



*AL-KIBR (ARROGANCE): ITS DANGERS AND
REMEDIES IN THE LIGHT OF ‘UTHMĀN IBN
FODUYE’S SHIFĀ’ AL-NUFŪS*

BY

SHU’AIBU UMAR GOKARU

A dissertation submitted in fulfilment of the requirement for
the degree of Master of Arts (Islamic and other Civilization)

International Institute of Islamic Thought and Civilization
International Islamic University Malaysia

AUGUST 2014

ABSTRACT

This dissertation centers on arrogance in the light of ‘Uthmān Ibn Foduye’s *Shifā’ al-Nufūs*. It aims at finding out the remedies for the disease of pride/arrogance that has been rampant among the people in contemporary Nigerian Muslim society. This research is based on analytical and critical approach to *Shifā’ al-Nufūs* of ‘Uthmān Ibn Foduye specifically on pride/arrogance. The analysis is not on words and terms, but rather on meaning and ideas with analysis and explanations given by the *Mufasssirūn* and other scholars. ‘Uthmān Ibn Foduye emerged in the late eighteenth century (18th century) with the mission to revive the Sunnah, and to eradicate innovations in Hausaland caused by the deviant teachings. This is the reason why he wrote on spiritual diseases in his book the Healing of the Soul. ‘Uthmān Ibn Foduye was influenced by al-Ghazālī and particularly his *Iḥyā’ ‘Ulūm al-Dīn* (Revival of the religious sciences). He wrote this treaty in order to make it easier for the people to know the destructive evils of the heart, so as to do what Allah loves and accepts, since pride is one of the attributes of Allah alone. Whoever shares the attributes of Allah will be thrown into Hell Fire. This dissertation is an invitation to the Muslim community to return to the teachings of ‘Uthmān Ibn Foduye whose *Jamā’a* remained safe until the appearance of the British who destroyed the *Khilāfa* and burnt many of his books for fear that they will inspire his people to rise against the oppressors.

ملخص البحث

هذا البحث يتناول خصال الكبر كما بينه الشيخ عثمان بن فودي في كتابه " شفاء النفوس " ويهدف إلى ذكر ما يساعد في علاج مرض الكبر الذي انتشر بين المسلمين اليوم في نيجيريا. ومنهج هذا البحث يعتمد على دراسة وتحليل لموضوع البحث من الكتاب المذكور أعلاه. ولا يعني الباحث التوسع في بيان هذه الكلمة وما يرادفها من الألفاظ، أو ذكر آراء العلماء والمفسرين فقط، بل مهمته الأساس عرض وإيضاح ما ورد بيانه لدى الشيخ عثمان بن فودي، وما تعكسه حركته الإصلاحية في أوائل القرن التاسع الميلادي لإحياء السنة وإخماد البدعة التي إنتشرت في بلاد الهوسا، وبيان تأثر الشيخ بكتاب "إحياء علوم الدين" للإمام أبي حامد الغزالي (رحمه الله)، الذي عالج فيه كثيراً من أمراض القلب بالرفائق. هذا وما توفيقني إلا بالله عليه توكلت وإليه أنيب.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Arts (Islamic and other Civilization).

.....
Hassan A. El-Nagar
Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Arts (Islamic and other civilization).

.....
Idris Salim El Hassan
Examiner

This dissertation was submitted to International Institute of Islamic Thought and Civilization and is accepted as a partial fulfilment of the requirements for the degree of Master of Arts (Islamic and other Civilization)

.....
Mahmood Zuhdi Hj. Ab. Majid
Dean, International Institute of Islamic
Thought and Civilization

DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Shu'aibu Umar Gokaru

Signature.....

Date

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

**DECLARATION OF COPYRIGHT AND AFFIRMATION
OF FAIR USE OF UNPUBLISHED RESEARCH**

Copyright © 2014 by International Islamic University Malaysia. All rights reserved.

***AL-KIBR (ARROGANCE): ITS DANGERS AND REMEDIES IN
THE LIGHT OF ‘UTHMĀN IBN FODUYE’S SHIFĀ’ AL-NUFŪS***

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below.

1. Any material contained in or derived from this unpublished research may be used by others in their writing with due acknowledgement.
2. IIUM or its library will have the right to make and transmit copies (print or electronic) for institutional and academic purposes.
3. The IIUM library will have the right to make, store in a retrieval system and supply copies of this unpublished research if requested by other universities and research libraries.

