Ibn Fudi (092405)

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

vol. 2; Louis Pouzet, *Une herméneutique de la tradition islamique. Le commentaire des Arbaʿūn al-Nawawīya de Muḥyī al-Dīn Yaḥyā al-Nawawī (m. 676/1277)*, Beirut 1982; Muḥammad Muḥsin Aghā Buzurg al-Tihrānī, *al-Dharīʿa ilā taṣānīf al-Shīʿa*, 25 volumes in 28, Tehran 1968; Sahl al-ʿŪd, *al-Muʿīn ʿalā maʿrifat kutub al-arbaʿīn min aḥādīth Sayyid al-Mursalīn*, Beirut 2005.

Scott C. Lucas

16 Ekim 2016

Fūdī, ʿAbdallāh b. Muḥammad

ʿAbdallāh b. Muḥammad Fūdī (1766–1828) was the younger brother of Shaykh ʿUthmān b. Muḥammad Fūdī (d. 1817), who established the extensive reformed Islamic state known now as the Sokoto Caliphate. He was primarily a scholar and a *mujāhid* in the *jihād* that established this state. With the *jihād* won in 1808, the conquered territories, now to be governed as Islamically as possible, were divided into four quadrants, of which the western and southern were allotted to ʿAbdallāh, with his nephew Muḥammad al-Bukhārī (d. 1839 or 1842) in charge of the south, under ʿAbdallāh. ʿAbdallāh's headquarters were initially at Bodinga, and then, after 1817, at Gwandu; around him settled many poets and Ṣūfīs who preferred to the huge city of Sokoto, with its traders, soldiers, and fortune-seekers, the exceedingly scholarly atmosphere that ʿAbdallāh encouraged.

ʿAbdallāh was born on 2 Jumādā II 1180/5 November 1766 and died on 6 Muḥarram 1245/8 July 1829. Traditionally described as "tall, fat, and black," he was a brave, able commander in the *jihād* and was wounded twice. He wrote all his life—his first dated poem was written in 1774 (when he was eight years old) and his last work in 1828—and he is said to have practised writing every night. He wrote two biographical works in Arabic, *Īdāʿ al-nusukh* ("The repository of texts") and *Tazyīn al-waraqāt* ("Ornament of pages"), in which he records his teachers and collects his own poetry written before and during the *jihād*, but his major books, all in Arabic, in both prose and verse, were on *tafsīr* (Qurʾānic commentary) (e.g., *Ḍiyāʾ al-taʾwīl*, "The long light," 2 vols., 1815–6) and Arabic grammar and morphology; several of his eighty-eight known works are on *uṣūl al-fiqh* (principles of jurisprudence) and Islamic government (e.g., *Ḍiyāʾ al-ḥukkām*, "light of the rulers," written for the *jihād* leaders in Kano in 1806), as well as on *ḥadīth* and Ṣūfism—for instance the Qādiriyya, a widespread Ṣūfī order, of which ʿAbd al-Qādir Jīlānī (d. 561/1166), a Ḥanbalī scholar active in Baghdad, became, after his death, the namesake and patron.

ʿAbdallāh was less willing than his brother, Shaykh ʿUthmān, to compromise on matters of governance and law—he permitted only Mālikī rulings—to the extent that he not only disagreed openly with him (e.g., on ʿUthmān's use of *takfīr*, the Muslim declaration of another's Muslim apostasy) but also became so disillusioned with the indiscipline of the *mujāhidūn* that he abandoned the *jihād* in 1806 to leave for Mecca. However, he stopped en route at Kano (in present-day northern Nigeria), in order to perform for his hosts the nightly *tafsīr* in Ramaḍān and to write for them a book on government *(Ḍiyāʾ al-ḥukkām)*; in response, they persuaded him to return west and rejoin the *jihād*.

