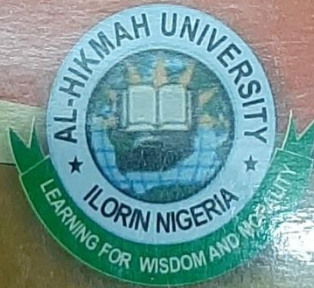


مجلة الأستاذة المصولة

العدد الثامن

تصدر عن

قسمي اللغة العربية والدراسات الإسلامية
في كلية العلوم الإنسانية



بجامعة الحكمة إيلورن نيجيريا

صفر ١٤٤١

مجلة الأصالة الدولية



تصدر عن

قسمي اللغة العربية والدراسات الإسلامية
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بسم الله الرحمن الرحيم

كلمة التحرير

الحمد لله الذي علّم بالقلم، وعلّم الإنسان ما لم يعلم، والصلاة والسلام على من لا نبي بعده، وقد بعثه الله بالعلم النافع وعلّمه لأصحابه الذين قاموا بنشره إلى الناس كافة لهدايتهم وسعادتهم في الدارين.

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بناء على هذا، أهيب بكل باحث وطالب أن يقتني نسخة من هذا العدد لأن فيه المنفعة العلمية والاجتماعية والأخلاقية والدينية من الموضوعات المختلفة؛ الأدب، والنحو، والصرف، والسياسة، والتفسير، والقضايا وغيرها من الموضوعات القيمة.

وعلى هذا، أدعوا الباحثين أن يرسلوا مقالاتهم في اللغة العربية الإسلامية وكذلك الموضوعات المتعلقة بالإسلامية إلى لجنة التحرير، هذه المجلة ليتم نشرها في العدد القادم. وسبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليه.

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شروط الاشتراك في نشر المقالات العلمية في المجلة

الدعوة: يسر منسوبي القسمين الذكورين دعوة كل^[١] (متخصص) في اللغة العربية والدراسات الإسلامية لتقديم بحوثهم العلمية للنشر في المجلة المذكورة.

شروط النشر:

- ١- التميز وسلامة الاتجاه.^[٢]
- ٢- الموضوعية والأصالة في تناول الموضوع، وهذا يشمل:
 - أ- الدقة في تناول الموضوع مع تجنب الحشو والاستيراد
 - ب- التوثيق والتخريخ بالمصادر الأصلية في المجالين، إلا إذا كان الموضوع موضوعاً محلياً فلا بأس بالمراجع الثانوية أو المحلية.
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- ٦- لا بد من ترجمة عنوان البحث إلى اللغة الإنجليزية. وإن أمكن تلخيص البحث في نصف صفحة باللغة الإنجليزية فيها ونعمت. وإلا فلا حرج.

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- ٦- لا تقبل البحوث المنشورة في أية وسيلة إعلامية سابقا.

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**USMAN ABDULSALAM MOHAMMED AL-THAQOFY: A REFERENCE
POINT OF THE ARABISTS IN THE CONTEMPORARY MILIEU****Adekilekun Azeez Lateef PhD.****Department of Arabic, University of Ilorin.****kolaadekilekun@gmail.com****08032793007****Introduction:**

Nigeria stands out among African countries in the field of scholarship. Africa, a conglomerate of different languages, dialects, cultures, gained some of its scholarly buoyancy through the spread of the academic products of its indigenes. Africa remains a meeting point of the Anglophones, francophone and Arabs, thus becoming a centre point of world major languages. From time immemorial, Nigeria has produced several scholars in their different fields of specialization. In the field of arts and literature, Nigerians have been able to register their personalities through their academic prowess that have enriched the intellectual space.

Ilorin, as a beacon of learning and culture in West Africa, stands out in the field of Arabic and Islamic scholarship in Nigeria. It serves as a mild feeder between the Northern and Southern Nigeria. As described by Adebayo¹, the cognomen of Ilorin as a city with no masquerade and no local tradition except horse riding and use of arrow confirms the richness and influence of Islamic culture on the city. With no doubt, the influence of Islam on Arabic civilization in Yoruba land is unquantifiable.

Badmas² concludes that the city was blessed and filled with Islamic scholars from different tribes across the country right from the early 19th and 20th century. From among these scholars is Usman AbdulSalam Mohammed Athaqofy whose personality this paper aims at discussing.