Affirmed by Shu'aibu Umar Gokaru

.....
Signature

.....
Date

This work is dedicated to my Beloved son ‘Umar (Bassām), and my wife Maryam Abubakar, and my Mother Hajiya Maimunatu Abubakar as well as my Brother Alh. Adamu D. Umar Gokaru, and my late Father Alh. Umar Abubakar Gokaru (May Allah in His infinite Mercy rest his soul in perfect peace). Āmīn.

ACKNOWLEDGEMENTS

In the name of Allah, the Most Gracious, the Most Merciful. All praises and thanks are due to Allah who taught man what he knew not. Peace and Blessings of Allah be upon His final Prophet Muhammad (pbuh). It is definitely due to the will and graces of Allah that this work has been accomplished. I have received many contributions, suggestions and modifications from different individuals in one way or the other. It is compulsory on me to express my appreciation and pray for them in order to show my gratitude to Allah, the Most High.

First of all, I would like to express my sincere gratitude and appreciation to my respected supervisors Prof. Dr. Hassan bin Abdul-Rāzik El-Nagar and Prof. Dr. Idris Salim El-Hasan for their major contributions. Despite their office engagement, they tirelessly and painfully read the whole work and made many corrections and suggestions which led to the completion of this dissertation. May Allah reward them with *Jannat al-Firdaus*. I would also like to express my profound gratitude to Prof. Dr. Sayyid Mohamed Ajmal bin Abdul-Razak Al-Aidrus for his critical reading and comments in the early stages of preparing the dissertation proposal. May Allah reward him with *Jannat al-Firdaus*. My profound gratitude also goes to Dr. Muhammad Asif who made all possible corrections and recommendations that might make this work a success. May Allah reward him with *Jannat al-Firdaus*. Similarly, my gratitude goes to Prof. Dr. A Rashid Moten and Dr. Mustapha Omar Muhammad for their major contributions in editing the entire work, their fruitful observations and suggestions, I highly appreciated May Allah reward them abundantly. My sincere gratitude goes to Professor Yakubu Yahaya Ibrahim of the Department of Islamic Studies, UDUS, Sokoto, Nigeria, and Alh. Abubakar Gidadawa. Perhaps, they contributed me with a lot of information on Sokoto Caliphate. May Allah reward them with the best of His rewards.

I am also thankful to all of my lecturers in the International Institute of Islamic Thought and Civilization (ISTAC) who have taught and educated me, particularly, Distinguished Professor Dr. Muhammad Kamal Hassan who taught me The Qur'ānic Foundation of Islamic Science, through the system that enabled me to write on this topic. May Allah reward him with the best of His rewards. Also I would like to thank all the administrative staff of ISTAC for their sincere cooperation. I owe thanks also to my friends and many individuals particularly Dr. Mansur Isa Yelwa, Dr. Zubairu Abubakar Madaki, Dr. 'Āmir Ismā'īl Dāwūd, Dr. Mohammed Muneerdeen Olodo Al-Shafi'I and Musa Adamu Wunti as well as Dr Isa Sārumi, Huzaifa Aliyu Jengebe, Akilu Aliyu Muhammad, Habibullahi Zakariyyah, Shu'aibu Hassan among others who supported me in various ways during the course of this study.

I wish to record my appreciation to my employer: Bauchi State University, Gadau, Nigeria for their financial support. My thanks are also extended to my humble brother: Alh. Adamu D. Umar Gokaru for his valuable and immeasurable financial support right from the beginning of this study up to the end. May Allah gather him and his family in *Jannat al-Firdaus*. The last but not the least gratitude goes to my wife Maryam Abubakar and my son 'Umar (Bassām) as well as my sister Rashida Umar Gokaru for their encouragement and patience during the heavy task of this study.

