

# The Contributions of Shaykh Adam Bin Muhammad to Teaching and Building Islamic Morality on Individuals: An Analysis of His Work *Juhd Al-Muqil Fi Al-Tarbiyyah Al-Islamiyyah*

By

**Kasim Alkali**

Nigeria Arabic Language Village, Ngala  
(Inter-University Centre for Arabic Studies)

&

**Abubakar Shettima**

Department of Islamic Studies  
Kashim Ibrahim University, Maiduguri

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## Abstract

*This study seeks to explore the contributions of Shaykh Adam bin Muhammad, a prominent Islamic scholar, to the teaching and building of Islamic morality on individual level, through an analysis of his work "Juhd al-Muqil fi al-Tarbiyyah al-Islamiyyah" (Volume I-II). The research objectives are set to highlight the contributions of Shaykh Adam in promoting moral values, as well as to analyze and explore the impact of his teachings in his immediate society. To collect the relevant data the study employs a qualitative research approach, involving interviews and content analysis of Shaykh Adam's literary work. The findings suggest that Shaykh Adam's contributions have been instrumental in molding individual attitudes and behavior towards Islamic moral values. His teaching has made a profound impact on shaping the moral and ethical foundations of his students and followers.*

**Keywords:** *Juhd al-Muqil, Morality, Contributions, Literary Works*

## Introduction

Shaykh Adam B. Muhammad, a prominent Scholar in the field of Islamic Education. He has made major contributions to the development of morality in individuals through his literary work "*Juhd al-Muqil fi al-Tarbiyyah al-Islamiyyah*" (Volume I-II). Looking at the conceptual insight of the topic, two main keywords were mentioned as Contribution and Morality. **Contribution** connotes in this context as the act of giving something valuable to a group, or to project something positive towards its advancement or improvement. Therefore, it involves active participation in making a positive impact or significant difference within a particular context. Consequently, **Morality** connotes a set of principles or values that may guide an individual's behavior, this may guide in decision-making and distinguishing between what is right and wrong. It encompasses ethical standards, virtues, and codes of conduct that mold one's character and relations with one another.

When the two terms are carefully aligned to the theme focusing on "The Contribution of Shaykh Adam B. Muhammad to Islamic Teaching in Building Morality on Individuals" highlights the significance of Shaykh Adam's efforts in promoting moral values and ethics within the Islamic teachings.

Regarding relationships, morality is considered one of the essential foundations of nation-building, just as immorality is one of the main causes of a nation's decline. To address this, Islam has established universal fundamental rights for all of humanity. In order to uphold these rights, Islam provides a comprehensive moral system that guides humanity in living harmoniously.

Similarly, the work *Juhd al-Muqill fi al-Tarbiyyah al-Islamiyyah* explores the development of individual character, ethical conduct, and spiritual growth based on Islamic moral principles. In this context, the theme of "contribution" highlights Shaykh Adam's dedicated efforts to promote moral virtues and enhance ethical behavior in individuals through his teachings and scholarly works grounded in Islamic values. Therefore, the current research aims to analyze and explore the profound impact of Shaykh Adam's teachings. This has impacted positively on shaping the ethical behavior of individuals within the Islamic context. By delving into the key moral values outlined in his work, this study seeks to shed more light on the transformative potential of the book. Thus, nurturing ethical virtues and guiding individuals towards a path of righteousness is commendable and is counted within the realm of *Amr bil Ma'aruf*. Shaykh Adam's pioneering insights and instructional methods represent a valuable resource for scholars and practitioners interested in understanding the intricate relationship between Islamic teachings and moral development. The Glorious Qur'an is a spiritual book of guidance that encourages a good code of conduct for the Muslim Ummah. For that, there are numerous moral teachings that Islam enjoys Muslims to maintain so that a smooth social relationship exists within the humanity. In the same vein, an account has further explained that, the Glorious Qur'an being a guide and code of conduct for the entire Muslims, contains quite a number of moral excellences that are capable of transforming the entire humanity to a refined society. This guarantees their spiritual, moral, and social growth in line with the dictates of Islamic moral principles. Nonetheless, there have been aspirations from Muslim quarters that the cultivation of moral virtues and ethical behavior in promoting justice, honesty, compassion, humility, patience, and generosity should be the Muslim's priority. To achieve these goals, there is need to enlighten the Muslim *Ummah* on the need to follow the moral righteousness mentioned in the religious texts. Not only these, but to eradicate discrimination based on race, region, colour, gender as well as social status of the people. Having in mind that the current world experiences the political turmoil and social upheavals. The only solution to get rid of this menace is accepting and domesticating such moral values that are clarified in the Glorious Qur'an (Mainiyo, 2023).

