

**A STUDY OF CONTRIBUTIONS OF SELECTED MUSLIM SCHOLARS  
TO THE DEVELOPMENT OF *TAFSIRIN* IN NORTHERN NIGERIA FROM  
1970 – 2010**

**BY**

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## **DECLARATION**

I write to declare that this thesis has been written by me and that it is the report of my research. It has not been presented in any previous application for the award of higher degree. The information derived from the literature has been duly acknowledged in the text and list of references provided.

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Date

## CERTIFICATION

This dissertation titled “A study of contribution of selected Muslim scholars to the development of *Tafsir* in Northern Nigeria from 1970-2010” by Abdullahi Muhammad, meets the regulations for the award of degree Doctor of Philosophy in Islamic studies of Ahmadu Bello University, Zaria. It is therefore approved for its contribution to knowledge and literary presentation

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## **DEDICATION**

This work is dedicated to my late parents Malama A'ishah, and Mal. Muhammad Abulqadir, my brother Mal.Muhammad (Dan-Malam), my sisters, my children, and entire Muslims in general.

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In the name of Allah, the Beneficent the Merciful, May His peace and blessings be upon His last messenger Muhammad (SAW), members of his family, companions, the followers and all those who follow their footsteps in complete obedience to Allah and His Messenger (SAW) until the Day of Judgment.

Allah says:

"And whoever is grateful for his gratitude is only  
for himself" (*al-Nahl*, V.40)

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Finally, may Allah reward those who helped directly or indirectly towards the successful completion of this work, Amin.

## **ABSTRACT**

*The research is “A study of the contributions of selected Muslim scholars to the development of Tafsir in Northern Nigeria from 1970-2010”. Among the research objectives is to evaluate the methodology and impact of some selected Mufassirin in Muslim areas. Also, to identify styles and methodology of reform and impact of the scholars teachings through Tafsir, its also to identify solution(s) to the stated problems of Tafsir through the study of the activities of the personalities under study. The selected scholars for the study are; Shiekh Sidi Attahir Ibrahim, Sheikh Ja’afar Mahmud Adam, and Sheikh Muhammad Awwal Abba Aj. The research discussed their methodology in Tafsî r, their sources, the establishment of their Tafsî r circles, how people view their Tafsî r, the area of emphasis of each, their role in reforming Ummah, their contributions towards peace between muslims and non-Muslims. The challenges encountered in the process of disseminating of Tafsir. The lessons to be learnt in their contributions, among others. In the process of carrying out this research, the instruments used for collecting data include; Radio cassettes, audio and video CD’s plates, interviews with the families of the scholars as well as their students. The research found out their contribution in all sectors, such as religion, social, economy, education, peace and unity, among others, through their Tafsî r. Summary, recommendations and conclusion were also being provided at the end of the research.*

## ABBREVIATIONS

|        |                                                     |
|--------|-----------------------------------------------------|
| (SAW)  | <i>Ṣallallahu Alaihi Wasallam</i>                   |
| (SWT)  | <i>Subhâ nahu Wata'ala</i>                          |
| (AS)   | <i>Alaihi al-Salam</i>                              |
| (AH)   | <i>After Hijrah</i>                                 |
| (CE)   | Christian era                                       |
| (RA)   | <i>Raḍiyallahu Anhu</i>                             |
| JIBWIS | <i>Jamâ'atu Izâlatil Bid'a Wa'iqâmati al-Sunnah</i> |
| IET    | Islamic Educational Trust                           |
| JNI    | <i>Jamâ'atu Nasril Islâm</i>                        |
| M.A    | Master in Art                                       |
| Ph.D   | Doctor of Philosophy                                |
| B.A    | Bachelor of Arts                                    |
| Ibid   | Ibedem                                              |
| Opcit: | Opere citato                                        |
| HOD:   | Head of Department                                  |

## OPERATIONAL DEFINITION OF TERMS

|   |                        |                                                           |
|---|------------------------|-----------------------------------------------------------|
| - | <i>Tajwîf d</i>        | Proper way of reciting the <i>Qur'an</i>                  |
| - | <i>Taqwah</i>          | Fear of God                                               |
| - | <i>Da'awah</i>         | Calling to Islam                                          |
| - | <i>Ibadâ t</i>         | Spirituals                                                |
| - | <i>Mufasssir</i>       | Interpreter of Qur'anic text                              |
| - | <i>Ta'awil</i>         | Interpretation                                            |
| - | <i>Tarî kh</i>         | History                                                   |
| - | <i>Ulamah</i>          | Scholars                                                  |
| - | <i>Wahy</i>            | Inspiration from Allah                                    |
| - | <i>Asr</i>             | Afternoon                                                 |
| - | <i>Hikmah</i>          | Wisdom                                                    |
| - | <i>Sharî 'ah</i>       | Islamic Law                                               |
| - | <i>Shirkun</i>         | Polytheism                                                |
| - | <i>Sihr</i>            | Magic                                                     |
| - | <i>Subh:</i>           | Morning                                                   |
| - | <i>ahl-Alkitâ b</i>    | People of the Book mostly Jews and Christians and others  |
| - | <i>Ahâ dî th:</i>      | Plural of <i>Hadith</i>                                   |
| - | <i>al-Badî 'i:</i>     | Art of figures of speech                                  |
| - | <i>al-Balâ gha:</i>    | Knowledge of Rhetoric                                     |
| - | <i>al-Bayâ n:</i>      | Shedding light upon or explanation                        |
| - | <i>al-Dâ lin:</i>      | Those who have gone astray                                |
| - | <i>al-Dhahiriyyah:</i> | The follower of <i>Imam Dawud Zahiriyyah</i>              |
| - | <i>al-Fâ tiha:</i>     | The first chapter in the <i>Qur'ân</i>                    |
| - | <i>al-Karî m:</i>      | Generous                                                  |
| - | <i>al-Kashf:</i>       | Unveil                                                    |
| - | <i>al-Kutub:</i>       | Books                                                     |
| - | <i>al-Ma'athû r:</i>   | Qur'anic Exegesis through <i>Qur'an</i> and <i>Hadith</i> |
| - | <i>al-Magḍ ū bi:</i>   | Those earned the anger of Allah                           |
| - | <i>al-Qirâ 'ats:</i>   | Various ways of Qur'anic recitation                       |
| - | <i>Al-Quwwah:</i>      | Strength                                                  |

|   |                       |                                                              |
|---|-----------------------|--------------------------------------------------------------|
| - | <i>al-Riwâyah:</i>    | The narration                                                |
| - | <i>al-Siyâsah:</i>    | Policy                                                       |
| - | <i>Aqîdah:</i>        | Creed                                                        |
| - | <i>Ḍa'if:</i>         | Weak                                                         |
| - | <i>Dâr:</i>           | House                                                        |
| - | <i>Dîwan:</i>         | Poetic works                                                 |
| - | <i>Du'a:</i>          | Prayers or supplication                                      |
| - | <i>Fassara:</i>       | To interpret                                                 |
| - | <i>Fâtir:</i>         | Originator                                                   |
| - | <i>Fatwah:</i>        | Legal verdict                                                |
| - | <i>Fiqh:</i>          | Law                                                          |
| - | <i>Fihiyyah:</i>      | Which has revelation with fiqh                               |
| - | <i>Fuqaha:</i>        | Scholars who specialized in Fiqh                             |
| - | <i>Hadîth:</i>        | Sayings, activities and silent approval of the Prophet (SAW) |
| - | <i>Hajj:</i>          | Pilgrimage                                                   |
| - | <i>Hanafî:</i>        | Related to Imam Abu Hanîfah School of law                    |
| - | <i>Harfiyyah:</i>     | Literalism                                                   |
| - | <i>Hijrah:</i>        | Migration                                                    |
| - | <i>Iddah:</i>         | Waiting period for divorce or widow                          |
| - | <i>Ijmâ'a:</i>        | Consensus of Muslim Scholars                                 |
| - | <i>Ijtihâd:</i>       | Exertion of ability in <i>Shari'ah</i>                       |
| - | <i>Imâm:</i>          | Leader especially who leads prayers                          |
| - | <i>Imâmiyyah:</i>     | A branch of <i>Shi'ah</i>                                    |
| - | <i>Isnad:</i>         | Chain of narration                                           |
| - | <i>Isra'illiyyât:</i> | Stories received from the Jews and the Christians            |
| - | <i>Kabaralahâd:</i>   | <i>Hadith</i> Narration from little number                   |
| - | <i>Khalalah:</i>      | A person died without ascending or                           |
| - | <i>Kufr:</i>          | Disbelief                                                    |
| - | <i>Lughawi:</i>       | Linguistic                                                   |
| - | <i>Madhhab:</i>       | Doctrine                                                     |
| - | <i>Mansûkh:</i>       | Abrogated                                                    |