TABLE OF CONTENTS

Abstract	ii
Abstract in Arabic	iii
Approval Page.....	iv
Declaration	v
Copyright Page.....	vi
Dedication	vii
Acknowledgements	vii
CHAPTER ONE: INTRODUCTION	1
1.1 Background to the Study	1
1.2. Literature Review	4
1.3. Justification	8
1.4. Methodology	8
1.5. Research Problem.....	9
1.6. Chapterization	9
CHAPTER TWO: HISTORICAL BACKGROUND OF ‘UTHMĀN IBN FODUYE.....	11
2.1 His Early Life	11
2.2. His Education	13
2.3. His Teachings.....	16
2.4. His <i>Jihād</i> (1804-1810)	22
2.5. His Legacies	25
2.5.1. His Spiritual Legacy.....	26
2.5.2. His Intellectual Legacy	27
2.5.3. His Political Legacy	31
CHAPTER THREE: AL-KIBR (ARROGANCE).....	36
3.1. Definition and Classification of <i>Al-Kibr</i> (Arrogance).....	36
3.2. Scope and Influence of Arrogance	40
3.3. Dangers of Arrogance	43
3.3.1. Arrogance against Allah <i>Subhānahū wata ‘Ālā</i>	47
3.3.2. Arrogance against the Messengers of Allah.....	50
3.3.3. Arrogance towards the General Public	53
CHAPTER FOUR: DISEASES AND REMEDIES OF AL-KIBR (ARROGANCE/PRIDE)	57
4.1 Arrogance in Education.....	58
4.1.1. Causes of Arrogance in Education	60
4.1.2. Remedies for Arrogance in Education	61
4.2. Disease of Arrogance in Religious Services	63
4.2.1. Remedies for Arrogance in Religious Services	66
4.3. Remedies for Arrogance in Lineage	71
4.4. Remedies for Arrogance in Beauty	73
4.5. Remedies for Arrogance in Strength.....	75

4.6. Remedies for Arrogance in Wealth.....	77
4.7. Remedies for Arrogance caused by Popularity.....	80
CHAPTER FIVE: SUMMARY AND CONCLUSION.....	82
5.1. Summary.....	82
5.2. Conclusion.....	84
BIBLIOGRAPHY.....	87
GLOSSORY.....	92

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

In Islamic Medicine, spiritual science is even more important than physical science. Spiritual science deals with the heart diseases and its remedies, while medical science deals with the physical diseases that affect the body or any of its part. Therefore, “physical health depends on our meaningful life and success in this world. Spiritual health on the other hand depends on our success and salvation both in this life and in the next world to come”¹. Hence, the study of heart diseases and its remedies is of great importance in order to purify our soul and cure it from any diseases, and to be dutiful to Allah and His Messenger (pbuh).² “People suffer from spiritual ailments such as hatred, greed, lust and the like which are much more dangerous than any physical disease. Allah has referred to these spiritual ills as diseases in the Qur’ān and hence Tazkīyah is absolutely mandatory on everyone.”³

In order to understand the importance of medication for both spiritual and physical diseases, Jabir reported Allah’s Messenger (pbuh) as saying: “there is a

¹ Muzammil H. Siddiqi, “Spiritual Diseases: Remedy”. Khutbah at the Islamic Society of Orange Coutry USA, <<http://www.onIslam.net/english/ask-the-scholar/morals-andmannacers/.../169620.html>> (accessed on 30 March, 2013).

² See more explanation on the heart and how it is cured from its diseases in Ibn Qayyim al-Jawziyyah, *The Medicine of the Prophet*, Translated by AbdulQādir son of Abdul-Aziz, (Bermingham: Dar’ al-Ghaddi al-Jadid, 2003: 17). He said: “The hearts that are connected with the lord of the worlds - the creator of the illness and its cure and He who governs the affairs of everything and everyone - require special types of remedies that are nothing like those required for the hearts that are far away from their lord. Furthermore, whenever the soul and the heart become stronger (spiritually), they will cooperate to defeat the illness”.

³ Zulfiqār Ahmad, “purification of the soul.”, <<http://www.Tasawwuf.org>>. (accessed on April 30, 2013).

remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah the Exalted and Glorious.”⁴

Al-Imām al-Ghazālī says:

Every organ of our body has a function; when it fails to do its functions, it means it is not well. The function of the soul or the spiritual heart is to know its Creator, to love Him and to seek closeness to Him. If the heart fails in this function then we must know that it is sick⁵.

Ibn Taymiyyah made an important observation concerning diseases of the heart and its cure in the following statement:

All of the diseases of the heart are founded upon desires and doubts. The life of the heart and its illumination is the cause of all good to be found in it and its death and darkness is the cause of all evil to be found in it. The heart can never be alive and correct except through cognizance of the truth, loving it and preparing it to everything else. There can never be any happiness, joy or correction for it unless it makes its sole object of worship and desire of Allah alone.⁶

It is important to know the ailments that make the heart weak and sick. In the language of the Qur’ān, it is not only the eyes that get blind; the hearts also become blind. Allah says: “Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.”⁷

The Qur’ān speaks in many places about the sickness (*marad*) of the hearts. For example, Allah says in the Qur’ān: “In their hearts is a disease (of doubt and

⁴ Muslim ibn al-Hajjaj, *Ṣaḥīḥ Muslim English Translation*, translated by AbdulHamid Siddiqui, ed. By Mika’il Almany (Pakistan: Dar al-Salam, 2009), 1356.