For this, many legacies on promoting the aforementioned moral behaviors were recorded by the present scholars of Borno who have written a lot on morality. A typical example of this are Sheikh Sheriff Ibrahim Saleh Al-Husainiyyu, Sheikh Abubakar Gonimi, Sheikh Goni Goni Modu Goni Kolo and many more others.

### **Brief History of Shaykh Adam B. Muhammad**

He is a prominent scholar representing scholars of Borno Central. This research assessed his contributions to the development of Islam and Islamic scholarship in Borno Central in particular and Borno State in general. His contributions would be focused on the areas of teaching, preaching and production of some works.

His full name is *Shaykh* Alhaj Adam b. Muhammad b. Ibrahim. His father was popularly known as Goni Modu Ya'anaye. He was from a scholarly family. His father and Uncles have memorized the Glorious Qur'an and were learned in Islamic disciplines.

### **His Birth**

He was born in the year 1950 at Jimok village of Auno District in Konduga Local Government Area of Borno State to the family of Goni Modu Ya'anaye. He was however, raised up at a village called Ajjanari twenty kilometers away from his hometown (Muhammad, 2017).

### **His Education**

He started his educational activities at the age of seven under his father. Then after the death of his father he was taken to the *Sangaya* of his uncle Goni Kaka. He studied with Goni Kaka for certain period, then, he moved to the Qur'anic School of Goni Yahya. It was at the *Sangaya* of Goni Yahya that the *Shaykh* started visiting other *Sangaya* outside his locality such as Masuwa and Abbari villages. He has also studied at the *Sangaya* of Goni Ibrahim Gori a village in Magumeri Local Government Area. He has also attended the Qur'anic School of Goni Bukar. The *Shaykh* completed the memorization of the Glorious Qur'an at the age of fifteen in Mayumti a village under Musa Ajaye District (Muhammad, 2017).

After his memorization of the Glorious Qur'an, he proceeded to study the branches of Islamic disciplines. He studied the elementary knowledge of Arabic and Islamic Studies with *Shaykh* Goni Modu Sharuwuri of Gargare street of Mafoni Ward Maiduguri and the Imam of Mafoni Friday Mosque Maiduguri. The books he studied with him were *Qawa'idus Salah*, *Akhdari* of Abdul-Rahman al-Akhdari, *Ashmawi* authored by Abdul-Bári al-Ashmawi, *Ajurumiyyah* of Abu Abdullahi Muhammad b. Muhammad b. Daud al-Sanhaji, etc. After the death of his teacher, he moved to the study circle of Goni Umara of Mafoni Ward Maiduguri, who is popularly known as Goni Bakka and studied various books on Islamic Jurisprudence, Islamic theology, Arabic grammar etc. He attended the study circles of Goni Abacha Bukar and *Shaykh* Umar Ruqayyami, where he studied books of Arabic grammar such as *Ajurumiyyah* of Abu Abdullahi Muhammad b. Muhammad b. Daud al-Sanhaji, *Al-Fiyah* ibn Malik etc. He also studied *Sharh al-Askari*, *Usul al-Fiqh* and *hadith* of Prophet (SAW) (Yale, 2017).

He was opportuned to be with men of timber and caliber who were of prominent standing of their time such as *Shaykh* Goni Abdullahi Isah. It was at the study circle of *Shaykh* Goni Abdullahi that he became vast in the field of Arabic grammar and *Usul al-Fiqh*. He also studied the science of *Tajweed* along with *Shaykh* Goni Modu Goni Kolo from *Shaykh* algoni Abdul Rahman popularly known as Goni Durma of Shuwari Street alone Addamari road, Jere Local Government Area Apart from the indigenous scholars of Borno, he also studied with some visiting scholars from Chad and Cameroun. He studied a significant number of books on various field of Arabic and Islamic Studies from Ustaz Abdullahi Marwa a visiting scholar from the Republic of Cameroun (Yale, 2017).