Although formally the *amīr* at Gwandu, he left much of the later campaigning to his nephew and co-administrator, Muḥammad al-Bukhārī, preferring to write and teach. Some 750 students and companions *(aṣḥāb)* of his are known. As a

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MADDE BA... SONRA ... 06 KASIM 199

Ac. 6915

IBN JAMM (Ḥasan)

ibn Fūdi

Éloge funèbre de Cheikh Othmane, dit "Ibn-Foudiou", par Hassan ben Djamm. [Edited and translated by Ismā'īl Ḥamad.]
In: La Revue Africaine, 41e année, pp. 318-20 [French transl.]; 42e année, pp. 69-70 [Arabic text].

Alger, 1897-8. 8°

ABDULLAH B. FÛDİ
Tezyinu'l-Varakat

FISHER, H. J.

Three further manuscripts of 'Abdullāh B. Fūdī's Tazyīn al-Waraqāt.

Res. Bull. CAD Ibadan 5, nos. 1 and 2 (1969), pp. 47-56

Abdullah B. Tazyin al Varakat'ın 3 başka el yazması

07 SUBAT 1994

MADDE BA... SONRA ... GELEN DOKÜMAN

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5045. **Ibn·Fūdyū an·Naiǧīrī, ʿAbdallāh Ibn·Muḥammad**: Ḍiyāʾ as·siyāsāt wa·fatāwa ʾn·nawāzil : mimmā huwa min furūʿ ad·dīn min al·masāʾil / ʿAbdallāh Ibn·Muḥammad Ibn·Fūdī. Taḥqīq wa·taqdīm Aḥmad Muḥammad Kānī. - Ṭabʿa 1. - Al·Qāhira : Az·Zahrāʾ li'l·Iʿlām al·ʿArabī, 1988 = 1408 h. - 220 S.
Inhalt: Malikit. Rechtsgutachten. - Verf.: 1766 - 1829. - In arab. Schrift, arab.
ISBN 977-1470-56-6 28 A 9746

06 KASIM 199 MADDE BA... SONRA ... GELEN DOKÜMAN

14570. c. 82

IBN FODI ('Abd Allāh ibn Muḥammad), Amir of Gwandu. ibn fudi

تزيين الورقات

Tazyīn al-Waraqāt. Edited, with a translation and introductory study of the author's life and times by M. Hiskett.
pp. 144; pl. 5; 1 map.

Ibadan University Press: Ibadan, 1963.

8°.

(Awrāq 'Arabīyah min Sukutā)
ibn fudi أوراق عربية من صكتو / تحقيق ودراسة أحمد محمد البدوي. -- الطبعة 2. -- بنغازي : جامعة قاريونس، 1991.
115 p. ; 24 cm.
Contents: Shifā' al-ghalīl / 'Uthmān ibn Fūdī -- Īdā' al-nusūkh / 'Aod Allāh ibn Fūdi -- Shi'r Muḥammad al-Bukhārī ibn 'Uthmān ibn Fūdī.
Includes bibliographical references.
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Sokto State (Nigeria)
Libya-Islam & Lang.

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ibn fudi

L'OEUVRE DE ABDULLAHI DAN FODIO ET SON IMPACT SUR LA VIE SOCIALE ET CULTURELLE DE SA RÉGION

SIDI MOHAMED MAHIBOU

Sa naissance

Abdullah naquit dans un village de Gobir[1] qui s'appelait Maganimi[2]. Le père de Abdullahi s'appelait Muhammad dit Fûdi ou Fodio[3] b·Uthman b. Salih b. Harûn b. Muhammad Gurtu b. Muhammad Thambo b. Bûba Baba b. Masiran b. Ayyûb b. Mûsa Jokollo.

Sa date de naissance

Les opinions des auteurs divergent sur sa date de naissance. Pour Abû Bakr Aliyu Gwandu[4], il serait né en 1186/1772; tandis que, selon le Shaykh Abû Bakr Gomi[5], il serait né en 1179/1765. Cette dernière opinion paraît plus probable, car elle est soutenue par d'autres thèses.