⁵ Al-Ghazālī, Abu Hamid Muhammad, *Iḥyā’ ‘Ulūm al-Dīn*, Vol. iii, translated by Al-Haj Maulana Fazlul-Karim (New Delhi: Islamic Book Services, 1995), 3-4.

⁶ Ibn Taymiyyah, *Diseases of the Hearts and their Cure*, translated by Abu Rumaysah, (Birmingham: Daarussalam publishers, nd).2.

⁷ Muhammad T. al-Hilālī and Muhammad M. Khan, *Translation of the Meaning of the Noble Qur’ān in the English Language* (Madinah, K.S.A: King Fahd Complex for the Printing of the Holy Qur’ān, 1998); Qur’ān, *al-Hajj*, 22: 46.

hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.”⁸

Moreover, “when the heart gets sick, it loses its desire and ability to do right or good deeds. This affects the morals and manners of a person and his/her general behavior”⁹. There are many diseases that affect the heart, but the most evil one is *al-Kibr* or *Takabbur*¹⁰. (Pride/arrogance). It is also the most dangerous among the other inner diseases of the heart. Those inner diseases reside in the hearts but their destructive effects are reflected in the behavior and conduct of the sick person who may be prevented from entering paradise on the Day of Judgment.¹¹

Ibn Foduye defined the terms *Kibr* and *Takabbur*, as follows:

Arrogance is of two kinds, open and hidden. Hidden arrogance is the feeling of superiority. When it is expressed in actions, it is called open arrogance which is more explicit because through actions it is just like its fruits. Meanwhile, feeling of superiority in mind is called self-conceit (*kibr*). When it is expressed in actions, it is called arrogance (*takabbur*), hence, this is what is actually called arrogance¹²

It should be noted that the terms *Takabbur* and *Istikbār* have been defined as: “a form of behavior directed towards other people on the grounds that they are inferior. It has been defined as undue assumption of dignity, authority, or knowledge, aggressive conceit, presumption or haughtiness”¹³.

Furthermore, in order to understand the real meaning of pride, there are a number of different verses and Ḥadīth of the Prophet which define the term. For example, Allah says: “I shall turn away from My Āyāt (verses of the Qur’ān) those who behave arrogantly on the earth without a right, and (even) if they see all the Āyāt

⁸ Qur’ān, *al-Baqarah*. 2: 10.

⁹ Muzammil, “Spiritual...”, np.

¹⁰ The term *Takabbur* is an Arabic word which; according to Al-Maurīd, Arabic- English Dictionary, (Beirut, Lebanon: Dār al-Ilm Lilmalāyin) means: Pride, haughtiness, arrogance, superciliousness, insolence, conceit (edness). P. 359.

¹¹ Ibid.

¹² ‘Uthmānu ibn Foduye, *Kitāb Shifā’ al-Nufūs* (Sokoto: Masallacin Shehu, Nigeria, nd), 5.

¹³ Jane Dammen, *Encyclopedia of the Qur’ān* (Boston- Kol, Netherland: np, 2001), 159-160

(proofs, evidences, verses, lessons, signs, revelations, etc), they will not believe in them”¹⁴

Commenting on this verse, al-Maudūdī says:

According to the Qur’ān, a person behaves haughtily, considers himself above submission to Allah and becomes heedless of His Commandments and, behaves in a way as if he was not a servant of Allah and Allah was not his Lord. Obviously such arrogance is not based on any rightful claim, for no servant has any right to behave as if he were not His servant, when he lives on Allah's earth. That is why Allah says, whoever is without any right behaves haughtily.¹⁵

By the same token, it is narrated on the authority of Abdullah b. Mas’ud that the apostle of Allah (pbuh), observed. “He who has an in his heart the weight of a mustard seed of pride shall not enter Paradise...”¹⁶ This Ḥadīth makes it clear that arrogance is the major inner disease of the heart, because it is destructive and prevents one from entering into paradise. The majority of Muslim scholars agree that arrogance prevents a man from entering paradise as it distanced *Iblīs* from the mercy of Allah. The Ḥadīth also shows the clear definition of arrogance given by the Prophet. All in all, the aforementioned explanations, definitions, as well as the commentaries of verses, prove that the evil consequence of an arrogant is the Hellfire because of claiming power and superiority over and above that of Allah.