- *Muhaddithî n:* Specialist in *Hadith*
- *Mujmal:* Abridged
- *Muskil:* Complex
- *Mustahab:* Recommended
- *Nahwu:* Arabic grammar
- *Nâsikh:* Abrogation
- *Qiyâs:* Analogical deduction
- *Qur'ân:* The book revealed to the Prophet
- *Riba:* Usury
- *Sabab al -nuzul:* Reasons for revelation of specific verse of revelation of the *Qur'an*
- *Şadaqah;* Charity
- *Şahâbah:* The companions of the Prophet Muhammad
- *Şalât:* Prayers
- *Şarf:* Morphology
- *Şawm:* Fasting
- *Şaytân:* Leader of Devils
- *Shirk:* Associating with Allah (SWT) in worship
- *Sunnah:* The examples on Prophet's life, what he says, did, and
- *Surah:* Chapter of the *Qur'ân*
- *Tabdhir:* Extravagant
- *Tabi'ûn:* The followers' of companions of Prophet
- *Tafsîr:* Explanation of the Qur'anic text
- *Tafsîriyyah:* Explanatory
- *Taqîd:* Imitation blindly
- *Tarjamah:* Interpretation
- *Tauhîd:* Uniqueness of Allah (SWT) in His attributes name and the
- *Ulûmal-Hadîth:* Science of *Hadîth*
- *Mauhibah:* Grant from Allah (SWT)

- *Wâjib*: Obligation
- *Zaidiyyah*: A group of Shi'ah who folllow Zaid bn Ali bn Husain
- *Zakah*: Arms
- *Sultân* Leader of the Muslims

## TRANSLITERATION

The system of transliteration adopted is that of “Encyclopedia of Islam” (1971)

which runs as follows:

### ArabicNameTranscription

|   |         |    |
|---|---------|----|
| ا | alifun  | a  |
| ب | bā'un   | b  |
| ت | tā'un   | t  |
| ث | thā'un  | th |
| ج | jî 'mun | j  |
| ح | hā'un   | h  |
| خ | khâ'un  | kh |
| د | dālun   | d  |
| ذ | dhālun  | dh |
| ر | rā'un   | r  |
| ز | zāyun   | z  |
| س | Sî nun  | s  |
| ش | Shî nun | sh |
| ص | Ṣ ādun  | ṣ  |
| ض | Ḍ ādun  | ḍ  |
| ط | Ṭ a'un  | ṭ  |
| ظ | zā'un   | z  |
| ع | aynun   | '  |
| غ | ghaynun | gh |
| ف | fā' un  | f  |
| ق | qāfun   | q  |
| ك | kāfun   | k  |
| ل | lāmun   | l  |
| م | mî 'mu  | m  |
| ن | nû 'nun | n  |
| ه | hā'un   | h  |
| و | wāwun   | w  |
| ي | yā'un   | y  |

**ShortVowels**

ا .....a

إ .....i

أ .....u

**LongVowels**

آ .....â

أ ..... □

أو ..... □

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

In the name of Allah, the most Beneficent, the most Merciful. All thanks are to Allah (SWT), the Creator of the universe, Who revealed the ultimate guidance, the *Qur'an*. May the peace and blessings of Allah be unto the seal of Prophets, Muhammad (S.A.W.) who demonstrated exemplary life and therefore became unique model for all ages. Similarly, may the Almighty Allah continue to spray His blessings on the companions of the Prophet (SAW), his household and family for their steadfastness and commitment to the success of the Prophet's (SAW) mission.

Allah (SWT) in His infinite mercy after the creation of man and decreeing man to dwell on the earth, He promised to reveal guidance to man for him to know His Creator and create peace with Him so that he could control his environments and reap from the abundant endowments that he is blessed with. Allah says:

چَٰدَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّزَّZ

Whoever works righteousness whether male or female, while is true believer, verily to him We will give a good life and We shall pay them certainly a reward in proportion to the best of what they used to do.(al-Nahl:97)

The comprehensive and encompassing nature of the *Qur'an* invites to mastery and proficiency. In this regard, Almighty Allah (SWT) endowed His Prophet (SAW) with the faculties of reasoning and comprehension. Eventually, He commanded him to explain and clarify the message of the *Qur'an*. The *Qur'an* commands:

(چَتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰتَٰt

With clear signs and we have sent down the reminder to you (Muhammad) so you may explain to mankind as to what was sent down to them so that they may think about it. (al-Nahl:44).

The *Qur'an* as a book of guidance is categorized into three segments. There is the aspect explaining the concept of *Tauhid* and this constitutes one-third of the *Qur'anic* message. Such chapters and verses discuss about the Creator, His nature and attributes. They also emphasize His absolute right to be worshipped alone. The second aspect explains the rules and regulations of the religion and life. The third aspect is about the historic events as they affected the preceding generations. Their behaviors towards the Prophets (AS) were extensively discussed to serve as lessons for the later generations. Therefore, the presentations of the *Qur'an* on the said segments require expertise for analysis. At times, the *Qur'anic* approach presents its instruction in detail or general term while it addresses few. In some situations, its manner of instruction is in restricted term while it is addressing many. In some instances, it presents its facts in a clear and unambiguous manner. On the other hand, there are submissions that seem to be ambiguous. In view of this, the Prophet (SAW) would explain, interpret the contents of the *Qur'an* to his followers.

The *Ṣahabah* who were always in the company of the Prophet (SAW) became inquisitive and keenly interested to know more about the *Qur'an*. Abu abd al-Rahman al-sulami (d.75AH) reported that whenever people like Usman Ibn Affan, Abdullahi Ibn Mas'ud and others learnt ten verses of the *Qur'an* from the Prophet (SAW), they would not proceed further until they had understood whatever ideas and regulations those verses contained. They used to say “we learnt *Qur'an*, and studied its ideas and injunctions all together” (Ibn Taymiyyah (2011:18)) The knowledge that

the *Sahabah* acquired from the Prophet (SAW) made them to qualify to interpret the *Qur'an*. It suffices to say that Allah (SWT) had ascertained their faith as correct and their actions as worthy of emulation when He declares:

چ د ن ت ذ ث ڈ ژ ر ژ ک ی د ک گ گ  
چالبقرة: ۱۳۷

Meaning:

So, if they believe as ye believe, they are, indeed on the right path; but if they turn back it is they who are in schism.(*al-Baqarah: 137*).

In other verse:

چ ی ن ت ذ ث ڈ ژ ر ژ ک ی د ک گ گ  
Allah will be pleased with them, and they well-pleased with Him"( *al-Bayyinah:08*).

After the death of the Prophet (SAW), the *Sahabah* became the teachers of *Tafsir* and the custodians of religious. They carried out the responsibility of disseminating the religion and in the process they encountered new issues that subjected them to exercise their discretion in offering solutions to such problems (*Ijtihad*). In view of their in-depth knowledge of the *Qur'an* and *Hadith*, they were able to proffer solutions to many issues. This contributed to widening the scope of *Tafsir*. Therefore, many among the *Sahabah* such as Abdullah b. Abbas, Abdullah b. Mas'ud and Zaid b. Thabit, Ubay b. Ka'ab etc became prominent scholars in the fields of *Tafsir*, (Imam al-Suyuti (nd, vol.2 p. 193).

The *Tabi'un* who succeeded the *Sahabah* (RA) inherited the knowledge of their predecessors *Sahabah*. Their period is always considered as the flourishing period of Islamic scholarship. It was during this period that many Islamic sciences, such as *Ulum al-Qur'an*, *Usul al-Hadith*, *Uṣul al-Fiqh* and *Uṣul al-Tafsir* emerged. Likewise, it was in this period that their Arabic language was boosted by promulgating many principles such as *Nahwu*,(grammar) *Balagha* (rhetoric), *Ṣarf*

(morphology), *Mantiq* (logic), etc. Importantly, it was in this period that *Tafsir*, having been separated from *Hadith*, was officially compiled. In addition, this period experienced growth of *Fiqh* (Juristic views). All of these efforts have tremendously added to the understanding of the *Qur'an* and hence developed the *Qur'anic* exegesis.

