never find a substitute to the course of Allah<sup>5</sup>.

A Muslim having proper knowledge of Islam is therefore dissatisfied with any attempt made to solve a problem or make progress in any aspect of human endeavour unless it bears the stamp of Islam. This he does, not because he has been indoctrinated to oppose anything un-Islamic without proper investigation but because experience has shown that such an attempt can never stand the test of time.

A conference was held in 1972 between the Ministry of Justice, Saudi Arabia, and intellectuals from Europe to compare how effective the Islamic and European Legal Systems had been in maintaining law and order. The Saudi delegates were taken up inter alia on the "punishment for theft in Islam and comparative consequences." According to the Europeans, amputation of the hand is too harsh a punishment for theft.

Defending the stand of Islam, the Saudis noted that the penal code in Europe seemed to ignore the agony of the thieves' victims who might have been forcibly dispossessed of their property. They wondered whether it was "better to have pity on the hand of the thief rather than on the life of the assaulted person." In summary, it was asserted that:

Due to the harshness of this punishment in Islam, both the hand of the thief and the life of the victim have been protected, at one and the same time, and tranquility secured for all. The execution, which is done publicly, serves to set an example.<sup>10</sup>

It was explained that, for the previous seven years, there had not been any amputation of the hand because nobody had been found guilty of the crime. In Saudi Arabia, it was declared, large sums of State money were taken from one place to another without any police escort. This could

not be attempted in any European country. The visit of the then American Minister of Foreign Affairs, Mr. William Rogers to the country in 1971 was cited. He and his suite dispensed with the armoured cars that had been carried by special planes and which had accompanied them in their tour of more than ten countries. The Minister had to admit publicly that it was only in Saudi Arabia that "one had such a feeling of security that one had no more need of a guard." <sup>11</sup>

That the Shaykh considers all the parts of the world along with Nigeria in his opinion on the progress of Islam with reference to the country is not at all a wild dream. In Islam, the artificial boundaries between nations do not count. All human beings, no matter where they are, are creatures of only one and the same God. It is He that gives directives on how they can achieve the purpose of their existence. As He has no favourites, all the rules and regulations handed down are not discriminatory on the basis of geographical location, tribe, language or even colour. In fact, all human beings are but a single community, in the terminology of Islam. In the light of this:



When the Muslim defends his community he is defending more than a piece of land. He is protecting his faith. He may happily die for its protection and preservation. By the same token, when he spreads the word of faith, his aim is not expansion of territory, but spreading the Faith and ideology of equality and human brotherhood.<sup>12</sup>

#### 8.4 Mobilization of citizens for the national cause

Shaykh Alikinla's discussions in Mustaqbal Ilorin al-Zāhir start with the emphasis laid on loving one's nation. This is an appropriate issue to start on a work aimed at giving guidelines for the progress of one's nation. In it, he artistically makes an allusion to the pitiful situation of things that may not allow a patriotic mind to have sound sleep .

One aspect of the Shaykh's discussion in this respect is the emphasis laid on the need for mutual understanding between the leaders and followers. That seems to be one of the conditions to ensure success in building a virile nation, since the cause is ostensibly a just one. Such relationship was relevant at the time of writing the work when efforts were being made to win Independence for Nigeria. Unless the ordinary man on the street was

carried along in the struggle, the colonial masters might use the divide-and-rule tact to thwart the nationalistic activities. Efforts must have been made to forestall this kind of unfortunate situation.

It is quite delightful that the Federal Government has just realised the importance of mass mobilisation to create a political climate that will be conducive to civil rule, as against military intervention in politics. Although questions may be raised about the suitable modality for the mass mobilisation, the idea seems to have been welcomed by the rank and file of the Nigerian populace. The Shaykh's opinion is therefore not only tenable in the present circumstances but also highly commendable. It seems the emphasis the Prophet (S.A.W) used to lay on proper understanding of his speeches and actions, to the extent of asking those present to inform those absent, was to achieve the same aim. No responsible leader can afford not to carry his people along.

#### 8.4 Mention of some countries as models of patriotism:

The Shaykh's call to the citizens to be prepared to defend their nation in war is significant. Islam, as said above, makes it obligatory for Muslims to spare no efforts in ensuring the territorial integrity of their nation.

This stand is also tenable in the light of modern developments, because nobody will take seriously any nation whose citizens are chicken-hearted.

In his attempt to drive the point home, the Shaykh cites the examples of Britain, France, Germany, the Soviet Union, Japan, Rome etc. The problem here is that the concept is acceptable on the basis of Islam and modern-day developments, but some of the countries given as examples have fought wars that may not be justified in the light of Islam. Most of these countries illegitimately use their military power to oppress and cow down developing nations. What matters to them is the economic gain. Contrary to the teachings of Islam, they hardly think of their responsibility to Allah as the real Owner of the power they wield whimsically.

Giving the above nations as an examples may defeat the laudable aim in the view as conceived by the Shaykh. Most of the wars fought by them cannot be justified on the basis of Islam. It must be admitted however that mentioning them helps to show how conversant the Shaykh was with the world politics of his time. This

should be appreciated if we compare him with some of his contemporaries who hardly knew anything about their immediate environment not to talk of countries far away.

#### 8.6 Mustafā Kemāl Atatürk as a model of purposeful leadership:

The mention of Mustafā Kemāl Atatürk of Turkey as a military and political leader worthy of emulation by Muslims deserves some comments at this juncture. Since the Shaykh calls for reformation along the Islamic lines, it seems this personality is not suitable for the purpose. Having started the modernisation of Turkey and State institutions "according to a secular modern model inspired by the West", he ended up removing the reference to Islam in the constitution in 1928<sup>13</sup>. With this, the total removal of Islam from anything Turkish was completed. Whatever success he might have made was thus at the expense of Islam.

Having formed the People's Republican Party in 1923 as an instrument of power and reform, Mustafā Kemal started to take unprecedented steps to tear apart "the entire fabric of traditional Islamic life in Turkey,"<sup>14</sup> He abolished Caliphate on 3, March, 1924, and exiled

the incumbent Caliph, 'Abd al-Majīd to Switzerland. This was followed by the closure of the Ministry of Shari'ah and of the religious courts. There was also the unification of the educational system aimed at suppressing Islamic learning in favour of Western education.<sup>15</sup> Thus, the traditional institutions that had regulated the people's life and government for centuries were got rid of without the slightest compunction.

To ensure that the influence of Islam on the people was reduced to the barest minimum, if not totally obliterated, sūfi orders, aptly described by Nasr as "the custodian of Islamic spirituality"<sup>16</sup>, were proscribed and the Islamic mode of dressing, including putting on the fez and the veil, was either abolished or discouraged. Women were urged to do away with the requirements of Islam in their dressing, and to imitate their European counterparts in that respect. They should be "emancipated".<sup>17</sup> To further drive the point home, he encouraged his European - educated wife, Latīfah, to dress like a man and champion the cause of women liberation. The lady responded enthusiastically.

Unfortunately, their marriage was soon dissolved when she became, according to him, "too self-assertive,"<sup>18</sup>

Other reforms introduced by Kemāl included the introduction of the Gregorian solar calendar in preference to the Islamic lunar calendar, adoption of the secularist Civil Code of Switzerland in 1926, and of penal and commercial codes of other European countries. The application of the Shari'ah was totally removed from the Turkish Judicial System.<sup>19</sup>

He abolished Islamic social titles such as Effendi, Bey or Pasha, traditional to Turkey, use of the Arabic script to be replaced with the Roman alphabet in 1928, and the Arabic recital of the call to prayer. Thenceforth, that should be done in Turkish thereby alienating the Turkish people from the rest of the Muslim world.<sup>20</sup>

Despite the foregoing, Mustafā Kemāl was an accomplished soldier. He was able to lead the Turkish people to successfully protect their nation against external aggression by winning many wars. They had victories over the Armenians, Greeks and the European Allied Forces. He urged them to fight in

defence of Turkey even to death. This exemplary show of courage and prowess impressed the people to the extent that the honorific title of Ghāzi, "a fighter in a religious war" was bestowed upon him<sup>21</sup>. Henceforth, he rose to become a national hero.

Much as these feats on the battlefield should be acknowledged and appreciated, one must not lose sight of the gravity of anti-Islam reforms mentioned above which must have neutralised any respect for him, at least from the Islamic point of view. Had he succeeded in his ambition, Islam would have been completely wiped out. One wonders then on what ground would our learned Shaykh base his views.

#### 8.7 Instances from Pre-Islamic and Islamic periods to justify the necessity of wars:

Going further to show how important fighting wars is to sustain the nation, the Shaykh cites the examples of the Pre-Islamic Arabs, the early stages of Islam in Makkah and later in Madīnah. This is the first time that one has come across a Muslim scholar commending directly or indirectly the bloodbath and wanton destruction of lives and property in the Pre-Islamic

period in the Arab land. The situation was so chaotic that it had to be branded ‘Asr al-Jāhiliyyah. The fact that the Arabs were saved from further reckless destruction of lives is mentioned as a special blessing in the Qur’ān thus:

.... And remember Allah's favour unto you: how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it ...<sup>22</sup>

In his attempt to prove that fighting wars is beneficial, the Shaykh opines that the failure of Muslims to fight wars during the Prophet's stay in Makkah accounts for their suffering and miserable conditions there and then. According to him, their situation was better in Madīnah because of many wars fought with the Makkans and other enemies. The problem with this conclusion is that it may give the impression that the early Muslims could have engaged in armed struggles if they had been so willing and the wars fought in Madīnah were caused by them. This, no doubt, is far from being correct.

The fact is that the situation in Makkah was not conducive for the Muslims to fight any war. Discretion is



the better part of valour. They were <sup>not</sup> only few in number but were also too poor to afford the simplest tools for war. It may be recalled here that many of them had to undertake the long and tedious journey from Makkah to Madīnah on bare foot. An attempt to engage the Makkan aristocrats in war at the time might prove suicidal to them. The best they could do therefore was to wait patiently until it would please Allah to liberate them. The deliverance in fact came sooner than expected<sup>23</sup>.

It may be mentioned also that Islam, at that time, was still at its infancy. Many people were in doubt concerning the essence and philosophy of the religion. Meanings were read into the Prophet's motives. That was why delegations were sent to persuade him by making offers of political and economic positions. They even thought that he might have been possessed.<sup>24</sup> It really took them much time to get a clear picture of what the Prophet (S.A.W) was all about. Even when they did their mind was still beclouded by egocentric considerations and self-aggrandisement. Nothing would be more effective to convince such a people than to educate and bear with them. That was how eminent

people like Hamzah and 'Umar b. al-Khaṭṭāb were made to see the light. Had force been met with force, it might not have been possible for such people to convert and contribute their quota to the progress of Islam. Instead, they would have joined forces with the Makkans to annihilate Islam and its few and weak adherents.

The divine plan, right from the inception of Islam, has been to evolve a complete way of life leaving no sphere of human endeavour untouched. Hence, the admonition of the early Muslims in Makkah to bear the persecution with perseverance is to teach that Muslims should make sacrifices to make and sustain peace. It is only when tolerance proves useless and dangerous that they can take up arms and, even then, only to defend themselves. That is why the injunction to be patient and enduring is common both in the Makkan and Madinan Sūrats. "Certainly, Allah is with those who exercise patience and perseverance."<sup>25</sup>

In the same vein, it may not be right to attribute the amelioration of Muslims' conditions in Madīnah solely to the various wars fought there. Although they

helped to prove the might of the Ummah militarily and checked those that might wish to take the young empire for granted, they did not account for all the success the Muslims had. On getting to Madīnah, the Prophet (S.A.W) took some steps to guarantee freedom of religion and strengthen it as a mark of identity. The idea of brotherhood of Muslims and the drawing of the Constitution brought about a considerable change in the Muslims' conditions, even before the wars. So also after the wars when the Muslims became politically strong, the emphasis was still on self-restraint and consciousness of Allah. They were warned against transgression because "Allāh does not like those who transgress."<sup>26</sup>

It should be admitted, however, that this is one of the best pieces in the MS. In it, the Shaykh attempts to convince the reader of his point of view. That is why he has tried to substantiate his argument from the various points of view with references to the life of the Pre-Islamic Arabs, the early stages of Islām in Makkah and Madīnah, some selected Prophets and Companions

of the Prophet (S.A.W). What again does a practising Muslim need to be convinced of the necessity of war to defend his faith and nation?

### 8.8 Versification of Tāriq b. Ziyād's speech:

In his characteristic manner, the Shaykh draws the attention to the war veteran, Tāriq b. Ziyād, who had to lead the first muslim expedition to Spain against all the odds. The Shaykh sees the success recorded by this great warrior as a feat worthy of emulation by all patriots. Much emphasis is laid on the popular speech delivered by Tāriq shortly before the encounter to stimulate and encourage his army. They were reminded of their precarious situation as they had no chance of escaping because behind them was the Mediterranean Sea.<sup>27</sup> The only chance to survive was to win the war. They were also intimated of the dangers of disloyalty and lack of commitment at that material time. His advice was taken in good faith by the army and they recorded a resounding victory over the Spaniards despite the latter's vantage position of being at their base with little or no logistic problems.

The versification of Tariq's speech without distorting the original meaning is a credit to the Shaykh. Although his main aim is to prove the necessity of wars to ensure national integrity, that has not diverted his attention from doing justice to the other salient issues in the speech particularly those relating to the precariousness of the situation and implications of failure to win the war. This is no doubt a hallmark of gifted poets and shrewd critics.

Calling our attention to the famous speech of Tāriq b. Ziyād with a view to drawing inspirations from it in the cause of patriotism reminds one of the revivalist movements in the various parts of the Arab world in the last century. Efforts were made to educate school-children on the Arab's glorious past in the various fields of human endeavour. The school curriculum was designed to include studying the works of al-Mutanabbi, Ibn Rushd, Ibn Khaldūn, al-Fakhri, Ibn Sīnā and other distinguished scholars of the past. The speech of Tāriq b. Ziyād in particular and those of other generals were used "to infuse the spirit of nationalism amongst the younger generations."

This system proved effective in convincing them that they could not only perform as successfully as those great men but could also break their records. This method of inspiring the young ones is summarised by Abdul-Hamid Siddiqi thus:

The glorious past of the Arabs is used as a stimulus for the recent revival, and the achievements of the present are utilized to promote future development. As a consequence there have arisen on the horizon of Arab lands some of the best brains...<sup>28</sup>

In the light of this, one can safely infer that the Shaykh's knowledge of the effective use of this method by the Arabs has inspired him to attempt the same thing here in Nigeria. It may not be totally a coincidence that he has chosen Ṭāriq b. Ziyād's speech for the purpose here. He must have been aware of its frequent quotations and citations in schools and in the public in the Arab world. This is a praiseworthy effort.

The shortcoming that deserves being pointed out at this juncture is the impression given that Ṭāriq b. Ziyād was an Arab<sup>29</sup>. This is not correct.

He was a Berber and freedman of Mūsā b. Nusayr who was the Arab Muslim general of the North African Armies in the 8th century.<sup>30</sup> Most of the 7,000 men who constituted Ṭāriq's army were also Berbers. Despite his military successes in Spain, Mūsā still charged him with insubordination for refusing to obey his order asking him to stop the military campaigns. He was thus whipped and put in chains<sup>31</sup>. He was not at all an Arab.

#### 8.9 Women's education:

Writing on the provision of educational facilities for the nation, the Shaykh first considers the issue of making education compulsory for every citizen.<sup>32</sup> No concession should be granted to any sex with respect to this. Everybody needs to be educated to be useful to himself as well as the nation at large. To ensure that the Government has encouraging returns from the anticipated huge expenses, the national policy on education should emphasise the ethical objectives to be achieved such as encouraging national integration, selfless services and public accountability. Girls should be given adequate attention by enriching

their syllabus to include subjects that may inculcate patriotism and fear of God in them.<sup>33</sup>

To show that it is time we accepted that girls should not be restricted to the kitchen, the Shaykh is of the opinion that separate schools should be set up for them. They should as such be encouraged to study any course of their choice to the best of their ability. The Shaykh even goes further to recommend the award of prizes for brilliant performance by girls.<sup>34</sup> The ultimate aim is to get rid of ignorance and illiteracy in the nation, and to equip the future generations for the onerous task before them. No sacrifice is too great to achieve this laudable objective.

It has been mentioned previously that the Shaykh, in this respect, must have been inspired by the evolutionary ideas of reformers such as Muhammad 'Abduh, Uthmān dan Fodio and a host of others.<sup>35</sup> In addition to this, he might have been influenced by articles and stories in Arabic books, journals and magazines received from the Arab world and Europe.



Radio broadcast and campaign speeches of the Pre-Independence politicians could have also contributed to the Shaykh's opinions.

There is no indication, however, that he had any direct exposure to the Arab world or any of the developed countries. He did not perform the Hajj. Nevertheless, references to past women of note among Muslims and in Europe, as well as current changes going on there, show our man to be specially interested in history and current affairs. His personal experience of respect commanded by prominent women of his time such as Lady Kofo Abayomi, Deborah Jibowu, Dideolu Awolowo, Funmilayo Fansome-Kuti, most of whom were non-Muslims, must have motivated him to express the idea.

Committed to the cause of enhancing the intellectual and social status of women in the light of modern development, it is gratifying to note that the Shaykh tries to balance this with qualitative moral and religious training of women. In this way, the pitfalls of swallowing everything modern line, hook and sinker, responsible for most of our social problems, will be avoided. This is a clear difference between the Shaykh and blind slaves of the West and modernism.

It is also pertinent to recall here that the opinion in vogue at the time of writing the MS, particularly among the vast majority of Nigerians, was that women had little or nothing to contribute to the building of the nation. Concentration then was mainly on male children. It is of recent that the Federal and State Governments publicly admitted that women should be motivated and encouraged to be involved in the running of the nation. It seems that the programme of Better Life for Rural Women has now been extended, at least, to include urban women if its recent trends are anything to go by. Women are not only encouraged to register as members of the Social Democratic Party (S.D.P) and National Republican Convention (N.R.C.) established and initially nurtured and financed by Government, but also to prepare to occupy public posts in the next civilian rule. Championing this cause is the First Lady, Mrs. Mariam Babangida, although the legality of using public facilities for this purpose is being challenged in court.<sup>36</sup>

#### 8.10 Family planning - the Alikinla way:

Shaykh Alikinla is of the opinion that families should be encouraged to have as many children as

possible. He even goes to the extent of recommending awards to women who give birth to three children and above, either male or female. Special treatment should be given to those who have as many as seven children. All efforts should be made to avoid discouraging parents from having many children.<sup>37</sup>

This view of the Shaykh has been analysed in the light of the socio-economic context of his time. In that sense, one discovers that there was every justification for the view then. The question now is: How justifiable is this view in relation to Islam vis-a-vis the modern trends emphasising the need for family-planning?

It must be made clear that Islam enjoins parents to take care of their children morally, intellectually, socially, economically and in all other aspects of life. This responsibility, to say the least, entails moral, financial and temperamental capabilities to be carried out satisfactorily. Thus, the encouragement to have children is based on the ability of each family to take proper care of them. It is interesting that our man has not lost sight of this fact.<sup>38</sup>

He recommends that both Government and parents should pool resources to ensure bright future for the coming generations. He even goes to the extent of recommending medical examination of intending couples to forestall incompatibility of temperament and blood groups that may lead to unsuccessful marriages.

Granted that Islam does not call for unlimited number of children without putting into consideration the ability to take care of them, it does not support the family - planning programme as being promoted in the country now. The first problem with it is the method of making it a national policy to be promoted by the mass media so that every family or individual can be involved in it. This is quite unjustifiable on the basis of Islam. Although coitus interruptus was sanctioned by the Prophet for some Companions who approached him for guidance in that respect, that cannot be taken as liberty to recommend it and other forms of family planning to every Dick and Harry. The proper thing is to advise every family in relation to its resources and circumstances. Over-generalisation may lead to promiscuity, sexual abuse and lukewarm attitude to

marriage. All these will tell adversely on the healthy growth and development of the nation.<sup>39</sup>

many of the reasons given for the programme are unacceptable to Islam. For instance, the question of poverty or fear of not being able to feed and clothe the children is **strongly condemned**. The Qur'an categorically states that providing basic needs for every creature is the responsibility of Allah that He never shirks.<sup>40</sup> There are also divine injunctions prohibiting killing of one's children for fear of poverty.<sup>41</sup> Bearing all these in mind, one sees that there is no cause for fearing that the rate of increase in population is higher than that of production leading to having more people than can be catered for. The problem is that of misdirected efforts and misplacement of priorities. If the colossal sums of money spent on destructive arms and weapons both in developed and developing nations are spent on providing basic necessities like food and shelter, everybody will be adequately taken care of. Reviewing the views of Colin Clark, a well-known agricultural economist, Mawdūdī concludes:

...If the resources of the world are properly utilized (as is done in Holland) and just the existing agricultural techniques and methods

are utilized, it should be possible to support ten times of the present world population (i.e. 28 billion) and provide them a standard diet as good as that of Western countries and there shall be no problem of access (sic) in population.<sup>42</sup>

A well-attended conference was organised in 1987 by the Federal Ministry of Information, Nigeria, and Department of Arabic and Islamic Studies, University of Ibadan, on Islam and the population policy. At the end of the conference, it was observed, inter alia, that Islam enjoins that Muslims should take proper care of their children in all aspects of life and that "abortion and killing of one's progeny are deadly abhorrent to Islam." Another observation was that Islam enjoins "the spacing of children" and that the suckling of babies should continue for two years." The observations go further:

However, the method adopted for preventing pregnancy during such a period should be strictly in conformity with Islamic prescriptions. They should not be such as would harm the woman or her uterus in any way. <sup>43</sup>

The resolutions passed at the end of the conference condemn the concept of "Family Planning" being promoted today as "alien to Islam," Instead, "family management" is said to have been provided for by Islam. Muslims are therefore urged to take to the Islamic provisions and "shun the un-Islamic ones now being propagated." Another resolution is that fear of poverty is not enough an excuse to prevent pregnancy. Upholding the view that 'azl (coitus interruptus)' is allowed by Islam for "married couples" in need of it for health reasons, an analogy is drawn from it to prescribe:

... that any other forms of contraception may be used by a Muslim provided that such contraceptives do not cause any health hazards to him or her.<sup>44</sup>

One, thus, sees that Islam has some reservations on the concept, methodology and objectives of the Family Planning Programme as it is being promoted and carried out nowadays in the country.

8.12 Public health:

In his comments on the provision of health and social welfare services for the nation, the Shaykh expresses opinions on the quality of food particularly animals to eat, environmental sanitation, relationship between the traditional and modern doctors and training of medical personnel.<sup>45</sup>

His view on environmental sanitation is interesting. He says that, for the programme to be meaningful, it should not be restricted to the cleaning of gutters and residential buildings alone. In addition, market places and slabs should be regularly visited by Sanitation Officers to ensure that they are kept tidy. Dilapidated buildings should be pulled down and open spaces weeded. Chemicals should be provided to get rid of bacteria and insects that endanger public health. Sources of water such as rivers, brooks and wells should be kept clean and disinfected regularly. Clinics, convalescent homes and hospitals should be built to ensure success of the programme.



The Shaykh must have been influenced by the activities of health inspectors in his days. Popularly known as "Wolewole" in Yorubaland, they used to inspect houses and compounds compelling those who had not kept them tidy to do so. There were also fines for offenders. All these made people pay more attention to the environmental sanitation trying to avoid the wrath of "Wolewole". It was the **Agbekoya** crisis of late 1960s in Western State that brought their activities to an abrupt end.