This paper will survey the biography of this personality through the presentation of his background, birth, academic pursuits, scholarly works and teaching adventures. The paper will also present a piece of his work for analysis from which the personality served as a reference point in the field of Arabic language and literature in his location.

The Biography of Dr. Usman Abdulsalam Mohammed Ath-thaqofy**His Birth**

He was born at Aroge village in Asa Local Government Area of Kwara State on April 4, 1960³. His father was of Yoruba origin, while his mother was a Fulani and a descendant of Oba mama, the 5th Emir of Ilorin⁴

His Educational Pursuits:

He ventured into education by learning the Qur'an at his tender age. He enrolled thereafter at Ilorin Al-Azhar Institute of Arabic and Islamic Studies under the tutelage of Sheikh Muhammad Kamaldeen Al-Adabiy⁵. He obtained his G.C.E. D/L and G.L.E. A.L. in 1984, in 1987 he obtained his bachelor of arts B.A. Arabic (First class honours) University of Sokoto, his masters degree and Doctor of philosophy degree were obtained from University of Ilorin in the year 1988 and 1998 respectively and in the year 2010, he bagged the Post Graduate Diploma in Education from Usman Danfodio University, Sokoto.

Working Experience:

Dr Usman AbdulSalam worked with the Kwara State Ministry of Education when he was posted to Government College Arabic Jebba after he had engaged himself in many teaching activities across the Ilorin emirate. When in Jebba, he taught Arabic Syntax, Literature, Rhetoric and history for nine years. He was employed by the University of Ilorin in 1999 as Lecturer II. He served the University in many capacities by covering the three angles of academic activities. He occupied several administrative positions which were coupled with teaching activities. He served as Coordinator Postgraduate Programme, Department of Arabic, University of Ilorin 2010-2012, member Editorial Board, *Alore* (Journal of the Humanities), Faculty of Arts, University of Ilorin, Department Course Adviser, Department of Arabic, University of Ilorin 2009 to 2010, Secretary, Academic Staff Meeting, Department of Arabic University of Ilorin, and many academic and administrative positions⁶.

His Authorship Records:

According to the curriculum vitae of Dr. Usman Abdulsalam, he was a prolific writer who authored many publications, especially in the field of Arabic Language. He displayed his prolific prowess by producing ample publications in language and literature. Usman AbdulSalam was of the rare types of youths among his contemporaries who wrote many books in their early life. His many books will attest to his first degree level. Some of his works were either viewed by readers as products of Arabs or scholars of old centuries. The originality in them were unquantifiable and undoubtful. Review of some of his books would attest to these assertions.

1. Islam and Arabic Culture in West Africa:

This is a 120 page publication that cuts across the history of Islam and emergence of the Arabic language in West Africa. It discusses the roles of the three categories of men who spread Islam in West Africa. The *Tijaniyya* and *Quadriyyah* Sufi orders were given their historical justification in the same book. The doctrine and rites of the Sufi orders were briefly mentioned. The developments of the both Sufi groups were discussed and works of few Sufi leaders were enumerated.

In this book, over one chapter was dedicated to the discussion of historical background of the Fodios, their roles in propagating Islam in West Africa and their encounter with Kanem Borno where enthusiastic poetry gained root. The book shows that Usman Fodio, his brother Abdullahi bn Fodio, and his disciples played a great role that cannot be compared with any in the propagation of Islam in Nigeria. The book also brings into account the few *Ulamas* who were known for their authorship and *Dahwah* during that period.

2. A History of Arabic Literature in Ilorin from Islamic Era to the Post-independence Period.

This book is a survey of Arabic Literature activities in Ilorin during Islamic Era known as (Asrul Fodawy) and the era after independence. It gives an account of the whole categories of Arabic and Islamic scholars had lived in Ilorin over the decades. The book firstly discusses the history of Ilorin and its geographical location, the appearance and growth of Islam in Ilorin, the unique role of Sheikh Alimi in the spread of Islam and the Arabic language in Ilorin. The scholarly works of Ilorin authors are extensively recorded in this book. The writer is able to divide those scholars into categories amongst who were Ilorin indigenes, immigrants who later became the sons of the land and those who were taught by Ilorin scholars and remained there as scholars. This division appears similar to Z.I. Oseni's idea on Ilorin in his work published in the book: *Ilorin: center for learning*

and culture⁷. The findings of the book to be mentioned could give a full idea of this publication. The findings were that:

- The Arabic poets of Islamic era in Ilorin were Sheikh Muhammad bn Sheikh Muhammad At-thani who eulogized king Alli on his victory over Ofo Town. He says:

الحمد لله مهدي هذه السعوى ** على جماعة شيخ عالم علم
تسلم الصلاة على خير الورى وعلى ** آل وصحب وتابعهم ذوي الحكم
فإن ذا فرح المؤمنين فقط ** وكان حزنا الكفار ذوي ندم
إن الأمير علينا وهو مقعدنا ** لأنه بيه فتح مصرهم

Translation:

Praise be to Allah who gives these foretimes fortunes showered on the followers of Sheikh Alimi.

And may the blessing be upon the best of mankind, his companions and those who emulate his good deeds who are men of wisdom.

Verily, happiness belong to the Mumineen only and that occurrence would serve as sadness to the unbelievers who are people of regret.

Surely, Emir Alli is our motive in composing this poem, for with him the victory was ascertained and the land was Islamized⁸.

He also listed Sheikh Muhammad At-taakuty, Sheikh Mahmud bn Shitta, Sheikh Muhammad bn Ahmad Belgore to be among the poets of this period.

Another key submission of this work is that Arabic literature developed in Ilorin during the British Colonial era to an extent, as it was proved with the works of Sheikh Ahmad Yamma, Sheikh Tajul Adab, Sheikh Ahmad Ikokoro, Sheikh Yusuf Alkinla, Sheikh Muhammad Kamalud-deen Al-Adaby and Sheikh Adam Abdullahi Al-Ilori. Moreso, it is understood that Arabic literature reached its peak in Ilorin during the post-independence period as many poets surfaced in Ilorin amongst who were Dr Issa Alabi, Sheikh Sulyman Ahmad Adebayo, Sheikh Usman Abubakar Eleyinla, Usman At-thaqofy and Abdul Rafi Shitu. The author proves that Sheikh Adam Abdullahi Al-Ilori is the leading scholar of prose at this period.

The book which is of over 90 pages also discusses the stages of Arabic growth in Ilorin dealing with the records of prose and poetry in the works of Ilorin scholars.

3. *Sirajul A'bid* (The Worshipers Lamb)

The first publication of this book was dated 1982. It was printed by Nas-Tumobi Modern Printers, Ilorin, Kwara State.¹⁰

The author, in this book uses over 200 lines of poem to discuss different topics that are related to human existence. He deals properly with the topics such as acquisition of knowledge and working with it, Islam and fear of Allah, fasting and Hajj, etc. In this paper, one of these topics would be selected for brief study by checking the contents of the poem, the philosophy of the poet on the matter and the location of the grammatical usage in it, most especially the rhetorical build ups.

i. Fasting and Pilgrimage:

The poet discusses in few lines the importance of two pillars of Islam. Islam, as a religion of five pillars, is not truly practiced until the pillars are observed properly. Hajj, as one of the pillars, is subject to the capability of the observer. It is observed when there is ability to do. The author tried to show his understanding of the two selected pillars and urged his readers to observe them with sincerity. He states thus:

صيامك في رمضان فرض مقرر ** ومن انكروها في التغاي كبر
وخذ عيرة من صوم رمضان إنه ** بعنكم إنكار الدات المصعب
ومن حج بيت الله ثم المدينة ** لقد حبي فاز في كل سب
وكم من بلاد بحث علما ومن فرى ** ولا مثل ريف الهاشمي المقرز
عليه سلام الله ثم صلاته ** رسول الهدى أهلا البلاد الموهب

Translation:

- Your fasting in Ramadan is mandatory...
- And whoever that resists it is a common animal...
- And learn from the fasting for it evaluates and encourages charity...
- Also whosoever that performs pilgrimage to Makkah and visit Madinah where the grave of my friend Muhammad is, would acquire a bountiful fortune...
- Many cities and villages I have visited cannot be compared with Makkah the land of Hashim
- May the peace and blessing of Allah be upon the Prophet, who guides those who seek for the right path...

From the few translated lines, the poets eulogized the land of Makkah and Madinah where the grave of Prophet Muhammad is located. He earlier mentioned some of the significant attributes of Ramadan as a sacred month, it is observed with worship, prayers, charities and perseverance. It is a period where everybody gives and takes. The writer shows with these lines the old belief of the typical core Yoruba Muslim who sees Ramadan as the major month of charity and philanthropy.