The trend of Islamic scholarship in the period of the *Tabi'un* has produced many outstanding scholars particularly in *Tafsir*. These include: Mujahid (d.140 A.H/722C.E.) Ata'u b. Abi Rabah (d.114A.H/732C.E.), Ikrimah (d.105 A.H/713C.E.) and Tawus (d.106A.H/724C.E.). All were students of Ibn Abbas in Makkah. Others were Zaid b. Aslam, (d.130A.H/747C.E.) Abu al-Aliyah (d.90A.H/708C.E.), Muhammad b. Ka'ab al-Qurazi (d.117A.H/735C.E.) They were all students of Ubay b. Ka'ab in Madinah. Likewise, In Iraq, students of Ibn Mas'ud include: Alqamah b. Qais (d.102A.H/702C.E.), Masruq, (d.682A.H/682C.E.) and Aswad b. Yazid (d.75A.H/694 C.E.S) and Hasan al-Basri. (al-Dhahabi M, 1975:76).

The contributions of the aforementioned scholars and their likes brought about the establishment of centers of learning places such as Makkah, Madinah, Basra, Kufa and Sham. These centers of learning have immensely contributed to the development of *Tafsir* and sustainability of the learning process.

Therefore, knowledge of *Tafsir* was developed with the introduction of Islam in every locality. When Islam was introduced in Kanem Borno in the 9<sup>th</sup> C.E. and in Hausa land in 11<sup>th</sup> C.E. and with the Jihad of Usmanu Danfodiyo the in 1804 C. E, Islamic scholarship became widespread. (Gada, 2004).

*Tafsir* of *Qur'an* in Kanem Borno known as *tarjumo* meaning; translation of the *Qur'an* from Arabic to indigenous language of Kanembu (Kanuri) Hausa, *Mandara* and Fulfulde (Sani, 2005:14). As Islam had entered Borno, learning of the *Qur'an* became necessary to understand Islamic religious obligations. As a result, *Tafsir* of *Qur'an* became one of the most important fields of learning. In this regards the contributions of the *SayfawaUlamah* was considered as unique and remarkable because they were the first non- Arabs to have introduced the *Tarjamah* of the *Qur'an* as a method of *Tafsir* suitable to non- Arabs speakers who did not understand the language of the *Qur'an*. (Sani, 2009).

Sheikh Abdullahi submitted with regards to learning *Tafsir* that: "I learnt from this Sheikh (Uthman bn fodio) the *Tafsir* of the *Qur'an* from the beginning to the end many times more than I can remember." (Sani, 2005:110). Sheikh Abdullahi put more efforts in studying the *Qur'an*. As a result, he produced *Ḍiyā'ual-Ta'awilfī ma'ani al-Tanzīl* and other books of *Tafsir* such as *Kifayah al-Ḍu'afah al-Sudan*, and some books in *Ulum al-Qur'an* in general.

Sheikh Abdullahi produced six books, three of them are on *Tafsir* and the remaining three are on the sciences of *Qur'an*. His *Tafsir* books are: *Ḍiyā'u al-ta'wil fī ma'āni al-Tanzīl* (written in 1816) *Kifāyatu al-Ḍu'afa'i al-Sudan fī bayānTafsir al-Qur'ān* (written in 1822) and *Nail al su'il min Tafsir al-Rasul* (written in 1796).(Sani,2005: 183).

In the process of writing his *Ḍiyā'u*, a number of significant books of *Tafsir* was consulted .They include: *Jalālain, Lubāb, al-Ta'awil fī Ma'ani al-Tanzil* of *al-Khazim, Anwar al-Tanzil wa Asrar al-Ta'awil* of *al-Bayḍawhi, Jami'i al-*

*Muharrar al-Wajiz fi Tafsir al-Kitab al-azim* of ibn Aliyyah. Others include: Mufatih al-Ghaib of Imām al-Rāzi, Madāriku al-Tanzil wa haqā'iq al-Ta'awil of al-Nasafi, Ma'ālim al-Tanzil of Baghwi, among others.(Hamid,1989:2).

A great number of the *Mufassirun* does not concentrate on conveying the *Qur'ānic* message to the audience, instead they interpret the *Qur'ān* to suit their ideologies. Thus, is also among the reasons some of the *Mufassirun* use *Tafsīr* to achieve their personal interest. This is responsible for the disunity among Muslims in Nigeria.

In the same vein, there are some scholars who have contributed in enlightening as well as educating the *Ummah* through their sessions of *Tafsīr*. Some of them wrote in *Tafsīr* or *Tarjamah* of the *Qur'ān*. They include Sheikh Abubakar Mahmud Gumi, and Sheikh Nasiru Kabara. There are some whom did not write any work of *Tafsīr* but contributed a lot in that direction through verbal presentation of *Tafsir*. For example: We have Sheikh Muhammad Awwal Abba Aji, Sheikh Sidi Attahir Ibrahim, Sheikh Ja'afar Mahmud Adam, Sheikh Halliru Binji, Sheikh Ibrahim Sale, Sheikh Isa Waziri, Sheikh Usman Dahiru Bauchi, among others.

In the light of the above, this research is designed to study the approach and impact of some *Mufassirun* such as Shaikh Sidi Attahir Ibrahim (d.2004 C.E.), Sheikh Ja'afar Mahmud Adam (d.2007 C.E.), and Shaikh Muhammad Awwal Abba Aji(d.2009 C.E.) on the religious life of Muslims in the contemporary Muslim part of Nigeria.

## 1.2 Statement of the Problem

The statement of the problem below will explain why we need to examine the relevance of selecting the scholars under study to analyse their contributions to the development of *Tafsirin* Northern Nigeria .Although they are not only *Mufassirun* whom there was no any research conducted on their activities of *Tafsir*, but the researcher made a critical survey on their activities of *Tafsir* as well as their contribution to the development of *Tafsir* in Nigeria.

The essence of the revelation of the *Qur'an* is to offer guidance, unite mankind to a commom course and remove difficulties and harm from Man. In this sense, Allah (SWT) ordered the Prophet (SAW) to explain, clarify and expound the message contained in the *Qur'ān*. The explanation of the *Qur'ān* done by Prophet (SAW) helped in transforming the lifestyle of the most primitive people to the most decent, educated, united and God-fearing.

The experience in the contemporary period with some *Mufassirun* was using the *Tafsī r sessionas* a means of expressing their egocentrism and unacknowledged ideology. Thus, they infused hatred and enmity among the Muslims, especially in Northern Nigeria However, on the other hand, there were some explaining the *Qur'an* for the guidance of people. These scholars have employed several stages in safeguarding the *Qur'an* and uplifting the spiritual and other aspects of the Muslims. The struggle between these scholars has become a challenging issue to the ignorant people who consider their differences as confusion.

One of the issues is moral laxities notable among some *Mufassirun* in the contemporary time. They allow themselves to become the mouthpiece of the

rulers. They deliberately mislead the masses by convincing them that public affairs, such as state policies both local and national, are under jurisdiction of government. On the other hand, the masses should agree that corruption, security of the individual and the society in general and economic hardship are not the responsibility of government, rather expectations of the end of the time which have already been prophesized. Many at times spurious and fabricated ahadith are quoted to justify such happenings. A clear example of such problem is the deceptive claim of some leading *Mufasssirun* in the country that corrupt leaders should not be accused of their wrong doing no matter how grievous their maladministration could be. Prayers should always be sought for the reformation of such leaders, rather than complain of impeaching them for their moral laxities (Ladan, 1999).

Another problem of concern is the simplicity of both our traditional and modern Islamic scholars towards national issues. The attitude affects the flight of all Muslims in the country either spiritually or socially. This Lukewarm attitude yields to passivity in the minds of many graduates of Islamic Studies, consciousness. They, in addition need education that would sensitize them in defense of the faith. A clear example is undue consideration of the activities of *Tafsir* by Government officials in the Northern states and at local government levels as given to other Islamic activities such as *Hajj* operation. In this situation, proper value orientation through the method of the scholars under study would help in instilling an affectionate attitude towards national issues.

Similarly, the emergence of the movement called *ah-al-Qur'an* who disregards the *Ahadith* of the Prophet (SAW) which is the second source of *Tafsir*

(Yunus, 2010) while conducting *Tafsir*, this create confusion in the faith of the youth and many adults were misled (Ladan, 1999).