It is to be noted with admiration that the efforts being made by the Federal and some State Governments to ensure environmental sanitation are yielding desired results. The Nigerian citizens are now more alive to this responsibility. The monthly exercises of cleaning one's surroundings between 7.00 a.m. and 10.00 a.m. every last Saturday of the month, and 7.00 a.m. and 9.00 a.m. of every second Saturday of the month in Kwara and Oyo States have gone a long way to get rid of filth that used to characterise many of the major cities in the country. However, the programme will be more successful if more vehicles, equipment and personnel

are provided particularly to take care of mountainous heaps of refuse resulting from the general cleaning exercises.

A step can also be taken further as suggested by the Shaykh to include the use of chemicals to disinfect the environment and wipe out bacteria and dangerous insects especially mosquitoes and flies. Drugs should also be procured and made available to the citizens free-of-charge or at affordable subsidised prices to prevent or cure their ailments. Hospitals, clinics and dispensaries should be built to bring medical facilities within the reach of everybody. Failure to do all these starting from this time may not facilitate realising the objective of "health for all by the year 2,000" as World Health Organisation has planned.

#### 8.13 An evaluation of the Shaykh's realisation of the aim :

The extent to which Mustaqbal Ilorin al-Zāhir has achieved the objectives set for it is difficult to specify. This is in view of the fact that its contents relate to the various aspects of life which are of interest to other writers and thinkers. The

answer may be given with a measure of assurance if H.L.A. founded by the Shaykh is still active today. Unfortunately, it has not been able to free itself from schizophrenia arising from accusations and counter accusations of misappropriating the Society's funds between its members and leader, shortly before the latter's demise. Since the Society was largely intended to serve as a medium of transforming the Shaykh's lofty ideas into concrete actions, its activities should have assisted a great deal in assessing the realisation of the Shaykh's objectives as enunciated in the work.

The foregoing notwithstanding, the Society is still proud of having established some primary schools in the city of Ibadan and its environs. The products of these schools, having had the opportunity of learning the rudiments of Arabic Language and Islamic Religious Knowledge, instead of being exposed to the Christian Missionaries' activities, must have had a better understanding of their religion. This should in turn influence them later in life, either as students in higher institutions of learning or trainees

in trades and crafts. The resurgence of Islam at the hands of youth in the last two decades particularly in Ibadan and Oyo State in general must have been due to the spirit of confidence imbibed from the schools and others established by other Muslim organisations. These Muslim youth have now constituted themselves into a force to reckon with not only in the State but also in the country at large. National Council of Muslim Youth Organisations has its impact felt in many of the States of the Federation.<sup>46</sup>

Another achievement of the Shaykh in the area of education that cannot be ignored is the training of his students so thoroughly that their interest in Arabic and Islamic Studies is sustained. Many of them have developed into eminent scholars in their own right and are held in high esteem by their colleagues. Arabic schools and printing presses have been established by such students at Ode-Omu, Mbdakeke, Ibadan and Ago-Iwoye. Many are the advantages that have been derived from such ventures to further the cause of Islam and enhance the status of Arabic and Islamic Studies.

The following extracts from Rithā in honour of the Shaykh may be a testimony to the heights many of the students have attained in scholarship.

- |     |                             |                                 |
|-----|-----------------------------|---------------------------------|
| ١ - | و من البلى كفر الكنود الآبد | و ليردينهم في تقهقر مطرد        |
| ٢ - | لو أنكر المعروف منه آبد     | لن يشطب الأبدى كل مخلد          |
| ٣ - | لا الضير في انكارهم لك عرفة | ان كل عالي بعده يتفقد           |
| ٤ - | ما من أديب في حياه كه ثنا   | بل بعد رحلته يثنى و يحمد        |
| ٥ - | طوبى لروحك يا رحيم ثجاعة    | اذ بالبطولة رحمت نحو الملحد     |
| ٦ - | فشدى عليك كل شاد بنهم       | بسنا بطولتك العلية في الندى     |
| ٧ - | قد عدت نحو الاستراحة بعدنا  | قد خضت في أحسى الكفاح الأجلد    |
| ٨ - | بشرى لذاتك يا مبشر رحمة     | قدّمت خيرا ما يقدم باليسدى • 47 |

Translation:

1. The ingratitude of the irresponsible ingrate(s) is unfortunate. That is what will bring them down progressively declining (in honour).
2. If an ingrate fails to recognise any good deed of his (Shaykh's) he cannot efface all that has been destined to last for ever.
3. (We take) no offence at their failure to recognise any good deed of yours since the worth of every man of eminence is (better) appreciated after him.

4. Hardly is a man of letters praised in life but is lavishly eulogised after transition ...
5. Rest in Peace, oh man of courage since you have gone to the grave with valour.
6. Thus every singer praises the splendour of your high (sense of) courage (and) generosity.
7. You have gone back to rest after being actively involved in the fiercest struggle.
8. Glad tidings to you, oh harbinger of (Allah's) mercy. You have sent forward (in advance to the Hereafter) the best that can ever be done with hands.

- |  |                           |
|--|---------------------------|
| ١ - فأكرمه ان كنت الكريم مبصرا           | ما أهرزته قريحة من نهته   |
| ٢ - ان شئت فاحسد ما آتاه الله من         | علم عزيز كالتراب لكثره    |
| ٣ - والحسد لا يزرى بفضل ماله             | اذ الحسد فلن يسود بمكره   |
| ٤ - تصنيفه متكثرا لحياته                 | وأتيت منه بمستفيض أثاره   |
| ٥ - لا ماله <sup>48</sup> في عصره متشبته | قد فاق كلهم بغيضة علمه    |
| ٦ - لا تقترن متعربا بنظيره               | والفيل أكبر فوق كل ترينه  |
| ٧ - ولرب طير قد يطير مشبهها              | بالباز ليس له العديل كنهه |
| ٨ - ولرب طيب قد يفوح بعطره               | والمسك أفوح فوق كل نظيره  |
| ٩ - ان كنت تفتحم الكريم لثأنه            | والصنع يظهر شأنه بكرينه   |

- ١٠ - لا تغربن فيما عثرت من القراء<sup>49</sup> في هذه الآيات من أوصافه  
 ١١ - والنجل يحذو حذو من يكنى به والشبل يضيئ الأسد في حركاته 50.

Translation:

1. Give honour to him, oh dear, if you can see (and appreciate) what his brain has produced.
2. You may, if you like, envy what Allah has bestowed upon him in form of prodigious knowledge comparable to sand in quantity.
3. Nothing can envy diminish from the honour he has; the one who envies is never able to lead by his scheme.
4. Many are his works in his life; you only know as much of them as you come across.
5. Not there was nobody like him in his time. He excelled them all in terms of his extensive erudition.
6. Never equate any Arabist to him. The elephant is (far) bigger than all its peers.
7. A bird may fly imitating the falcon but (in reality) it has no match that is like it.

8. A perfume may be **fragrant** but the musk is more **fragrant** than others of its kind.
9. If you have to look down upon the respectable person for what he is, how an action is to be taken is determined by (deeds) of its standard.
10. Do not be amazed by his (Shaykh's) descriptions you have read in these verses.
11. The child (usually) takes after him by whose name he is called; and the lion cub imitates the lion in its actions.

The first extract shows that the achievements of the Shaykh are too glaring to be ignored by anybody no matter what he feels about them. The author does not see anything abnormal in the action of some alleged ingrates failing to acknowledge the noble deeds of the Shaykh in his life-time. According to the author, the worth of the Shaykh will be appreciated after his transition just like other renowned literary figures.

An allusion is then made to the busy life the Shaykh has led leaving no stone **unturned** to improve on the socio-political situation of his time. Death is thus a deserved rest for him which he will enjoy, having



made preparations for that by being virtuous and conscious of Allah in his earthly life.

The poem is not only an elegy to bewail the passing away of the erudite scholar. It is, as well, a lampoon to curb the excesses of the Shaykh's critics who may have found fault with his actions or thoughts. This skilful manipulation of the situation to serve such a purpose, in addition to the quality of diction exhibited in the piece, should be acknowledged as traits of an accomplished poet. This, by any standard, is not a mean achievement owed to the Shaykh.

We see also in the second extract an element of Fakhr and judicious rhetorical embellishment. The Shaykh's excellence over and above his contemporaries is compared with that of the elephant over other animals in size, the falcon over other birds in strength, and the musk over other perfumes in fragrance. Rich in simile as this poem is, the author is humble enough to acknowledge his indebtedness to the Shaykh who has nurtured him to attain the standard. In fact, he will like us to see the whole poem as an imitation

of the Shaykh's style. In other words, like teacher, like student.

It may not be out of point to mention here those who have been admirers of the Shaykh and members of the Society. Many of them have been given inspirations not to have inferiority complex due to their religion which should be a pride. Many of them retained their Muslim names and were proud of their religion, contrary to the practice that was in vogue in the days of Christian Missionaries' propaganda against Islam. This psychological relief is largely responsible for the giant strides Islam now makes in the circles of Western-educated citizens of this country. It is not uncommon to see Islam asserting its right in institutions of learning, Ministries and in political offices. Muslim ladies are no more ashamed of Islamic dressing in public places. All this is but the fruit of efforts made by the Shaykh and other Islamic activists of the pre-Independence era.

The Shaykh should also be commended for his view that the world is dynamic. It is not static. It is therefore the responsibility of Muslims in Nigeria and the world at large to keep pace with the modern developments. This however should be done with

caution so as not to compromise the immutable fundamentals of Islam as contained in the Qur'ān and Ḥadīth. He does not see anything wrong in a Muslim taking the advantage of modern inventions such as telephone facilities, radio, and television sets, cars, etc. Smart dresses made of the best materials, according to the Shaykh, are not unlawful to Muslims. This is contrary to the prevalent idea of otherworldliness of his time. This view of the Shaykh is similar to that of Mawlānā Abū'l-A'ālā Mawdūdī who is said to have held the opinion that:

The Western philosophy of life, the Western standard of evaluation, and the corruptions and errors which have plagued the Western social life should definitely be discarded. But this should not prevent Muslims from abstracting the healthy achievements of the modern West - its sciences, its technology, its techniques of efficient organisation and administration. There is no harm in appropriating these elements, as long as they are value-free and can be assimilated in the Islamic scheme of life.<sup>51</sup>

These facts discussed above are some of the achievements that one may attribute to the Shaykh in view of his life and works. It must be admitted, however, that the discussion has not been exhaustive and

there may be some other successes that can be attributed to his efforts. Those who have had personal contact with him one way or the other may have certain opinions of him, an opportunity which the present researcher has not had. Suffice it to say that Shaykh Alkinla has left the situation of Muslims in the socio-political set-up of the nation better than he had found it. He has shown himself as a patriot and a far-sighted visionary as far as his views in Mustaqbal Ilorin al-Zāhir are concerned.

- ١ - و من العظام موت من هو عالم فحنا البلية يا مجيب لعبده  
 52 ٢ - غفران ربّ العرش ثم ساحه يأتي علي عبد السلام وليه .

#### Translation

1. One of the greatest (calamities) is the passing away of him who is learned. Save us from the misfortune, oh One Who grants the supplication of His servant
2. May the forgiveness and pardon of the Lord of the Throne<sup>53</sup>, be on 'Abd al-Salām, His friend.

NOTES AND REFERENCES TO CHAPTER VIII

1. This might have captivated some Nigerians at the time to wish that the colonialists should not yet grant Independence to Nigeria. For instance, such people formed the Egbe K'Oyinbo Marlo (Society for Whiteman should not Quit Yet) in Egba Division of Yorubaland in the fifties. See Sklar, R. L. Nigerian Political Parties - Power In An Emergent African Nation (New York, NOK Publishers International, 1963) p. 250.
2. See page 3 above.
3. It seems historians are not unanimous on the exact year the revolt began. Gbadamosi, T.G.O. The Growth of Islam Among the Yoruba 1841-1906 (London, Longman, 1978) p.8, puts the date "about 1797", while Clarke, P.B. West Africa and Islam (London, Edward Arnold, 1982), p.167, says the revolt took place "in the 1790s". Hiskett M. The Development of Islam in West Africa (London, Longman, 1984), p.186, and Doi, A.I. Islam in Nigeria (Zaria, Gaskiya Corporation Ltd, 1984) p. 111, put the date at 1817 (1232 - 3 A.H.). Crowder, M. The Story of Nigeria (London, Faber and Faber, 1978) p.82 says the revolt took place in 1821.
4. Gbadamosi, op cit. p.10.
5. Ibid, p.11, Hiskett op.cit. and Clarke op.cit.
6. Ofonagoro, W.I. Trade and Imperialism in Southern Nigeria 1881-1929 (Lagos, NOK Publishers International, 1979) p.152.
7. Alhaj. Sanusi Alabi and Alhaj Busari Ajao on p.2 of their elegy in honour of the deceased Shaykh. The work is still in the process of being printed by Alhaj Akeukanwo Printing Press, Ago Iwoye.

8. See the Holy Qur'an 2: 256.
9. Ibid. 35:43
10. Saudi Arabi, Ministry of Justice, Conferences on Moslem Doctrine and Human Rights in Islam, Riyadh n.d. p.24.
11. Ibid, p.25.
12. Ahmad, K. and Ansari, Z.I. (eds.) Islamic Perspectives (U.K. The Islamic Foundation, 1979/ 1399 A.H.) p. 173.
13. Holt, P.M. et. al (eds.) The Cambridge History of Islam (London, Cambridge University Press, 1978) Vol.IB p. 533.
14. Algar, H. "Said Nursi and the Risala-i Nur-An Aspect of Islam in Contemporary Turkey" in Ahmad K. and Ansari, Z.I. (eds) op.cit. p.313. This author would like Ataturk (father of the Turks) replaced with Pasa, as Kemal's surname.
15. Holt, P.M. et al. (eds) op.cit.
16. Nasr, S.H. Ideals and Realities of Islam (London, George Allen & Unwin Ltd., 1972) p. 121.
17. Holt, et al (eds.) op.cit p. 535.
18. Jameelah, M. Islam and Modernism (Lahore, Mohammad Yusuf Khan, 1965?) p. 138.
19. Holt et al. (eds) op cit p. 535
20. Ibid.
21. Ibid, pp. 530 & 531.
22. The Holy Qur'an 3:103.
23. Ibid 22:39 and 10:110.
24. Haykal, M.H. The Life of Muhammad (India, Crescent Publishing Co. 1976) pp.96 and 97.

25. The Holy Qur'ān 8:46. See also 50:39 and 73:10.
26. Ibid. 2:90.
27. Or the Janda Lagoon, to be precise, See Holt et. al. (eds.) op. cit. Vol. IA pp.86 and 7
28. Siddiqi, A.H. "Renaissance in Arabia Yemen, Iraq, Syria and Lebanon ..." in Sharif, M.M.A. History of Muslim Philosophy (Wiesbaden, Otto Harrassowitz, 1966) Vol.II p.1452.
29. See pp. 144 above, lines 2 and 3, and p.151 for the translation of the lines.
30. See Holt et. al. (eds.) op. cit. Vol. IA p.86 Hiskett op. cit. p.8, and Hitti, P.K. History of the Arabs (London, Macmillan, 1977) p.493.
31. Hitti, op. cit. p. 496.
32. See pp. 230 - 241 above.
33. See pp. 241 - 256 above.
34. See pp. 246 - 9 above.
35. See pp. 251 - 6 above.
36. Daily Times (Lagos) Saturday 7/4/1990
37. See pp. 281 - 286.
38. For example, see Arabic lines 3 - 7 on pp.281 and 282, and also their translation.
39. Many of the evils that may result from a large-scale family planning programme have been discussed by Mawdūdi, A.A. in Birth Control (Lahore, Islamic Publications Ltd., 1982) pp.172-7.
40. See the Holy Qur'ān: 29:60, 11:6, 57:58, 42:12 and 15:20 and 21.

41. Ibid. 6:151 and 17:31.
42. Mawdūdi op cit. pp. 135 and 6.
43. 'Conference on Islam and the Population Policy Organised by Federal Ministry of Health, Nigeria, and Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, (October 11th -14th 1987) - "Observation " pp.42 and 43.
44. Ibid. p. 43.
45. See Chapter VII above.
46. For a discussion on the activities of NACOMYO which was known as Council of Muslim Youth Organisations (COMYO) at inception, see Noibi, D.O.S. Yoruba Muslim Youth and Christian-Sponsored Education (Ijebu-Ode, Nigeria, Shebiotimo Publications, 1987), pp.27 - 38.
47. Alhajs S. Alabi and Busari Ajao op.cit. pp.6 and 7.
48. The Pamphlet reads
49. Instead of as in the pamphlet.
50. Alhajs S. Alabi and B. Ajao op. cit. p. 371.
51. Ahmad K. and Anṣarī, K.I. (eds.) op. cit. p. 371.
52. Alhajs Alabi and Ajao op. cit. p. 13.
53. See the Holy Qur'ān 2:225 and 9:129.



## CHAPTER IX

## CONCLUSION

9.1 Summary of the thesis:

Shaykh Abd al-Salām Yūsuf Alikinla, the author of the MS under study, led a short but busy and fruitful life. Within the short span of about fifty-seven years, he made a name as an accomplished scholar, versatile author, shrewd visionary, committed patriot, constructive critic and, above all, a charismatic leader. Hizbul-Lāh al-Chalīb which he founded in 1952 as a socio-religious organisation did not only blossom into a big tree but also produced fruits. Some of the fruits are the twenty-five H.L.A. Primary schools located in Ibadan and its environs, in addition to some other immense contributions to the cause of Islam particularly in Western Region of those days. The Shaykh also had the honour and privilege of bringing up students of Arabic and Islamic Studies who have now won recognition and respect as eminent scholars at different parts of Yorubaland. His academic works including the one now under study will always keep his memory fresh

and draw attention to his meritorious deeds not only in the cause of Islam and Nigeria as a country, but also in service to scholarship.

The socio-political milieu of the Shaykh's time had some bearing on his works and views particularly those expressed in this MS. The First and Second World Wars, activities of the colonial masters to perpetuate their dominion over Nigeria, nationalists' efforts to win independence and freedom from the colonialists, challenges posed by Missionaries to Muslims especially in the area of education which was largely used as bait to convert people to Christianity, the subtle psychological war-fare between Muslims and Christians at the time, manifestoes of the various political parties etc. - all these reflect vividly on the views of the Shaykh. He was, in addition, keenly interested in the current affairs of the time both at home and abroad and he was fond of listening to Arabic broadcast from radio stations in Europe and the Arab World. He had special interest in the comparative study of various civilizations, peoples and events. All these marked him out distinctively from his contemporaries and raised him to a height higher than that of most of them. This MS seems to be the product of

the rare combination of these experiences and opportunities

Islam is not only a religion but a complete way of life. It is not also something to be practised privately with little or no connection with the public life. Rather, it takes the whole life as a single entity recognising no dichotomy between its various aspects. As a result of this, its teachings to evolve an ideal Islamic State have been studied as background to the examination of the contents of the MS. Efforts have been made to identify the source of secularism and relate it to the teachings of Islam, to discuss features of an ideal Islamic State in the light of the Qur'ān and Hadith and the views of some scholars of note on the issue. Essentially, such a state is that which upholds the absolute sovereignty of Allah, maintains justice and avoids tyranny. The rulers must not impose themselves on the people while the latter owe it a duty to obey the former unless there is digression from the cause of Allah. Views of some scholars on political thought in Islam have been discussed to see how they reacted to the needs of their respective times and circumstances.

Topics discussed in the MS have been classified into five. Those under patriotism, which is the first in this thesis, relate to commitment to the cause of

nation, necessity of wars to defend the nation, justification of this view in the light of the life of the Pre-Islamic Arabs and annotated versification of the famous speech of Ṭāriq b. Ziyād, the conqueror of Spain.<sup>1</sup> In all these, the Shaykh leaves no stone unturned to convince us that Islam as a way of life does not condone servitude and acquiescence in baseness. He warns that failure to take to this noble teaching of Islam will not only deprive Muslims of their rightful position in all spheres of life, but will also diminish from the authority of Islam. Muslims should therefore rise to defend their religion and state.

Under agriculture, the Shaykh expresses opinions on land administration, livestock farming and encouragement of farmers.<sup>2</sup> His recommendations to boost commerce which is grouped with agriculture in this study include giving incentives to traders and businessmen in general, organisation of foreign trade and promotion of crafts, technical works and technology.<sup>3</sup>

It seems agriculture and commerce are of special interest to the Shaykh because they have been the mainstay of the Nigerian economy especially in the

colonial era. Although the emphasis then was on cash crops such as cocoa, cotton and coffee meant to serve as raw materials for industries in Europe, the country was able to produce food sufficient enough for home consumption and exportation. Later, the relatively better prices of cash crops led to giving preference to them at the expense of food stuffs. The result was the shortage of food in the country. To forestall this unfortunate development, the Shaykh calls for concentration on producing food and basic raw materials for local industries as the primary objective of farming and agricultural policies.

To prevent unnecessary intervention in the national political activities, the Shaykh is of the opinion that foreign entrepreneurs should be put in check while, at the same time, calling for the provision of ample opportunities to contribute their quota to the socio-economic progress of the nation. Efforts to siphon off resources here should not be allowed.<sup>4</sup>

Expressing the view that education should be made compulsory for boys and girls, the Shaykh recommends

that a law be made to that effect stipulating punishment for failure to comply. The emphasis is laid on the special training of girls preparing them for their roles in future as wives, professionals and active participants in the task of nation building. Important as formal training in school is, it should be balanced with moral and religious education. It is by so doing that the aims and objectives of education as an instrument of positive transformation can be achieved. The Shaykh extensively defends his stand on giving priority attention to the proper training and care of girls in all aspects of life<sup>5</sup>.

Family as the integral component of the society receives Shaykh's attention. It is the Shaykh's understanding that unless families constituting the society are well looked after, the society will crumble. He says that efforts to ensure healthy development of families should start even before marriage. For instance, the intending couple should undergo medical examinations to ensure that they will not give birth to sicklers.<sup>6</sup> They are also to be counselled. When married, they are encouraged to have many children but not without bearing in mind their

ability and that of Government to take care of them. The opportunity is seized again to stress the importance of women's roles in sustaining the family and the nation. In appreciation of this, they should be encouraged and motivated. Never should they be looked down upon.

The importance of health is discussed next. The Shaykh has a comprehensive look at the whole institution of health-care delivery.<sup>7</sup> He calls for adequate preventive measures in terms of feeding habits, quality of food and drinks, environmental sanitation, personal hygiene, establishment of sanitary inspection, primary health-care facilities, mass education on the need for healthy living, enactment of laws to curb unhygienic habits, etc. All these are to prevent diseases or check them as the case may be.

To facilitate the above measures, it is necessary to have capable hands. That is why he calls for training of medical and para-medical practitioners both at home and abroad. The training must be in all fields of specialisation and to the highest level possible. To solve the problem of the acute shortage of modern medical practitioners and in realisation of the potentials

of traditional medicine, the Shaykh says that the two groups should cooperate with one another and provide the best they can to the nation.<sup>8</sup> To achieve this, the Government has to provide incentives and necessary equipment, laboratories and funds for research.

After examining the views as expressed under each topic constituting the main body of the thesis, a critical analysis is made to ascertain the accuracy of facts, practicability of the views in the present dispensation and their conformity with the teachings of Islam which, according to the Shaykh, is the prime motive for the work. An attempt is also made to discuss other factors that may have inspired the Shaykh to express the views in the MS.