1.2. LITERATURE REVIEW

Arrogance and its related terms have been discussed by a number of scholars. It is essential that books, articles, and journals relating to the topic under consideration be reviewed in order to highlight the contributions made by various scholars as well as to identify the gaps in the literature.

¹⁴ Qur’ān, *al-‘Arāf*, 7, 146.

¹⁵ Al-Maudūdī, *Tafhīm al-Qur’ān- The meaning of the Qur’an* (English Transl.), <<http://www.englishqur’an.com>> (accessed on April 10, 2013).

¹⁶ Muslim, 0164.

Abul'-Farāj ibn al-Jawzīyyah¹⁷ refers to arrogance as one of the spiritual diseases. He defines arrogance as glorifying oneself and assuming superiority over others that are less in lineage, wealth, knowledge, or worship etc. He said, the sign of arrogance disdains those who one feels superior over, also swaggering, prides and one's love for being glorified by others. The author explained two approaches to the cure for this disease: a general approach and a detailed approach. The approach is based upon textual and logical evidences. It is all about reflection on what one is proud of, and effective in taking away the sickness. The author explains that arrogance is one of the major inner diseases of the heart which can only be cured through the Glorious Qur'ān and Ḥadīth of the Prophet. They are the major cure of heart diseases. The other secondary cure (apart from Qur'ān and Sunnah) is reflection as well as remembering Allah the Most High and superior. This will eradicate any form of pride since it is only the superiority of Allah that is everlasting.

Nāṣir al-Sa'adī¹⁸ explains the danger of pride in connection with the Ḥadīth of the prophet which says: “whoever has an atom of Kibr (pride, arrogance) in his heart will not enter paradise”. The writer said this is a proof that *Kibr* (pride, arrogance) necessitates entry into Hellfire and prevents entry into paradise. This comprehensive explanation has clarified the meaning of *Kibr* (pride, arrogance) in the nearest possible manner.

Ibn Qayyim al-Jawzīyyah stated that providing proper remedies for ailments of the heart (referring to spiritual or emotional ailments only) are in the hands of the prophets and Messengers of Allah.¹⁹ The heart becomes well when it acquires

¹⁷ Al-Hafiz, Abul Faraj Ibn al-Jawzi, *Disciplining the Soul*, translated by Ayman ibn Khalid, (Birmingham: Dār al-Sunnah, nd). 56.

¹⁸ Abdur-Rahman al-Sa'adī, “Pride: A barrier to paradise”, *al-istiqāmah Magazine*, vol.7 (1997). 1.

¹⁹ Ibn Qayyim al-Jawziyyah, *The Medicine of the Prophet*, Translated by AbdulQādir son of Abdul-Aziz, (Birmingham: Dar' al-Ghaddi al-Jadīd, 2003), 1.

knowledge of its Lord and Creator and His Names, Attributes, Actions and commandments. It means that remedies for spiritual diseases are only achieved through obedience to Allah and His messengers in all what they command and forbid.

Ibn Rajab, ibn Qayyim and al-Ghazali have given a detailed explanation on the heart sickness and sign of its health.²⁰ A servant's heart may be ill and seriously deteriorating, while he remains oblivious of its condition. It may even die without him realizing it. The symptoms of its sickness or the signs of its death, are that its owner is not aware of the harm that results from the damage caused by wrong actions, and unperturbed by his ignorance of the truth or by his false beliefs.

Al-Ghazālī stated that arrogance is one of the major heart diseases that corrupt the heart and lead to its destruction, such that it requires healing.²¹ The remedies for this corruption are the things which are wholesome for the heart, and lead to its salvation. These are repentance, patience, gratitude, fear, hope, poverty, and asceticism, unification and dependence on Allah, love, single mindedness and sincerity, self-examination and meditation, among others. According to al-Ghazālī, it is through the above mentioned qualities that the heart will be cured from any kind of its diseases.

Al-Maudūdī made an important commentary in relation to verse 56 of the *surah Ghāfir* concerning the attitude of arrogant people who had rejected and disputed the true message of the Qur'ān. He mentioned that, they refused to accept the revelation because of their self-conceit. While they were living in Arabia the guidance and leadership of Muhammad (pbuh) was accepted and acknowledged ultimately.

²⁰ Ibn Rajab and et al, *The Purification of the Soul*: Compiled by Ahmad farid from the works of ibn Rajab al-Hambali, ibn Qayyim al-Jawziyya and Abu Hamid al-Ghazālī, trans. By Ashraf, (London: al-Firdaus ltd, 1996), 24.