The book *Sirajul Abid* is a work of the writer that represents his prolific prowess. The book is more or less a religious encyclopedia that serves as a guide for every Muslim.

The diction of the book proves the writer's richness in language and depth in browsing through the Arabic lexicons. During his life time, sheikh usman was regarded as a human dictionary who solved several grammatical problems in many academic settings. The words sabsabi (A wide environment), Gayhabi (A fool), Naysabi (ants) and many other are examples of vocabulary items used in this work and served as evidence of the author's romance with Arabic poetry of classical periods. Usman Thaqofy was a very careful writer who knows where words are derived and placed. His carefulness in words usage made him an editor of several Arabic works in his life time.

4. *Minhaajul Inshaah*

The meaning of this title is "the composition syllabus". The book was authored in 1990 and was published by *Madrasat Sirajul Ulumil Islamiyyah*, Ilorin⁹. A small-sized publication of 23 pages with useful contents about Arabic compositions. The meaning of Arabic composition and its significance are successfully discussed. Arabic and the dynamics of punctuation marks are also treated¹¹. The art of letter writing in Arabic language is extensively explained by stating the specific steps to be taken when writing a classical Arabic letter. Styles of essay writing and its techniques are also accounted for. Another fact about Usman Athaqofy is his extension of his decency to his Academic writings where his reader will notice that his cited example were mostly extracts of religious principles. Most of the examples cited in this book attest to that. The book provides an easy way to understand Arabic writings as it was prepared to serve as a simplifier of the task. The use of language in the book is direct and broad; examples are given for clearer understanding.

5. *Threnody of Usman AbdulSalam on the demise of Sheikh Kamalud-deen Al-Adaby*

One of the aims of this paper is to have a taste of Usman AbdulSalam literarily work. The paper, therefore, will take a short study on the threnody composed by Usman AbdulSalam at the demise of his Teacher, Sheikh Muhammad Kamalud-deen.

The text:

ألا ذهب المجدد والمتقى ** وشيخ المرشدين الناجحين
فماذا تفعلين أيا بلادي ** على فقدان شيخ العالمين
إمام العصر في الدين الخفيف ** كبير الشأن شيخ الواعظين
وداع لا يناظره دعاة ** إذا نطقوا أمام السامعين
زعيم المصلحين ذوي المعالي ** وحكمته يقود الأمورين
أديب سيد الأدباء حقا ** ومفت فائد الفقهاء فينا
إمام الأتقياء بلا جدال ** ورأس العابدين الصابرين
فذاك كمالنا شيخ الأنام ** إمام الأولياء الناهجين
ألا ذهب المؤدب والمربي ** مربي العالمين العاملين



This text was published in the book entitled *"The Legacies of Al-labib Tajul Adab and his Notable Pupils in Prose and Poetry"*¹².

Translation:

- Oh! He had gone, the Jihadist and a Trainer,
- What are your feelings oh my people...
- Over this great loss, the death of teacher of the universe,
- The leader of the era in the path of Islam
- A notable fellow, the leader of the preachers,
- Bye bye to a preacher of an incomparable personality. A leader of high esteem when others talk in the presence of listeners,
- Leader of peacemakers, fellows of caliber
- A leader, whom with knowledge he leads the leaders,
- A scholars and leader of scholars,
- A mufti who lead the jurist among us,
- The leader of the believers and the worships,
- Kamalud-deen the teacher of all, leader of worshipers,
- Verily! He has departed, he has gone, the leader of the scholars of substance.

Analysis of Language Use in the paper

a. Grammar

The grammatical expression employed by the poet is pure and standard. The organization of the sentence is in agreement with the rule of a complete sentence of Arabic language. The sentence *ذهب المجتهد والمسي* gives a complete idea of a speech. It is called *الجملة الفعلية* in Arabic, it means verbal sentence, adhering to the consensus that a sentence is any number of words so arranged as to make complete sense¹³. The sentence *ذهب المجتهد والمسي* meaning "The revolutionist, the trainer has gone", is a sentence that contains a complete idea for a reader. In Arabic language, speeches are made of three components. These components are called Noun, Verb and Particle.¹³ It is from these components that sentences are majorly formed. The word *ذهب* is verb, *المجتهد* is the subject while the word *(و)* a coordinating conjunction and *(المسي)* is the conjuncted word. The usage of such expression in Arabic shows the poet's ability of romancing the language by applying its rules properly.