Sa formation

Abdulahi entama sa formation à l'âge de sept ans environ. Il a commencé par l'apprentissage de la lecture auprès de son père. II a terminé 1a récitation du Coran par coeur à l'âge de 12 ans. La formation de notre personnage passe par trois étapes qui pourraient correspondre aux trois cycles de l'enseignement moderne.

1- La première étape: c'est l'apprentissage de la lecture du Coran.
2- deuxième étape: cette étape concerne l'étude de toutes les disciplines arabo-islamiques hormis le tafsir et le hadith.

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1 Gobir était une région qui se situait au Nord-Ouèst du Nigeria et Sud-Est du Niger. Il était un des Etats haussa qui se sont opposés à l'action du Shaykh Uthman dan Fodio et contre lesquels ce dernier a mené le jihâd.
2 voir Idâ`al-nusûkh man akhadtu min al al-Shuyûkh, p.3
3 Voir M. HISKETT, *Tazyîn al-Waraqât*, Ibadan 1963.
D'après Abdullah, lui-même, le terme Fûdi veut dire en peul; lettré. voir *Idâ'al nusûkh*, P.3. Quant à Al-Jabarti, en parlant de Muhamad Fûdi, révèle que le mot Fûdi désigne le grand, mais sans préciser la langue dans laquelle il a cette signification (voir, Ajâ'ibal-athâr, 2/31), Le Caire 1959.
4 Il s'agit d'un universitaire nigérian dont nous parlerons plus loin.
5 C'était un juriste du droit islamique qui fut le chef des cadis au nord du Nigéria.

IRCICA
S.361-390 (Trablus-Libya)

ومن لمحاته المنهجية المهمة التي لا نلحظها عند غيره من معاصريه ، أنه قد أنهى كتابه بفهرست للموضوعات التي احتواها بطريقة مختصرة ومفيدة .

ولا يفوتني في الختام إلا أن أقول : إن هذا المخطوط يمثل بحق نموذجاً رائعاً من تراثنا الخالد ، والمكتبة العربية هذا اليوم هي في أمس الحاجة لمثل هذا المصنَّف القيّم الذي كان له في الفضل في تقريب عبارات ومعاني «مغنى ابن هشام» ذلك الكتاب المميز الذي ذاع صيته وعمّ نفعه جميع الأمصار .

والحمد لله في البدء وفي الختام

عمران عبد السلام شعيب
قسم اللغة العربية — كلية التربية — جامعة الفاتح
١٦ / ١٠ / ١٩٨٦ م