Basically, their *Tafsir* is aimed at developing potentials in the people in terms of knowledge and attitude, economically, religious, as well as social matters. This is required to enable the recipients to become not only conscious of the religion but also sensitive to issues that will undermine the faith and action. Since the essence of *Tafsir* is to convey the message of the *Qur'an*, it is in this respect that the teachings of *Tafsir* is expected to guide the general affairs of mankind in consonance with the commandments of Allah (SWT) It is believed that all those problems militating against the development of Northern Nigeria could be minimized, once the message of *Qur'an* is clearly delivered by the *Mufassirun* and, the Muslims apply such injunctions to regulate their transactions (Sani, 2005:07).

Another problem is the approach of some *Mufassirun* to *Tafsir* which might perhaps be among the responsible factors for the occurrence of inter and intra-religious crisis in Northern Nigeria. This is because some of their *Tafsir* are far-fetched from orthodox Islam. Therefore, the uncontrolled way and manner in which *Tafsir* is conducted in Northern Nigeria paves way for almost everybody to conduct *Tafsir*, this is a great problem.

Therefore, I hope if their contributions are identified and brought to light, they will solve many of our problems in the country.

### **1.3 Objectives of the Study**

The major objectives of this research include:

- (1) To evaluate the methodology and impact of works of some selected *Mufassirun* in the North.
- (2) To identify the styles, methodology of reform and impact of the teachings of the scholars through *Tafsir* presentation.
- (3) To identify solution to the stated problems of *Tafsir* through the study of the activities of these personalities.

### **1.4 Research Questions**

This research intends to answer the following questions:

- 1) What the methodology and impact as part of contributions of these selected *Mufassirun* that aided the development of Muslims in Northern Nigeria?
- (2) What are the challenges encountered in the process of dissemination of *Tafsir* in Northern Nigeria.?
- (3) What are the lessons to be learnt from their *Tafsir*?

### **1.5 Significance of the Study**

The life of a Muslim depends on the teachings contained in the *Qur'ān* and the *Sunnah* of the Prophet (SAW). It is based on this reason that the Almighty Allah commanded the Prophet (SAW) to explain the *Qur'an* for the understanding and application of the Muslims. It is generally believed that scholars are the inheritors of the Prophets (AS). Therefore, any research that would address these anomalies stated in the problem of the study on *Tafsir* will be highly significant. Also, the work will shade light on the contributions of the Northern Nigerian *Ulamā* by enlightening and educating the Muslims about contemporary challenges in the world of Islam.

However, the study has significance on many issues, for example, we can understand from the research that a *Mufassir* needs to know many fields of study before he commence on interpreting *Qur'ān*, these include, science of *Hadī th*, knowledge related to Arabic language such as grammar (*Nahwu*) Rhetoric (*Balagha*), knowledge of Islamic history, *Fiqh* (Jurisprudence) *Uṣ ū al-al-Fiqh*, knowledge of various recitations, among others. This would help to avoid distorting the meaning of *Qur'ān*. It is part of the significance of the study that people would learn from the scholars' understudy, with regards to their methodology of presentation, their relation with government, and their colleagues, their sources of *Tafsī r*, and to know their general contributions towards the development of *Tafsī r* in the region. We can also understand that a good method of conducting *Tafsī r* will make good impact on the listeners.

For any society to be free from economic crisis, violence, collapse of family, promiscuity, corruption of its kind in public life and so on, a proper guidance and good explanation of the Holy Book of Allah revealed to human being is needed. To inculcate its teachings into the minds of the people, especially the youth which the *Mufassirun* understudy during their *Tafsir* sessions. Each of them conducted his *Tafsir* according to the circumstance he found himself.

The study serves as a means in creating awareness in the minds of all Muslims thereby broadening their consciousness and their general scope of understanding of the teachings of *Tafsir* in their day to day activities.

Islam always enjoins and encourages Muslims to adhere to the principle of *al-Amr bi al-Ma'aruf wa al-Nahyi an al-Munkar* (enjoining good deeds and abstaining from the evil) this really are the essence of *Tafsir*.

It could serve as a means of documenting some legacies of the scholars understudy, by serving as a reference to both present and future generation.

## **1.6 Scope and Limitation**

This research focuses on the activities of the following *Mufasssirun* in northern states of Nigeria that comprises the North Central, North-East, and North-West from 1970-2010.

The research had deliberated on the contributions of the following scholars:

- a) Sheikh Sidi Attahir Ibrahim (Sokoto)
- b) Sheikh Ja'afar Mahmud Adam (Kano)
- c) Sheikh Muhammad Abba Aji (Maiduguri)

Therefore, their contributions in the aspect of oral explanation of the *Qur'ān* that are recorded in Audio and Visual devices were analyzed. The period is from 1970 to 2010, the rationale behind selecting them was due to their tremendous contribution in enlightening the *Ummah* educationally, socially, economically, for example their calling on rich individuals to assist the poor, politically and religiously.

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## 2.2 The Meaning of *Ta'awil*

*Ta'awil* is derived from al-awl, means *al-Ruju*, that is to return, to revert, (al-Dhahabi, 2003; 14) which implies going back to the original meaning of the word to see what its meanings and connotation. According to some scholars *Ta'awil* is derived from al-*Iyallah* that is al-*Siyasah*, which means to make something more stable (Sani 2005:23, and Ali 1994:72).

Technically; according to some *Salaf* like Jarir al-Tabari(d.310 AH) and Mujahid Ibn Jabar al-Makki(d.140 AH),*Ta'awil* has the same meaning as Tafsir. According to Muhammad (1996:157),*Ta'awil* means changing a meaning of the verse from its apparent meaning to another possible meaning if the meaning did not contradict *Qur'an* and the *Sunnah*(Ali,1994:72),*Ta'awil* is categorised into three; *Sahih* (Genuine),*marjuh* (predominate),and *batil* (Invalid) (Uthaimin,nd).Some scholars like Ibn Jarir al-Tabari (d.310AH and Mujahid Ibn Jabr al-Makki (d.140AH/722), are of the opinion that *Tafsir* and *Ta'awil* have the same meaning. "The *Tafsir* of the *Qur'an* or the *Ta'awil* of the *Qur'an*. Ibn Jarir al-Tabari in his book, *Jami'al Bayāni an Ta'awil Ay al-Qur'an* used the expression *al-qaulfī Ta'awil qaulihi Ta'āla Kadha* means the explanation and interpretation of Allah's saying.

## 2.3 The Difference Between *tafsir* and *ta'awil*

There were different opinions among the Scholars with regard to the difference between *Tafsir* and *Ta'awil*. According to Abu Talib al-Taghlibi (d. 427AH/1036), *Tafsir* is the technical meaning to the verse such as the explanation of *al-sirat* to mean *al-ṭariq* the (path) while *Ta'awil* is the explanation of the hidden meaning of



Meaning:

Nay thy charge with falsehood that whose  
knowledge thy cannot compass, even before the  
elucidation thereof hath, reached them...

In this verse the word means the occurrence of what has been warned upon, in some  
occasions it comes as an interpretation of dreams as in the following verses:

Q12:6, He says:

چ ت ت    ت ت ت    ت ت ت    ف ف ف    ف ف ف    ف ف ف    ج ج ج    ج ج ج    ج ج ج    ج ج ج

Meaning:

Thus, will thy Lord choose thee and teach thee the  
interpretation of stories...

In summary, the *Tafsîr* is what is the report ( *al-Riwāyah*) on how the Prophet (SAW) explained the meaning of a verse to the *Sahabah*, while *Ta'awil* is exercising personal efforts to arrive at the meaning of a verse, because the exact meaning of *Tafsîr* is to explain the *Qur'ān* clearly showing what Allah (SWT) means. This should not be based on personal effort or opinion but rather in the context of *al-Qur'ān* itself or Prophetic sayings and the sayings of the *Şahābah* (RA).