Another long expression of Arabic rethoric used by the poet is *ورأس العابدين الصابرين*, meaning "The leader of the worshipers and the patient ones". The use of the word (head) to connote leader for "the praised" is because of the position he (the praised) occupies in

the mind of the poet as the use of hyperbole in Arabic rhetoric is used by a speaker to make an exaggeration in the minds of the audience.¹⁴ Hyperbole in Arabic rhetoric is divided into three; namely *Tablig*, *Igraq* and *Guluwu*. The second one means use of an expression to acclaim a praise or attach it to a specific personality in conformity with intellectual usage and not popular usage.

Among the proper constructions of sentences and language use, is the prosodic rules used as a means of composing the dirge for the popular sheykh. The sweetness of بحر الوافر known as *Wafir* metre would gain a full concentration of readers as the metre is known as one of the most used by Arabic poets from time immemorial.¹⁵ *Khansah*, a pre-Islamic poet and a foremost figure of the era elegized her brother *Sakhr* by her unique lines using the same *Wafir* throughout the threnodies; the poem began with:

يذكرني طلوع الشمس صحرا ** وأذكره لكل غروب شمس

Sheykh Abdullahi bn Fodio also wrote an elegy for his friend (Mustapha) with the same meter. Sheykh Abdullahi bn Fodio was a reknown Arabic and Islamic scholar whose literary work are regonised across the globe. He was born in the year 1766 and died in 1829. His works stand out among the intellectual products of Nigerian scholars.

Few lines of the dirge are:

عنت عندي منازل أهل كير ** وحل على مغاربها نكير

لفقد المصطفى فيها ليل ** لتصبح في صباح فمطيريس

هو ابن الحاج أي عثمان غيا ** سراج الحي مأوي للفقير

لقد رزئت فيلتنا جمعا ** لفقد الصالح الفطن المخير

عماد العلم محي الدين فيهم ** كثير الصبر مصباح العشير

Usman Abdulsalam as Reference Point in the Contemporary Milieu

Usman Abdulsalam was classified by Dalandi Shittu as one of the leading figures among Nigeria poets. He cited one of his poems in his new publication entitled: *Nigerian Arabic Poetry: Past and Present*.

Usman Abdulsalam served as a reference point that various scholars looked up to solve any scholarship ambiguity. He also served as a local Arabist who taught the old Arabic heritages that became a hard task for most scholars. Some of these books are *Maksuuratu Ibn Durayo*, *Lamiyyat Ibn Wardy*, *Maqaamantul Ariry*, *Alfiyyat Ibn Malik*, *Naylu Amany fi sharhit tahaani*, *Hamziyyatu Busairy*, and several others. His dirge for his

Sheikh, Sheikh Muhammad Kamalud-deen, was cited in the book written by Adekilekun. Adekilekun described him as an orator and a reknown poet.

The establishment of his school was as a result of his love for the spread of knowledge through the elementary stages. The school Al-Mahdu At-thaqofy Al-kamaly comprises Arabic Section, Nursery and Primary School and Central Mosque built by him alone. His central mosque remains a great surprise in the location where he lived. The gigantic building was completed by this seasoned scholar before his death.

It was confirmed by Usman Abdulsalam's Allies that his writings that remained manuscripts are far more than his published works. One of the manuscripts is a book he had already completed before his death. It is an exposition on Arabic literary works of West African scholars before the arrivals of the Arabs.

Conclusion:

In this paper, the writer has studied few works of the scholar and exposed his scholarly personality. Dr Usman Abdulsalam is a scholar per excellence, this has been proved by the selected works studied here. The submission of this article is that Dr Usman Abdul Salam died a scholar of high repute, his life was dedicated to knowledge and learning, his acquired knowledge was for the service of humanity and his scholarly prowess was indeed employed in producing academic materials for the living and the coming generation.

This paper therefore recommends that scholars from all fields of learning should gather the work of this academic giant, especially the manuscripts and publish them for learning, promotion of Arabic heritage and to enrich several libraries. They should also gather his academic works/publications and extract the suggestions in them for proper implementation.

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