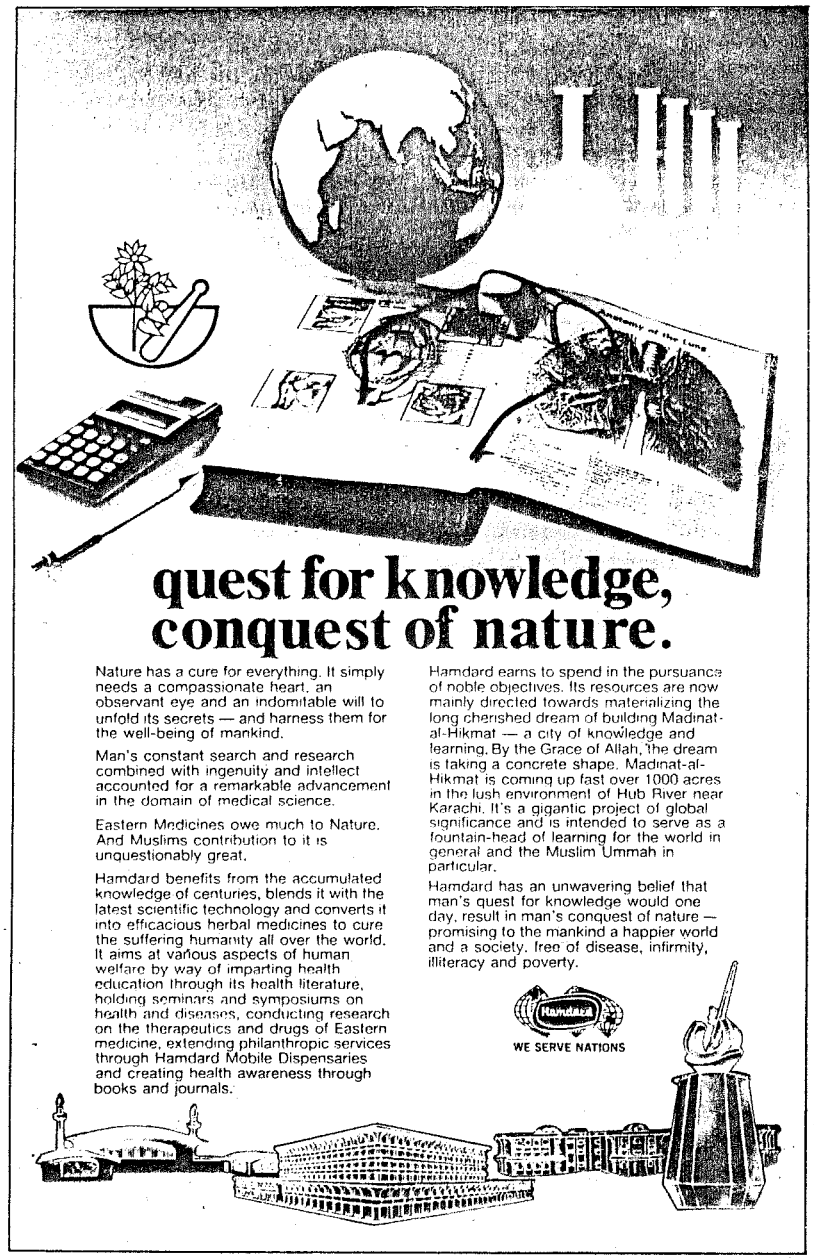
18 AGUSTOS 1993

إيداع النسوخ من أخذت عنه من الشيوخ

تأليف :
الشيخ عبدالله بن فودي
تحقيق ودراسة :
د. أحمد محمد البدوي

مقدمة :

يتميز كتاب «إيداع النسوخ» بأهمية ذات دلالة مركّبة من حيث تعدد الجوانب وتنوعها ، لأن هذا الكتاب لا ينحصر في حاق تسليط الضوء على شيوخ عبد الله بن فودي ، وبالتالي شيوخ شيخه ، وشقيقه أمير المؤمنين عثمان بن فودي فحسب ، بل تأتّى للكتاب أن يطلعنا على الحركة العلمية الزاهرة وتقاليدها الراسخة في غرب أفريقيا ولاسيما بلاد البرنو والهوسا — في شمال جمهورية نيجريا وجنوب جمهورية النيجر الآن — عند أواخر القرن الثامن عشر وأوائل القرن التاسع عشر من الميلاد ، القرن الثاني عشر والثالث عشر من الهجرة . على أن هذه الحركة العلمية لم تكن ظاهرة معزولة منبتة الجذور ، بل هي امتداد للتقاليد العلمية التي عرفتها البيئات الثقافية في غرب أفريقيا من قديم ، والتي تهيأ لها أن تبلغ أوجها في مراكز شتّى ، على رأسها «تمبكتو» ، كما أن الحركة العلمية التي خرجت الى الوجود في المرحلة الزمانية التالية لمرحلة عبد الله بن فودي وشيوخه ، واستمرت على الطريق من بعدهم الى يومنا هذا ، إنما هي مواصلة من الخلف للسير على الطريق اللاّحب الذي كان عليه السلف .