### 2.4 Historical Development of *Tafsir* Literature

It is a well known fact that the science of *Tafsîr* started during the life time of the Prophet Muhammad (SAW) this is so because one of the Primary assignments and responsibilities of the Prophet is to explain the *Qur'ān*. Allah says:

چ ت ت    ت ت ت    ت ت ت    ف ف ف    ف ف ف    ف ف ف    ج ج ج    ج ج ج    ج ج ج    ج ج ج

Meaning:



that, the *Qur'ān* was revealed in Arabic language, so every one of them could understand it and every one of them understood it and knows its meaning as well as its sentence structure.(Ibn Khaldun nd:215)

There were some cases in which the *Ṣahabah* needed more explanation because in *Qur'ān* there is nutshell (*Mujmal*), ambiguous (*Mushkil*) non established (*Mutashābih*) and others, which need the explanation of the Prophet Muhammad (SAW). For instance, Abdullahi Bn Abbas who is known as *Tarjumān* (translator) al-*Qur'ān* could not know the meaning of فاطر Umar bn al-Khattab did not know the meaning the word الأدب. It was also related by al-Bukhari that when the following *Qur'anic* verse was revealed (*al-Baqarah*: 187) :

﴿ فَكُلُوا وَشَرِبُوا حَتَّىٰ تَأْتِيَكُمُ الْبَيْضَاتُ مِنَ الْبُقُرَّةِ ۗ ۝١٨٧﴾

Allah hath ordained for you to eat and drink until white thread of dawn appear to you distinct from its black thread.(*al-Baqarah*:187).

The companion of the Prophet known as Addy bn Hatim used the two threads white and black to know the meaning of the verse, but the issue was not clear to him. So, he went to the Prophet Muhammad (SAW) for more explanation(al-Bukhari Hadith-1784).

When Umar (RA) was delivering a sermon, he mentioned the word "تخوف" as it occurred in al-*Qur'ān* but he did not know its meaning, he asked the audience the meaning of the word, and he was answered by one of the listeners(Yunus, 2010:262).

## 2.5 The Contribution of the *Sahabah* to *Tafsir* Literature

As mentioned above, the companions played a great role in the development of *Tafsir* literature. Imam al-Suyūṭī (nd vol 1. :452) that the most knowledgeable persons among the *Ṣahābah* were the four rightly guided Caliphs (namely Abubakar, Umar, Uthmān and Aliyu (RA) followed by Ibn Mas'ūd, Ibn Abbas, Ubay Ibn Ka'ab and Zaid Bn Thabit. The rest were Abu Musa al-Ash'ari and Abdullahi bn Zubair. Among the above mentioned persons, it was reported that Aliyu (R.A) was the most knowledgeable because the need of *Tafsir* during his time was more than that of his predecessors (al-Zurqani vol.1: 13). During his time, Islam had expanded to many areas. Thus, there was the need for Muslims to know what is contained in their book. Ma'amar has reported from Wahab bn Abdullah from Ali Tufail who said:

عن أبي طفيل قال: شهدت عليا يخطب وهو يقول: سلوني فوالله لا تسألوني عن شيء إلا أخبرتكم به، وسلوني عن كتاب الله فوالله ما من آية إلا وأنا أعلم أبليل نزلت أم بنهار؟ أم في سهل أم جبل؟

One time, I was present when Ali (RA) was delivering a sermon, and he was saying, "Ask me of no single verse until I know when it was revealed in the night or in the day time where it was about the book of Allah, I swear by Allah that it was revealed in or outside the mountain." Abubakar (1417A.H. V3,:202)

In another Hadith:

((وأخرج أبو نعيم.... عن علي قال: والله ما نزلت آية إلا وقد علمت فيم أنزلت؟ وأين نزلت؟ إن ربي وهب لي قلبا عقولا ولسانا سؤالا))

I swear by Allah, there was no verse revealed until I know on what issue it was revealed or where it was revealed (because) indeed, Allah has given me a very sensible mind and inquisitive tongue. (al-Suyūṭī, nd, vol.32, hadith-36404:128).



After the life time of the Prophet (SAW) the *Ṣahābah* of the Prophet moved from one place to another to teach the religion of Islam. Some were in Makkah, while some moved to their localities to teach their *Ummah*. Some were appointed as *Imāms*, some as judges, and some as teachers. Their students were *Tabi'ūn* (successors) who learnt from them different kinds of knowledge including *Tafsīr*. Some of the towns became Centers of learning, especially of *Tafsīr*. Many of these centers became well known in *Tafsīr* literature as many of the *Tabi'un* became well grounded in *Tafsīr*. The centers were: Makkah, Madinah, and Irāq. These were the popular schools of *Tafsīr*.

The most learned scholars of *Tafsīr* were the *Makkan* scholars because they were influenced by Abillahi bn Abbas. (Hussaini, 2005).

Members of this school include: Mujāhid (d.104 AH), Ata bn Abi Rabah (d.114AH), Ikrimah Mawla bn Abbas (d.104AH), Said bn Jubair (d.95AH) and Tawus (d.107AH). It has been reported from Imam al-Nawawi who said: "If the explanation (*Tafsīr*) is from Mujāhid, it is correct.

Sufyan al-Thauri said "I learn *Tafsīr* from four people: Sa'id bn Jubair, Mujāhid, Ikrimah and Dahhakk." Qatadah said", The most knowledgeable of *Tabi'un* were four (4): Ata Bn Rabah, Said bn Jubair was the most knowledgeable of *Tafsīr* literature. Abu Hanifah said: "I never met someone more knowledgeable in *Tafsīr* than Ata" (al-Zurqani, 2004:16).

In Madinan School of *Tafsīr*, the influence of Ubay bn Ka'ab was the strongest in the area of *Tafsīr*, students in this school include: Zaidbn Aslam (d.146AH) Abu al-Aliyah (d.90AH) Muhammad bn Ka'ab al-Qurazi (d.118AH), was

reported to have said: “I didn't see scholar who is more knowledgeable of *Ta'awî l* than Muhammad bn Ka'ab.”

In Iraq, there was a famous school of teaching and learning of *Tafsî r*. The school was headed by Abdullahi Ibn Mas'ud. Other members of this school include: Alqamah bn Qais (d.61AH) Masrooq (d.63AH), al-Aswad bn Yazeed (d. 74AH). Others were: Amir ash-sha'bi (d.109AH), Qatadah (d. 117), Qatadah bn Da'amah (d.117AH) Abu Said al-Hasan al-Basri, (d. 110AH), Ata bn Abu Muslim al-Khrusaani and Hamdani al-Kuffî . They were the most knowledgeable in *Tafsî r* literature among the *Tabi'ûn*. (Muhammad,2006:67) . It is important to know that, it was from these schools that differences of opinions on interpreting the verses of *al-Qur'ân* started. This was due to the variance in the recitation of *al-Qur'ân*, and most of their positions were what they transmitted from the *Şahābah* (RA). (Imam al-Suyuṭ i, nd).

During the period of the *Şahābah*, *Tafsî r* was taught by narration; that is, the *Şahābah* who headed those schools of *Tafsî r* would quote that sayings of the Prophet which explain the meaning of verses or explain the historical context in which the verses were revealed, or they would quote verses of pre-Islamic poetry which explained meaning of words that were no longer in common use. Abu Amina, (1997 :21) has stressed that after the period of the *Şahābah*, the *Tabi'ûn* continued to teach *Tafsir* by narration in much the same way that they had learned by quoting from the saying of the Prophet, or from the saying of the *Şahābah*. However, some of the *Tabi'ûn* began to narrate along with their *Tafsî r*, *tales* from Jewish and Christians sources to explain some verses of the *Qur'ân*.

By the end of the 9<sup>th</sup> century C.E., the field of *Tafsîr* became an independent Islamic subject. This generation was the first to compile *Tafsîr* of the *Qur'ân*. The early *Tafsîr* written includes that of Ibn Jarir al-Tabri (d.839-923C.E.225-310A.H.), Ibn Majah (d.886C.E.272 A.H.), Ibn Abi Hatim (d.939-327A.H.) Ibn Hibban (d.980C.E.-369A.H.) al-Hakim (d.1014 C.E.-404 A.H.) Ibn Mardawiyah (d.1020 C.E.-410 A.H.). All the above mentioned scholars were also famous for compilation of a *Hadith*.(Abu Amina,1997).

## **2.7 Features of *Tafsir* during the Periods of the *Sahabah* and *Tabi'un***

*Tafsîr* literature during the period of the *Şahābah* is different from that of the time after them.*Tafsîr* during the period under consideration was characterized by some of their successors' features such as:-

- i) There was no much difference of opinions among the *Şahābah* with regard to the interpretation of verses of al-*Qur'ân*, because during the Prophet (SAW), whenever they have problem he settled.Itand they were learning directly from his practical demonstration.
- ii) There were no much extracting laws from the *Qur'ân*,because it was after the death of the Prophet (SAW) the difference shools of thought emerged.Then extracting of laws rised tohigher level as well as diversion of opinions among thefollowers of these schools(Yunus,2010:30).
- iii) Nothing was compiled as a book of *Tafsîr* by then.It was by the latter period that, *Tafsir* was being compiled as an independent field of the study.