## 9.2 What the society gains from this research.

### 9.2.1 Bringing of the MS to the notice of researchers:

The main objective of carrying out this research is to contribute, no matter how modestly, to the academic world. With this constantly in mind, the focus of attention is primarily to bring this valuable MS to the notice of academics, researchers, social workers and those generally interested in works on Arabic



and Islamic Studies. This will provide an opportunity to further subject the MS to scrutiny particularly by those whose approach may be different from that employed in this research either in terms of area of specialisation or depth of study. This effort is also aimed at diverting attention to the other works by the poet which remain kept under lock and key away from the world of research. It also serves as gateway to other works written by the Shaykh's students who have developed into eminent scholars in their own right not to talk of numerous others of the same category. The more of them that are made accessible to researchers, the better for academic development of the nation and the world at large.

#### 9.2.2. Facilitation of the understanding of the MS:

One of the characteristics of most of MSS is the problem of mistakes mostly made by the copyist. Some of such mistakes are inconsequential while others may be seriously misleading by changing the meaning or making it ambiguous. The text has been edited to facilitate reading and understanding it with minimum difficulty. Efforts have been made to ensure that the meaning as intended by the Shaykh is kept intact and

not at all tampered with. Comparison between the edited text and the original appended herewith will show the extent of work done to make the reader enjoy, understand and have requisite background information for an over-all appraisal of the MS.

### 9.2.3 Editing:

Classical poems in Arabic, such as the one under study, are supposed to conform with one of the conventional metres. Apart from the concessions to relax the rigid rules a bit by the poetic license, departure from the metre chosen tells adversely on the poem and may even reduce it to the status of an arbitrary composition.<sup>9</sup> Although the poet has put in commendable efforts, there are some loose ends which the editing should take care of. Corrections have been made where necessary and possible in relation to the ability of the researcher. In other places, suggestions have been made to avoid creating a problem greater than the one being attempted. Attention has been appropriately drawn to the areas where mistakes are observed, whether corrections or suggestions for better alternatives are given or not. As a result of this, those having taste in Arabic poems can enjoy going through the edited text smoothly and pleasantly.

#### 9.2.4 Translation to enable those literate in English to use the MS:

While translating the text into English, care was taken to ensure that we are as faithful to it as possible. Despite this, the translation is not word for word. There are occasions when two readings are possible with a slight change in meaning. In such cases, the one that seems better suited to the context is chosen with a note giving the second alternative and reasons for preferring the former. As the emphasis is primarily on giving the meaning in English as faithfully as possible, the translation is not poetic. Expressions used are simple and straightforward. Thus, those who are literate in and understand English are given the opportunity of benefitting from the Shaykh's view as expressed in the MS and analysed in this work.

#### 9.2.5 Shedding light on the Shaykh's life:

The biography of the Shaykh as given in this work sheds light on his life, works and socio-religious activities in relation to the context of the time. Apart from the Shaykh Alabi's account of about two

and half pages, nothing has been discovered to have been written on the Shaykh's life. This study therefore brings to record many facts that may have otherwise been forgotten. In an attempt to do this, the grains have to be carefully sifted from the chaff and seemingly contradictory pieces of information verified and harmonised where possible. Some of the informants were excited to learn of information from other sources.<sup>10</sup> The importance of this humble contribution to knowledge cannot be over-emphasised. It is hoped that it will serve as an incentive to carry out further researches on the Shaykh's life.

#### 9.2.6 Assessment of contributions of religion to politics before Independence:

In the course of this study, it was discovered that religion played important roles in the socio-political activities of Western Region in particular before the Independence. This fertile area of research has received very little attention particularly from specialists in Islamic Studies. There is need to study the lives of personalities involved, their background and contributions to the progress of Islam and Nigeria.<sup>11</sup> Areas of disagreement between the Muslims

and Government at the time including education, nomination to public posts, representation in government, etc., deserve greater attention. This study, in its own small way, identifies the need for such research and joins some others to blaze the trail.

9.2.7 Calling attention to the wide scope of Muslim scholars' works:

The general opinion is that scholars of Arabic and Islamic Studies in Yorubaland, particularly those who have not had Western education, concern themselves solely with issues directly related to their field of specialisation. This study has proved this impression wrong. Our man has chosen to discuss public administration, politics, provision of social infrastructural facilities, patriotism, commerce, agriculture and military services. All these are discussed in relation not only to the teachings of Islam but also in the light of modern trends. Although there may be some other Muslim scholars who have written on such "unconventional themes," the MS under study is an eye-opener and encouragement researchers to bring to the public works of the same category.

9.2.8 Indication of the relevance of religion in the modern time:

The work lends support to the claim that Islam is not only relevant to the modern time but also has a lot to contribute to its improvement. This is contrary to the view prevalent in certain quarters that Islam, or religion generally, is outdated and obsolete.<sup>11</sup> Protagonists of this opinion cannot see how the religious teachings can be related to the jet-age of ours. This study has a message for such people. It proves that an ideal Islamic State is not only characterised by freedom of worship and belief in God, but also by the provision of the best of amenities to improve the quality of the life of the citizenry at large.

9.2.9 Attention to the peculiarity of works in Arabic by Yoruba scholars:

The critical analysis of the form and content of the poem, highlighting its strong and weak points, is a humble contribution to the study of Arabic literature especially in Yorubaland. Many efforts are being made by universities and other research

institutions to devote sufficient attention to this area of study. Critical appraisals like the one in this study will, no doubt, enhance better understanding of works by Yoruba Muslim authors whose mother tongue and environment cannot but influence their expressions.

### 9.3 Suggestions for further research:

Despite this study, Mustaqbal Tibrin al-Zāhir remains a mine of information to researchers. Other works of Shaykh Alikinla kept here and there by his students await researchers' attention too. This present study shows, in particular, that further research works are needed in the following areas.

#### 9.3.1 Arabic Language:

The MS needs to be subjected to more intensive researches by specialists in Arabic Language and Literature. Such researches should aim at the literary appraisal of the poem focusing attention on the use of language, dictum and prosody. Approached mainly from this perspective, the material seems to promise a lot of exciting discoveries.

### 9.3.2. Islamic Studies:

The Shaykh uses Islam as the basis of his views. All he attempts to do is to create awareness among Muslims so that they can live up to the expectation of their religion, and among non-Muslims, so that they will not wrongly judge Islam by the actions of its uninformed or ill-informed adherents. There is still a lot to contribute in assessing the extent to which the Shaykh conforms with the principle and achieves the set goals. It is also the responsibility of Islamists to look into the goings - on in the society as at present and practically relate the Shaykh's opinions to the problems now at hand. This will go a long way to establish the fact that Islam is the religion of the past, present and future.

### 9.3.3. History:

One of the greatest problems confronting historical research in the country is lack of records. Incidentally, Arabic, used to write earliest records in West Africa as a whole, is not understood by many historians in the country. One has to praise the efforts of Centre for Arabic Documentation at the



University of Ibadan, the University Library, National Archives at Ibadan and Kaduna and some other institutions to solve this problem. This MS should be of interest to historians studying events of the pre-Independence era in the country. It is in recognition of this fact that inter-disciplinary approach covering the areas of Arabic and Islamic Studies, on the one hand, and History, on the other, should be encouraged to thoroughly deal with works of this kind.

#### 9.3.4 Political sciences:

The MS contains a lot of materials relating to political activities in Nigeria shortly before Independence. Viewed from the Islamic point of view, it gives an idea of Islamic political thought in the Nigerian context. This should be of particular interest to political scientists especially now that religion has been recognised as an important factor in the socio-political being of the nation. Works done from this perspective may help us to get over many, if not all, of the problems militating against the political stability of the nation. This can be done by relating the political dispensation to our background as religionists. It will not be totally

a surprise if it is discovered that failure to reflect our background sufficiently on the previous transition programmes, for instance, have contributed to the collapse of the first and second Republics.

#### 9.3.5 Sociology:

Issues discussed in the poem relate to social interaction among Muslims, and between them and other members of the society. Care of the family, roles of women in the task of nation building, provision of adequate facilities for the training of women, Islam vis-a-vis social responsibilities of every individual, etc. treated in the MS should be of interest to sociologists. The materials can be used to look more closely into the social set-up with a view to finding out factors responsible for the social problems and the effective way of getting rid of them. The Shaykh's views can be of immense assistance in this respect. His down-to-earth approach and personal exposure to the situation enabled him to proffer practical solutions. It is now up to colleagues in Sociology to scrutinise and harmonise the suggestions and see how far they can carry us in forging a peaceful, stable and crime-free society.

### 9.3.6 Education:

The Shaykh discusses issues related to educational planning, curriculum-development, educational management, philosophy and sociology of education, etc. In fact, he traces the origin of most of the problems now facing the nation to lack of proper education. Much emphasis is laid on the education of girls. Specialists in the various fields of education need to study the MS and relate the Shaykh's views to our educational needs as at present. One is optimistic that such works will provide opportunities for comparative analysis between the Western and Islamic systems of education, at least, as presented by our man.

### 9.3.7 Law:

The Shaykh sees law as a necessary tool for social transformation. He is of the opinion that there can be progress if only law and order is maintained. Based on this understanding, he calls for making laws to back up policies aimed at elevating the nation to the position of honour and eminence. Thus, there should

be laws to enforce compulsory education, environmental sanitation, agro-economic policies of the nation, and to curb crimes and anti-social behaviour generally. Lawyers and criminologists have a lot of materials awaiting their attention in the MS. If undertaken, such researches will benefit the society by helping to bring about constitutional transformation of the nation, a job that seems to have been started by the current review of some of the nation's laws.<sup>12</sup>

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NOTES AND REFERENCES TO CHAPTER IX

1. See pp. 143 - 164 above.
2. See pp. 193 - 205 above.
3. See pp. 206 - 220 above.
4. See pp. 210 - 212 above.
5. According to the Shaykh, it is the quality of the woman in terms of education, piety, discipline and morality that determines how the future of the country will be, not by the accident of events. For further details, refer to pp. 294 - 300 above.
6. The Shaykh lays much emphasis on this recommendation in view of its health and social implications. See pp. 273 - 278 above.
7. Although relatively brief, the discussion touches on the essential aspects of the national health-care delivery system. See pp. 306 - 324 above.
8. See pp. 316 - 318 above.
9. Arberry, A.J. Arabic Poetry (Cambridge, Cambridge University Press, 1965) pp. 5 - 7.
10. Although this was noticed on many occasions, it was particularly noticeable on mentioning dates, Shaykh's close associates and description of important events such as the launching of Hizbu'l-Lah al-Ghālib in 1952.
11. Such personalities include Alhaj (Chief) S.O. Gbadamosi, Alhaj Adelabu Adegoke, Alhaj Dauda Adegbenro, Alhaj A.R.A. Smith, Alhaj Jibril Martin, Mr. M.R.B. Otun, etc.

12. For further explanations on reasons why the laws should be reformed, particularly as given by Prince Bola Ajibola, the Federal Attorney General and Minister for Justice, see Daily Times (Lagos) of Monday, January 12, 1985, p.13. Ayi P. also gives a very useful write-up on the issue in his article, "Of Law and 'the commonman'" published in Daily Times (Lagos) of 5/3/1986, p. 15.

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LIST OF INFORMANTS

1. Alhaj Abdul-Mojeed Adeyemi, based at Modakeke, Oyo State, a student of the Shaykh from February 8, 1950, until the Shaykh passed away in 1960.
2. Alhaj Abdul-Yaqeen Muhammad Bello Akaukanwo, a student of the Shaykh under whose care the latter was put for medical attention until his death. He is an indigene of Ago-Iwoye, Ogun State.
3. Alhaji R.O. Aliyu at Isale-Ijebu, Ibadan a retired Chief Information Officer Ministry of Information, Oyo State, and the Publicity Secretary of H.L.A. He got in contact with the Shaykh in 1952.
4. Alhaj Sanusi Alabi, at Ode-Omu, Mufassir of the town, proprietor of an Arabic High School and the most senior of the Shaykh's students. He has the most authoritative information on the Shaykh's life and works.
5. Shaykh Abdul-Ra'uf Busari, Imam Oke Gege, Ibadan, an associate of the Shaykh.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : صَلَّى اللَّهُ عَلَيْنَا وَلَا نَبِيَّ بَعْدَهُ  
 أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا  
 الْأَمِينِ وَبَعْدُ فَإِنَّ الْجَنَّةَ الْوَعْدَةَ لَأَشْكُرُ مِنْهُ إِلَى يَوْمِ الْقِيَامَةِ  
 وَأَرْجُو مِنْهُ خَيْرَ مَا أَرْجُو مِنْ خَيْرِ الْمُسْتَلْقِينَ وَرَبِّهِ  
 تَسْتَعِينُ وَهُوَ يَنْفَعُ الْمُسْتَعِينِ وَقَوْلُهُ  
 اللَّهُمَّ صَلِّ عَلَى الْأَمِينِ نَبِيِّهِ وَطَبِّ فَوْطَيْهِ عَمَلًا  
 وَقَدْ نَزَلَ رَفَقَةُ الرَّقِيِّ تَسْكُدُ بِالرَّقِيِّ  
 وَمَنْ يَلْفُ عَنِّي الْوَرْدَ كَأَنِّي  
 وَسْتَنْزِي وَأَدْلَامِي عَلَيْهِ أَيْزَتَقِي  
 وَلَنْ يَزْتَقِي شَعْبًا إِلَى الْعَجْدِ وَالْعَلَا  
 إِذَا أَنْحَطَ إِلَّا بَعْدَ خَيْرٍ ذُو النَّهْيِ  
 يَسْجُدُ وَيُسَبِّحُ بِلِ يَكْتُدُ مَكَا فَعْمَا  
 لِأَزْمَامِ كِلِ الصَّغْبِ مَرْقَلِ مَرْقَلِ  
 يَكُونُ خَيْرًا بِالْأَمْوَرِ وَخَيْرًا  
 عَلَى رَقِي سَمَامِ نَحْوَهُ دَفِي عَلَى الرَّحْمَنِ  
 يَكُونُ خَلْوًا مَلِكًا خَيْرًا خَيْرًا  
 لِشَقْبِ يَزْتَقِي خَلْمًا مَعْنَدَ مَا جَلِي

الشكوى والتفكير  
 الشكوى والتفكير



بِلاَدِي لَهَا دَيْرٌ عَلَى إِدَادَةِ

بِعَوْنِهِمُ لِإِنْتِهَائِي بِرَهَا لِسَمَا عَلَا

عَمَّا وَشِعْ مَا صَافَتْ بِلاَدِي بِهِ عَلَى

بَيْنِيهَا كَرَامٍ بِمَشِيئَةِ ذِي الْعَلَى

وَهَذَا إِذَا السُّلُوكُ تَلَقَّبَ بِأَسْرِهِ

بِحُسْنِ الظُّنُونِ وَالنَّفَاهِمِ فِي الصَّبِيِّ

سَأَكْتُفِ عَنْ كَيْفِ بِلَادِكُمْ لَكُمْ

رَأَيْتَنِي بِإِذْنِ اللَّهِ كَرِيمٍ يَا غِنَى

وَكَمْ يُؤْذِنِي مَطَرُهَا فِي بِلَادِهَا

رَشَائِدٍ وَكُلُّ الْأَهْلِ عَنْهَا لَعْنَةُ سَعَى

تَمُوجِ الْبِلَادِ بِالْجُرَابِ وَلَمْ تَر

اِسْتِلَالَ خِيوشِ الْوَالِدِ شَمِيرَةَ عَلَى الطَّلَى

بِرَهْدِ أَوْجُلِ الْأَهْلِ دَامُوا عَلَى الْكُرَى

وَلَا يَحْزَنُوا رَعْمَ الْكُوَارِثِ وَالْأَسَى

بِيُولَتِهِمْ الْكُوَارِثُ بِالْأَشْرِ بَيْتِي

وَأُخْرَى تَشْيِيشُ وَيَسَّعُ قَلْبُ عَزِي فِي الْوَرَى

وَكَمْ بِلْدَةٍ بِالْبَحْرِ شَيْدٌ لَا قُضُورَهَا

تَمُوجُ بِأَنْوَارِ الْبَحَارَةِ يَا ثَرَى

تَمُوجُ بِفَيْتَارِ الشَّقَافَةِ مُجَلَى

لَهَا خِدْمَةٌ يَا سَعْدَهَا بِذَوِ الْبِحَى

وَكَمْ يُؤْذِنِي مِنْ عَظْمِ رَأْسِهِ فِي الْفُرْسِ  
 بِعَظْمِهِمْ عَنِ الْحَقِ بِصَنْدِ رَقِي  
 أَيَا وَطَنِي ثَقِي بِي وَإِنِّي لَمُتَادِمٌ  
 مُكِبٌّ عَلَى إِعْلَاءِ كَعْبِكَ فِي الْمَلَا  
 وَتَقِي رَأْسِي سَعْدًا إِذَا الشَّقْبُ وَالْعَلِي  
 أُرْقَامُوا بِعَزِيمٍ وَقَفَاهُمْ عَزْ قَلِي  
 أَيَا الشَّقْبُ وَالْعَلِي كُنْتُمْ إِذَا  
 وَهَمُّكُمْ مُرَادِي فَرَمْتُمْ سَعَادًا بِأَجْبِي  
 قَرَأْتُ بِزَوَاجِعِ الْبِلَادِ بِأَسْرِهِمَا  
 بِهَا كُنْتُ أَسْتَعْدُّ فَبِرَاعِ الرُّقِي  
 وَإِنِّي أَقُولُ مِثْلَمَا قَالَ يُوسُفُ  
 بِأَنِّي حَبِيرٌ بِلِ عَالِمٍ عَلَى النَّبِيِّ  
 أَلَا كَذَقُولِي مِثْلَمَا قُلْنَا أَوْلَا  
 بِأَنِّي مُدِيرٌ لِلدَّلِ لَوْرِي لَيْسَ الرُّقِي  
 وَإِنْ كُنْتُ مُعَدُّوًا لِرَأْسِ حُكُومَةٍ  
 كُنْتُ زَعِيمًا مَلِيحًا لِلْمَوَاطِنِ  
 أَفَدِّي بِي نَحْوَ الْأَرْضِ لِمَا جَمَا  
 وَتَسْبِيحُهَا كَيْ تَقْدَأُ الْمَلْعَ لِلْبَنِي  
 تَكْرُجُ جِلْمَهَا تَحْتَ الْحُكُومَةِ الْعَوَا  
 بِيَّةَ لَيْسَ مَا دِ الْأَرْضِ لِلْمَوْلِيْمِ الْعَطِي

اقوم

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وَحَجَّزَهَا قَوْلَ السَّكَانِ كَلِمَتَهُمْ  
 وَهَذَا الْكَيْ تَنْجُوا بِمِيقَاتِهِ الطَّوَى  
 تَأْسِسُ لِمَوْسِمِ الْحَاكِمِ كَتَبْتُ

يَكُونُ رُفِيًّا مَرْتَدًا الْأَهْلُ مِنْ شَقَى

\* وَتُرْبِي دَوْلَانَا عُمُومًا وَهَذَا كَذَى  
 دَوَابَّ الْكَيْ تَنْمُو الْخِصَارُ بِاللَّهَى

وَيَنْبَغُ دَوَابِّهِمْ وَأَكْبَاشِ كَلِمَتَا  
 بِرَأْيِ رَبِّيسٍ مَكْتَبٍ أِنْ رَأَى كُفَى

وَأَنْتَى مِنْ الْأَعْنَامِ مَحْطُورٌ بِهَا  
 كَذَا الْكَيْ مِنْ دَوَابِّهَا الشَّرَى

تَقَابِيرُ الدَّوَابِّ لِجَنَّةٍ تَعْنَى  
 بِمَكْتَبٍ تَسْتَلِي عَلَى رَفْعِ مَسْتَوَى

وَيَجْمَعُ قَالًا قَوْلًا دَاعِيًا أَنَّهُ  
 لَمَسْئُولٍ عَزَّ سَيِّدٌ بِدَاوُدِ الطَّوَى

وَسَوْقٌ لِأَبْقَارِ نَلِيهَا عَيْنَاةً  
 بِعَيْنِنَا بَقَارِهَا جَمِيعًا عَلَى عَنَى

قَوْلُ الْكَيْ أَنْ تَشْجِعُ بَعَارَ كَلِمَتِهِمْ

لِتُورَ بِدَهَا مِنْ الْبَقَادِ عَلَى قَتَى

نُصِيفَتُهُمَا مَعَ اللَّتَى فِي مَلَائِكَتَا

لِنُغْرَهَا عَدَا حَتَّى يَنْبَغِ الْجَنَى

وَنَفْتَمِ

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- ١٤) وَنَفَخْتُمْ بِهَا لِلتَّجَارِي لَهَا عَلَى  
نِظَامٍ جَدِيدٍ يَدِي كَيْ تَفُوزَ عِزَّ السُّقَى
- ١٥) وَتُنَادُوا بِحُرْمَتِهِمْ أَنْ تَحْرُزُوا بَعْدَ قُوَّتِهِمْ  
تَعُودًا أَبَوًا إِلَى اللِّحْدِ عِنْدَ مَا آتَى
- ١٦) وَتَجْعَلُهَا كَالْحِصْنِ الْعَيْنِيَّةِ مَكْتَبًا  
مَحَاصِلَ صَمُونًا لِلنُّفُودِ عِزَّ الشَّسَى
- ١٧) وَعِنْدَنَا بِأَخْبَارِ عَرَبِيٍّ تَرْتَبِنَا دَوَا  
يُتَلَوُّ دَوَايَا تَسْمُومُ خَيْرًا عَلَى الْهَوَى
- ١٨) وَتَرْتَبِنَا الْكُلَّ طَالِبًا فِي ابْنِ سِينَا  
عِزًّا عِنْدَنَا بِالنِّظَامِ حَافِيَةً لِحَدَى
- ١٩) كَأَنَّهُ يَشْفِقُونَ أَمْرًا مَعْنَى زَعْلَى يَلَا  
دَنَا الْخَيْرَ أَوْ اللَّيْبَةَ تَرْقُبُهُ عَمَلًا
- ٢٠) وَتَجَلَّى بَعْدَ كُلِّ ذَا الْكَيْفِ بِعَا  
دَارًا بِأَخْبَارِ طَبِيبٍ مِنْ كِبَارِ أَوَّلِ زَمَانِ
- ٢١) لَتَمُوتِ سِنَا بِمَا لَهْمُ مِنْ بِنَا عَمَّةٍ  
بِهَذَا تَقَرُّ خَالًا وَتَجِنِّي مِنْ النَّدَى
- ٢٢) وَتَضْرِبُ قَانُونًا لِلْجُلِّ شَبَابِنَا  
يُحْدِلُهُمْ اِتِّفَاقٌ عَنْهُ فَرَطٌ فِي الْوَدَى
- ٢٣) وَإِنْ أَدْعَمُوا لِلْأَفْرَطِ طَوْعًا يَدْفِرُوا  
تَعُودًا أَوْ إِلَى الْبَعْضِ مَوْضِعًا عَلَى الرَّدَى

النظري في صور أحوال السرازمينية

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وَنَشِجُهُمْ أَنَّهُ يَتَّقُونَ كُلَّ قَوْمٍ كَمَا ابْتَدَأُوا إِلَى السَّمَاءِ  
لِيُعْلَمُوا بِهِمْ وَيُؤْمِنُوا أَنَّ اللَّهَ يَوْمَئِذٍ غَافِقٌ  
وَمُنَادٍ لِلْمُهَاجِرِينَ الَّذِينَ نَادَوْا

لِقَائِنَا إِنَّا بِالْعُزْمِ لَلْمُتَّخِذُونَ  
وَأَشْرِكُوا بِرَبِّهِمْ مِنْ ذُنُوبِهِمْ لِمَا  
كَانُوا يَفْعَلُونَ