THE SIGNIFICANCE OF AL-MIFTĀḤ LIL-TAFSĪR TO THE MUSLIM UMMAH

SULAIMAN MUSA

INTRODUCTION

Shaykh 'Abd Allah bin Fodio (d. 1829)[1] is the younger brother of the celebrated Islamic reformer of West Africa Shaykh 'Uthmān Dan Fodio (d. 1817).[2] He was an erudite scholar and a prolific writer. He contributed immensely to Arabic and Islamic literature. More than one hundred works have been attributed to him.[3] Some of his major works on Arabic language are: *Tazyīn al-Waraqāt*,[4] *al-Baḥr al-Muḥīt*,[5] and *al-Ḥiṣn al-Rasīn fī 'ilm al-Tasnīf*.[6] His works on Islamic Studies include: *Tafsīr Diyā' al-Tawil*,[7] *Tafsīr Kifāyat al-Ḍu'afā'* and *al-Farā'id al-Jalīlah*.[8]

One of the major contributions of Shaykh 'Abd Allah bin Fodio to Islamic Studies was his work titled *al-Miftāḥ l'il Tafsīr* (key to commentary of the Qur'ān). In the work the essential elements of the two books of Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī titled *al-Itqān fī 'ulūm al-Qur'ān* and *al-Niqāyat* were summarised in verses to make up the work. The work is in verse and comprised one thousand two hundred and two verses, all of them dealing with the various sciences that will aid one's understanding of the Glorious Qur'ān.

As we all know the knowledge of the science of the Holy Qur'ān is the cornerstone of all Islamic sciences that each and every Muslim aspire to acquire in his life-time, the work *al-Miftāḥ l'il Tafsīr* gives us a simple guide towards achieving that goal.

In this paper an attempt is made to bring to light the significance of *Kitāb al-Miftāḥ l'il Tafsīr* and its essence to the Muslim *Ummah*.

The Author of al-Miftāḥ l'il Tafsīr

He is Shaykh 'Abd Allah bin Fodio bin Muḥammad bin Ṣāliḥ bin Fodio. He was born in 1766 A.D. (1180 A.H.) to a Fulani tribe called Torodbe in the village of Maganimi.

He started his Islamic education at an early age from his father Muḥammad Fodio. From him he learnt the recitation of the Holy

-Ibn Fudi - 092405

CHAPTER THREE

THE FODIAWA: (2) ᶜABD ALLĀH B. MUḤAMMAD FODIYE

ᶜABD ALLĀH b. MUḤAMMAD FODIYE b. ᶜUTHMĀN b. ṢĀLIḤ, known as *Abdullahi dan Fodio*, and in Sokoto writings as *al-Ustādh*, b. 1178/1764-5 or 1180/1766-7, d. 6 Muḥarram 1245/8 July 1829.

GAL, S II, 894; *Infāq*, passim; *Tazyīn*, 5-24 *et passim*; *Ḥaraka*, 126 ff.; *Thaqāfa*, passim; Hiskett (1957); Last (1967a); Hiskett (1973); Ayagere (1974); Zahradeen (1976); Gwandu (1977); Hamid (1979); Hamid (1980); S.U. Balogun (1983); Abdullahi (1984); MSS: ᶜAbd al-Qādir b. ᶜUthmān, *al-Anīs al-mufīd* (see S.U. Balogun (1983), 89-96, 156-61); Omar Bello (1994), 5-8; Saᶜ d ᶜAbd al-Raḥmān, *Tartīb al-aṣḥāb wa-tajmīᶜ al-arbāb*.