²¹ Margaret Smith, "The Forerunner of al-Ghazālī", < [http://www. abcbooks.co.uk/book.../the-forerunner-of-al-ghazali.../page-1/](http://www.abcbooks.co.uk/book.../the-forerunner-of-al-ghazali.../page-1/)> (accessed on 20 february, 2014).

Because of that, they said how they themselves should accept the leadership of the person as against whom they think they have a greater right to be the chiefs and leaders. That is why they strained every nerve not to let Muhammad have his way, and continue his *da'wah*.²²

Finally, it is understood that all of the aforementioned literature played an important role in providing good definitions as well as clear explanations of the term pride/arrogance as one of the major heart diseases. The statements therein are explicit that pride/arrogance is one of the biggest and destructive elements of the heart, which prevents one from entering into paradise. Additionally, the literature had provided the remedies for the disease of pride.

It is no doubt that the book of Al-Hafiz Abul Faraj Ibn Al-Jawzī deals with the topic research gaps.²³ For example, the book provides a clear definition of arrogance and categorizes it as one of the spiritual diseases. It mentions the causes of the disease of arrogance. Thus, the book outlines two general approaches for the remedy of the disease of arrogance which are not mentioned in *Shifā' al-Nufūs* of Ibn Foduye. On the other hand, the statement of al-Ghazālī provides more remedies for the disease of arrogance, such as repentance, patience, gratitude, fear, hope and asceticism, self-examination and meditation, among others. All these, are important remedies for not only the disease of arrogance but for all the heart diseases. In order to proof the fulfillment of gaps between the above mentioned literatures to the topic, it is important to remember that, we have mentioned that not all the remedies for diseases caused by arrogance were addressed by ibn Foduye.

²² Al-Maudūdī.

²³ It is important to note the difference between abul Faraj ibn al-Jawzī and ibn Qayyim al-Jawziyya. Abul faraj al-Jawzī is Abdul-Rahman ibn Ali ibn Muhammad al-Hambali from Baghdad, while ibn Qayyim al-Jawziyyah is Muhammad ibn Abu Bakr, son of the principal of the school of al-Jawziyyah in Damascus.

1.3 JUSTIFICATION

Ibn Foduye is the founder of Sokoto Caliphate in the present Northern Nigeria and a revivalist of Islam. He established a model community in line with the teachings of the Qur'ān and Sunnah among the Muslims in Nigeria. He left behind good spiritual, social, and political legacies. However, when the Europeans defeated the Caliphate, they burnt most of the important works written by him, which are now hard to find. The Europeans feared that his books and writings would incite his people to establish an Islamic state as Ibn Foduye did.

Hence, people started abandoning his teachings by adopting and practicing immoral acts in Nigeria. Today, arrogance appears to be rampant phenomenon among the Muslim society in Nigeria, particularly the students and lecturers are seriously involved in this destructive act. It is obvious today, when one looks into the University and Colleges in most states that had been conquered by Ibn Foduye, and now they were under the territory of the Caliphate, one can proof that the disease of arrogance through the relationship among such people, for example, between lecturers and students, and vice versa.

Therefore, this study intends to present one of the teachings of Ibn Foduye in order for the society to live in an Islamic spirit, free from acts of arrogance that have been criticized and condemned in both the Qur'ān and Sunnah. The study also examines the various attempts made by the Muslim scholars on spiritual remedies for the cure of pride/arrogance.

1.4. METHODOLOGY

The study is based upon critical and analytical approach to the manuscript written by Ibn Foduye, namely *Shifā' al-Nufūs* on the topic of *al-Kibr* (arrogance/pride). The

study focuses on meaning rather than a literary approach. This will only be achieved by looking at what the Muslim scholars and *Mufasssirūn* have elaborated on the topic. Additionally, the researcher used secondary sources, which include *Tafsīr* and commentaries on the Qur'ān and Sunnah, and contributions made by scholars in books, scholarly journals, articles, magazine and online databases.

1.5. RESEARCH PROBLEM

This study focuses strictly on arrogance in general and other aspects related to it as Ibn Foduye wrote in his book. However, He wrote the book without detailed explanation of the verses and Ḥadīth of the prophet Muhammad (pbuh), and without mentioning the number of verses of the Glorious Qur'ān and Ḥadīth of the Prophet as well as the narrators and reporters of Ḥadīth incomplete. He does not divide the book into chapters, headings and subheadings. Therefore, this study analyzed and explained the topic in order to rectify the imbalances and providing missing statements.