وَلَقَدْ نَادَيْنَا الْأَنْبِيَاءَ وَلَوْ كُنَّا  
نَعْلَمُ الْغَيْبُورَ لَقَدْ جَاءَهُمْ  
بِالْبَيِّنَاتِ وَالْحَقِيقَاتِ

وَلَقَدْ جَاءَهُمْ بِبَيِّنَاتٍ مِنْ رَبِّهِمْ  
فَكَفَرُوا بِهَا لَوْلَا ذِكْرُ اللَّهِ  
عَلَيْهِمْ لَقَدْ كَانُوا عِزًّا

وَلَقَدْ جَاءَهُمْ بِبَيِّنَاتٍ مِنْ رَبِّهِمْ  
فَكَفَرُوا بِهَا لَوْلَا ذِكْرُ اللَّهِ  
عَلَيْهِمْ لَقَدْ كَانُوا عِزًّا

وَلَقَدْ جَاءَهُمْ بِبَيِّنَاتٍ مِنْ رَبِّهِمْ  
فَكَفَرُوا بِهَا لَوْلَا ذِكْرُ اللَّهِ  
عَلَيْهِمْ لَقَدْ كَانُوا عِزًّا

وَلَقَدْ جَاءَهُمْ بِبَيِّنَاتٍ مِنْ رَبِّهِمْ  
فَكَفَرُوا بِهَا لَوْلَا ذِكْرُ اللَّهِ  
عَلَيْهِمْ لَقَدْ كَانُوا عِزًّا

التطريف في نظام الجواز في عمارة البلاد  
وصورتها من عند افلا الجانبيه في الحكم

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بسم الله الرحمن الرحيم  
الحمد لله رب العالمين  
والصلاة والسلام على  
سيدنا محمد وآله الطيبين  
الطاهرين

۱. قَدْ نَصِرُ بِقَانُونِنَا الْكُلَّ نَزِيلِنَا

أَمَّا رَبِّهِمْ أَوْعِجِم كُلَّ عَلَى سَوِي

حَوَائِنَا نَشْفِيهِمْ كُلَّ وَجْهَهُ

لَكِنِّي بِسَيِّئِهِمْ وَأَفِي حَيَاتِهِمْ خَلَّيْ

تَرْفَعُهُمْ عَلَى تَمَتُّعٍ فَرِيَسَا

جِهَتِهِمْ الشَّرَّ إِذْ تَرَفَّى بِهِ لَسَمَاعِلَا

وَنُوقِرُهُمْ بِحَسْرَامِ قَلْبِنَا

كَذَلِكَ حُكُومِيَّةٌ يَلِيهِ عَلَى سَوِي

تَكُونُ لَمَزَّةً كَانَتْ لَهُ بِلِقَاءِ

وَذَلِكَ أَنَّهُ يَنْتَلِجُ تَوْبًا رَفِيحَةً

يَكُونُ عَلَى مَوْضِعِ إِتْجَابٍ قَارَأَى

يَكُونُ عَزِيمَةً رَائِلَةً مُسْتَجِجَةً لِلْمَضَا

يَبِيَّةٍ فِي إِتْكَارِ أَوْرَاقِ مَا شَتَّى

يَكُونُ لَمْزَةً وَزِيْرَةً يَحْمِلُ حَسْرَتَهُمْ

عَلَى تَسْتَلِطِّ فِي إِتْبَانِ أَسْرَابِ مَا شَتَّى أَوْضَلَّ

نَسَاعِدُهُمْ مَرَّةً نَوِيَّةً أَنْ يَسْقُوهَا

تَجَارِبِي فِي ضَمِيرِ الْبَضَائِعِ مَا نَوِي

تُعَايِنُهُ لِلْمَشْرُوعِ تَمَوُّنِهِمْ بِعَا

لِنَا عِنْدَ بِنَاكِ الْأَوَمِيِّ كَانَهُ لِلْأَهْلِي

وَنَلْحَقُ بِهِمْ أَنْ حَابَا أَسْفَالَ كَلَامِهِمْ

إِذَا مَا لَمْ يَمُتْ قَطُّ الْجِهَادُ إِلَى ذُرْمِي

النظر في مهارة الحكيم والبراعة والاصحاب الحرفه ايجوه  
البيارة  
يكونه كبره اذ لم يصبوا في ارضهم

بِأَنَّهُ يَرْغَبُ وَأَنْ يَنْجُو وَالشَّيْءُ مَا بِهِ  
 يَكْفُرُ حَتَّى نَأْفِي أَوْجِ اسْمِي عَلَى التَّوْرِي  
 سْتَجِبْ لَهُمْ حَقًّا بِخَيْرٍ تَمَقُّو  
 لِيهِمْ صُوا طَلِيغًا تَرَاهُ هُمْ عَلَى هَدْيِي  
 لِهَذَا آيَاتٍ فَيَسْتَكْبِرُونَ عَلَيَّ  
 صِرَاطِ الَّذِي أَرْجُوهُ فَيَكْفُرُونَ إِلَى اللَّهِ  
 وَلَمْ يَلْمُوهَا وَلَمْ يَنْتَهَبُوا إِلَيْهَا مِمَّنْ عَلَيَّ  
 تَرَاجَعُوا كَمَا تَلَى إِنْ ذَاكَ مِنْهُ بَلَى  
 سَتَيْسْتَشْكُرُونَهُمُ الرِّمَانَةَ وَالْوَلَطَةَ فِي تَلْمِيحِ  
 وَعَدَمِ أَنْ تَكُونُوا تَمَامِ عَيْتِهِ وَمَنْ وَعَى  
 نَظَاهِرُ بِلَا دَلِيلٍ شَخَاذِيرُ مَا لَهُمْ  
 رُجُوعٌ إِلَى التَّغْيِيرِ بِمَعْنَى الدَّيْنِ  
 لِنَصْرِ عَلِيٍّ عَلَى الْأَشْرَارِ قَانُونَهُ رَادِعٌ  
 لَهُمْ عَزَّةٌ دَنَاءًا وَرَدًّا يَسَلُّ أَوْ يَسْفِي  
 تَسَلُّطًا قَنَاءِ عَيْتِهِ عَلَيْهِمُ الْإِقْبَانَا  
 هَيْبَتِهِمْ أَجْمَعِينَ أَيْ مَتَاهُتُمْ بِلَا وَفِي  
 لِنْتَهَبُوا بِشْرَاكَ اللَّطُوفِ وَسَارِقِي  
 إِلَيْهِ تَكَلَّمْتُمْ مِنْ شَرِّهِ وَمِنْ شَقِي  
 لِنْتَجَرُّ لِمَنْ كَانَ شَخَاذًا أَوْ عَادِرًا  
 وَمَنْ كَانَ مَعْرُوفًا بِفَضْلِ عَلِيٍّ عَلَى التَّوْرِي

لنأفئ

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النسخة من مخطوطة  
 مكتبة جامعة  
 باندونج



لِنَلْقَى عَلَى مَرْجَانٍ غَارِقٍ فِي بَطْنِهَا  
 لَوْ قَبِضَ قَوْراً دُونَ قَبْضٍ إِذَا بَطَلَى  
 وَإِنْ أَرَادُوا غَوْضَهُمْ وَأَرْجَعُوهُمُ عَوَايِئَهُ  
 يَطْبِئُ لَهُمْ فِيهَا الصَّيْفُ وَالْحَيَا  
 بِرَأْسِهَا يَطْبِئُ الْخَيْشُ سُكَّانَ كَلْبِهَا  
 عَزَّ الصَّرْبُ عَجَاباً مِنْ شَيْءٍ طَبِئَ فِي الْوَرَى  
 لِنَلْقَى جِرَانِمُ الرِّزَايَا الَّتِي جَلَّتْ  
 عَنِ الْبَحْرِ تَتَرَدَّدُ بَيْنَ أَنْدَالٍ هُمْ أَذَى  
 \* لِنَلْقَى لَمْرَقاً مَسَّهُ الْجُرْحُ خَالِماً  
 يَبِيحُهَا الْجَمَابِلُ الْكَمِينَةُ مِنَ الْأَذَى  
 كَذَا مَرَّ بِهِ الْبَرُّضُ إِذْ كَانَ قَاجِشاً  
 لِنَلْقَى قَوْراً وَقَائِماً مِنْ عَدْوَى  
 نَظَاهِرُ بِلَادِهَا مِنْ دُجَالٍ وَقَاسِقِ  
 كَذَا الْأَعْمَشُوشُ فِي الْأَهَابَةِ الْقَوَى  
 لِنَسُجْ عَلَى مَجِو الرِّدَائِلِ كَلْبِهَا  
 كَقَطْرِ بَدْوِهَا الْقَدْرُ عَزَّ شَقْلُ الرِّدَى  
 نَسْتَفِدُّ حُكْمَافِي الَّذِي لَمْ تَرْتَلْهُ  
 تَقَارِيرُ عَزَّةٍ وَجَعْدُهَا بِالسَّجْنِ لِاسْوَى  
 وَمَنْ يَحْسَبُ الْبَصِيرَ أَنْ يَكُونَ حَافِئاً  
 عَلَى نَجْحَةٍ قَبِيضٍ لِلْعَدَالَةِ يَحْتَسِرَى

النظر في حاية الجبابرة والابصار

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وَأَمَّا فَضُولِيهِ وَقَدْ تَخَذَرْتَهُمْ

عَنِ الْخَوْضِ فِي الْمَجُوزِ بِالنُّجْحِ قَدْ جَلَى

سِنَّةً سَلَخْتُمَا بِالنَّقَالِ وَأَبَيْنَا

إِلَى تَمِيهِ السُّجُورِ إِذْ تَشِينُهُ يَدِي

وَمَنْ يَفْعِدُ إِذَا مَا خَافَقَهُ فِي جِنَا

يَةِ النَّشِيلِ لِلِإِقَامِ حَذَا كَمَا بَدَى

وَنَعَزِدُ كُلَّ سَحْرٍ وَعِزِّ بِلَادِنَا

بِشَرِّهِ هُوَ إِذْ طَرَدَ شَيْطَانَهُ عِزِّي

وَأَمَّا إِذِي كَانَ طَبِيبًا سَيِّئًا حَسَلِي

بِتَوْفِيقِ إِذْ أَهْمَرْتُ فِي الطَّبِيبِ يَحْتَسَلِي

وَيُعْلَمُ لِلْمَادِّ دَوَاءً دَوَاءً تَجَعَا

وَيُقَلِّجُ لِلْمَرْضَى يَفُوزُ عَلَى النَّهْيِ

وَأَمَّا جَزَارِيهِ فَسِنَّةٌ حَنَنُهُمْ

عَلَى الْيَقِظِ قَانُونُهُ صَبِي عَلَى سَوِي

وَنَحْمَلُهُمْ أَنْ يَحْرُصُوا فِي صَحَّتِنَا

بِذَّبَحِ سَمِيرِ الْبَقْرِ أَوْ طَانَهُ لَا ضَمِي

وَنَزَّجْرُهُمْ عِزُّهُ إِذَا جَرَّ أَيْمِ

كَيْلُوحِ دَيْبِجِ جَيْعَةٍ إِذْ دَا أَدَى

وَأَمَّا إِذَا خَانُوا وَعَاشَوْنَا أَدَى

وَأَفْضَلُهُمْ رَحْمَانُهُ إِذْ يَنْزُرُهُمْ خَفَى

يُنَالُونَ

النظر في رسم الجزاء عند النجاة

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يَسْأَلُونَ مَا جَاءَ لَكُمْ مِنْ عَذَابِ  
عَلَىٰ عَثْقَتِهِمْ قَانُونًا يَنْزِلُ بِالْحَزْمِ  
وَسُرْعَتِهِمْ أَنْ يَدْخِفُوا الْعَالَ بِأَهْلًا

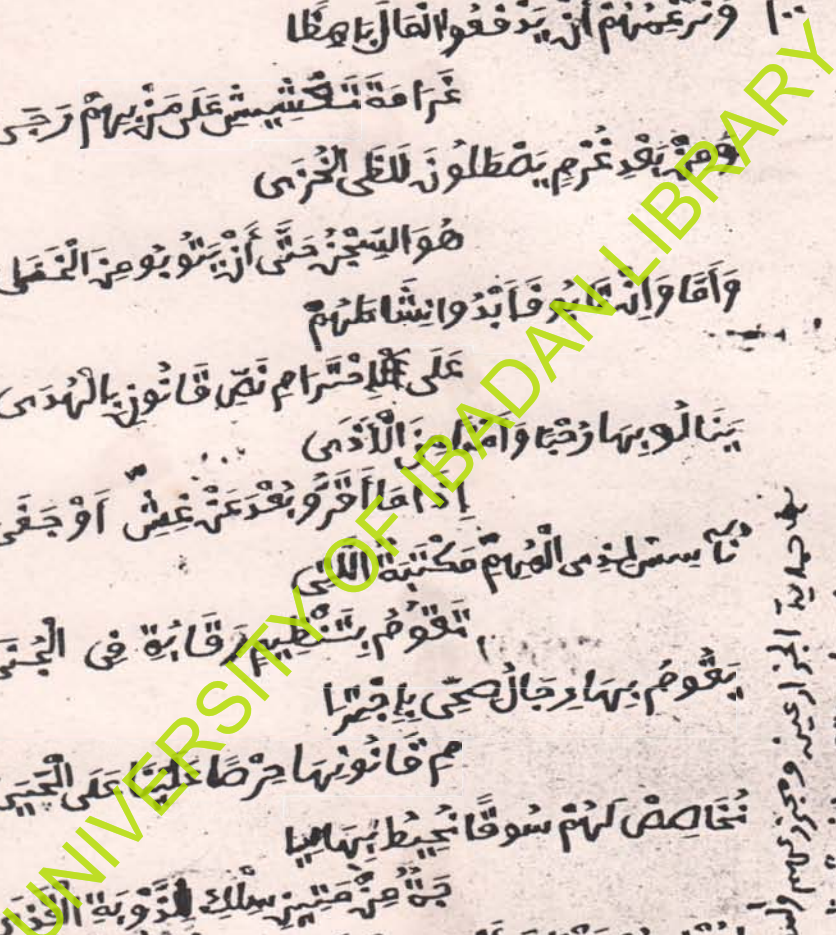
عَرَاةً يُكَفِّسُهُمْ عَلَىٰ لَهْبِهَا ثُمَّ رَجَى  
وَمَنْ يَفْعَلْ عَمْرًا يَسْتَلُونَ لَكَ الْخِزْيَ  
هُوَ الْيَسْجَرُ حَتَّىٰ أَنْ يَسْتَوْثِقُوا مِنَ الْغَمْلِ  
وَأَقَامُوا فِيهِ قَابِدًا وَيَسْأَلُونَ

عَلَىٰ الْإِسْرَامِ نَقِيًّا قَانُونًا بِالرَّهْدِ  
يَسْأَلُونَ بِهَا زُجُجًا وَأَمْطًا مِنَ الْأَذَى  
إِذَا مَا أَقْرَبُوا يَغْدِرُونَ عَيْشًا أَوْ جَعَى

تَأْسِئُونَ لِي فِي الْوَهْمِ مَكْتَبَةً الَّتِي  
يَقُومُونَ بِتَنْظِيمِ قَائِدَةٍ فِي الْجَنَى  
يَقُومُونَ بِهَا دِرْجَالٍ حَتَّىٰ يَأْتِيَهَا  
مِمَّ قَانُونُهَا حُرْمًا عَلَيْهَا عَلَىٰ الْجَنَى  
تَخَافُ لَكُمْ سَوْقًا يَحِيظُ بِهَا لِيَا  
بَعْدَ عَزْمٍ مَيِّزٍ سِوَالِكِ الذُّوْبَةِ الْفُزَى  
عَنْ ذُوْبَةِ الْفُزَى  
لِنَعْلَمَهُمْ تَنْظِيقَ أَرْضٍ وَمَنْعَدٍ

وَأَلْتَمَامِ حِدَادِ صَوْنًا عَنِ الْفُزَى الْأَذَى  
وَنَاقِضِ الرِّجَالِ حَتَّىٰ لِيَتَّبِعُوا  
بِمَهْمَتِهِمْ فِي دَوْرٍ سَكَّانٍ بِالْوَالَى

لها صفة الجزعينة وجزعهم وسود  
منه الذي والاولى ورتنظيف  
البيوت ولا مكانه غير ما هوله  
واقامة دور الصمى



كَانَ يَرُدُّ مَوْجَسْتَنْقَعًا وَغَيْرَهَا  
 مِنَ الْخَمْرِ خَوْفًا مِنْ تَعْوِضَةِ فِي الْقَوْمِ  
 يَفْعُو مَوَابِقَهُ كُلَّ أَوْسَاحِ اللَّيْلِ  
 تَشْتَبِهُ الْبِلَادُ فِي مَظَاهِرِهَا قَدَى  
 وَلَمَّا جَرَى الْخَيْبِش تَابَتْ فِي بِلَادِ  
 دِهَمٍ كَانَتْ لَهَا مِنْ دُونَ قَلْعِ عَلَى الْقَوْمِ  
 وَمِنْ الْخَزَابِ وَالْأَطْوَلِ فُجُودَهَا  
 خَرَامٌ عَلَى الْإِطْلَاقِ فِينَا وَدَا الْبَلَدِ الْجَنَابِ  
 يُقِيمُ لِأَهْلِ دُونَ صَبْحِي فَاسْمَعَةَ  
 وَتَبْنِي مِيَادَا لِحَبَابِ أَهْلِنَا  
 يَزُورُنَهَا كَلْبُ الشِّفَاءِ مِنَ الْقَوْمِ  
 وَتَشْبِهُهَا مَسْتَشْفِيًا تَمْدِيدَةً  
 نَحَارُ بِهَا الْفَرَسِ طَرَا إِلَى مَدَى  
 وَتَبْنِي كَذَا دُونَ النَّقَاهَةِ لِلْعَلَا  
 أَجِبِ الْقَوْمَ مَنِزَةً أَوْ مِنْ أَنْتَهَا فِي الشَّكْلِ  
 نَعَزُّهَا بِالْأَلْبَاءِ خُذَاقَةً  
 وَهُمْ مِنْ خَلْقٍ فِي الْعِلْمِ بِالذَّرَجَةِ الْأُولَى  
 فَهَمَّتْهُمْ تَوَلِيحُ مَرْضَى وَغَيْرُهُمْ  
 لَعْنَى يَزُجُّو مِنْ بَعْدِ يَأْسِ إِلَى الْجَيْبِ

للتعش

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النظر في طبها  
 والحمد لله رب العالمين

لَتَنْفَسَ لَهُمُ الدَّمَاءُ مِنْ بَعْدِ اشْتِغَالِهِمْ  
 تَخْوَرُ الْهَلَاقِ فِي شَوْجَعِ وَالْجَمَوِي  
 نَسْتَجِفُّهُمْ تَشْبِيحَ مِنْ كُلِّ وَجْهَةٍ  
 بِمَالِ عَائِلَةٍ وَتَغْيِيرِهَا صَلَّى كَذَا  
 نَوَاعِدُ كُلِّ مَرٍ إِلَى رَجِيئَةٍ  
 عَلَى أَصْرِيهَا مُتَعَدِّي مِنَ الدَّاءِ وَعَيْبِي  
 يَا لَهْ الَّذِي قَدْ أَبْدَلَ خَيْرَهُ بِشَيْءٍ يَأْتِي  
 أَتَانَا بِإِحْسَانِ الْحَيَاةِ وَقَدْ سَمَى  
 نَحَافَتُهُ بِالْمَالِ وَاللَّعِبِ الْفُلِيِّ  
 كَذَاكَ وَسَامِ الْمَجْدِ هَذَا الْمَرْوِيِّ قَوْلًا  
 نَشَارِكُ بِهِمْ فِي ذِي الْمُهَيَّبَةِ أَطْبَا  
 ذَمَّهَا إِلَّا قَدْ مَيَّرَ عَلَى طَرِيقِهِمْ أَوْلَى  
 وَتَدْخُلُ إِحْسَانًا فِي طَبِئَتِنَا قَدِي  
 قَدَّ الْعَهْدُ كَيْ تَحْطَى بِصَحَّةٍ فِي الْجَمِيلِ  
 وَتَهْدُلُ فِي إِحْسَانِهَا جَاهِدًا تَاكَلِي إِلَى  
 تَدَاوِيهَا كَمَا يَطِبُّ أَوْ تَرْجِي بِالسَّوْمِي  
 وَتَبْنِي لَهُمْ مَخَابِرَاتًا وَمَعْمَلٌ  
 لِإِجْرَى التَّجَارِبِ الْعَدِيدَةِ لِلنَّبِيِّ  
 تَأْسِسُ لِهَذَا الْعَرَفِيِّ مَدْرَسَةً الَّتِي  
 تَقُومُ بِتَحْرِيرِ النُّطَاسِيَّةِ فِي الْعَمَلِ

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انظر فينا والمدرسه الطبيه  
 وبعث طلابها الى الخارج

وَمِنْ قَبْلِ تَأْسِيسِ سَبْعَةِ أَوْلَادٍ  
ظَلَمًا إِلَى الْأَقْطَارِ أَوْ رُوءِ اللَّحْمِ

تَكُونُ فَخُورًا لَوْ طَعَّرْنَا عَلَى الْمَنِيِّ  
وَمَادَّةً ظَلَمًا بِالشَّهَادَةِ مِنْ رَفِي

وَتَنْصِبُهُمْ مِنْ نَجْدِ عَوْدٍ عَلَى الْعَقَا  
تُحْمِدُ الْعُلُوَّ هَذِهِ أَحَقُّ مِنْهُمْ الْعَلَى

وَتَنْصِبُهُمْ أَقْصَامَ قِسْمَةِ الْقُرْبِ  
فِي مِثْلِ آيَةِ وَجْهِ كَانَتْ بِشَفِيعِهِ مِنَ اللَّهِ

وَقِسْمَةِ مَنِيَّتِهِمْ سَتَكُنُ لِجِبْرِائِيلَ  
قَرِيبًا مِنَ الْأَسَاءَةِ بِهِيَ الْحَالُ فِي ضَمِّي

وَمِنْهُمْ خَطَايَا الطَّبِيبِ عَلَى قَبْلِهِ  
لَهُ تَطْيِيبٌ مِنْ كُلِّ الْأَرْوَاحِ وَهُمْ كُفَى

وَقَدْ كُنْتُ طَبِيبًا لِلْمَرْءِ مِنْهُمْ  
لَا خَيْرَ مِنَ الْأَمْرِ إِسْمِ قَوْلِهِ بِالْمَنْعَلِي

لِنَحْتَرِفُ بِعَيْنٍ قَاصِمَةً مَن يَكُنْ لَهَا  
طَبِيبًا فَوَاسِئُ مَخْلَصًا الْمَرْءَ مِنْ نَجْمِ

أَوْ مِنْ مَوَاجِئِ بَحَارَةِ طَبِيبِ اللَّهِ  
تَكُونُ لِنَسْوَانِ الْعَيْنَةِ بِالرِّقِي

يَسَاعِدُهَا الطَّبِيبُ أَمْ تَرَفِي عَلَا  
يَسُجُدُ لَوْ كَفَّ الرَّهْلُ مِنْ تَحْوِيلِ الْأَدَى

فِي الْمَدِينَةِ  
عَلَيْنَا

وَقَدْ كُنْتُ طَبِيبًا لِلْمَرْءِ مِنْهُمْ  
لَا خَيْرَ مِنَ الْأَمْرِ إِسْمِ قَوْلِهِ بِالْمَنْعَلِي