## **His Marriage**

He is happily married with four wives. The first wife is Ya Ummul Rahma, the second wife is Ya Aqirin, the third wife is Ya Fatimah and the fourth wife is Ya Zahra. All the wives have given birth to eight male Children and eleventh female children, most of whom were married with children (Muhammad, 2017).

## **His student**

The *Shaykh* has in teaching activities for more than three decades. This made him to have numerous and prominent students, who are currently Imams and scholars in various field of Arabic and Islamic disciplines across the State. Some among the students of *Shaykh* Adam are: Goni Modu Yale, Mallam Goni Musa, Mallam Yusuf Muhammad, and many more, (Muhammad, 2017).

## **The Contributions of *Shaykh* Adam Bin. Muhammad to the Development Of Islamic Scholarship In Borno State**

After spending twenty years in search for knowledge of Arabic and Islamic Studies he became specialist in the fields of Islamic education and its sciences more especially Jurisprudence and Arabic grammar. He took his time to disseminate the wisdom given to him by Almighty Allah as part of his contribution to the development of Islam and Islamic scholarship. He started teaching at his former Residence situated at Mafoni Ward, Maiduguri. He began with few students who were zealous to know the fundamental bases of their religion that was around 1979. Notwithstanding, after five years of teaching in Mafoni Ward he relocated to Gamboru Kasuwan Shanu where he is currently living. It was at this place that his educational status rose up and was recognized and many students trooped into his study circle.

The study circle of *Shaykh* Adam was made up of two sessions; morning and afternoon session. The morning session is the most populated session as there are two groups that study in the morning session, advanced and intermediate students. The advanced students study the *Tafsir* of the Glorious Qur'an on Saturdays, Mondays and Wednesdays. In addition to this the students also study some of the books written by the *Shaykh* himself, in the remaining days of the week with the exception of Thursdays and Fridays which were considered as weekend of Qur'anic Schools in Borno.

The advanced students begin their lesson at about 09:00am with books such as *Muwatta* of Imam Malik, *Riyadus-Salihin* authored by Sharafu al-din Imam Yahya al-Nawawi, *al-Fiyah* ibn Malik an Arabic grammar book, and many others. The intermediate students simultaneously occupied the circle from 12:00 noon to 01:00 pm. The students at this level were mostly exposed to some elementary Islamic Jurisprudence, *Hadith* and Arabic grammar. So, the books that they study in this group include *Risalah* of Abu Zayd al-Qairawani, *Ajurumiyyah* of Abu Abdullahi Muhammad b. Muhammad b. Daud al-Sanhaji, books on Islamic theology, morphology and other books authored by the *Shaykh* which are relevant to their studies. There is also a session which normally commences from 02: 00 pm to 04: 00 pm. The study at this level is more of individual as most of the students at the level study the elementary books on Islamic Jurisprudence, such as *Qawa'idus-Salah*, *Akhdari* of Abdul-Rahman al-Akhdari,

*Ashmawi* authored by Abdul-Bári al-Ashmawi and *Arbauna Hadith* authored by Sharafu al-din Imam Yahya al-Nawawi. In addition to these books mentioned above, the books authored by the *Shaykh* were also studied by some interesting students. Occasionally those students that want to study the sciences of *Tajweed* also participate in this group. In this regard the study of the sciences of *Tajweed Shaykh* usually deals with short *Surahs* where he would read and apply the rules of *Tajweed* before the students and also ask them to read and apply the sciences of the *Tajweed* to the appropriate places (Bukar, 2017).

He is a scholar who grew up from typical traditional Qur'anic School but fancies modern techniques of teaching and writing; while teaching Jurisprudence books, Hadith, theology and other religious Studies he uses simple, precise and modern techniques of communications to enable the students to understand what they have studied. But he prefer using *Tarjumo* traditional method while teaching Arabic grammar books such as *Ajurumiyyah* of Abu Abdullahi Muhammad b. Muhammad b. Daud al-Sanhaji, *al-Fiyah* ibn Malik and other books of Morphology and Rhetoric (*Balaghah*). The *Shaykh* believes that there are certain words in Arabic grammar which their direct translation or meaning would not be precisely found in the modern Kanuri lexis so, it is only in the Kanumbu *Tarjumo* that such meaning could be clearly found. It is through such strict application of linguistic lexis student could adequately explain any word they encounter in hadith, theology, jurisprudence, or any Islamic studies disciplines (Bukar, 2017).