Somewhat overshadowed by his elder brother Sh. ᶜUthmān and, after the latter's death, by his nephew Muḥammad Bello, ᶜAbd Allāh was nevertheless distinguished by his personal piety, his valour and his intellectual skills. He received his early education from his father and then from his elder brother, with whom he studied a wide range of Islamic disciplines. He also studied with uncles of his, including Muḥammad Rāji and ᶜAbd Allāh b. Muḥammad Sambo. In his *Īdāᶜ al-nusūkh* he gives a fairly full account of his education and mentions a number of other local shaykhs, of whom we otherwise know little. The exception is Jibrīl b. ᶜUmar, with whom he studied works of *uṣūl al-fiqh*. His pupils included al-Muṣṭafā b. Muḥammad, father of the better-known ᶜAbd al-Qādir b. al-Muṣṭafā.

He took a full part in his brother's *jihād* and used his linguistic and literary talents to praise its heroes and mourn its dead. He gathered together his poetry relating to the movement and placed it in an historical context in his *Tazyīn al-waraqāt*, a work that shares some of the qualities of both the *Ayyām al-ᶜArab* and the *Sīra* literature. Whereas Sh. ᶜUthmān was inclined to overlook some of the faults of his followers and in the interest of Muslim unity to look for broad interpretations of legal rulings, ᶜAbd Allāh was less inclined to compromise. As a result, there were several of well-known disagreements between them (see Elmasri (1978), 29-33). At one point, in 1808, ᶜAbd Allāh was so disheartened by what he saw as laxity on the part of some members of the community that he determined to dissociate himself from the *jihād*, at least temporarily, and seek solace in the pilgrimage to Mecca. However, he got no farther than Kano, and was persuaded to return and rejoin the struggle.

- s. 86-113

M. Ali (M.M.Dr)

In 1813 ᶜAbd Allāh was appointed chief administrator for the western territories of the Islamic state established by the *jihād*. His territory included areas as distant as Liptako and even, in theory Māsina, whose ruler Sh. Aḥmad Lobbo had been given a flag by Sh. ᶜUthmān, as well as areas to the south such as Nupe. ᶜAbd Allāh built Bodinga as his headquarters, but after Sh. ᶜUthmān's death in 1817 he moved to Gwandu. During the Shehu's lifetime he had functioned as his wazir and on his death he seems to have expected to succeed him as head of the community. However when he arrived at Sokoto, after receiving news of the Shehu's death, he found the gates shut, and Muḥammad Bello within them. There followed a period of cool relations between nephew and uncle that only returned to their customary cordiality after ᶜAbd Allāh helped Bello defeat the rebel ᶜAbd al-Salām at the B. of Kalambaina in 1818.

ᶜAbd Allāh's literary output was wide-ranging and it is difficult to categorize it. Like his brother ᶜUthmān he wrote on the theory of Islamic government, but less to justify the *jihād* than to lay down actual principles of state. Like him, too, he wrote on Sufism and *fiqh*, but again, as regards the latter, more extensively on principles (*uṣūl al-fiqh*) than on specific issues. The two fields in which he was distinguished were Arabic language and *tafsīr*. His special linguistic interests are seen not only in his several works on Arabic grammar and morphology, but in his poetry where he delights in displaying his philological skills. His interest in *tafsīr* led to the voluminous *Ḍiyāᵓ al-taᵓwīl* which has been widely used in West Africa, and which he abridged under the title *Kifāyat ḍuᶜafāᵓ al-sūdān*, as well as several works on Qurᵓānic sciences. He also wrote on *ḥadīth*, asceticism, Logic, Prophetic ethics and Fulani genealogy, as well as composing poetry in Hausa.

(A) WORKS FIRMLY ATTRIBUTED TO ᶜABD ALLĀH

1. *Ādāb al-ᶜādāt ᶜalā sunnat al-rasūl wa-tābiᶜīhi 'l-sādāt.*
MSS: Ibadan (CAD), 34, 416; Ibadan (UL), 255, 283, 342, 376, ff. 137-60, 376, ff. 161-69, 513; Jos, 55; Kaduna (NA), L/AR9/2, P/AR6/7 (copy of Jos, 55); Kano (BU), AF, 8/82; Sokoto (CIS), 2/1/2, 2/1/9; Sokoto (SHB), 2/8/36, 2/19/88; Sokoto (WJC), 4/54, 7/57, 8/80.