- iv) Before then *Tafsîr* was part of *Hadith* literature, as it was through narrations that the students of the *Sahabah* and *Tabi'n* received the knowledge of *Tafsir*.
- v) There were more poems of *Jahiliyyah* period for the understanding of Arabic language.

After the generation of the *Şahabah* (RA), then followed by their students the *Tabi'ûn* who took over the responsibility of teaching *Tafsîr*. They used the method of explaining *Qur'ân* by *Qur'ân*, *Qur'ân* by *Sunnah* of the Prophet (SAW). Then, *Qur'ân* by the statement of the *Şahabah* (RA). According to Yunus (2010), there were more use of reports received from Jews and Christians, as a result of the expansion of Islam to different places. Also, there were more diversions of opinions among the scholars more than the time of the *Sahabah*.

*Ijtihad* (Independent opinion) was applied to interpret *Qur'ân*, since the period of the *Sahabah* (RA), *Tabi'î n* as well as *Tabi'u al-Tabi'î n*. The *Şahabah* used to make *ijtihad* when there was no clear explanation on certain issues. The *Tafsîr* of *Şahabah* is not regarded as the kind of blame worthy *Tafsîr*, because their *ijtihad* was based on their understanding of the language and the knowledge of the circumstances in which the *Qur'ân* was revealed. (Jawad, 1940:112)

## **2.8 Isra'iliyyat**

*Isra'iliyyat* is the explanation received from the scholars of past scriptures (Yunus, 2010:437). They are many in most of the books of *Tafsîr*. They are categorized into three namely:

1. Accepted one which *Qur'ān* confirms
2. Unaccepted which *Qur'ān* rejects
3. That which should not be denied or accepted

That is to say we should consider *Isra'iliyyat* as follows:

- i) What is in line with *Qur'an* and *Hadith* without contradiction to them, these include the stories of Prophets and Messengers, which was mentioned in *Qur'an* or *Hadith* and also mentioned in their scriptures, and we use it as a source of *Tafsir*.
- ii) What we know that it is contradicting the *Qur'an* and *Hadith*, should not be accepted, or to be discussed, unless when it became necessary, for example; the story of Dawud (AS) and the wife of Auriya, the story of Auji bn Unq in the story of Nuhu (AS).
- iii) And which will not be denied nor accepted as regards to the explanation concerning the member of Bani Isra'ila who was murdered, and Allah (SWT) brought back his life after he was beaten with the slaughtered animal by them as they were directed (Yunus, 2010:459).

The occurrence of *Isra'iliyyāt* in *Tafsīr* started during the period of the *Ṣahabah*, this is because *Qur'ān* the previous books such as *Injīl* and *al-Taūra* discussed many issues in common. Such as the history of some Prophets and messengers, but in different approach and method.

## **2.9 Classifications/Sources of *Tafsir***

The *Qur'ān* is a divine scripture sent down by Allah (SWT) to the Prophet (SAW) within a period of 23 years without having any change or contradiction. This

is so, because Allah has promised to safeguard the *Qur'ān* from any distortion, interpretation or loss. He said:

چگ گ گ گ ن چالحجر: ۹

Verily, I have revealed the reminder (the *Qur'ān*)  
and, verily, I will preserve it . (*al-Hijr:09*)

The companions of the prophet learned the recitation as well as the meaning and explanation from the Prophet (SAW). This includes: after his death, the companions and new converts to Islam depended solely on his explanation and interpretation. The prophet taught them how to interpret it. The *Tabi'ūn* took the responsibility of teaching *Tafsīr* to their students. Their method of *Tafsīr* was to interpret *Qur'ān* by *Qur'ān*, the *Qur'ān* by the statement or actions of the Prophet, then the statement of the *Ṣahābah*. In this light, Tafsir has been classified broadly into three classifications namely ;(a)*Tafsir bi al-Ma'thur* (b) *Tafsirbi al-Ra'y and Tafsir al-Ishari*.(al-Dhahabi,1990).

### **2.10(i) *Tafsīr* of *Qur'ān* by *Qur'ān***

The interpretation of *Qur'ān* by *Qur'ān* is where a verse interprets another verse in *Qur'ān*. We find some verses giving general statements, some specific, some in the form of a question others as an answer to them. This explanatory process is referred to as *Tafsīr* of *Qur'ān* by *Qur'ān*. Allah (SWT) made this in order to make the meaning the *Qur'ān* clearer and be understandable to the reader. (Yunus, 2010:60, al-Zurqani, vol 2,:09)

For example the al-*Qur'ān* has stressed:

چ ا ب ب چ الطارق: ٢

By the Heaven and *Tariq* (the knocker or Night approached) and what will make you understand what *al-Tariq* is ( *al-Ṭāriq v:01*)

He answered the question in the following verse

چ ا ب ب چ الطارق: ٣

Meaning;

It is the piercing star (*al-Tariq v:03*)

M.K.Yunus,( 2010) in his book,“*Dirasat fi usul al-Tafsir*’ opined that using difference of *Qira’ats* in the process of interpreting Qur’an is also to be considered as *Tafsir* of *Qura’n* by Qur’an

## 2.10(ii) *Tafsī r Qur’ān* by *Sunnah* of the Prophet (SAW)

*Tafsī r of Qur’an* by the *Sunnah* is the second type of *Tafsī r* of *Qur’ān*.(Abu Ammar 1999), Since the *Qur’ān* was revealed to the Prophet (SAW), he is in a better position to explain it. This he did by his practical demonstration and verbal explanation on *Qur’ān*. Allah confirms this by saying:

چ ا ب ب چ الطارق: ٢

Meaning:

And did confer a great favoring the believers who He sent among them a messenger from themselves rehearsing unto them signs of Allah sanctifying them, and instructing them in scripture and wisdom, while before that, thy had been in manifest error.( *al-Imran v:164*).

Indeed, the first teacher to elaborate and explain the meaning of the *Qur’ān* was the Prophet (SAW).In short the purpose of sending him to the people was to explain the message of Allah to mankind as indicated in *Qur’ān* 16:44 Allah says:







was Mujāhid bn Jubair (d.110A.H.) who said: 'I recited *Qur'ān* to Ibn Abbas three times. In each recitation, I stopped at every verse asking him concerning its interpretation'. This statement by Mujahid made Sufyan al-thauri (d. 161 A.H) to harbor the opinion that when you hear an interpretation from Mujāhid, this should be sufficient for you"(Ibn Taymiyyah, 2008: 84).

Since they learnt it from the *Ṣahābah*, their *Tafsîr* could be considered next to that of the *Ṣahābah*. Although some scholars have the contrary view claiming that since they did not see the Prophet (S.A.W.) and they did not witness the revelation as did the generation before them and the guarantee given on the companions was not given on *Tabi'ûn* individually. (Abu Ammar, 1999:309) According to Ibn Taymiyyah (d.728 AH), if the successors give the same interpretation to a verse, then their interpretation must be accepted, but if they differed among themselves, then the opinion of one group will have no authority over the other group. In this case, one should turn to the *Qur'ān*, *Sunnah*, and the explanation by the companions as well as Arabic language in order to arrive at the appropriate interpretation. Example of *Tafsîr* by a *Tabi'i* Mujāhid interpreted Q6:52 where Allah says:

چ الأنعام: ٥٢ □ □ □ □ □ □ □ □

Meaning:

And do not send away those who call upon their Lord  
Morning and afternoon.  
(al-An'am v:52)

According to Mujahid; "يدعون ربهم" means five daily prayers. In another report, both Mujahid and Qatā dah interpreted "بالغداة والعشي" to means *Ṣubh* and *Asr* prayers.(Ibn al-jauziy, nd).





That you may explain clearly to men what is sent down  
To them and that they may give thought(al-Nakhl:44).

They related all the explanations of *al-Qur'an* to the Prophet (SAW), saying that he was the only person who can give explanation of *Qur'an*.

They also mentioned the *Hadith* reported by Ibn Abbas in which the Prophet (SAW) says:

‘Whosoever says about *Qur'an* without knowledge should preper his seat in hell fire’ .al-Tirmidhi,( Hadith-2874).