1.6. CHAPTERIZATION

This study is composed of following chapters:

Chapter one consists of the introduction which includes the background of the study, literature review, justification, methodology, and research problem.

Chapter two consists of the historical background of Ibn Foduye, his early life, his education, his teachings, his *Jihād* and his legacy that includes his spiritual, intellectual, and political outputs.

Chapter three is devoted to the analytical study of *al-Kibr*; its definitions, classifications, scope, influence, and dangers against Allah, His Messenger, and the general public.

Chapter four includes the diseases caused by arrogance and their remedies in education, in religious duties (*'ibādāt*), in lineage, in beauty, in wealth, in strength, as well as in popularity.

Finally, chapter five summarizes the findings of this study and concludes with pertinent observations.

CHAPTER TWO

HISTORICAL BACKGROUND OF ‘UTHMĀN IBN FODUYE

2.1 HIS EARLY LIFE

‘Uthmān Ibn Muhammad Ibn ‘Uthmān Ibn Ṣaliḥ popularly known as Ibn Foduye¹ was born at Maratta a town in the Hausa State of Gobir on Sunday 15th December, 1754². He later came to be known as Shaykh (Shehu)³ ‘Uthmān Ibn. Foduye⁴. Not much is authoritatively known about ‘Uthmān’s childhood except some legends contained in the Fulāni *Karāmāt* (miraculous) literature.⁵ This is a charismatic literature which, although started in the closing years of ‘Uthmān's life, was mainly compiled after his death. It consists of the miraculous and legendary stories that are often associated with the lives of great men, especially after their death. Many such stories are related about ‘Uthmān. This should not, however, be surprising if it is remembered that the Fulāni writers looked for their model of authorship in the writings of the Classical period of Islam, and the fact that such legends are orally transmitted about Prophet Muhammad himself.⁶ This is a sufficient reason for some of the Fulāni authors to shroud their

¹ Different terms are used in addressing Ibn Foduye. Therefore, ‘Uthmān Ibn Foduye is the actual name to recognize him, but ibn is in Arabic which is equivalent to Dan in Hausa and Son in English respectively. Similarly, the word Foduye, is the Arabized name and Fodio is in English while on the other hand Fodiyo is in Hausa. It is understood that, these are the reasons why some people are addressing him as ‘Usman Dan Fodio or Danfodiyo and Foduye respectively. In order to avoid inconsistencies, this study uses ‘Uthmān ibn Foduye..

² ‘Usman Muhammad Bugaje, “The Contents, Method and Impacts of Shaykh ‘Uthmān Dan Fodio’s Teachings (1774-1804)” (Master’s Degree, University of Kharthoum, 1979), 14.

³ Shehu is in Hausa which is equivalent to Shaykh in Arabic meaning a great scholar or learned fellow in English.

⁴ Foduye or Fodio is a nickname of ‘Uthmān’s father. Foduye is the Fulani term meaning “a teacher”. Therefore, Uthmān Ibn Foduye means Uthmān ‘son of the teacher’

⁵ Fathi El-Masrī, “The Life of Shaykh ‘Uthmān Dan Fodio Before the Jihad”, J.H.S.N. Vol.2, No.4, Dec.1963, 435.

⁶ Ismā‘il A. B. Bologun. *The Life and Works of ‘Uthmān Dan Fodio: The Muslim Reformer of West Africa* (Lagos, Nigeria: Islamic Publications Bureau, 1975), 98.

beloved leader in similar stories.⁷ It is even interesting to note that ‘Uthmān’s life has been compared closely to that of the Prophet.⁸ Attempts have been made for comparing the life of Ibn Foduye to that of the Prophet. This is because Ibn Foduye’s desire for the change in the conduct and behaviors of the people in Hausaland is fully rooted in Islam and it derived its credibility from the historical origin of Islam. The model for the Sokoto *Jihād* was that of the Prophet Muhammad (pbuh)’s own campaign to establish, promote and entrench Islam. The fact that Prophet Muhammad (pbuh) was a model for Ibn Foduye is not at all surprising, because one of the guiding principles of Islam is to follow the Sunnah, and imitate the life of the Prophet (pbuh).⁹

However, for the similarities between the life of Ibn Foduye and that of Prophet Muhammad (pbuh) can be found in the poems of Nana Asmā’ u, daughter of Ibn Foduye. She describes specific points of comparison between the two and their campaigns: initial periods of proselytizing a *Hijra* and a battle against all odds, itinerancy, attacks and desertion of troops, peace overtures, and unification signaling the successful end to the campaign. Interestingly, the fifth chapter of Nana Asmā’u’ book carries the title: “Sokoto as Madinah: Imitating the life of the Prophet and Re-enacting History.”¹⁰

His father Muhammad Fodio, a well-known Muslim scholar, is a descendant of the Torankāwa Fulāni who migrated from the Fūta Toro region in the fifteenth century under the leadership of Musa Jakolo. The Fulānis had a history of scholarship and

⁷ Ibid.