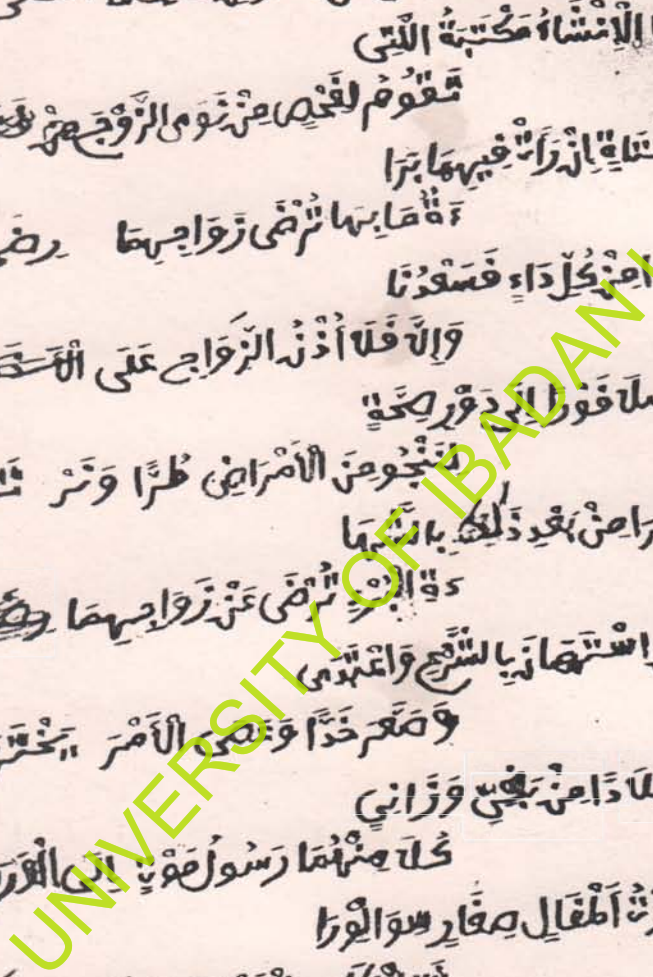
وَمِنْهُمْ خَطَايَا الطَّبِيبِ عَلَى قَبْلِهِ

لِنَحْتَرِفُ بِعَيْنٍ قَاصِمَةً مَن يَكُنْ لَهَا

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عَلَيْهَا يَدُ تَقِي اِفْتِقَامُ مَنَاطِمُ  
 لِنَجْنِي مِنَ السَّوَالِ قَالِمَةُ الْفَتَى  
 بِهَذَا الْاَلْمُنْشَاءِ مَكْتَبَةُ النَّبِيِّ  
 مَقْرُومٌ لِقَدْحِهَا مِنْ نَوْمِ الزَّوْجِ هِيَ <sup>وَالنَّهْيُ</sup> <sub>لِقَدْحِهَا</sub>  
 كَمَا اذْ فَتَا اَزْرَافِهَا بِرَا  
 اَنَّهَا بِهَا تَرْضَى زَوَاجِهَا رَضَى  
 وَاِنْ بَرَاءُ مِنْ كُلِّ دَاءٍ فَسَعِدْنَا  
 وَاِنَّ فَلَا اُذُنَ الزَّوْجِ عَنِّي الْاَسْحَى الْجَوِي  
 هُمَا تَرْسِلَا فَوْرًا لِي دَوْرٍ رَحِيحًا  
 لِنُجْوِيَ مِنَ الْاَمْرَاضِ طَرًّا وَتَرًّا تَقِي  
 وَاِنَّ ظَفِيرًا مِنْ بَعْدِ ذَلِكَ بَارِكًا  
 دَوَّابًا تَرْضَى عَنْ زَوَاجِهَا <sup>السَّنَا</sup> <sub>وَالنَّهْيُ</sub>  
 وَاَقْرَبُ اسْتَهَانَةٍ بِالشَّرْحِ وَاعْتِدَائِي  
 وَاصْعَقَدَا وَتَقِي الْاَمْرَ بِخَيْرِي  
 لِنَظَرِي بِلَا دَائِمٍ بَغِي وَزَانِي  
 كَلَامُهُمَا رَسُولُ قَوِي اِلَى الْاَرَبِي  
 وَمَا مَوْتُهُ اَطْفَالٍ صِقَارٍ سَوَالِ الْوَرَا  
 تَبَّةُ الْكَايِنِ اِلَى دَوَاءِ طَرَفَيْنِ بِالسَّوْمِي  
 وَلَيْسَ لَنَا مِنْ دَوْرِهِ دَالِكٌ عَنِّي

هذا  
 لفحصه  
 رغبة في صورة صفة الاطفال



وَأَنْتَ وَإِنْ قَهْنَا لِإِنْفَادِ هَذِهِ أَلْ  
قَوَائِمِزِ تَجْنِي مِنْ تَجْبِئَتِهَا <sup>س</sup> عَلَى الشَّيْءِ

وَأَنَا وَإِنْ قَهْنَا بِتَدْرِئِ بَدْوَرِنَا  
عَلَى رُبُوعٍ ذَاكَ الْقَرَارِ سَبَّحْتَنِي

كَذَلِكَ مِنْ أَضْلَالِ تَقْيِغَةٍ رَابِعَةٍ  
لَأَوْلَادِهِ سَقْدًا يَنْتَلِ سَعْدُهَا نَوَى

كَذَلِكَ مِنْ إِخْتَارِ لَأَوْلَادِهِ سَبَّحْتَنِي  
سَبَّحْتَنِي سَقْدًا بِالْحَطَى

كَذَلِكَ إِذَا مَا لَمَرَّةٌ كَانَتْ يَقِيءُ  
جَرَاتِمِ يَأْتِي نَسْلُهُ وَوَقْفُ مَا نَوَى

يَكُونُ قَوِيًّا صَاحِبًا جِلْمَةً سَلِيْبٍ  
مِنْ كُلِّ دَاءٍ عَقْلًا هَكَذَا بَجَى

يَكُونُ نَضِيرًا لَوَجْهِهِ عَجَبًا مَعْدَمًا  
يَرَاهُ بِأَنَّهُ بَجَى مِنَ الدَّاءِ <sup>فِي الْجَبَا</sup> وَاللَّحَى

بِأَمْثَالِهِ الْآبَاءُ يَسْعَدُ كُلُّهُمْ  
لَأَمْرِ تَجِيْدٍ كُلِّمِ الدَّاءَ وَالشَّقَى

عَلَيْنَا بِتَجِيْدٍ جُرْهُودٍ جِبَارِيٍّ  
عَلَى سَأَلِ جِبِلِّ مَقْبِلِ إِنْ ذَا عَمَّا

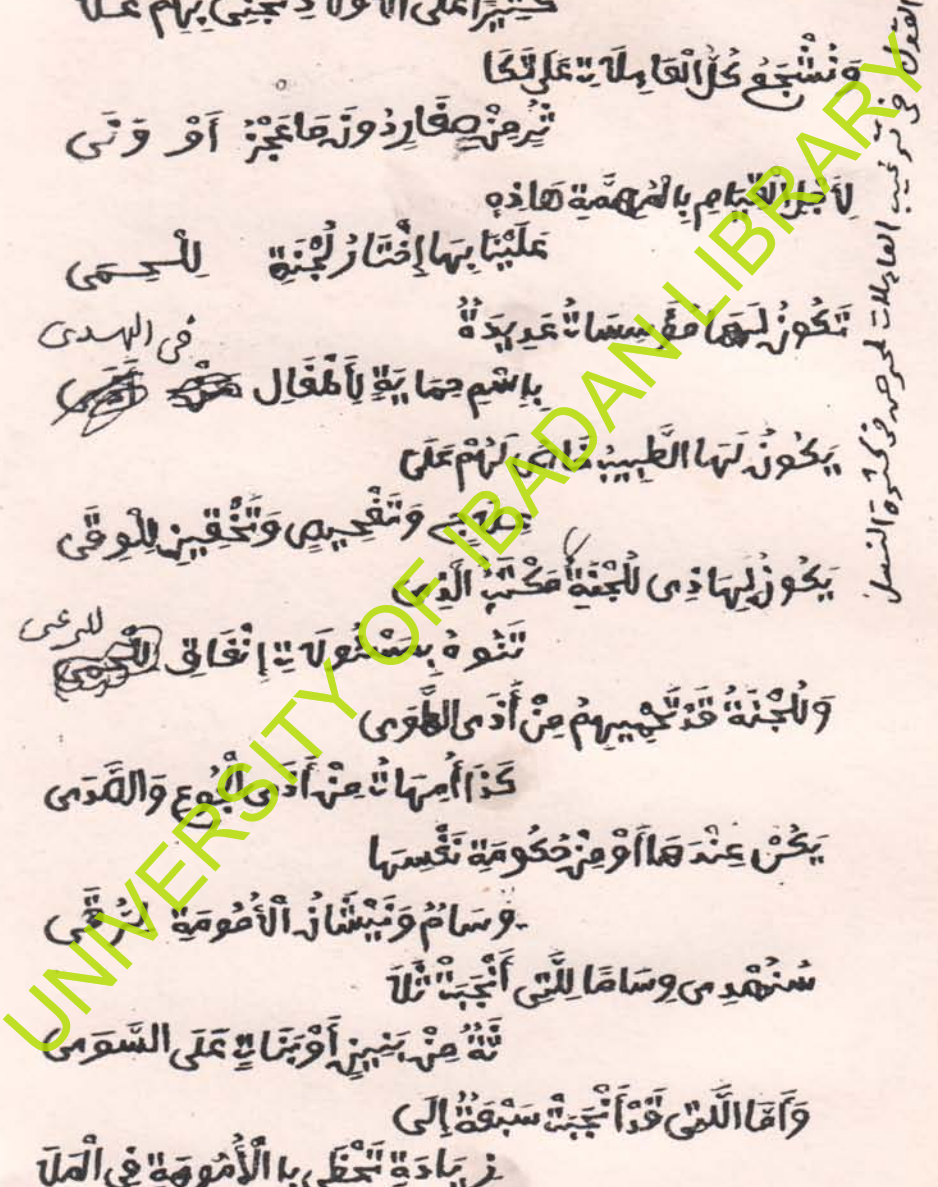
وَإِنَّا بِرَهْدَا نَقْلِنِي الْعَجْدُ بِالْمَقَامِ  
خَيْرِ فِي الشَّبَابِ سَأَلِي الْجِسْمِ وَالنَّهَى

لَتَسْبَعِ



لَنْتَبِعَ طَيْرِ بَعَا قَابِهِ نَفْتًا يَكُونُ  
 كَثِيرًا عَلَى الْأَوْلَادِ تَجْنِي بِهِمْ عَمَّا  
 وَتَشْجَعُ كُلَّ الْعَائِلَاتِ عَلَى الْكَا  
 ثِرِ مِنْ صَفَارِ ذُو زَعَا جَزْ أَوْ وَتِي  
 لِأَجْلِ الْبَيَامِ بِالْمُهْمَةِ هَاذِهِ  
 عَلَيْهِنَّ بِهَا إِخْتَارُ لِحْنَةٍ لِلْحَمَى  
 تَكُونُ لَهَا مَقَامًا عِدِيدَةً  
 بِاسْمِهَا يَوْمًا بِالْمَعَالِ مَعْرُودَةً  
 يَكُونُ لَهَا الطَّبِيبُ تَأْتِي لَهَا عَلَى  
 بِمَنْجِي وَتَقْبِيهِ وَتَحْقِينِ لِلْوَقَى  
 يَكُونُ لَهَا ذِي لِحْنَةٍ كَتَبَ إِلَيْهَا  
 تَنْوَهُ بِسُئُولَاتِ إِخْفَاقِ الْأَعْمَى  
 وَاللِحْنَةُ قَدْ تَحْمِيهِمْ مِنْ أَدَى الطَّوَمَى  
 كَذَا أَمْسَاهُ عَنْ أَدَى الْجُوعِ وَاللَّهْمَى  
 يَخْشَى عِنْدَهَا أَوْ مِنْ حُكُومَةٍ تَنْسَبُهَا  
 وَسَامٌ وَيَسْتَأْزِرُ الْأَعْمَى لِرَقْمَى  
 سَنَهْدِي وَسَامًا لِلَّتِي أَنْجَبَتْ نَلَا  
 تَهْ مِنْ بَحِيرِ أَوْ بِنَاتِ عَلَى السَّوَمَى  
 وَأَمَّا اللَّيْلُ قَدْ أَنْجَبَتْ سَبْقَةَ إِلَى  
 فَرِيَادَةٍ تَحْطَى بِهَا الْأُمُومَةُ فِي الْمَلَا

القول في تسمية العائلات لمصره في كسرة النسل



سَمَّيْتَنِي كُلَّ الْأَمْثَالِ عَلَى مِثَالِ  
 يَتِي فِي أَهْتِمَامِي بِاللِّصْفِ عَلَى الرَّهْمِي  
 وَلَمْ لَا وَمَا الدَّرْسِ أَنْفَعُ لِقَتِي  
 مِنَ الدَّرْسِ فِي طَالِ رِضَاعِ الْوَقْتِي  
 وَأَجْمَرَ الْأَشْرَارَ فَيَبَانِ شَرِّهِمْ  
 وَقَدْ يَبْتَدِي مِنْ شَرِّهِمْ فِي هَيْبِي  
 وَكَمْ مِنْ جَبَانِ هَالِكِ الْقَلْبِ كَاسِفِ الْ  
 قَوَائِدِ هَذَا الْوَقْتِ مِنْ أَهْلِ بَدَمِي  
 كَذَلِكَ مَجْبُولٌ بِصِغَةِ الَّذِي رَضِيَ  
 بِحِطَّةِ تَسْفِيفِ وَخُصُولِ عَلَى شَقِي  
 وَمِنْ خَائِبِي سَفَاكِ مَقْدَرِ الْوَالِدِ  
 مِنَ الْبُغْرِ الَّذِي تَمَرُّهُ آتِي  
 وَلَمْ لَا وَإِنَّا الْبَطْلُ يُحْكِي بِعَارِئِي  
 مِنَ الْأَمْرِ فِي طَالِ السَّرَابِ مِثْلَهَا نَشِي  
 بِوَصْفِ الْجَبَانِ وَالشَّجَاعِ كِلَيْهِمَا  
 تَمْرِي بِرَيْبِي يَأْتِي نَحْوَ أَمْرِ الْوَقْتِي  
 لِذَاكَ وَمِنْ أَشَقِي وَمِنْ أَهْلِ شَقِي  
 كَذَا هُنَّ حَوِي مَجْدًا وَمِنْ أَهْلِ حَظِي  
 مَلِيحِينَ أَرَى تَسْعِدَهُ أَوْلَادُكُمْ بَارِ  
 حَمَاسَةً إِذَا نَشَرَّ أَوْلَى لَنَا يَدَا

وشمس بنه ابراهيم  
 الشكر في ارض  
 الحمد الى تربية اغفاه لهنه

وانت



وَأَسْرَمْنَا أَوْلَادَكُمْ عَمَّ بِنْتًا

مِنَ الْكُلِّ فَمَا ظَالَ الْحَيَاةُ إِلَى مَدَى

بِهَذَا النَّأَزِ نَسْأَلُ اللَّهَ رَأْفَةً

إِلَيْهِ لِمَجْرَمَائِهِ سَيِّئَاتِنَا جَلِي

وَالْمُؤَلَّفَاتِ سَادَاتِ أُمَّةٍ بَيْنَنَا

وَوَصْرَنَا نَحْوُ ضَرْفِ الْجَهَالَةِ وَالْفُرْقَى

وَمُبْدَأِ الْكَلْبَانِ مِنْ غَوَايِبِ

شَيْخُ ضَعْفٍ كَأَسْفُو الْبَالِ وَالْحِجَا

وَجَلْمَاءٍ يَفْخُضُ عَنْ كُلِّ مَائِدَى

وَيَسْرُكُهُمْ جَهَالٌ كَالْبَهْلِ إِلَى  
لَهُ مِنْ تَعْيِبِهِ أَوْ بِنَاتِ <sup>(مِنْ الْفُرْقَى)</sup> مِنَ الْخَنَا

تَمُوتُهُمْ مِنْ دُونَ تَحْسِينِ أَوْ هَدَى

وَيَسْرُجِي بِجَهْلٍ مَنَّةً رَشْدَةً مِنْهُمْ

بِرْتَمٍ مَسَاوِيَةٍ عَلَيْهِمْ مِنَ الرَّجْبِي

وَيَلْسَى عَنِ الشَّرَافِ فِي شَأْنِهِمْ مِنْ آلِ

صَفَارِصِي شَبَّوْا عَلَى الْفَيْحِ وَالْحَرْبِي

خَسَارَتْنَا بِهَذَا فِعْلًا أَخِي

كَثِيرَةٌ عَدِّ قَادِحَاتٍ عَنِ الْعَرَبِي

عَلَيْهِدَةُ أَشَقَى الْقَوْمِ فِي الْبَيْتِ رَأْيُهُ

يَحْرَمَانِهَا التَّعْلِيمَ وَ الشَّرْكَ فِي سُدَى

وَأَمْثَالَهُمْ وَأَشْرَارِ انْتِهَم  
 كَمَضْرُوكِ النَّمْرِ جَاءَ إِلَى الْوَرَى  
 وَلَمْ لَا وَبِسُوءِ تَنَجُّدِ تَسْلَمَهَا  
 سَرَارًا يَخَادُوهَا مِنَ النَّجْعِ وَالْجَفَى  
 وَيَا أَيُّهَا الَّذِينَ قَدْ قَبِلْتُمْ خَيْرَ حُكْمِي  
 يَا زُهْرَةَ صِلَاةِ الْفَرَحِ مِنَ السَّمْعِ يَبْتَدِي  
 وَإِنْ نَحَزَ قَمْنًا فِي الْإِطْلَاحِ لَسْتِيْنَا  
 نَمْرَسْنَا تَجْمِيلَ التَّمْعِلِ فِي خُصْبَةِ الرَّبِّي  
 بِذَلِكَ تَجْنِي رُفْقًا مَا نَمْرَسْنَا  
 وَنَمْرَسْنَا فِي الْأَوْلَادِ يَا لَوْ عَلِمَ مَنِي  
 وَبِسُوءِ السَّمْعِ الَّذِي إِزْهَمْنَا  
 يَجِبُ عَلَى الْإِطْلَاقِ إِزْهَمْنَا ذُو الْجَبِي  
 إِذَا الْبَيْتُ كَانَتْ ذَاكَ رُشْدًا إِثْمًا  
 تَسَاعِدْنَا حَقًّا عَلَى مَسْأَلِ مُصْطَفَى  
 وَكَانَ لِمَا قَبِلَ ذَلِكَ أَنَّهُ نَمْرَسْنَا  
 نَمْرَسْنَا النَّقَافِي فِي الْغَنَاءِ وَفِي الْقَفَى  
 نَأْيَسْنَا لِلْبِنَاتِ خَاصَّةً مَدْرَسَى  
 يَقُومُ بِمَسْئُولَاتِهِمْ عَلَى الْوَقْفَى  
 وَمِنْ قَائِلِي فِيهِ عِلْمٌ طَرَهِي وَمَنْزِلِ  
 وَنَمْرَسْنَا أَطْفَالَ عَلَى الْخَلْقِ مَرْتَضَى  
 يُعَلِّمُنَا

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لهن

تخصص في المدارس لهم كالمدرسة العامة  
 كالمدرسة العامة

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لَهْنَزَ وَإِنْ شِئْتَ التَّعَمُّقَ فِي عِلْمِ

مِ عَصْرِي هَجَالِ اللَّيْضَاءِ عَلَى الْمُنَى

وَأَهْمَهَا التَّعْلِيمَ طِبَّاجِدِيَّةً

لِإِسْقَافِ مَرَضَانَا مِنَ الْقَطْبِ وَالْأَسَى

لِيَسْتَعْدَنَ بِالطِّبِّ بَنِي جَنَسِيهِ فِي

ظُرُوفِ إِنْشِئَارِ الدَّاءِ طَاغِي عَلَى الْمَلَا

يُعَايِدُنِي بِنِصَابِ أُمَّهَاتٍ عَلَى وَلَا

دَوْ بِالرَّيْبِ دُونَ عَشْرَانَ <sup>فِي الْحَسَا</sup>

تَسْتَخْرُ مَرَضَانِي مَخْرَجَةَ اللَّيْلِ

تَقْوَمُ بِتَرْفِيهِ لِمَرْضِي عَلَى شَقِي

وَمِنْهُنَّ مَنْ لَفَنِي بِأَطْفَالِهَا

لِلرَّشَادِ أُمَّهَاتٍ فِيمَا هُوَ الرَّهْدَى

تَسْرَحِبُ أَيضًا بِاللَّيْلِ نَهْمَةً عَلَى أَنْ

كِبَابِي عَلَى الدَّرْسِ الْعَامَّةِ كَالْقَتَى

تَسْتَجِيبُهَا <sup>فِي</sup> أَنْطَلِقُ لِشَأْنِهَا

بِنُدْحٍ وَمَرْضُومِ الْحُكُومَةِ وَالنَّدَى

لَهْنَزَ وَإِنْ شِئْتَ احْتِرَافًا وَتَخَافَةَ

لِلرَّقِي الْبِلَادِ مِنْ أَدَى الْحِطِّ وَالنَّكِي

وَمَنْ زَاوَلَتْ مِنْهُنَّ مِرْهَةً حَرَّةً

يَكُونُ لَهَا كَقَوْلِ عَنِ الْمَجْدِ وَالْحَطَى

السابعة فامر ان الصحافة

وَذَلِكَ أَنْ تَشْرِي وَتَبْدِي نَشَاطَرَهَا  
 لِجَعْلِ عَطَا إِيْمَالِيْنَ عَنِ السُّدَى  
 لِيَرْوِيَنَّ الْخَوْضَ أَدَى كِلْفَقِيْدِ  
 وَطَرْدِ الْغِيَابِ الْجِهَالَةِ وَالْعَوَى  
 عَلَيْنَا بِهِ سِرَ الْفَوَائِيْزِ نَضْرَهَا  
 لِنَجْبِرَ بَيْنَنَا لِلتَّعْلَمِ وَ الْكَلْبِي وَالصَّبَا  
 سَتَسْعَى عَلَيَّ تَطْبِيْقُهَا <sup>مُرَاسِمِ</sup> الْفَوَائِيْزِ  
 بِهَا تَحْسِبُ الْإِنْسَ أَوْفَقُ لِلْفَلَى  
 بِتَطْبِيْقِ كَانُو وَفَقَ مَا نُوَقِعُنَدُ  
 أَنَا سَاعِطَامِ إِذْ لَوْ يَخْدُو لَنَا حَلَى  
 سَتَنْزِلُ رَجِيْرًا كَاشِفًا بِالذِي أَبِي  
 مِنَ الشَّيْخِ تَطْبِيْقِ الْفَوَائِيْزِ فِي الْقَتَى  
 كَذَا شَيْخِي فِي بَيْتِيهَا إِنْ أَبَتْ هَدَى  
 نَحَا كَمَهَا بِالشَّرْمِ وَرَيْدَةُ <sup>الْمُنَا</sup> الْإِنْسَى  
 وَلَنْ يَنْقُصَ التَّعْلِيْمُ فِي حَيْلِنَا شَيْءٌ  
 وَبَلْ صُقِيْلٍ وَالْكَرَّ أَهْلِي عَلَى سَوَى  
 وَتَعْلِيْمِ إِيْبَارِي عُمُو مَا مَوْكَدًا  
 رَجَالًا نِسَادًا كَلْنَا فِيهِ مُسْتَوَى  
 وَإِنْ قَدْ جُرْمُ تَاجِيْشِنَا بِالسَّلَاحِ وَنَدَى  
 تَلُوْهُمْ لِيَعْتَرِمَ الْجَمَلُ نَقْلُوْهُ عَنِ التَّوْرَى