The researcher observed that those scholars condemning the use of *Tafsir bi al-Ra'y*: were harmering on using mere opinion to support or oppose their personal interest, and without fulfilling the conditions of *Tafsir bi al-Ra'y*.Once the are fulfilled, *Mufassir* can conduct the *Tafsir*.

### **2.12 Condition for accepting *Tafsir bi al-Ra'y*:**

Qatān (2002) said that the following conditions should be considered for the validity of *Tafsî r bi al-ra'ay*.

- i) Such *Tafsî r* should not contradict the literal or the direct meaning of the text.
- ii) The deduction should not be regarded as the only explanation of the *Qur'ānic* text.
- iii) The interpretation should not be far from the probable linguistic meaning.
- iv) The *Tafsî r* should not contradict legal or logical aspects.
- v) It should not distort people's understanding.
- vi) *Mufassir* should not have a personal interest on his interpretation on a verse or verses while conducting *Tafsir*.
- vii) He should not commence on explaining the *Qur'an* by its apprent meaning without through investigation on how it was translated by our scholars (Yunus, 2010:478).

In fact, these two last points are very essential considering our contemporary time, where some *Mufassirun* conduct *Tafsir* in favour or against some one based on personal interest. Some *Mufassirun* also engage in interpreting the *Qur'an* without proper investigation on our predecessors in interpreted it.

Any *Tafsir rabi al-ra'y* that lacks any of the above mentioned points should be regarded as blameworthy, which should be avoided and should not be applied. Because it will open the door for going against the real teachings of *Qur'an*.

Furthermore, any *Mufassir* who does not possess the prerequisites knowledge for *Tafsir*, such as knowledge of Arabic grammar, rhetoric, morphology, and other related studies, such as science of *Hadith*, knowledge concerning variants readings, reasons for revelations, *Fiqh*, *usul-al-Fqh*, among others, such *Tafsir* is to be considered as *Tafsir rabi al-ra'y al-madhmun* (blameworthy kind of *Tafsir*).

### **2.13 Tafsir al- Ishari**

*Al-Ishari* the word is derived from the root of *ashara* means pointing to or to direct one's attention to a particular area. (Yunus, 2010:535). Technically, Zurqani was quoted defining it as interpreting *Qur'an* not by its apparent meaning with a slight hidden indication which is clear to those have reputation and sincere.

Scholars such as al-Zarkash, Ibn Salah, Imam al-Suyuti, Yunus, did not consider the legitimacy of this kind of *Tafsir*, but just mere understanding from the reading of *Qur'an* (Yunus, 2010:537-539). He considered it as part of the aspects of rhetoric, '*al-Asas al- Balaghi*' among which the *Mufassir* suppose to know.

This kind of *Tafsir* is usually found among the *Sufis*, it is classified into two; accepted one and the rejected one; is a kind of *Tafsir* in which they interpret *Qur'an*





Ibn Taymiyyah (661-728AH/1262-1327) as quoted in (Sani 2005), is of the view that since the *Qur'ān* was revealed in Arabic language, therefore, it will not be properly comprehended without mastering the Arabic language.

Allah (SWT) says:

ﻋ ﻟ ﻤ ﻨ ﻟ ﻤ ﻨ ﻟ ﻤ

Meaning:

We have sent it down as an Arabic Qur'an that ye may learn

wisdom. (*Suratu –Yusuf* 02)

In another verse of *SŪratu Shu'ara*, He says:

ﭼ ﻛ ﻛ ﻛ ﻛ ﻛ ﻛ ﻛ ﻛ ﻛ ﻛ ﻛ ﻛ ﭼ ﻟ ﺷ ﻮ ﺭ ﻯ : ٧

Meaning:

Thus, have We sent by inspiration to thee an Arabic Qur'an...

In addition, Ibn Abbas (RA) is particularly known as one who frequently used *Tafsīr al-Lughawi* by interpreting *Qur'ān* with the poem of *Jahiliyyah*.

It has been reported by Ibn Abbas that: "Poem is the *Diwān* (poetical works) of Arabs. If we do not understand the *al-Qur'ān* which Allah revealed in Arabic Language, we turn to its *Diwan*, and then we seek the meaning from there.(Abu Muhammad,nd:2113)

Knowledge of Arabic grammar (*Nahwu*) and morphology (*Ṣarf*) is one of the most important aspects of Arabic to be mastered by a *Mufassir*, and constitutes fundamental conditions. *Nahwu* is concerned with the arrangement of words. Knowledge of *Nahwu* is very essential to *Mufassir* to know the grammatical implication of the words in the verse. Without proper understanding of it and



Allah (SWT)says:

ﻋ ﻟﻤ ﻧﺰﻟﻨﺎ ﻫﺬﺍ ﻗﺮﺁﻧﺎ ﺑﺎﻟﻌﺮﺑﯩﻴﺔ

Meaning:

We have sent it down as an Arabic Qur'anin that ye may learn wisdom.(*Suratu –Yusuf* 02)

In another verse ;(*Suratu al-Zukhruf* 02)

Allah (SWT) says:

ﻣﺎ ﺟﺎﺋﻰ ﺑﺎﻟﻌﺮﺑﯩﻴﺔ ﻟﻲ ﻧﺰﻟﻨﺎ ﻫﺬﺍ ﻗﺮﺁﻧﺎ ﻟﻲ ﻧﻔﻬﻢ

Meaning:

We have made it a Qur'an in Arabic that ye may able to understand

## **2.15 Some other kinds of Tafsir**

There are other kins of *Tafsir* in which a *Mufasssir* interpretes *Qur'an* according to his area of specialization, school of thought or any thing which may influence the *Mufasssir* while conducting *Tafsir*. Some of them are as follows:

### **2.15 (i) Tafsir of Fuqaha'u (Tafsir of jurist)**

During the life time of the Prophet,(SAW) the *Ṣahābah* used to ask him about religious matters like, life after death, the young *Ṣahābah* and *Tabi'ūn* used to consult the senior among them. In the later period, the scholars used to refer to the *Qur'ān* and the *Sunnah* of the Prophet or the statement from his *Ṣahabah* in order to arrive at the solution to their problems. In a situation where the solution could not be found in the above mentioned sources the scholars would apply personal effort (*al-Ijtihad*) through analogy (*Qiyās*). It is not surprising that in the process of such *Ijtihad*, there might occur differences of understanding. It was this that gave birth to a number of schools of law. (Sani, 2005:40) Up to the time of the emergence of such schools of laws, the primary sources of legislation were the *Qur'ān* and the *Sunnah*. It was later on that proponents of these *Madhāhib* stuck to the juristic views of their

*Madhāhib*. Hence, the emergence of *taqlīd* (blind imitation) which in turn gave birth to *ta'assub* (bigotry) in the *Madhāhib*.

As a result of *ta'assub*, some *Mufasssirun* interpreted the *Qur'an* to suit the views of their *Madhhab*. (Amina, 1979), and Sani, (2005). Abdullahi al-kharkhi (d. 240A.H./951), for example, went to the extent that any *Qur'ānic* verse or *Hadith* which does not conform with the views of the *Ahnaḥ* (the followers of *Madhhab* of Abu Hanifah) must be re-interpreted or be regarded as abrogated (*Mansukh*):

Those *Tafsīr* produced according to Shāfi'i school of law includes; *Ahkām al-Qur'ān* of Abi al-Hassan al-Tabari titled *al-Qawl al-Wajiz fī Ahkām al-Kitāb al-Aziz* of Shaba al-Din Yusuf al-Halabi. *Ahkām al-Kitāb al-Mubin* of Ali - al-shamfaki. Among the works of *Tafsīr* produced in line with Māliki School of law are: *Ahkām al-Qur'ān* of Abubakar bn Al-Arabi and *al-Jam'ī li Ahkām al-Qur'ān* of Imam al-Qurṭubi (d.761AH). Among the *Tafsīr* of Zaidiyyah School of law (a branch of *Shī'a*) are *al-thamarat al-Yani'a wa al-Ahkām al-Waḍ'iah al-Qatrah* of Shams al-Din Bn Yusuf. Among the *Tafsīr* of the *Imāmiyyah Ithnāsh-riyyah* (also a branch of *Shī'ism*) is *kanz al-furqan fī fiqh al-Qur'ān* of Miqdād al-Suyuri. (Amin, 1979:126).

