



Sokoto Caliphate: Purifying the Mind of Hadith Students from Blameworthy Behaviors and Remedies

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Abstract:

This study explores the importance of purifying the mind for Hadith students, who are custodians of the second source of Islamic Sharia using Sokoto Caliphate literatures. It highlights blameworthy behaviors such as pride (*Ujbu*), arrogance (*kibr*), negative hope (*Amal*), anger (*Gadab*), and envy (*Hasad*), and provides remedies based on Islamic teachings and the writings of Shehu Usmanu Danfodiyo. The study emphasizes the need for Hadith students to cultivate self-awareness, fear of Allah, and good character to maintain the integrity of their role. By purifying their minds, Hadith students can ensure the authenticity and effectiveness of their work, ultimately benefiting the Muslim community.

Keywords: Hadith, students, Sokoto Caliphate, envy, arrogance, anger

Introduction

Sokoto Caliphate literature refers to the body of written works produced during the Sokoto Caliphate (1804-1903), a powerful Islamic state in West Africa (Islahi, 2012). This literature is significant for its contributions to Islamic scholarship, education, and cultural development in the region. Some notable aspects of Sokoto Caliphate literature include: 1. Islamic scholarship: Works on theology, jurisprudence, and Islamic law; 2. Arabic literature: Many works were written in Arabic, showcasing the Caliphate's linguistic and literary achievements; 3. Poetry and prose: Literary works that reflected the Caliphate's cultural and intellectual vibrancy; 4. Historical accounts: Chronicles and histories that documented the Caliphate's rise, expansion, and legacy. Sokoto Caliphate literature has had a lasting impact on West African Islamic scholarship and cultural heritage (Kaura, 2009; Boyd & Last, 2010; Adam, 2023).

In this vein, the study of Hadith is a vital component of Islamic scholarship, and Hadith students play a crucial role in preserving and transmitting the Prophet Muhammad's teachings. However, the responsibility of handling and interpreting these sacred texts requires a high level of moral integrity, self-awareness, and spiritual purity. Purifying the mind is essential for Hadith students to ensure that their understanding and transmission of Hadith are guided by sound judgment, free



from biases and negative influences (Maihula, 2025). This introduction sets the stage for exploring the importance of purifying the mind for Hadith students, highlighting the blameworthy behaviors that can compromise their work and the remedies that can help them cultivate a strong moral character. The objective of this paper is to explore the importance of purifying the mind for Hadith students, who are custodians of the second source of Islamic Sharia using Sokoto Caliphate literatures.

Purification Tips

Hadith refers to the Traditions or sayings, or story of an event that occurred or report. In Islam, hadith refers to reports originating from Prophet Muhammad SAW concerning his deeds or sayings or reaction to others and relations. Hadiths are very important in Islam, they are the second *Shariah* source. They tell us about how to conduct Islamic rites according to the instructions of the Prophet. Hadiths are moral guide, more and vivid explanation of acts of worship, and explanation of the Quran, and as well history of Islam (Maihula, 2025).

The learner or student of Hadith has a great position in the Islamic society as the custodian of the second source of Islamic Sharia, therefore, is expected to be very wary on the kinds of reactions facilitated by the mind, heart or psychology. The reactions of the mind may be stimulated by the external stimuli or the internal stimuli (*Shaitan*), therewith, the learner supposed to ensure that, the bad reactions of the mind are tamed, because Allah SWT says:

Verily the human self inclined to evil, except when my Lord bestows His mercy” Quran:12:53.

Hadith learner is the person that houses the knowledge that explain Quran, as well leading a recipe to other sources of Islamic *Shariah*. Shehu Usmanu Danfodiyo open a section in his famous book (*Kitabu u-lumul al-Muamalah*) where he gave solutions and remedies to problems of the mind, such as *Kibr* (arrogance), *Ujbu* (pride), *Amal* (negative hope), *Gadab* (anger), and *Hasad* (envy) for instance.

Purification against *Ujbu* (pride) from Sokoto Caliphate literature

The problems attached to pride include, driving the person to arrogance (*Kibr*), forgetfulness towards sins, deceiving oneself, agreeing with the torment of Allah, and there are many other problems. The *Ujbu* means decorating oneself with the property of “completeness.” It refers to a situation whereby a person assumed that he is entitled to favor (*Ni'imah*) or earn it, not by Allah's grace. Allah SWT says:

“So ascribe not purity to yourselves. He knows best him who fears Allah” Quran: 53:32.

The remedy is to remember that all favors are due to Allah, not our works. A student or person shall remember that nothing is within his (her) control, it is only Allah that controls everything. A human is just like a container, and container is not responsible for its content, rather the designer of the container and positioner of the contents does. Almighty Allah is responsible for everything (Dan Fuduye, 2009; Gidadawa et al., 2023).

Purification Against *Kibr* (Arrogance) using the Sokoto Caliphate literature

Kibr is a blameworthy state of mind that has been accused by Almighty Allah SWT. It is not a worthy character of Hadith learners. The nature of arrogance means, the perpetrator see himself above other (s), whenever he considers himself higher, he is definitely humiliating someone.

Some signs of this blameworthy act include failing to eat or sit or receive (collect) services from someone just for the sake of humiliating him. *Kibr* can be seen as disliking to accept the truth (admonition) from someone, because the receiver is better or high. It is also a feeling of anger because his sayings are countered, if he teaches he does not simplify to students, he humiliates them, insult them, shout at them, sees them like donkeys. Allah SWT says:

“Be cursed (the disbelieving) man! How ungrateful he is.