### **Content Analysis of Some of the Scholarly Works of *Shaykh* Adam B. Muhammad**

Shaykh Adam is a dedicated scholar and prolific writer who has greatly contributed to the development of Islam and Islamic scholarship. His efforts have focused on addressing contemporary issues and challenges faced by Muslim communities. Some of his notable works include the two-volume "Juhd al-Muqillu" on good conduct.

#### ***Juhd al-Muqil Fi al-Tarbiyyah al-Islamiyyah Juz'u al-Awwal (Volume I)***

*Juhd al-Muqil Fi al-Tarbiyyah al-Islamiyyah* is one of the prominent works of *Shaykh* Adam. It is a two-volume book, written in simple and modern Arabic style, free from obscurity and ambiguities. Volume one of the works consists of 28 pages with seven sub-headings. The *Shaykh* in the introduction starts with salutations, prayers and gratitude to Almighty Allah. He states that perfectness belongs to Allah alone. This is because every human being has his weakness therefore every human being is subject for correction (Muhammad, nd).

Chapter one of the work deals with marriage contract and other significant issues attached to it. The *Shaykh* highlighted that marriage in Islam is established on three fundamental reasons: nature, *Maslaha* and alternative. Marriage is natural phenomenon and inborn to mankind. That is why Islam discourages monasticism-religious practice of renouncing from all worldly materials and attraction. It is a natural thing that Allah created mankind with the feelings of having partner. Allah says:

And among His signs is that He Created for you wives from  
among yourselves that you may find repose in them and He

has put between you affection and merciful, verily in that  
are indeed signs for a people who reflect. (Qur'an, 30:21)

In view of this abstinence from contracting marriage for a healthy person is discouraged in Islam. The second reason for contracting marriage is *al-Maslaha*. He pointed out clearly that marriage was established for the benefit of mankind. It has numerous advantages to mankind. It sustains the existence of human beings and it protects genealogies against out of wedlock children. The third reasons on contracting marriage mentioned by the *Shaykh* are the commitment and understanding between the couples before engaging into the marriage contract. He further elaborates that if the couples would understand themselves before marriage this would result into highly successful matrimonial home with love and tranquility. Prophet (SAW) states that a woman may be married for four reasons:

Abu Hurairah (May Allah be pleased with him) reported Prophet (SAW) as saying: A woman may be married for four reasons: her property, her status, her beauty and her religion. So, try to get one who is religious (Siddiqi, 1979).

Chapter two of the work explained the virtues of marrying a virgin girl as being better than divorcee or widow. He explains that a virgin girl is new to the system and would grow up with the orientation given to her by any one being her first husband. Not only this, but because of her love and trust upon her husband, she is free minded and ever ready to adjust to the orientation of life. He also adds that occasional marrying of divorcee and widows has some advantages because of her previous experience as housewife.

In line with this statement, the author stated the excellence of marrying a virgin girl. It was reported from the *hadith* of Jabir b. Abdullah that he married a woman during the life time of Prophet (S.A.W) after the death of his father. One day the Prophet (S.A.W) saw evidence of henna on his palm and asked him whether he got married, and he responded affirmatively. The Prophet (SAW) also enquired the type of woman he Married (whether married woman or virgin). Jabir said, he married previously married woman. Upon hearing this, the Prophet (SAW) said to him why did he not marry a virgin with whom he could play with and she could play with him. While in another narration she will amuse you and you will amuse her was added. The Hadith was reported by Jabir b. Abdullahi. (Siddiqi, 1979).

In the chapter three of the works of *Shaykh*, discusses issues pertaining marrying a productive woman. He emphasizes that marrying a productive woman is more preferable than the unproductive or barren woman. He also enumerates ways of ascertaining productivity of women (Muhammad, nd).