الذي صار على السور

وَأَهُمْ مَا نَحْتَاخُ فِيهِ مِنَ الْقَلْبِ  
 مِمَّا فِيهِ رُسُودٌ فِي تَأْتِي عَزِّ الْجَمْعِ  
 كَمَا عَلِمَ أَخْلَاقِي وَصُنُوعُ مَقَاشِيرِ  
 وَكَيْفَ أَدَى عُدْوَانِ عَزِّ غَيْرِ الْعَلِيِّ  
 وَإِنَّ كَلِمَةَ هَذَا تَأْتِي فِي نَفْسِنَا  
 جَمِيعًا نَعُدُّ أَهْلًا لِيَجِدَ عَلَى الْوَرَى  
 وَقَبْرُ لِنُتْرَهَاءِ الْفَتَاةِ صَنِ الدَّرَا  
 سَةِ الطَّبِ أَوْ مَهْرُ النِّحَامَةِ لِبَيْتِي  
 لَهَا أَنْ لَكُنْ قَدْ كَادَتْ قَتْلُ طُرُفِ  
 مَلِكِ لِمَا لَاسْلَامِ وَقُرْآنِهِ لِلْمُهْدَى  
 وَنَحْتًا دَقَائِمِ الْمَلَكِ بِلِ دِينِنَا  
 وَتَبَشُّرِ الْقَوَاعِدِ الْمُعَارِفِ لِلْوَقَى  
 لِيَعْلَمَنَّ مِنْهَا سِيرَةَ نَبِيِّنَا  
 لِكَيْ يَفْتَسِحَنَّ النُّورَ مِنْهَا عَلَى السَّنَا  
 كَمَا سِيرَةُ الْأَبْرَارِ فِي كُلِّ مَنْ مَطَرُوا  
 مِنْ الْأَنْبِيَاءِ أَجْمَعِينَ وَقَدْ تَلَى  
 مِنْ أَنْصَالِ الْبِحَيْرِ السَّالِعِينَ مِنَ الْأَدَى  
 مِنْ النَّاسِ بَلْ هُمْ فَاشْعُورَ لِكُلِّ الْعَلِيِّ  
 وَمَنْ يَعُدُّ مَا فَرَّغْنَا مِنْ هَذَا إِقْبَانَا  
 سِدِّ الْقَبْرِ مِنْ ذَوِ الْفَضَائِلِ وَالْتَقَى

اقتباسه المرفوع لدا  
 الاصل المصحح

لَهُنَّ أَقْبَابٌ خَيْرٌ أَوْصَافِ اللَّيْلِ

عَنِ الْأَمْرِيَّاتِ الصُّومَانِيَّةِ مِنَ الْوَرِيِّ

كَيْفَ يُرَوَّى مِنْ ذَوَادِ أَوْ مَرِيْمَ اللَّيْلِ

أَمِيَّةٌ أَوْ سَيِّدَةُ الْحَدِيثِ فِي النَّقْلِ

بِإِنْفَاقِهَا مِنَ النَّبِيِّ وَعَقْلِهَا

قَوِيْمٌ رَشِيْدٌ هِيَ مَا وَرَدَ لَا مَرِيْمَ

كَتَبَتْ حَيْثُ بِالْقَالِ الْأَوْجِ أَوْجَلًا

كَمَا سَمَّيَتْهَا لِلْعَامِشَةِ اللَّيْلِ بِذَلِكَ

رَجَاءُ رَجُلٍ مِنَ الْعُلَمَاءِ لَمْ يَبْرَأْهَا أَقْبَابِي

بِهِ قَدْ حَقَّتْ مِنَ النَّبِيِّ بِحُبِّ بَلِّ

حَقَّتْ مِنْهُ عَلَى الْعِبَادَةِ وَالنَّقْلِ

لَهُنَّ مِنَ الْمَثَلِ عَوَافِي إِفَادَةٌ

الْمَثَلُ ابْدَانُ الْكَمِيِّ يَنْتَهِي حَيْثُ فَتَلَا الْخَيْرَ الْحَمِيْمِ

وَمِنْ بَعْدِ مَا حَلِيْمٌ كُلُّ بِرْهَادِهِ

صَفَاءٌ صَيَانُهُ نَجْمٌ وَشَهْرٌ مَرِيْمِي

لَنَا مِنْ أَقْبَابِهَا بِحَقِّ ذَا الْكَمِ مِنْ مَعَا

صِرَاطِ النِّسَاءِ أَوْ زَوْجِيَّةِ بِالشَّرْحِ

لِنَقِطُ فِقْطَافِ الْخَيْرِ فِيمَا لَمْ يَرَوْنَ

مَعْلُومٍ وَأَدَبِ الْمَفِيدَاتِ لِلرَّقِي

وعادتهن



وَمَا دُشِرَ الْمُزَلَّةَ فِي إِذَا  
 رَوَّابِيَّةً تَقْبِسُهَا إِذَا حَاذَرَ فِي الْقَدَمِ  
 وَهَذَا إِذَا مَا أَنْطَبَعَتْ بِالْعِبَادِي أَل  
 حَنِيفِي لِكَيْلَا تُوقَفَ صِرَ الرَّدَمِي  
 لِيَقْتَمُ بِمَا خَالَكَ كَيْلَهُ أَل  
 شَبَاعَةَ فِي إِقْدَامِ قَامِدٍ مُسْتَطِي  
 لِنُطْعَمَ مِنْهُ فَارْتَلَا تَوَال  
 طَعَامٍ وَتَكْسُوهُنَّ أَيُّضًا كَذَا ظَلِي  
 وَأَوَّلُهُ حَبَّ إِلَى اللَّهِ وَالْحَدِي  
 كَذَا الْجِبَّةِ لِلدِّينِ التَّحْيِيفِي وَمَنْ طَفِي  
 وَتَأْيِيرَهَا حَبَّ لَأَوْطَانِ أَنْفِ  
 لِدِينِهِ وَمَنْ خَالَصَهُ كَانَ مُرْتَضَى  
 وَتَالَتْ حَبَّ النَّفْسِ وَالنَّاسِ كَلِمَتُهُمْ  
 وَرَفِضَ الدَّيَايَا مِنْهُ مَنْ حَلَى  
 لِنَفْسٍ فِي تَأْمِيرِهِ حَبَّةً أَل  
 إِلَهَ الْكَيْمِيِّ يَا تَيْبِينَ بِالرُّفَيْدِ وَالْحَمْسِي  
 وَلَمْ لَا وَرَأْسِ حِكْمَةٍ حَبَّ فِي الْإِلَهِ  
 هَذَا ذَا وَتَقْوَاهُ هُوَ الْخَائِرُ الْعَلِي  
 وَحَبُّ وَتَعْوَى إِنْ هُمَا قَدْ تَبَيَّنَا  
 فَكَانَتْهُمَا لِلَّهِ فِي الْبَشِيَّةِ تَقْتَلَى  
 بِخَوْفِ الْإِلَهِ تَرْفِضُ الشُّرُكَةَ  
 وَتَتَبَعِي رَضَى الرَّحْمَانَ تَقْنَفُ مَعْنَى  
 وَتَبْدُلُ وَتَسْمَعُنِي سَامِعًا أَوْ دَنِي  
 كُنُوزًا عَلَى الدِّينِ وَنَفْسًا بِلَارِيَا

انظر في خلاصته

وَقَدْ تَبَدَّلَ الْمَجْهُودُ جِبَارَةً عَلَى  
 عِلَاءِ لَيْكِهِ الَّذِي يَزِيحُ الْحِطَّ وَالْكَبِي  
 تَغْفِرُ بِحَبَّةِ اللَّهِ فِي اللَّهِ وَحَدُّهُ  
 وَتَحْمِي لَهَا سَخَطُ لَمَنْ تَسْبِي مَنْ تَطْفِي  
 تَجَلُّ الشَّعَابِرُ لِإِيْمَانِهِ فِي هُدًى  
 وَمَا نَأْتِيهَا فِي اللَّهِ لَوْعَةً مِنْ غَوَى  
 وَإِنْ عَشِقَتْ فَتَسْتَبِئُ إِلَّا لَاهُ بِهِ شَرِي  
 عَلَى وَطْنِ الْغَيُورِ تَسْمَى لَيْتَرِ تَقَى  
 لِنَعْلَمَهَا كَيْفِيَّةَ الْخَيْبِ فِي مَوَا  
 ظَنِّيهَا لِتَدْرِي أَنْ تَسَلَّمَ طِينُهَا زَكَى  
 لِتَسْتَهْرِ فِي الْجَلْبِ إِلَيْهِ مَنَافِعَا  
 وَتَحْمِي لَهَا عَزْزٌ تَسِيمُ طَلَاغٍ إِذَا سَطَى  
 لِتَدْرِي بَارَ الصَّرْحِ لِلْعُجْدِ فِي بِلَا  
 دَهَا فِي إِطْيَابِ الدَّمَاءِ لَيْتَرِ تَقَى  
 وَلَمْ لَا إِذَا مَا هَمَّهَا غَايَةُ الَّذِي  
 تَجُورُ سِ دِيَارِ الْقَوْمِ لِلْعَيْشِ فِي الْوَرَى  
 وَلَنْ يَرْجِعَ عَزْزُ غَيْبِهِ إِنْ تَدْبِي لَهُ  
 بِأَنْ طَوَّيَا الْقَوْمِ فِي الْحِطِّ وَالْكَبِي  
 إِذَا صَطَفَ قَوْمٌ شَجَاعَةً قَلْبِهِمْ  
 وَهُمْ قَبْلَهُ مَوْتُهُ هَامُ دُونَهُ عَلَى سَعْتِي  
 لَهَا إِذَا تَأَزَّرَتْ بِتَسْتَأْ عَلَى  
 قَتَالِ الْمُنْدُودِ عَزْزِي مَجَلَّ عَزْ طَفَى  
 وَيَعْلَمُ مَنْ طَيَّرَ أَنَا وَرَمَى ابْنَادِي  
 وَخَصِي قَتَائِلِ إِذَا مَا دَعَى وَغَى  
 لِنَحْمِي لَهَا جَيْشُهَا بِبَطْنِي  
 لَيْتَرِ تَقَى فِي طُولِ الْأَرْضِ عَلَى الْعَدَى  
 لِبَطْنِي

راجع إليها سورة ووجوه الحية الطيرة والوالمين

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ليمثلن

مسألة

لِيَمْتَلِزَ فِي الْأَعْدَاءِ لَيْثًا مَسَاكِفًا  
 دِمَاءَ الْأَعْدَى بِالذَّوَابِلِ وَالظَّبِي  
 لِيُخْرِضَهُ فِي مَمَارٍ مَعَارِكِ  
 بِأَنْفِ قَادِي أَوْ حِمَاسَةٍ مِنْ سَطَى  
 لِيَتَلَبَّ بِهَذَا الْقَرَضِ جَنَانَهُمْ عَزَّ  
 أَلْفُونَ هَيَا بِلَمَوْءٍ عَزَّ تَرَضَى عَلَى الْقَسَى  
 وَيَعْلَمَنَّ لَمَوْءَ لَدُنِّي فِي  
 سَبِيلِ الْغَلَى مِنْ عَيْشَةٍ الْمَرْءِ فِي الْأَسَى  
 وَلَمْ لَا وَهَلْ مِنْ حَجْرٍ فِي هَاهُنَا الدُّنَى  
 بِبَيْنِ بَيْتِ الْقَتْفِ فِي الذُّودِ عَزَّ حَمَى  
 عَلَيْنَا بِدَلِّحْنَا مِنْهُمْ جَعَلْ  
 مَهَيْبِ طُلُوعِ الْقَدَاةِ لِلرَّعَى  
 نَقَازُوهُ بِسِرِّ مَشَاةِ هَاكذَا  
 نَقَازُوهُ بِأَلْبَابِهَا بَطَالِ مَنَ السَّمَا  
 وَمِنْهُمْ مَنْ يَرْمِي بِنَادٍ قَطْلًا  
 وَسَابِقًا لِلْعَرَبِ الْجَيْشِ فِي الْأَسَا  
 وَمِنْهُمْ حَامِيَاءٌ أَوْ فَرَقٌ مَدْفُوعٌ  
 كَذَا فَرَقَةُ الدَّبَابِ الْجَيْشِ فِي اللَّحَى  
 وَأَهَمَّ مَا يَفْعَى بِجَيْشِ نِسَاءِنَا  
 سِيَاقِ الْعَرَابِ وَالسَّعَافِ مَنَ هَوَى

إبراهيم بن أبي العباس

يَقْمَرُ نَقْلًا مُضْرَبٌ بِالذَّمَا  
مِنَ الْجَبْرِ إِلَى الْمَلَا حِيءٍ لِلشُّغَا

مِنَ الْمَلَا حِيءٍ جَوِيٌّ فَرَقَةٌ  
لِنَقْلِ اللُّوْازِمِ إِلَى جَبْرِ الْعَوَى

كَتَقْلُ الْكَلَامِ أَوْ مَعْدَا حَرِيءٌ أَوْ  
لِعَضِّ الْقَنَابِلِ عَلَى شَفْرِ الْعَدَى

وَهَذَا إِذَا كَانَ فِيهِ جُودٌ مَعَاكُفًا  
مَلِينًا فَجَاءِي مِنْ مَقْدِيَّةِ الْعَدَى

وَأَعَادَ إِذَا مَا الْأَمْرُ سَلَبِي عَلَيْهِمْ  
وَكَانَتْهُ الرِّجَابُ مَنَا سَنَكْتَفِي

جَوِيٌّ مَقُولٌ لِأَوَّلِهِ مَعْرُوفٌ  
فِيَادِ سَيَارَاكُ لِلشُّغَا فَمِنْ هَوَى

وَمِنْ بَعْدِهِ مَا حَذَقْتَ تَدْرِي بِنَهْ كَمَزَالٍ  
لِقَاتَانِ بِحَالِ الْغَزْرِ يُحْتَلِبِينَ بِالْفَلَى

نُشَارِكُهُمْ فِي الْقَنَابِلِ كَالرِّبَا  
لِ فِي مَنَصِبِ التَّحْكِيمِ لِلخِدْمَةِ الْعَلَا

سَعَى مَنَصِبِ الْإِنْفَاءِ أَوْ مَنَصِبِ الرِّبَا  
سَةِ الْوُزَرَاءِ فَظَهَرَ بِهَا وَزَى

وَهَذَا بِرَأْيِ الشُّبْنِيَانِ كَمَا نَبَّأَ النَّسَا  
فَقَدْ أَتَى لَشْرَاهَا مَنَزَلَ الرَّأْسِ لِلْعَلَا

وَأَعَادَ

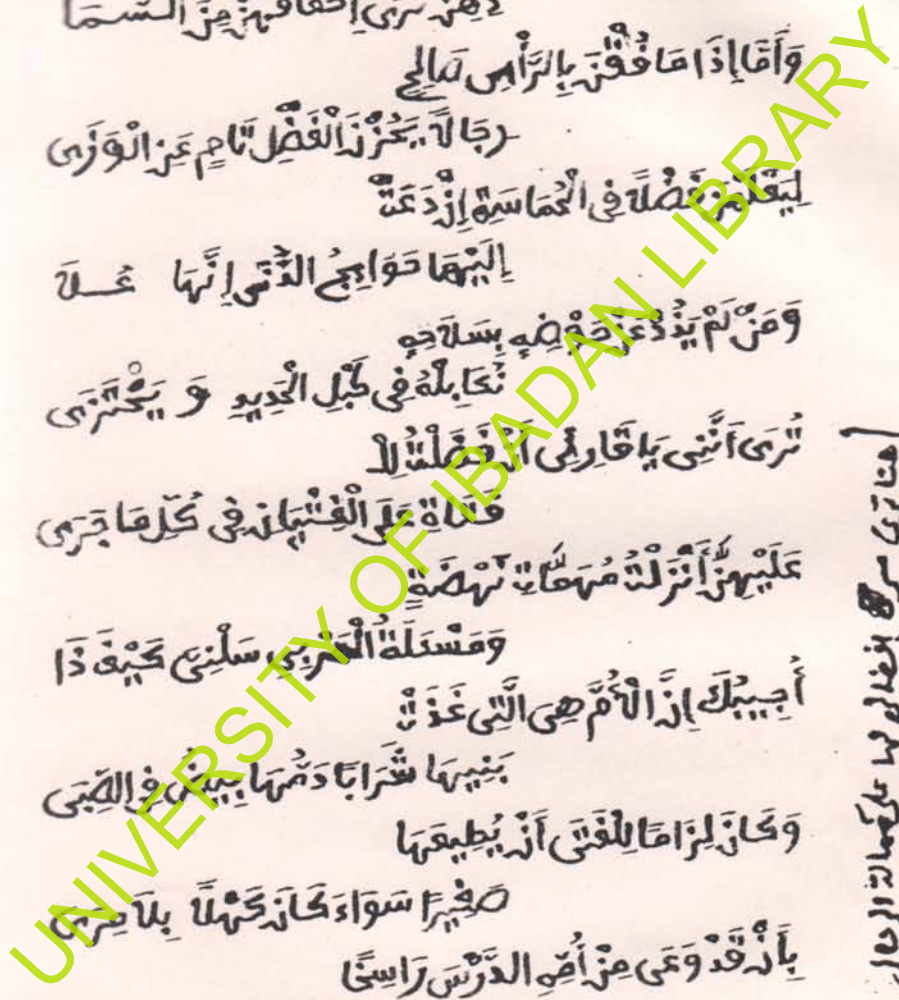
أَشْرَكَ كِبَرَهُ الرِّبَا فِي النَّصَبِ بِالْمَنَصِبِ وَالرِّبَا فِي النَّصَبِ

بِهِنَّ نَقْلًا لِأَوَّلِهِ مَعْرُوفٌ

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وَأَمَّا إِذَا مَا قَدْ رَجَعْنَا إِلَىٰ ذُنُوبِ  
 دِهْنِ شَرِي إِحْقَاقِيهِ مِنَ السَّمَاءِ  
 وَأَمَّا إِذَا مَا قَفَزْنَا بِالرَّأْسِ تَمَالُجِ  
 رَجَالًا يَحْتَرُونَ الْفَقِيلَ تَامِمًا عَمْرٍَ الْوَزِي  
 لِيَعْلَمُ مَضَلًا فِي الْكُمَاسَةِ إِذْ دَعَمَتْ  
 إِلَيْهَا تَوَابِجُ الدُّنَىٰ إِنَّهَا عَمَلًا  
 وَمَنْ تَمَّ يَذْعُرُ فِيهِ بِسَلَاخِهِ  
 تُجَابِلُهُ فِي كَيْلِ الْحَدِيدِ وَ يَحْتَرِي  
 شَرِي أَنِّي يَا قَارِي الْأَفْضَلُ لَا  
 فَنَاءَةٌ عَلَى الْوُثْقَانِ فِي كُلِّ مَا جَرِي  
 عَلَيْهِمْ أَنْزَلَتْ مَهَابَاتُ تَهَضُّبِهِ  
 وَمَسْتَلَّةُ الْخَرِي سَلِينِي كَيْفَ دَا  
 أُجِيبُكَ إِذَ الْأَمُّ هِيَ الَّتِي عَذَّتْ  
 بَيْنِيهَا شَعْرَابَا دَمَهَا جَيْشٌ فِي الْهَيْبِ  
 وَكَانَ لِرَأْفَاعِ اللَّغَىٰ أَنَّهُ يُطِيعُهَا  
 صَفِيرًا سَوَاءً كَانَ حَمَلًا بِلَا صِرِي  
 بَارَهُ قَدْ وَعَىٰ مِنْ أَمْرِ الدَّرْسِ رَاسِيًا  
 عَلَى ذَهَبِهِ مَا إِنَّمَا لَوْ عَمِلَ الْإِبْلَاءُ  
 وَفِي النَّبُوَّةِ آدِلٌ تَسَاهِدُ إِنَّهَا  
 تَدْرِبُ شَيْبَلًا فِي التَّقْنِصِ فِي الْمَلَا

أهنا ترى سرى بفضله لها على كعمالة الرجال



كَثِيرَةٌ فِي تَعْلِيمِ أَوْلَادِهَا قَنَا  
 صَةِ الْفَارَةِ مِنْ صَفَرَتِي إِذِ انْتَمَى  
 يَسْتَنْزِعُ عَلَى الْجُودَانِ غَارَةَ هَاجِمًا  
 عَلَيْهِمْ بِفَيْتِكَ دُونَ مَا التَّمُوحِ إِزْ سَطَى  
 وَغَفَّتْ سَائِرُ مِنْ سِبَاعٍ وَمِنْ صِفَا  
 رَهَزْ تُدَارِهُنَّ عَلَى الْغَيْتِكَ وَالسَّطَى  
 وَجَلَّ مِنَ الْجِيَوَانِ أَسْنَانُهُمْ تَقْتَنَى  
 بِأَوْلَادِهِمْ مِنْ صَفَارٍ إِلَى الْعَدَمِ  
 وَلَا فَرْقَ فِي عَادَاتِهِمْ بَحْرُهُمْ عَلَى  
 لَدَى مَا فِي الْبِرْأَوْ الْجُودِ بِالْمَقْبُولِ  
 وَيَعْنِي دُخُورًا أَمْزُوقًا كَذَا هِجَا  
 بِئِ أَسْرُوقِي فِي مَا لَمْ يَهْدِ إِلَى قُوبِي  
 إِذَا كَأَرَى أَنْ أَعْتَنَاهُ بِبَيْتِي لَدَى  
 بِنَاءِ أَسَانِسِ الْبَحَارَةِ وَرَأَى عَلَى  
 إِذَا زَيْتِي بَيْتِي يَعْلَمُ وَرَشْدِي  
 وَخَلِقُوا كَرِيمٌ تَحْتَلِي ثُمَّ تَقْتَنَى  
 تَعْمُرُ عَلَى النُّورِ الْبَهِيرَةِ مِنْ صِفَا  
 لَهَا هَكَذَا تَأْتِي بِتَسْلِيلِ عَلَى الْمَتَى  
 إِذَا وَرَثَةُ الْجَمِيلِ الْجَدِيدِ شَقَاقَةٌ  
 هُنَّ الْأَقْبَاتُ بِالشَّجَاعَةِ قَدْ حَطَى  
 شَجَاعَةٌ

شجاعة أطفال من الأم أصلها  
كذا جبر أطفال من الأم في الصبي

وحاية ما أربوه في ما سبقته  
عليهن جبال الغلى الشام والرقى

ولم لا إن الحاننا شجاعتنا ورا  
تة من وشاح الأم تحظى ونعتلى

سنغضى على روح النيشة كلها  
كجزء وشكس أوفياتة للوصف

إذا ما بدأنا محوها من خساننا  
نوزبنا كالعبد أرقى على العرى على العدى

يحيى نسلمها كما أزدنا مكرما  
طهورا من الأذنان من الأذى من الأذى

ومسئلة العرى تنوط بنا أيا  
الإجال نخوض العربة قتما العدى

لنا عند ما نرجوا ريقا إلى العلى  
بسنه القوانين العرى على الجوى

ونكرم قانونا العرى الذى أتى  
بتجديد إخبارى محمودا على العدى  
لندرك بار الحذق فى العرى عرى  
به أمة تغلو بصديق على العدى