From what thing did He create him?

From *Nutfah* (male and female semen drops) He created Him and then set him in due proportion.

Then He makes the path easy for him.

Then He causes him to die and puts him in his grave.

Then when it is His Will, He will resurrect him (again).”

Certainly, there are several features of *Kibr* display. The problems link to *Kibr* are numerous, some of them are:

- Hindering the perpetrator from pious or virtuous behavior, keys to Heaven
- Preventing *Tawadu'u*
- Failing to accept truth or admonition
- All the good behaviors are presented by *Kibr*

However, the remedies are as follows:

The educational remedy is for a person to acknowledge himself, and the Lord. Knowing himself will help him to acknowledge that he is not suitable for *Kibr* (Dan Fuduye, 2009).

Purification Against *al-Amal* using the Sokoto Caliphate literature

The behavior of *al-Amal* is among the blameworthy acts that are unsuitable for Hadith learners and Muslims. The Problems linked to this behavior include, lack of seeking Allah's forgiveness (*Attaubah*), seeking for God's pardon by always procrastinating that I will do later; and it distract student from learning. Allah SWT says:

“Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!” Quran: 15:3.

The remedy for this behavior is for the person to know that he is servant and weak without any control over anything, and try to act within the available present time (Dan Fuduye, 2009).

Purification of mind against *al-Gadab* (anger) using the Sokoto Caliphate literature

al-Gadab (anger) is among the blameworthy behaviors of man, not suitable for Hadith learner or Muslim. *al-Gadab* (anger) means covering of the mind with anger to take revenge on the one below him. The behavior may be right, weak, and excessive. The excessive *al-Gadab* (anger) is blameworthy, likewise, the weak one. The weak *al-Gadab* (anger) including failing to get annoyed when Haram is committed, and excessive *al-Gadab* (anger) involves descending from usual mental state of religion and ideal (culture) without any thinking or choice. The perpetrator become blind from any sermon, some for its signs include, red eyes, ranting of insults, and destructions of properties. The remedies are as follows:

- The person shall fear Allah SWT

- The person shall remember the ugly nature of his angry face
- The person shall say “*al-iStiazah*” sit if he is standing, or lie down if he is sitting or perform an ablution or engage in prayer (Dan Fuduye, 2009).

Purifying the mind against *al-Hasad* (envy) using the Sokoto Caliphate literature

Allah SWT says this about envy:

“Or do they envy men for what Allah has given them of His bounty?” Quran:4:54.

The *al-Hasad* (envy) is a blameworthy act of a learner or Muslim. The forms of *al-Hasad* (envy) include:

- Seeking the removal of Allah’s favor upon someone
- Feeling sad about Allah’s favor upon someone
- The problems link to blameworthy behavior *al-Hasad* (envy) are as follows:
- It destroys the good deeds of a Muslim
- It certainly pains or torment the culprit
- It does not harm the victim
- Displaying the *al-Hasad* (envy) by saying or acting is an act of wrongness upon the victim. Allah SWT does no spare any wrongdoings against his servants. Therefore, *al-Hasad* (envy) benefits the victim (Dan Fuduye, 2009).

Purification against *al-Riya* using the Sokoto Caliphate literature

Allah SWT says:

So woe unto those performers of *Salat*.

Those who delay their *Salat* from their fixed times

Those who do good deeds only to be seen of men” Qur’an 106:4-7.

It is unlawful to behave with *al-Riya*, while, *al-Riya* refers to an act of good (obedience) conducted for the sake of creatures. This behavior can be in forms, including the followings:

- Deliberate squeezing of the body in order to display piousness
- Deliberate appearance in unsanitary or uncouth state to show people
- Deliberate acts of worshipping in order to attract people (Dan Fuduye, 2009).

The problem of *al-Riya* is it leads to destruction of the works of worship, However, the remedies include the followings:

- Knowledge is crucial by knowing that *al-Riya*
- Destroys worship. Therefore, shunning the *al-Riya* is possible to save the acts of worship
- Knowing that *al-Riya* spur humiliation in the Hereafter
- Knowing that Allah is the Controller of all hearts of the mankind (Dan Fuduye, 2009).

General interventions

Allah SWT says:

O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will clean your sins, and admit you in Gardens....” Quran; 66:8.

Certainly, there are certain interventions that are invariably helpful to the Muslim students or citizens as listed below:

- Seeking for forgiveness and refraining from all forms of sins. You will be able to force yourself into *Taubah* by rethinking that you are unable to thrive the torment as repercussions of violating the commands of Allah SWT. The sins due to avoiding compulsory commandments such as Salah, are repented by seeking pardon and repenting the abandoned worships. The sins such as intoxication can be relieved by repenting and shunning, and sins between people are repented by halting and seeking forgiveness from people.
- *al-Zuhd* which is in two major forms, namely, the first one is avoiding worldly things that had escaped, relieving what was gathered from worldly things, and avoiding intention towards the world. The world is the enemy of Allah SWT, certainly, *al-Zuhd* is for “what is not required” to keep the life (Dan Fuduye, 2009).

Conclusion

The study emphasizes the importance of purifying the mind for Hadith students, highlighting blameworthy behaviors such as pride, arrogance, negative hope, anger, and envy. It provides remedies based on Islamic teachings and the writings of Shehu Usmanu Danfodiyo, stressing the need for self-awareness, fear of Allah, and good character. By purifying their minds, Hadith students can ensure the authenticity and effectiveness of their work, benefiting the Muslim community. The study concludes that cultivating a strong moral character is essential for Hadith students to maintain the integrity of their role.

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