In addition to this, the *Shaykh* also deliberates on the responsibilities of parents to their children. Islam is very much concerned about child upbringing so that the generation to come would be guided with the orientation they received from their predecessors. He gave much emphasis on the girl child orientation. This is because women are the mothers of the society; if they are trained in accordance with Islamic law the whole society would be educated. Prophet (S.A.W) said whoever grew up two girls' child in accordance with Shari'ah Allah would reward him.

The *Shaykh* in the fourth chapter of the work discusses on the endurance of someone who losses his child and his rewards. He buttresses that when a believer reaches certain level in faith he would be comfortable with the destination that whatever happen is from Almighty Allah. Therefore, whosoever bears the pains of the death of his child Allah will reward him with beautiful house named Bayt al-Hamdi.

In chapter five and six the *Shaykh* thoroughly elaborated on caring for and being kind to children. He explains that kindness in general is a great gift from Allah, granted to His beloved ones. Islam therefore encourages love and kindness among Muslims this is stated in the tradition of Prophet (SAW) where he says that he is not with us he who disrespects the elders and maltreats the children (Muhammad, nd).

Furthermore to the above Prophetic statement, there was an incident when Prophet (SAW) was sitting and behind him was Al-Aqra b. Habis al-Tamim. So when Prophet (SAW) kissed al-Hassan son of Ali b. Abi Talib al-Aqra stated that he has ten children but he has never kissed any. Upon hearing this, Prophet (SAW) responded that whoever is not merciful to others, others will not be merciful to him. The Hadith was narrated by Abu Hurairah (Khan, 1976). In addition to this the author also discusses the effect of child's love and affection. Let the love and affection of children not prevent one from carrying out religious responsibilities on them (Muhammad, nd).

The volume one of the works *Juhd al-Muqil* ends with chapter seven which deals with punishment of student. He emphasizes that punishments have certain educational advantages to students and also enhance learning as Islam has a straight path on child nurturing. He, therefore, classified punishment into three stages:

1. The parents should first use sort and caring words in reforming the attitude of the child as the first stage. If this yields fruitful result Islam does not permit proceeding to another level of punishment.
2. The second stage is that of punishment which is in line with Islamic etiquette as mentioned by the author the parents should show their anger on the attitudes of their children and also warn them that they are not happy with their attitudes. Islam discourages parent from moving to another level of punishment after exhausting all other avenues and not achieving the desired results.
3. The third stage indicates that if the two above mentioned steps could not yield any impact on the children's attitudes, then, the parents are allowed to use flogging.

### **Juhd Al-Muqil Fi Al-Tarbiyyah Al-Islamiyyah Juz'u Al-Thani (Volume II)**

The second volume of the work is about 40 pages with 28 sub-heading. It starts with issues pertaining the accepted and rejected names. The highlights are on naming and sacrifice for the children which are to be done on the seventh day of his birth. He cited the views of some scholars. There is a group of scholars who opined that sacrifice is a Prophetic tradition, so, it is bending on a Muslim to follow the practice of the Prophet (SAW). The second group of scholars upholds that naming scarification are supererogatory acts. The third group rejects naming and scarification. In addition to this, the *Shaykh* also discusses on circumcision and its procedures. He elaborates that the appropriate period for circumcision is at an early age (Muhammad, nd).

It was observed that Jama'al al-Din M. Zarabozo has the same view with *Shaykh* Adam. He is of the opinion that it is permissible to circumcise a child on the seventh day of his birth. Zarabozo buttressed his argument with the Hadith of the Prophet (SAW) that al-Hassan and Husayn were circumcised on the seventh day after their birth (Zarabozo, 2007).

Other issues discussed in the work include the factors that lead to children delinquency such as poverty, crises between the parents (father and mother) and marrying of divorcee or widow.