⁸ Ibid.

⁹ Ahmad Bello, “The Influence of Early Muslim on the Jihad Leaders of the Sokoto Caliphate” A Journal of Islamic Sciences and Muslim development, Vol. 10, (2014), 75-6.

¹⁰ Ibid.

political sophistication and played a significant role in many historical events that characterized the Western Sudan region¹¹.

Not long after his birth, ‘Uthmān’s family moved to Degel, a town at reasonable distance, still within the State of Gobir, where ‘Uthmān spent his childhood. Not much is known about his childhood, but it can be assumed to have fitted into what was available in his society at that time. The traditional Muslim Educational System in his society demanded children at very early age to learn the Qur’ān in addition to reading and writing. Shaykh ‘Uthmān no doubt went through this system perhaps in a stricter manner for he was taught the Qur’ān by his father who was himself a renowned scholar.¹²

It is recorded that ‘Uthmān's advent was foretold by a Fulāni woman saint, ‘Umm Hani, who had prophesied before his birth the appearance of “a saint who will reform religion, revive the Sunnah and establish a community. He will be followed by those who agree with him, and will be renowned far and wide. Both the common people and the nobles will adhere to his command, and those connected with him will be known as the *Jamā’a*. Their sign is that they will not tend cattle as is customary with the Fulāni. Whoever witnessed that time should follow him.”¹³

2.2. HIS EDUCATION

‘Uthmān’s childhood was totally devoted to learning. He spent time devoted to advanced studies as the basics were covered during his childhood. This pattern of learning from childhood through youth and in fact the whole life time was characteristics of ‘Uthmān’s society, especially among ‘Uthmān’s tribe, the Fulāni.

¹¹ Bugaje, 14.

¹² Ibid.

¹³ Ibid.

Thus, ‘Uthmān grew up like some youth of his time into an already institutionalized system of learning. Brief elucidation of this system is no doubt essential to the understanding of Shaykh ‘Uthmān’s early life. In the words of El-Masrī:

After having attained a basic knowledge of the religion, reading and writing in boyhood, the aspirant scholar (ṭālib) would then travel to the learned men and stay with them till he had perfected with each the particular science in which he had gained his fame; having completed his studies to the satisfaction of a master he would then be given a license (ijāza) to teach the subject he had been taught, on the authority of the master. In this way the Ṭālib would go round to collect ijāzas and thus establish fame as a recognized scholar. This process would not normally cease at a certain stage or age, for whenever a scholar was to be found, who had excelled himself in a branch of knowledge no matter whether a local man or a foreigner others would go to study under him: this is why ibn Foduye continued going to study while he was himself teaching and preaching¹⁴

This system accommodated in its curriculum a large variety of subjects not only in Islam as such but also in the grammar, syntax, etymology, and prosody of the Arabic language - which was often the medium of learning. Featuring foremost in this curriculum is Tafsīr (explanation of the Qur’ān) and Ḥadīth (records of deeds and sayings of the Prophet Muhammad (pbuh) of which the Ṣaḥīḥ al-Bukhārī was the most used text. Immediate in prominence was the study of Sīra- the biography of the Prophet from birth to death. Basically, more prominent was Fiqh - the study of Islamic legal theory covering all aspects of law, from criminal, personal, constitutional and so on to the rituals of *‘ibādāt*. Included also in this curriculum was astrology - Islamic sciences of stars and planet, and Sufism (Islamic sciences through which spiritual purification and upliftment was sought). His teachers, as his brother Abdullah reported, were too many to be recorded.¹⁵ This was not surprising for the Shaykh who never spared an opportunity to add more to his knowledge. Prominent however among many of his teachers, after his father, was Shaykh Abdu al-Rahmān b. Hammāda who

¹⁴ El-Masri, 435-48

¹⁵ See ‘īdā al-Nusūkh of ‘Abdullahi Dan Fodio taken from El-Masri, 435-48.