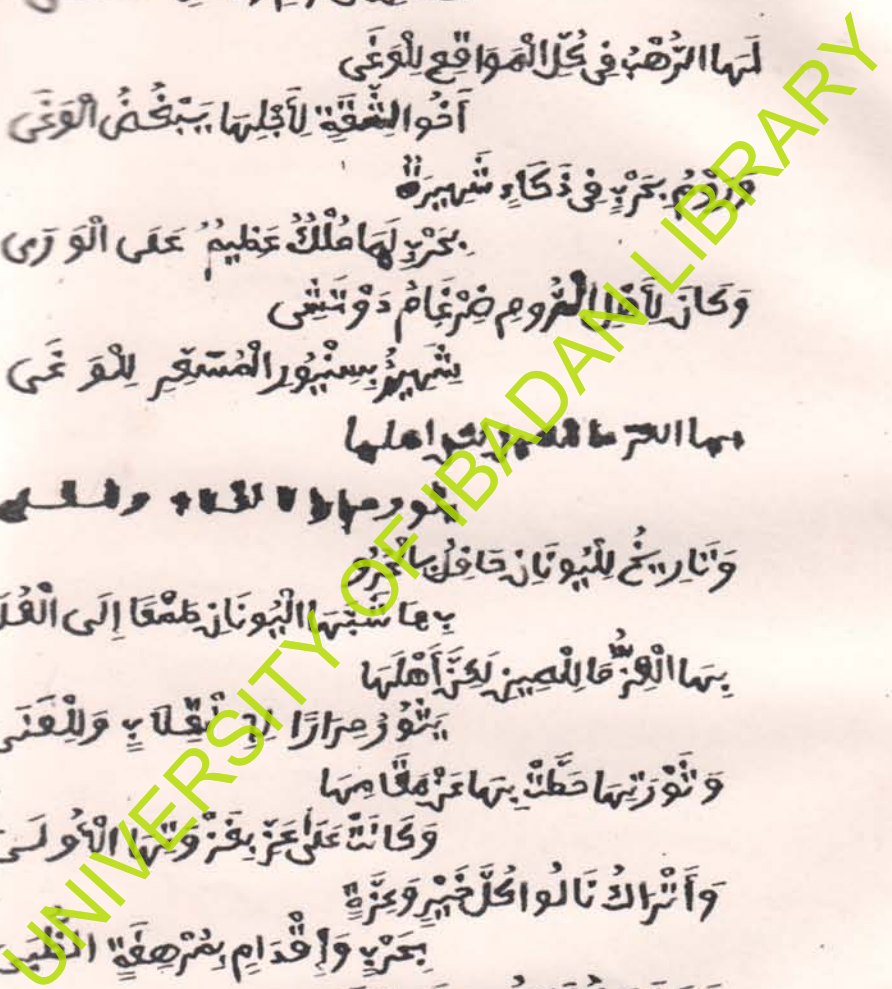
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العرب والبرية من صرايا الرطان التاسع

إِذَا بَدَأَ لِلنَّاصَةِ عِزَّةً شَيْئًا  
 عَوْفِي الْوَعَى تَكْذُورًا عَظِيمَةً فِي الْفَلَا  
 وَهَلْ أَعَدَّ فِي هَذَا دَارًا عَاكَةً  
 بِفَيْرٍ عَنَاءِ الْحَرْبِ بِالْعَزِيمِ وَالسَّيِّ  
 فِي هَذَا فَازًا لَعْنَى عَلِيٍّ وَجَدَهَا  
 بِحَرْبٍ وَعَزِيمٍ فِي الْأَمُودِ عَلَى الشَّجَى  
 تُرَى عَمْدَهَا أَبْطَالَ تَرْبٍ عَدِيدَةً  
 تَسْهُورُ وَعَلَى الْعَدَاءِ إِنْ هَمَّ بِمِ عَدِي  
 بِهِمْ قَدْ عَمَلَتْ كَقَبْلِهَا فَوْقَ غَيْرِهَا  
 قَدْ بَوَّأَتْ أَرْبَعًا أَنْجِدَ وَالْفَلَى  
 كَذَا كَفَرْنَا إِذْ عَمَلَتْ بِتَمُولِيَّتِ  
 عَظِيمٍ وَحِمِّ الْحَرْبِ مُرْعَمٍ مَنِ عَصَى  
 وَالْمَا فِي عِيْرٍ عَظِيمٍ بِحَرْبِهَا  
 وَأَنْفَعَتْهَا إِنْ قَدْ دَرَسَ الْخَسْفُ مِنْ عَدِي  
 لَهَا بَطْلَانٌ أَشْجَعُ النَّاسِ هَمَّةً  
 هُنَّ نَبْرُ الْوَعَى هُنَّ لَرْدُودٌ أَعْلَى الْعَدِي  
 وَمَا الْمُوسَى كَقَوْلِهَا وَصُمُودَهَا  
 لَمَّا اسْتَعْلَتْ كَقَبْلِهَا عِنْدَ مُلْتَمَعِي  
 يَسْتَأِينُهَا كَأَشْرَسِ الذِّبِّ فِي اللَّعَى  
 يَضُولُ لِمَدَّ وَدَعْنُ حِمَاهُ أَوْلُو الْأَدَى



وَيَا بَارُكَ كَانَتْ أُمَّةً عَسْكَرِيَّةً  
 كَانَتْ فِي عَزِيمٍ وَأَنْفَةٍ مُسْتَعْتَبَةٍ  
 لَهَا الرَّهْبُ فِي كُلِّ الْمَوَاقِعِ لِلْعَوْنِ  
 أَخُو الشَّقَةِ لِأَجْلِهَا يَبْتَغِي الْعَوْنِ  
 وَكَانَ بِحَرْبٍ فِي ذِكَاةِ شَهْرِ رَجَبٍ  
 بِحَرْبٍ لَهَا مَلِكٌ عَظِيمٌ عَلَى الْوَرَى  
 وَكَانَ لِأَقْبَلِ الْعُرُومِ ضَرْبًا دُونَ شَيْءٍ  
 بِشَهْرِ بِسْبُورِ الْمَسْتَعْرِ لِلْعَوْنِ  
 بِهَا الْحَرْبُ وَالْحَرْبُ بِهَا الْعِلْمُ  
 بِالْوَرَى وَالْوَرَى بِالْحَرْبِ  
 وَتَارِيخُ الْيُونَانِ خَافِلٌ بِالْحَرْبِ  
 بِهَا شَبَّهَ الْيُونَانُ طَمَعًا إِلَى الْعَلَا  
 بِهَا الْوَرَى عَلَى الْبَصِيرَةِ لِكُنْ أَهْلِهَا  
 بِتُورِ مَرَارًا بِالْوَرَى وَالْوَرَى  
 وَتُورِهَا صَطَّ بِهَا عَرْمَقَاتُهَا  
 وَكَانَتْ عَلَى عَرْمَقَاتِهَا الْأُولَى  
 وَأَشْرَاكَ تَالُوا كُلَّ خَيْرٍ وَعَمَزَةٍ  
 بِحَرْبٍ وَأَقْدَامُ بَصْرِهِ الْعَلِيَّةِ  
 أَمَا تَوْرِكَ كَمَا لَدُنْ رَعِيمَاتِهَا  
 لَهُ الْيَدُ فِي خَيْرٍ وَشَيْرٍ عَلَى الْوَلَى  
 بِكَسْرَانِ مِنْ دَوْلِ فَيْيَةِ أَسْمَا  
 بِدَوْلِ بِشَيْءٍ عَسْكَرِيَّةً لِلْمَلَا



لِذَاكَ بَدَأَ كَاللَّيْلِ تَلْقَى دُورَهَا

بِجَيْشِ جَرَارٍ بِالثَّعْدَةِ وَالْقَوَى

وَقَامَ بِهَا الْأَعْلَى زَعِيمٌ مُحَمَّدٌ

عَلَى جُنَاحِ نَارٍ بِالْجَهْدِ مَا نَوَى

وَإِنَّ بِلَادَهُ لَتَجِدُ بِجَيْشِهَا

وَالْإِكَانَةَ فِي الْإِهَانَةِ وَالشَّجَى

وَقَاضِيَهَا بِالْحَرْبِ كَانَتْ شَهِيرَةً

وَعِيسَهَا قَوَادُ شَاعِلُوا النَّارَ الْفَنَى

فَوَنَانَ حَرْبٍ كُلُّهَا نَالَ مِنْ عِلَالِهَا

وَقَادِرٌ فِي بَيْتِ حَرْبٍ عَلَى الْقَوَى

وَأَمْرِيكَ لَوْلَا جَيْشُهَا فِي ثَبَاتِهَا

عَلَى الْمَضَى فِي عَدَاةٍ حَرْبِي لَمَّا أَعْتَلَى

بِجَيْشِهَا فِي الْحَرْبِ صَارَتْ عَظِيمَةً

وَعَارَتْ بِهَا حُصُولُ الشَّبَابِ إِلَى الذَّرَى

لِنَتْرُجِعَ إِلَى تَارِيخِ قَاضِي حَرْبِهِ

نَرَى أَنَّهُ بِالْحَرْبِ قَافِلٌ وَالْقَلْبُ

وَمِنْ فِعْلِ عَقْرِ النُّورِ فِي عَصْرِ كَاهِلِي

يَعْنِي عَمْدَ حَرْبٍ إِذْ حَرَبًا لَمَسَ حَلِي

وَأَبْطَأَتْهُمْ فِي جَاهِلِيَّةٍ فِي الْفَنَى

فَلَمَّا اسْتَشْرَبُوا عِزَّ النَّعَارِ فِي بَانِقَتِي

وَفَحَّرْتُمْ فِي سَبِيهِمْ قِرَاطِيَهُمْ

وَقَتَيْبِهِمْ أَنْبِلْدَانِيَةَ بِالْحَرْبِ وَالْقَوَى

وَمَا لَهُمْ دُونَ مَوْسِيٍّ أَوْ الطَّبِي

فَنَارُهُمْ يَرْتَضُونَ لِمَوْتِي فِي الْقَوَى

م

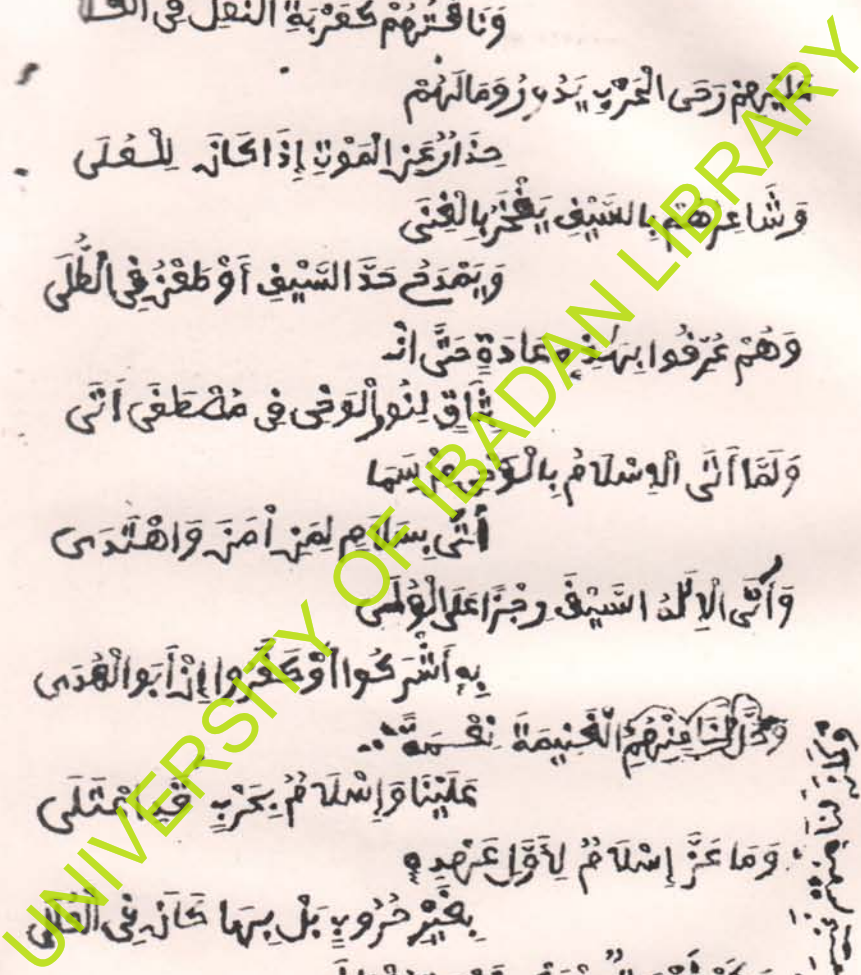
خيولهم

الشيء ما في الروية

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خِيُولُهُمْ فِي الْحَرِّ كَالطَّيْرِ فِي السَّمَاءِ  
 وَنَاقَتُهُمْ كَقَعْرَبَةِ النَّقْلِ فِي الْفَلَائِ  
 عَلَيْهِمْ رَحْمَةُ الرَّحْمَنِ يَدُورُ وَمَا لَهُمْ  
 حَذَائِرُ عَزَّ الْقَوْمُ إِذَا كَانَ فِي الْفَلَيْ  
 وَشَاعَرَهُمْ بِالسَّيْفِ يَفْخَرُ بِالْفَيْ  
 وَيَمْدَحُ حَذَّ السَّيْفِ أَوْ طَفْرُ فِي الطَّلِي  
 وَهُمْ عَمْرُقُوا بِهَذَا عَادَةً حَتَّى إِذَا  
 شَاقَ لِنُورِ الْوَضِيِّ فِي مَنْطِقِي أَنِّي  
 وَلَمَّا أَنِّي الْإِسْلَامُ بِالْوَضِيِّ مِنْ سَمَاءِ  
 أَنِّي بِسَلَامٍ لِمَنْ أَمَرَ وَأَهْلِي  
 وَأَنِّي الْإِلَادَةُ السَّيْفِ رَجَزًا عَلَى الْوَضِيِّ  
 بِهِ أَشْرَكُوا أَوْ كَفَرُوا بِأَبِي الْقَهْدِي  
 وَذَلِكَ نَاقَتُهُمْ الْغَنِيْمَةُ نَفْسُهُ  
 عَلَيْنَا وَإِسْلَامُ بَحْرِي خِيَامَتِي  
 وَمَا عَزَّ إِسْلَامُ لَأَقُولُ عَمْرُقُ  
 بِغَيْرِ حُرُوبٍ بَلْ بِهَا كَانَ فِي الْفَلَيْ  
 وَكَمْ عَمْرُقُ مِنْ بَعْدِ عَمْرُقُ مِنْطِقِي  
 تَقَابُلُ فِيهَا كُلُّ طَائِفٍ إِذَا أَسَى  
 بِرَهْدِ النَّبِيِّ مُوسَى تَقَابُلُ كَافِرًا  
 كَذَلِكَ سَلِيمَانُ وَدَاوُدُ لِلرَّهْدِي

وَكَانَ مِنْهَا  
 عَمْرُقُ  
 وَكَانَ مِنْهَا  
 عَمْرُقُ  
 وَكَانَ مِنْهَا  
 عَمْرُقُ



رَعَيْسِي لَهُ بِالذَّعْوَةِ عَزْوَةٌ عَلَيَّ

شَمَائِلًا يَرْتَفِدُ حَيْثُ عَابُوهُ فِي السُّكُونِ  
يَدْعُو نِي فَتَسْتَوِي فِي خَنَائِكِ

وَهَذَا اجْزَاءُ كُلِّ عَامِدٍ إِذَا بَغَى  
وَأَمِّي تَيْبَسِي لَمْ يَبْطُلْ عَلَيَّ الْهَدْيُ

وَأَمِّي رَسُولٌ لَمْ يَتَّخِذْ قَوْلَ عَمَّتِي  
أَلَا إِنْ خَرَبَتْ عَزَّةً وَكَرَامَةً

إِذَا لَمْ تَجَاوِزْ طُورَ رَزْدِجٍ مَنِ انْطَفَى  
وَأَصْحَابُ حَيْثُ الْخَلْقِ خَاصُوا غَارَهَا

بِنَفْسٍ وَتَالِي فِي الْإِلَهِ عَلَى النَّفْسِ  
وَهَلْ مِنْكُمْ مَنْ يَجْعَلُ اللَّيْسَةَ غَالِبًا

عَلَيَّ تَصْرَابٌ هَدَيْتُمْ لِسِيذَانِي  
وَعَمْرٌ بِأَقْدَامِ وَجُرَائِي تَمْدِي

مُجَارِوَقٌ بَيْنَ الْحَقِّ فَتَحَا حَسْرَتِي  
وَضَرَّةُ أَسَدِ اللَّهِ فَافِطْنَةٌ بِاسْمِهِ

تَرَى أَنَّهُ فِي الْحَرْبِ أَسَدٌ عَلَيَّ الْعَدِي  
وَعَبْرَتُهُمْ مِنَ اللَّحَابَةِ عُبْرَتِي

بِأَقْدَامِهِمْ مِنْ دُونَ خَوْفِي إِلَى اللَّغَى  
وَدُونِي فِيمَا كَانَتْ لِلْمُصْطَفَى مِنَ الْإِلَهِ

شَجَاعَةٌ وَالْأَقْدَامُ فِي اللَّهِ لَا سِوَى

وَكَمْ مَرَّةً

هذه غزوة من غزواته في بدر

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وَتَمَّ مَرَّةً مِنْ بَعْدِ مَرَّةٍ بَارِزًا  
 تَبَيَّنَ عَلَى الْآ قُرَّانِ فِي اللَّهِ وَاسْتَقْلَى  
 وَابْتَسَّ الْجَبْنَزَ الْحَظِّيَ فِي الْمَضْطَقِي وَلَا  
 لَهُ الْحَظِّيَ فِي الْأَنْكَابِ أَمَلًا وَلَا وَبَى  
 بِمَرِّ تَمَّ الْإِسْلَامَ ثُمَّ حَقَّ نَهْوَمَا  
 بِهِ قَدْ يَفِيضُ الْمَأْخُذُ وَرَ عَلَى الْأَسَى  
 وَعَمَّ الْغَفَا تَهَيُّوهُ وَنِيَّادُهُ  
 بِمَرِّ النَّبِيِّ وَاللَّحَابَةِ بِالرَّجَى  
 وَحَرَّضْنَا الْقُرَّانَ فِي مَوَاقِفِ نَصْحَةٍ  
 وَحَدَّ النَّبِيُّ الْمُؤْمِنِينَ عَلَى الْوَعَى  
 لِحَالِ مِنْ أَفْرَادِ النِّسَاءِ جَبْنَزَ أَنْ  
 يُظَاوِرَ بِأَلَا وَلَا دَجَبًا لَدَى الْعَلَى  
 وَأَرْسَلْنَا مِنْ أَوْلَادِهِنَّ إِلَى الْوَعَى  
 لِخَوْفِ إِلَهٍ فِي رِقَابِهِنَّ لَهَ التَّقَى  
 وَهَذَا عَلَى عَهْدِ نَبِيِّ مُحَمَّدٍ  
 عَنْ الْحَادِثَاتِ فِي التَّمْرُوبِ عَلَى الْأَعْيَانِ  
 طَلَبَ نَهَى بِقَوْلِهِ الْخَوْفِ فِي  
 جِهَادِ إِسْتِصَالِ فَتَنَ عَنِ الْوَرَى  
 وَمَا حَرَّبُهُ وَحَرَّبَهُمْ فِي بَسِيْطَةٍ  
 عَلَى الطَّعِ إِلَّا لِلدِّيَانَةِ وَالسُّتَى

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وَرَبِّ الْمَيْمَنَةِ قَدْ بَعْدَهُ بِهَا عَلَى

عنه سبحانه والارادة الزيادة

وهذا شجع الشجاع من بعد حجة  
صراية العدى طارق وهو آمن فنى

وفي كلام بعد التأمل فيه أن  
تة آخر الشجاع م القربى لا امرى

ولم لا كان لم يحل الله بقده  
شجاعا من القرية من مثله كالا

علينا يا شقيبى اقتداء بعون الله  
شجاعة والا خلاص للمجد والفضل

حيرتى للشعب ما اراد النهوض عزه  
خطاه يبيس ان به كان يفتدى

الا ايها غلبنا شقيبى لخم به  
بميل اقتداء في شجاعته الكلى السما

كانى به في خطبة ما كبرها لم يربنا  
لما كانه في صطار تخمى من عدى

لما عتبر البحر به سمى الى  
بلاد الانبياء افتح على الشقى

وقا وعة طائفة القوم انه  
شديد المراسى اسد هم ان دعى الوعى

لذرى هل فى قومه من يفوقه

سوى طارق لبيك من الله فى الهدى

وعند

وَعِنْدَ اللَّغَاءِ حَامٍ طَارِقٍ خَاطِبًا  
 بِحَمْدِ وَشُكْرِ لِيْلِهِ بِمَا قَضَى  
 وَقَالَ أَيُّهَا النَّاسُ أَيُّزَمْعُكُمْ  
 وَرَاءَكُمْ بِحَمْدِ أِقَامَتِكُمْ لِلْعِدَى  
 وَلَيْسَ لَكُمْ وَاللَّهِ عَوْنٌ عَلَى الْعِدَى  
 بِسُومِي أَمِيرِكُمْ وَوَعْدِ قَعْمٍ بِرُفْعِ النَّجَى  
 لِذَا أَعْلَمُوا مَعًا يَا بَنِي هُنَا  
 كَمَا ضَبِعَ آيَاتِي عَلَى مَادِيهِ الْجَفَى  
 عَدُوِّكُمْ قَدْ اسْتَقْبَلَ بِجَيْشِهِ  
 فَلَيْسَ لَكُمْ إِلَّا التَّسْلِيحُ مِنَ الْعَجَى النَّسَى  
 وَأَقْوَامُهُ مَوْفُورَةٌ يَا بَنِي أَخِي  
 وَلَا وَرْزٌ رِيحِي وَأَنْتُمْ عَلَى الشَّقَى  
 وَلَيْسَ لَكُمْ مِنْ نَاصِرٍ غَيْرِ سَيْفِكُمْ  
 بِتَارٍ وَلَا قُوَّةٍ بِسُومِي مِنْ يَدِ الْعِدَى  
 إِذَا فَتَدَّ الْأَيَّامُ فِي عَوْرَتِكُمْ  
 وَلَمْ تَنْجُرُوا أَمْرًا سَرِيًّا تُخَوِّمُ بِنِي  
 تَعْرِضُونَ الْعُلُوبَ مِنْكُمْ لِرَجْمِهَا  
 عَلَيْهِمْ عَنِ الْجِرَاءَةِ جَبْنًا عَنِ اللَّسَى  
 آتَا زَفَعُوا الْعُدَاةَ لَا زَعْرَ نَفْسِكُمْ بِهَا  
 ذِي النَّصْحِ عَاقِبَةُ سُوءٍ مِنَ التَّوَسَى

لَكُمْ أَنْ تَقْرَبُوا بِمَنَاجِرَ الْعِدَى  
 خُصُومًا إِلَهُكُمُ الَّذِينَ كَفَرُوا مِنْ  
 وَكَيْفَ فِي الْقَلْعَةِ مِدْبَاحَةٌ يَوْمَ  
 إِلَهُكُمْ وَهِيَ مِنَ الْخَيْبَةِ لِلْمُؤْمِنِينَ  
 وَإِنْ أَسْرَهُمْ فَقَرَّبَهُمْ فِيهِ  
 إِذَا مَا سَأَلْتُمُ الْقُوَّةَ لِلنَّفْسِ  
 قَرَّبْتُمْ لَمْ أَجِدْكُمْ أَقْرَبًا  
 بِجَانِبِهِ فِي يَوْمٍ عَسَى  
 لَكُمْ أَنْ تَعْلَمُوا أَنْ لَا تَمْلِكُمْ لِحُكْمِ  
 طَائِفَةٍ مِنْهُمْ تَرْغَبُ لِدِينِهِمْ  
 سَوَى أَنْ يَدَّ أَشْطَهُ مَا تَمْلِكُكُمْ  
 مِنْ نَفْسٍ عَلَى نَفْسٍ فِي لظى  
 لَوْ أَنَّ كَانُوا يَدَّ صَبْرًا لَمَّا  
 أَشَقُّ تَمَلَّقْتُمْ لِأَرْفَعِ  
 فَلَا تَحْرُصُوا قَوْمِي يَا نَفْسِمْ  
 قَاتِلْ عَلَى نَفْسِ لَنْجُو مِنَ  
 فَذَلِكَ مَا يَجْلِبُ الشَّرَّ فِي الْمَلَا  
 فَمَا تَمْلِكُكُمْ فِيهِ بِأَوْفَرٍ مِنْ  
 وَإِنْ جَادَكُمْ مِنَ اللَّهِ جَلَّ وَلِيكُمْ  
 يَا سَيِّدِي كَرِهِي لِدَارِي لَكُمْ قَدِي  
 بِنَا