Other issues mentioned were ways of upbringing children in accordance with the Islamic injunctions, pardoning of Muslims for wrong doings and observing the rights of other human beings particularly obedience to parents. He urges the Muslims to have mercy on other beings such as animal as they are also creatures like human beings, they need all things that make them survive and fear what would harm them. Apparently, the issue of mercy on animals has been cited in the Hadith of the Prophet (SAW) in an episode of a thirsty man that came across a panting and licking dog due to an excessive thirst. The man after satisfying his thirst, he then used his shoes and also satisfied the thirsty dog. The Prophet (SAW) said that Almighty Allah thanked the man for such an action and rewarded him for such deed (Khan, 1976). In relation to this, the Prophet (SAW) also added that Allah the Highest would reward whoever plants any plant and it was used by either human being or animals. It is as equal as giving much charity (Khan, 1976). Therefore, the Muslim should show mercy to animals even at the stage of slaughtering it.

This is a chapter on salutations, seeking for entrance permission, its rules and rules governing utterance, speeches and rules on sitting on road side were extensively discussed. The Prophet (SAW) warned Muslims against sitting on the road except where they can fulfill the rights of sitting on the road according to the law such as lowering of gaze, refraining from harming others returning greeting and enjoining what is good and forbidding what is wrong (Khan, 1976). In addition to this the issue discussed by the author regarding the request for entry permission is in line with the saying of the Prophet (SAW) which was meant to protect ones privacy (Muhammad nd).

Sahl bin Sa'd narrated that a man peeped through a round hold into the dwelling of the Prophet (SAW) while the Prophet (SAW) had midray (an iron comb) with which he scratches his head. The Prophet (SAW) said, had I known you were looking (through the hole) would have pierced your eyes with it Verily the order of taking permission to enter a place has been enjoined because of that sight (that one should not look unlawfully at the state of others) (Khan, 1976).

The work was concluded with a chapter on condolence which begins with the definition of the term and other matters related to it.

## Impact of his work

Scholarship in Islamic perspective is the process of acquiring knowledge by the Muslim *Ummah* that will reflect its spiritual, moral, and social interactions. For instance, how to live in cordial relation with other creatures on the universe. This education also takes into consideration how mankind can harmonize his life with the environment in which he lives. Islamic education will enable mankind to develop a culture of cordial relationship between man and his Creator, between man and other beings and between man and himself (Gwamna, 2008).

The similarities of the author's impacts on social aspects are in concomitant with contemporary Borno Scholars. A clear example of this can be seen in the works of Sheikh Sheriff Ibrahim Saleh Al-Husainiyyu with particular reference to his book titled *Al-Nasihatu Al-Kubraa* (Ibrahim, 2014).

The book covers a wide range of social issues and other contemporary themes. Similarly, the work of *Shaykh* Yaqub Hama Dikko has tremendously contributed to the social transformation of the people of Borno. It was revealed that, his work titled: *Tsumagiyyar Kan Hanya* is relevant in transforming the society from moral decadence within the Muslim communities of Borno. It discusses social issues such as the rights and duties of husbands and wives, rights and duties between parents and their children, rights and responsibilities of neighbours, rights of strangers and the rights of other beings (Al-Goshawi, 2017). He quoted the statement of the author as follows:

Obey your parents and respect all your teachers. Fulfill the rights of your family, neighbours and be aware that Muslims have rights over you (Dikko, 1994).

The work of *Shaykh* Gonimi titled: *Qasidat al- Wa'az wa al-Irshad* (The ode of Admonishing and Guidance) has certain moral impact on the life of Muslim communities of Borno State. It teaches people to shun away from all forms of immoral acts, such as fornication, intoxication, gambling etc.

(Gajibo, 2015), observed that the work did not only count the above immoral acts as evil but also elaborated on its effects on the individuals in particular and the Muslim communities as a whole. He further cited example that, the effects of fornication as stated by the *Shaykh* are that, it leads to destruction of family genealogy by giving birth to out of wedlock children. It also decreases wealth and social status of the culprit (Adulterer) and many other consequences. Thus, this work has greatly reformed the life of the Muslim communities of Borno. Another moral admonishment derived in the work is on the effects of intoxication. Intoxication is one of the major sins mentioned in the Glorious Qur'an and it was also stated in the Prophetic *Hadith* that, intoxication is the key to all immoralities. Its effects are numerous; it leads to unnecessary utterances which may even culminate into crises and turmoil in the Muslim communities. This research found out that many people were reformed and they abstained from such immoral acts. Equally, the ways out or salvation to the above-mentioned evil acts were enumerated. Therefore, the influence and impact of this work to the religious and moral aspects of the Muslim communities of Borno was so rapid. This could be attributed to the fact that the work was written in simple Kanuri language, such that it does not require any explanation from

scholars. It is precise and in poetic style that can easily attracts the attention of women and children.