2. *Ādāb al-muᶜāshara li-ṭalab al-najāt fī 'l-dunyā wa'l-ākhira.*
On social relations, taken from the *Iḥyāᵓ* of al-Ghazālī.

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20 AUG 1996

092405
ibn Fudi

ـ ذكر السَّعدي في تاريخ السودان أن مَلك مدينة جِنِّي (في القرن السادس الهجري) المسمَّى كَنبَر، حين أراد إشهارَ إسلامه جمعَ أربعةَ آلافٍ ومئتين من العلماء ليكون إسلامُه بمَشهدهم. وذلك في وقت لم يكن الإسلامُ في مالي قد انتشر انتشارَه المعروفَ ولا استحكَم استحكامَه التام.

ـ وذكرت بعضُ المصادر التي أرَّخَت لحركة الشيخ عثمان بن فُودي أن (باوَا) سلطانَ غُوبَر ـ وكانت إذّذاكَ سلطنةً صغيرة في نيجيريا ـ أرسلَ إلى جميع علماء إقليمه لمُناظرة الشيخ، فكان عددُهم فوقَ ألف عالِم[191]. وبالرَّغم مما قد يكون في هذه الأرقام من مبالغات، فهي تدلُّ على كل حال على «وجود أهل العِلْم والعلماء بكثرة في هذه البلاد وتدلُّ على أننا لم نُدرِك من آثارهم إلا قليلاً» كما يقول الدكتور علي أبو بكر[192].

ومن العلماء الكبار المعروفين الذين اشتهروا بكثرة المؤلفات نجد الشيخ أحمد بابا التِّنبُكتي الذي يذكر مُترجِموه أنه ألَّفَ ما يزيد عن أربعين كتاباً[193]. وأحصى بعضُ الدارسين من مؤلَّفات الشيخ عثمان بن فودي مئة وخمسة عشر عنواناً بين رسالة صغيرة وكتاب. وتركَ أخوه عبدُ الله بن فودي الذي كان يُلقَّب بـ «الأستاذ» أكثرَ من مئتي عنوانٍ جُلُّها موجودٌ، والسلطانُ محمد بَلو جوالي مئة عنوان.

وكما اشتهَرت المنطقةُ بكثرة المؤلِّفين والعلماء، اشتهرت أيضًا بكثرة الشعراء ودواوين الشعر في مختلف الأغراض، ولاسيما شعر الجهاد والفُتوحات والدعوة والمَديح النبويِّ والمواعظ والشعر الصُّوفي. وأما النَّظم التعليمي فيكفي أن أذكر أربعة أسماء من الذين اشتهروا بنظم المُطَوَّلات في مختلف العلوم ليظهر لنا إلى أيِّ حدٍّ بلغَ مستوى إجادة اللغة العربية وتَمَلُّك ناصيَتها بين مُثقَّفي السودان الغربي والأوسط :

فأولُهم العالِمُ اللغوي الأديبُ عبد الله بن فودي الذي كان يُنعَت عندهم بـ «عربيِّ السودان». فقد كان لهذا الرجل من المَقدرة الفائقة على نَظم العلوم في

(191) الوزير جنيد : ضبط الملتقطات، مصوَّر عن مخطوط خاص. ص : 17.
(192) علي أبو بكر، مرجع سابق. ص 56.
(193) انظر : فتح الشكور (ترجمة أحمد بابا).

22 Mayıs 2015

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

Abdülali el-Vedgîrî, el-Lugatü'l-Arabiyye ve's-sekâfetü'l-İslamiyye bi'l-garbi'l-İfrikî ve melâmih mine't-te'sîri'l-Magribî, ed-Darü'l-Beyza 1432/2011. İSAM DN. 217567