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بِذَا اعْلَمُوا أَنِّي لَأَوَّلُ بَارِئٍ \*  
 مَجِيئًا يَدْعُوكُمْ فِيهِ مِنْ رَحِي  
 فِي مَلْتَقَى الْجَمْعِينَ إِنِّي قَامِلٌ  
 بِنَفْسِي عَلَى طَائِفَةِ الْقَوْمِ بِالْطَّبِي  
 وَقَالَ لِي لَمَّا عَنَى لَدْرِي قَدْ جَازِدٌ  
 وَهَذَا إِذَا مَا شَاءَ رَبِّي عَلَى هُدَى  
 مَعِيَ إِتَمَلُوا بِطَالِ أَرْكَانَهُ بَعْدَهُ  
 هَلَاكِي فَقَدْ كَفَيْتُمُ الشَّرَّ مِنْ عَمْدِي  
 بِذَا كَ وَلَمْ تُعْزِزْكُمْ بِئِلَّا الَّذِي  
 تَرَى قَامِلٌ قَدْ تَسْتَبْدُونَ بِهِ الرَّحَى  
 أَلَا فَخِلْفُونِي فِي الْغَيْرِ بِمِةٍ هُدَى  
 إِذَا مَا هَلَكْتَ قَلْبَهُ عِنْدَ مَلْتَقَى  
 عَلَيْهِ إِتَمَلُوا حَمَلًا بِأَنْفُسِكُمْ لَدَى  
 لَهُ ثُمَّ فَتَحَ الْمَاءَ وَالصَّبِيحَ مُكْتَفَى  
 وَخُطْبَتُهُ هَذَا فِي بَهَا خَيْرِ أَسْوَى  
 لِشَقِيهِ الَّذِي يَرْتَضُوا إِلَيْهِ عَابِدِي الْأُولَى  
 عَلَى كَيْلٍ مَنَّا أَرْ نَكُونُ كَطَارِقِ  
 وَلَوْ مَلَكْنَا مَنَا لَطَارِقِ يِقْتَدِي  
 وَلَمْ لَا وَهَلْ تَخْطُو مِنَ الْمَجْدَانِ نَكْرٌ  
 بِعَدَسٍ عَنِ الطَّارِقِ وَالْأَمْرُ بِالْحَجِي

لِنَا أَنْ نَكُوْرَاقَةً عَسْكَرِيَّةً  
 لِحَقِّ الْإِلَهِ أَوْ لِشَسَانِ السُّوِي  
 وَإِلِ الْخَمُوسِ وَالرُّكُودِ بِغَفْلَةٍ  
 عَنِ الْحَقِّ تُؤَدِي بِأَمْحَاطِ عَلَى الشَّجِي  
 وَمَنْ لَمْ يَدْرِغْ بِالسَّلَاحِ وَعَزَمَهُ  
 عِدَاةً سَخَطَ رَعْمٌ مِنْهُ عَلَى الشُّبُهَاتِ  
 تُضَامُ رَجِيمٌ الْقَلْبِ عَزْلِيْنِهِ وَقَدْ  
 لِحَقِّ عَنِ النَّازِمِ الْغَلِيظِ عَلَى الْبُكْرِي  
 مَنْ اغْتَرَمَ مِنْ رُفْعَانَ ثَقَلِيَةً  
 يَنْوُشُ بِكَافٍ مَفْجُوعٍ عِنْدَ مَا جَلَى  
 وَهَلْ شَرَّ كَرْنَ أَفْقَى شَرِّ رَابِلِيْنِهِ  
 عَنِ الْقَتْلِ أَوْ تَارَعِيْنِ الْهَفْرِ تَلْتَقِي  
 وَكَيْسَ لَكُمْ دُورَ السِّيَادَةِ مَا مَلُ  
 وَظَرُّ ذِ الْعَدَمِ مِمَّ الْخَوْضِ إِذْ عَلَى الْوَضَى  
 وَلَا تَلْعَمُوْهُ مِنْ مَّرْعِدٍ مُتَعَانِدِ  
 الْكَيْمِ يَرْهَدُ يَدٌ ضَلِيْفٍ إِذَا رَعَى  
 وَقُوْهُ مَوْجِدِ الْمَرْعِدِ الصَّبْرِ يَجِي  
 شَكْمٌ دُورَ خَوْفِ الْمَوْتِ إِذْ كُنْتُمْ قَسَى  
 أَلَا إِزْعَمُوْهُ فِي مَعَامِدَةٍ لَسَهُ  
 لِيَرْجِعَ مِنْ غَمِّي لِحَقِّ وَالْعَلَى

وَمَا مَوْثِقُهَا حَمُولَةً تَتَاقَبُ  
 عَلَى حُرْمِ الْحَقِّ بَلْ أَرَادَ بَقِي  
 كَلُوا اللَّعْمَى مَا مَابَا عَيْرَ مَسْرَمًا  
 بِشَرِّهِ مَرِيءٍ مُرَدِّعٍ لِمَنْ انْطَغَى  
 إِذَا مَا لَمَسَ الْحَقُّ فِي سَعْيِهِ لَمَّا  
 يَكُنْ خَائِفًا لِمَوْثِقِ الْحَقِّ أَنْ جَلَى  
 لِمَا لَا يَمُوتُ الْقَمَرُ فِي الْعَزْدِ إِسْمِ  
 وَيَرْضَى لِعَيْشِ الدُّنَى فِي الْقَلْبِ وَالْأَسَى  
 أَوْ النَّارِ فِي الْمَوْثِقِ الَّذِي مَالَهُ الْعَسَى  
 لِيَجِيءَ بِوَضْرِيَةِ الْمَثَلِ الْأَعْلَى  
 أَوْ الْعَيْشِ فِي جَنِّبِ الشَّرِّ بِطَبِيعِي  
 تَقْوِيْرُ أَهْلِ شَاهِرِي الصَّبِيءِ بِالْعَلَى  
 أَلَا أَطْرُقُوا الْأَبْوَابَ مِنْ كُلِّ وَجْهَةٍ  
 لِنَيْلِ الْعَلَا وَالْمَجْدِ فِي خَلْقِ الْمَلَا  
 وَإِنْ سَدَّ بَابُ إِكْشَرُوهُ بِقُنُوقِ  
 وَكُونُوا حَيْدِ هَذَا اللَّابِ عِنْدَ مَنْ انْصَغَى  
 وَلَمْ لَا وَتَ فِي الْكُفْرِ مَا تَيْسُ فَمِكْرَ الْإِ  
 وَجُودِ سَوِي إِشْرَاحِ خَلْقِ فَذَاكَ نَا  
 لِذَلِكَ لَمَّا أَنْ تَفْتَحَ أَبْوَابَ الرَّجَى  
 وَتَخْلُقْ بِأَبَا الْيَاسِ أَنْ تَحْزَنَ فِي الرَّهْدَى

أَلَا إِنَّمَا الْغُتْرَانُ فِي هَاهُنَا الدُّنْيَا  
 يَطْوُلُ إِذَا كُنَّا جَزْوَ مَعَا مِزَ الْقَضَى  
 وَأَمَّا إِذَا كُنَّا صَبُورًا وَنُرْتَجَى  
 بِعِزِّهِ عَلَى قُورَسِيَّاتِنَا الرَّهْمَى  
 وَطَارَ قَدَانُهُمْ عَظِيمٌ قَدِ احْتَلَى  
 بِأَسْطَاكِهِ جَبَلِ الرَّجَاءِ إِلَى الْمَدَى  
 وَنَالَ عَلَى الْأَسْبَابِ مَا كَانَ يَنْتَجَى  
 وَمِنَ التَّجْدِ مَا لَا انْحِجَاءَ لَهُ مَعَى كَذَا  
 وَمَا ذَلَّةَ الْإِسْلَامِ مِنْ بَعْدِ خُرُوجِ  
 سَوِيٍّ لَا يَسْتُرُهُمْ أَهْلُهُ الْحَرْبُ بِالْوَيْ  
 وَمَا دَارَنَا الدُّنْيَا سَوِيٍّ أَنْهَا بَدَا  
 تَرَاهَا الْحَرْبُ فِي حَرْبٍ مِرَارًا عَلَى النَّقَى  
 إِذَا أَمْعَزَ ذُو الْعُكْرِ فِي دَارِنَا الدُّنْيَا  
 يَهْرَى وَأَضْحَا عَلَامَةَ الْحَرْبِ كَالذُّكَى  
 وَلَمْ لَا وَمَا مِ الشَّيْءِ فِي هَذِهِ الدُّنْيَا  
 سَوِيٍّ أَنْ يَلْعَلِمَ كَالْمَرْهَامِ لِلتَّعَلَى  
 وَكَمْ مِنْ نَبِيٍّ مَا يَلْعَلِمُ بِغَيْرِهِ  
 وَمَنْ شَجَرٍ مَا يَهْرُلُكَ غَيْرُهُ هَكَذَا بَلَا  
 تَرَى مِنْ نَبِيٍّ أَجْدًا لِلْحَيْمِ كَالسَّبَا  
 رَعِ أَوْ شَجَرٍ مَا يَهْرُسُ عَلَى السَّوِي

وَمِنْ شَارِبِ الْهَيَاءِ مِنْ شَجَرٍ يَبْشُرُ  
 نَحْرًا عَلَى مَاءٍ حَتَّى الْوَأُ قَدْ فَتَى

وَفِي نَاطِقٍ مِنَ الدَّوَابِّ تَنَارُخُ الْوَأُ  
 بَقَاءٌ عَلَى أَوْجِ النَّسْدِ بِالرَّوْمَى

تَسْتَأْخِرُهُمْ مِنْ عَهْدِ آدَمَ قَدْ بَدَأَ  
 كَذَاكَ يَكْفُلُ مَسْتَمِرًّا إِلَى أَنْ قَضَى

تَرَى أَرْوَاحَ النَّاسِ كَمَا كَانَ يُعْتَدَى  
 عَلَى أَبِيهِ مِنْ غَيْرِ دَاعِي يَيْقُتَدَى

وَكَمْ مِنْ صِدْقٍ مَا نُورُ لَيْلٍ يَلْقَى  
 إِلَى أَنْفِهِ الْأَمْوَالُ تَرْمِيهِ فِي الرَّهْمَى

وَهَلْ لِلْبَيْنِ الْجَنِّبِ فِي النَّاسِ خَرْمٌ  
 سَقَمَى مِنْ عَمْدٍ نَارِ غَلِيظًا عَلَى الرَّهْمَى الشَّقَا

وَهَلْ سَبَّهَا بِالنَّاسِ مَنْ كَانَ هَيْبَتَا  
 سَقَمَى مِنْ بَدَمِي يَلْتَمِسُ وَيَنْفَعُ بِالرَّهْمَى لَصْفَا

وَهَلْ يَنْجَلِي بِالْحَقِّ نُورٌ عَلَى الرَّهْمَى  
 بِخَيْرِ احْتِجَابٍ فِي الْعَسَامِ أَوْ الْقَمَى

وَلَا خَيْرَ فِيمَا خَالَ عِنْدِي لَعَادَتِي  
 بِلَا عَنَفٍ فِي رَأْيِهِ الشَّيْزُ عَنِّي هَدَمِي

وَلَمْ لَا وَهَلْ عِنْدِي يَحْوُلُ عَلَى الْحَجَى  
 يَلْقُوهُ بِهِ الْأَرْضُ عَلَى الْأَرْضِ وَالرَّخَا

لَمَّا قَالَ فِي تَضَرُّعِهِ خَالِقَ النُّورِ  
يَا أَيُّهَا الَّذِي أَعَدَّ النُّورَ إِلَى انْقِضَائِهِ

بِهَذَا وَكَانَ رَطِيبًا بِطَبْعِهِ  
سَتَقْصِرُهُ بِالصَّيْمِ عَنْ قَادَةَ الْحَيَاةِ

وَلَا تَكُنْ سَبِيحًا وَإِيَّاهُ مِنْ يَجْرُ كَذَا  
تَسَلُّتُ سِرَّهُ كَسْرًا شَيْعًا عَلَى الرَّدِيِّ

بِهَذَا وَأَوْطَأْتُمْ فِي السَّلَامِ حَتَّى يَسِيْبَ  
سَلَاةَ الأَرْضِ دُونَ السَّيْفِ طَلْمَ لَمْ تَقْوَى

وَهَلْ كَسَبْتُمْ الأَمْرَ مِنْ دُونَ خَدَمِهِ  
وَهَلْ يَزِدُّ الرُّبْلُغَ إِلا عَلَى الطَّبِيِّ

بِهَذَا أَيُّهَا قَوْمِي عَلَيْكُمْ بِتَسْتِغْفِرِكُمْ  
وَلَا صَاحِبِ أَصْدَقٍ مِنْ عَضِيْبٍ مُسْتَقِي

إِذَا مَا بَدَى لظَالِمٍ أَنَّهُ خَشَفَهُ  
قَرِيْبًا بِهِ إِنْ هُمْ ظَلَمُوا سِتْرَ عَدِي

لِذَا إِزْمَعُوا العَشْوَمَ رَعْمًا بِحَدِّهِ  
كُفُّوا سِرَّهُ بِالْقَارِعِ عِنْدَ مَا أَعْتَدِي

لِذَا ائْتَمَرُوا أَنَّهُ لَنْ تَغْفِيَهُ هَوَادِيهِ  
سَوِي بِالْمَطْنِاعِ الْجَزْءِ مِنْهَا عَلَى الرَّبِيِّ

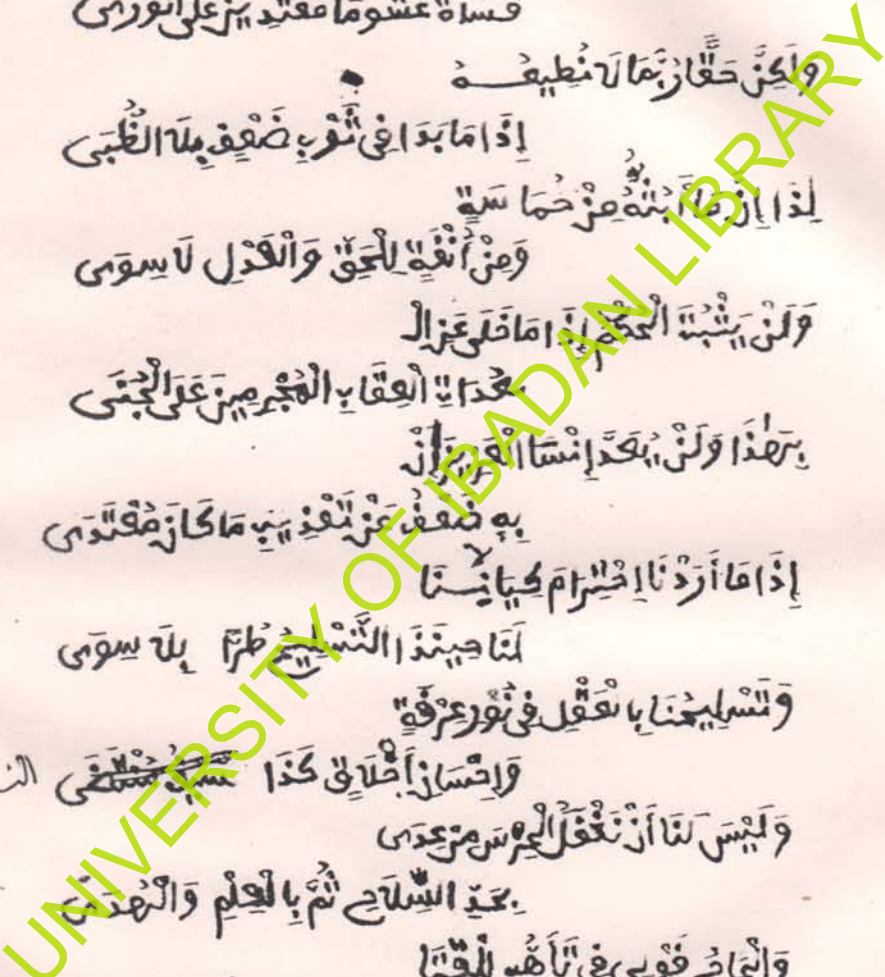
وَإِنِ فَلَ خَيْرٌ مِنْ هَذَا السَّرْهَادِيهِ  
إِذَا السَّقْمِلَةُ فِي عَمْرٍ مَوْضِعِهَا أَدِي

تسري

وقولي

وَقَوْلِي هَذَا لَا يَنْبَغِي بَأْسًا أَنْ يَكُنَّ  
 قَسَاةً غَسَّوَمَا مَعْتَدِينَ عَلَى النُّورِ  
 وَإِنْ حَقَّ زَمَانًا لَا يُطِيفُهُ  
 إِذَا مَا بَدَأَ فِي ثَوْبٍ ضَعِيفٍ مِلَّةَ الطُّبِيِّ  
 إِذَا إِذَا مَا بَدَأَ مِنْ حَمَا سَبِيحٍ  
 وَمِنْ أَنْفَةٍ الْحَقِّ وَالْقَدْرِ لَا سِوَى  
 وَلَنْ يَشْبَهَ الْحَكِيمُ إِذَا مَا ضَلَّى عِزَّالٍ  
 بِهَذَا وَلَنْ يَكُونَ نِسَاءً الْقَوْمِ  
 بِهِ ضَعْفًا عَنِ الْفَعْدِ يَبِيحًا كَأَنْ ضَعْفَتِي  
 إِذَا مَا أَرَدْنَا الصِّرَامَ كَيْفَ بِنَا  
 لَنَا حَيْثُ الشَّلْبِيحُ طَرَا بِمَا سِوَى  
 وَتَسْلِيحُنَا بِالتَّعْقِلِ فِي ثَوْرٍ عَرَفَةٍ  
 وَإِحْسَانِ أَجْلَالِي كَذَا سَبِيحٍ مُسْتَعْفَى  
 وَنَيْسَ لَنَا أَنْ نَعْمَلَ الْبَحْرَ مِنْ عَدِي  
 بِحَدِّ السَّلَاحِ ثُمَّ بِالْعِلْمِ وَالرَّهْمَةِ  
 وَإِنَّمَا فِي قَوْلِي فِي تَأْهِبِ الْقَوْمِ  
 لِقَرَضٍ لَعْنَةٍ يَرْجُوا الرِّقَاءَ إِلَى الْعُلَى  
 وَأَمَا إِذَا مَا لَمْ يَرُدَّ نَهْضَةً عِزَّالٍ  
 حَطَّاطٌ لَنَا أَنْ تَرُقَّ الرِّقَّةُ مِنْ عَفَى

النور المشتمل



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+ وَتَرْفُضْ مَا شَرَطْتَهُ الرَّفُضُ مِنْ جَنَفِي  
وَتَبْقَدُ مِنْهُ كُلُّ بَقْدٍ إِلَى عَدَى

تَعْبِيرًا فِي الذَّلِّ عَيْشٍ بِرَهِيمَةٍ  
وَتَنْزُحُ فِي عَيْشِي الْبُودَةَ وَالْأَسَى

وَكَأَنِّي بَرْتَقَى الْإِسْلَامَ فِي ضَيْفِ قَدْرِنَا  
سَيَقْدُوا سَجِيئَتَانِي فِي مَدَّ لَيْتِنَا جَلِي بِجَلِي  
وَقَرَأْنَا عَامِنَ أَحْسَرِ الْإِلَهَ وَلَا

تَقْوَى عَدَا إِلَى طَلَاقٍ أَنْ تَحْرَفِي فِي الْكِبَى  
وَقَرَأْنَا يَدْعُونَا إِلَى الْعَمَلِ بِالْجَمْعِ  
دَفِي كُلِّ وَجْهِ لِي تَبْعَاءَ إِلَى الذَّرَى  
وَيَنْظُرُ دُونَ عَنِ الدَّنَاءَةِ فِي الْبَيْتِ

بِتَقْوَى بَرْتَقَى أَوْ كَذَلِكَ الْوَجْهِ الْمَعْدَى  
وَفِيهَا مَضَى أَوْ هَمَّتْ فِيهَا فَطَلَتْ

مَرَاتِمَ جَيْشٍ فِي النِّسَاءِ عَلَى شَيْءٍ  
وَأَهْلُهُمْ مَا حَتَّاجُهُ مِنْ جِيُوشِنَا

عِلَالًا كَمَا شَدَادُ لَا يَلِيْلُزُ مِنَ الْغَشَى  
يَكُونُونَ أَوْ قَسَامًا عَلَى مَا شَرَكْتَهُ

مُسْتَأْةً وَرَجَبَانَا وَسَامِقٍ فِي الْفَلَا  
وَمَرَّقٍ دَبَابٍ أَوْ مَدَا فِعْ أَوْ مَعْدُ

بِلَا فَرْمَاتٍ بِالْبِتَادِقِ فِي الْوَعَى

وحملة

القول  
القول  
القول



وَحَمَلَةٌ سَيِّئَةٌ أَوْ دَسَائِسٌ لِللَّحْمَةِ  
وَطَائِفَةٌ ظَلَعِ الْخَرَكَةِ الْعِدْمَى

جَبْشِ لِبَعْرِى أَوْ لِبَعْرِى كِلَاهُمَا  
ضَرُورَتِي فِي تَرْكِيهِ تَا الدَّوْلِ الْعَلَى

500 ...

يَكُونُ لَنَا مَن يَنْدَسُ فَنَسَاكِرًا

لَكِنِّي يَسْتَبِينُ مِنْ قَوَادِ عَالِي الْعَدْمَى إِذَا سَقَى  
لِيَبْدُو لَنَا قَوَادِ تَا كَالْمَهْمِ عَلَى

مِغَايَا قَرِيْبِي مَرَّ عِدِ اللُّوَّةِ مَسْتَعْلَى

وَلَكِنْ عَلَى بَرِّ وَإِخْلَاصِ نِيَّةٍ  
لِعَدْلِ وَاللَّامِنِ فِي الْخَلْقِ بِالرَّهْمَى

وَإِنْفَاقِ حَرْبِي سَيِّئُونَ حَمْرًا

بِكُلِّ مَعَانِي عَنْ تَدَاكُلَانَا بِمَلَا  
وَسَيِّئَاتِهِمْ مَالِي يَكُونُ حَمْرًا

لَهُمْ خَاصَّةً يَجْتَنُونَ تَمَارًا عَلَى الْمُنَى  
بِهَذَا نَرَى طَوْقًا وَطَاعَةً خَاصَّةً

لَنَا مِنْ جَبْشِ لِبَعْرِى لِبَعْرِى عَلَى الْوَعَى  
وَأَسْأَلُ رَبِّي التَّصَرُّفَ وَالْفَتْحَ بِالرَّهْمَى

لِإِنْفَاقِ مَا قَوْلِي عَلَى قَوْلِ الْمَسْتَعْلَى