## **Conclusion**

The author, meant his work to enjoin the good and avert the evils the Author is trying to provide a framework for understanding Allah's commands in all the themes, this is to explore ethical guidelines of the overall purpose and meaningful life. Therefore, the content of the themes discusses the issues that have relation with social relations such as marriage contract and other significant issues attached to it, responsibilities of parents on child upbringing, endurance of someone who losses his child, having mercy on children and certain educational advantage of punishment, having mercy on animals, etiquette of newly born child, the concept of condolence, and finally the author states the manner of being a humble servant of Allah.

Allah the Ta'ala says, "Establish regular prayer, enjoin what is just, and forbid what is wrong; and bear patiently whatever may befall you; for this is true constancy. And do not swell your cheek (with pride) at men, nor walk in insolence on the earth, for Allah does not love any man proud and boastful. And be moderate in your pace and lower your voice; for the harshest of sounds, indeed, is the braying of the ass". (Qur'an; 31:18-19)

Accordingly, the art of giving advice, admonishment is centered on hierarchy. This can be conveyed through both hand physical gesture and verbal communication. The Prophetic Tradition thus states; on the authority of Abu Sa'id al-Khudri, may Allah be pleased with him said, I heard the Messenger of Allah, (ﷺ) says;

When any one of you sees anything that is disapproved (of by Allah), let him change it with his hand. If he is not able to do so, then let him change it with his tongue. And if he is not able to do so, then let him change it with his heart, though that is the weakest (kind of) faith (Al-Khattab, 2007).

All these are set and maintained based on the Principle of *Al-Amru bi al-Ma'aruf wa al-Nahyu an al-Mukar* Enjoining good and forbidding Wrong. this *hadith* gives birth to a number of new branches in *Fiqh*, mostly *Fiqh* maxims *Qawa'id al-Fiqhiyyah* and rules related to *ahkaam al-Mu'amalaat* (rulings governing the daily dealings), *Adab* (Ethics and manners), personal affairs *Al-Ahwaal Al-Shakhsiyyah* and many more branches of Islamic Jurisprudence. In this regard, the text of the *Hadith* becomes one of the most important legal maxim that is relevant to this write-up.

## **Recommendations**

The research recommends the following to fill the existing gaps:

1. Disseminate Shaykh Adam's work and teachings more widely to reach a wider audience, particularly among the younger generation, to promote the internalization of Islamic moral values.

2. Conduct further research to explore the long-term impact of Shaykh Adam's teachings on the moral development of individuals and communities, and identify best practices that can be replicated in other educational and religious settings.
3. Integrate Shaykh Adam's pedagogical approaches and moral teachings into Islamic Educational Curricula and programs, to ensure a more comprehensive and systematic integration of Islamic morality into the learning process.
4. Organize conferences, workshops, and symposia to facilitate the exchange of knowledge and experiences related to Shaykh Adam's contributions, and to foster collaborative efforts in the field of Islamic Moral Education.
5. Encourage the translation of Shaykh Adam's works into multiple local languages, to broaden the accessibility and reach of his teachings to a wider audience.

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Mallam Muhammad Musa al-Goshawi (52) at his Residence at Lagos street Maiduguri on 27<sup>th</sup> February 2017.

Mallam Muhammad Mallam Bukar (42), Student of the *Shaykh* Adam at the study circle of *Shaykh* Adam on the 25<sup>th</sup> February 2017

Muhammad *Shaykh* Adam b. Muhammad (45) the son of *Shaykh* Adam, at the Residence of *Shaykh* Adam b. Muhammad at Kasuwan Shanu Ward along Railway side Maiduguri on the 26 February 2017

Mallam Yusuf Muhammad (42), Student of *Shaykh* Adam b. Muhammad at his Sangaya located around the Residence of *Shaykh* Adam

*Shaykh* Adam b. Muhammad (67), at his Residence in Kasuwan Shanu Ward along Railway side Maiduguri on the 25<sup>th</sup> February 2017.