## **2.16 Modern *Tafsir***

This is another category of *Tafsir* written in a modern time in a unique style and methodology, that is suitable to modern day readers. In most cases the authors of these kind of *Tafsir* tried to present *Qur'an* in a style that they felt would solve problems that people are facing in their contemporary times. In this kind of *Tafsir* they used to ignore much of the methodology and style of olden *Tafsir* by



that there are about 77,200 branches of knowledge in *Qur'ān*. He said that for every word in the *Qur'ān* is knowledge on its own (al-Dhabi, vol,2:474).

Abu Ammar (1999), seems to have rejected this kind of *Tafsir* because according to him, it seems that the authors of these kinds of *Tafasir* were so impressed and awed with the West and its sciences, that they felt that the only way of proving Islam was to show that the *Qur'an* had preceded the West in the knowledge of all of these sciences, he said:

Most of these interpretations even went to ludicrous extremes, claiming that the *Qur'an* had founded and laid down the science and principles of engineering, medicine, astronomy, meteorology, algebra, metallurgy, agriculture, carpentry, sowing, weaving, tanning, baking  
(Abu Ammar, 1999:333)

The researcher's opinion on this aspect is that; this kind of *Tafsir* should be placed in its proper position, too much emphasis should not be on the topic rather should be on the clear content of *Qur'an* which is to guide the *Ummah*, so that they could properly worship Allah (SWT) as He directed. In addition, the condition of *Tafsir bi al-Ra'y* mentioned previously should be considered while conducting this kind of *Tafsir*.

## **2.18 The Prerequisites For Conducting *Tafsir***

Whoever wishes to interpret the *Qur'ān* must fulfill some conditions laid down by the scholars. Imām al-Shāfi'i have been quoted saying:

“It is impermissible for any person to give verdicts concerning the religion of Allah, unless he is knowledgeable of the Book of Allah, and its *Nāsikh* from *Mansūkh*, and its *Muhkam* from its *Mutashābih*, and its interpretation, and its process of revelation, and its Makkan from Madinan and its *Asbabal-Nuzūl*. On top of all these, he must be knowledgeable of the *Sunnah*”. (Ja'afar, 1991:124)

Imam al-Suyuti in his book (*al-itqan fi ulûm al-Qur'ân*) listed fifteen characteristics that *Mufassir* should have before he is qualified to interpret al-*Qur'ân*.

The qualifications of *Mufassir* is divided into two (2)

Intellectual qualifications and Ethical qualities (Abu Ammar, 1999).

The intellectual qualifications are discussed below:

### **2.18 (i) The Science of Rhetoric (*Ulûm Al-Balāghah*)**

The science of *Rhetoric* is one of the fields that assist in comprehending of al-*Qur'ân*. It has three branches: *Ilm al-bayan*, *Ilm al-bad'i* and *ilm Ma'āni*. *Ilm al-Bayan* is a branch of linguistics and logic concerned with meaning and eloquence of the speech. Ali, (2003) quoted a French man when interpreting *Suraal-Baqarah* v: 187

چ پ پ پ پ پ ن ن ن البقرة: ١٨٧ :

Meaning:

They are clothing for you and you are clothing for them.

In the verse, they considered the literal meaning of the word لباس which is cloth, and that is not what the verse is referring to. This is due to the ignorance of this branch of knowledge. Abdullahi, (2013) considered the knowledge of *Balagh* as one of the requirements for interpreting the Book of Allah, that any *Mufassir* who interpretes *Qur'an* without the knowledge is bound to make mistake, Muhammad (2006:34) indicated that the knowledge of *Balāgha* is one of the most important aspect for a *Mufassir* to know. According to Imam al-Zamakhshari, in Muhammad (2006) and Yunus, (2010) it became very necessary for any *Mufassir* (interpreter) of the book of Allah (SWT) to have the knowledge of *Balāgha*. The researchers do consider the knowledge as the primary requirements for conducting *Tafsîr*.









those who can afford the expenses, and whoever disbelieves, then Allah stands not in need of any mankind and Jinns. (al-Imran :96-7)

The above verse was revealed when the direction of the *qiblah* was changed from Jerusalem towards *Makkah*. Some Jews claimed that the temple of Jerusalem was the most blessed for a number of reasons, some among which were the frequent visits to it by a number of Prophets, and it was the most ancient temple on the earth. To them, it should be considered more important than *Ka'abah*. But *Qur'ān* proved them wrong. They seem not to be aware of the ancient place of worship named in the *Qur'ān* with its ancient name *Bakkah*. By mentioning *Maqam Ibrahim* the *Qur'ān* has also provided them with evidence. This is because Prophet Abraham, (Ibrahim) existed before Prophet David (Dawūd (AS) and Solomon (Sulaiman AS) who first built the temple of Jerusalem (Sani 2005).

Indeed, there are many verses in the *Qur'ān* that deal with some historical facts. Mention is made severally by Allah of different peoples and nations on how they were destroyed due to their disobedience to the messengers sent to them. Allah says:

چۆ ۋ ۋ ۋ ۋ چالھاڧة: ۴

Thamud and Ad people denied (the striking Hour of judgment).

چې ى ې ې ې ې چالھاڧة: ۶

As for Thamūd, they were destroyed by the awful cry. And as for A'd, they were destroyed by furious violent wind ( *al-Haqah* v:07).

The verses above reveal the attitude of the past generations known as Thamûd and Ad, towards the messengers sent to them by Allah (SWT). At the same time the *Qur'ân* has explained categorically the methods used for their destruction. So also, the knowledge of Sira (Biography) of the Prophet (SAW) right from his childhood, and struggle from his early prophet hood to the end of his life. *al-Qur'an* mentioned issues such as battles of Uhud, Khandaq, Hudaibiyah, Tabuk, Fathu Makkah among others, such could not be explained clearly without the knowledge of Sira (Muhammad, 2006:38). Therefore, the two kinds of knowledge are relevant to *Mufassir*.

### **2.18(vii) Abrogating and Abrogated Verses (*al-Nāskh Wa al-Mansûkh*)**

It is very necessary for a *Mufassir* to become acquainted with the abrogating and abrogated verses of the *Qur'ân* as well as the Prophetic traditions. It was reported from Ali bn Abi Talib that one day he passed by a judge and said to him do you know the abrogating and the abrogated? The judge said: No “then Ali said to him you have gone astray and have made others go astray too. (Abdull-Azim, 2:174).

According to Ibn Abi Shaibah, each verse or chapter has reasons for revelation and contained rules and regulations. Thus, it becomes compulsory for any person conducting *Tafsîr* to know *al-Nasîkh wa al-Mansûkh* and reason for revelations. With the knowledge of *Nasîkh wa al-Mansûkh*, a *Mufassir* will not give *Fatwah* on an abrogated command or prohibit what is not prohibited, or to make something compulsory which is not compulsory according to the *Shari'ah*.

Scholars have spelt out some conditions for abrogation they are:

- 1) There is no action or command after the life time of the Prophet that would abrogate any verse, even with the consensus of the *Ulama*.

- 2) There is no abrogation of verse(s) containing issues of *Tauhîd* (oneness of Allah).
- 3) One person's report (*Khabar al-âhâd*) cannot abrogate *Qur'ân*'.

When a *Mufassir* comes across two verses, the abrogator and abrogated, it is only by this knowledge, that he can make correct explanation to them and make the appropriate deduction.

### **2.18(viii) Science of *Hadith***

*Ulumal-Hadith* or sciences of *Hadith* is one of the essential disciplines that a *Qur'ânic* interpreter should know. Lack of proper knowledge of science of *Hadith* would lead to wrong interpretation of *Qur'ân*. The *Qur'ân* could sometimes, be understood through the practical and verbal explanation of the Prophet (SAW). For example, prayers, *Hajj etc.* Therefore, we can say the *Qur'ân* provides rules and regulations in general, while the *Hadith* provides detail on it.

The life of the Prophet (SAW) sheds more light on his conduct as a child, as an adult, as a father, as an army commander in chief, as judge, as an administrator and, above all, as a devoted servant of Allah. (Sani, 2005). Any *Mufassir* should be aware that some verses are unclear and they could only be understood through the *Hadith* of the Prophet (SAW). In a nut shell, he should know the authentic and non authentic especially those *Ahadith* related to explanation of the verses of *Qur'an*. According to Muhammad A, (2006) the knowledge of science of *Hadith* is one of the prerequisites of *Tafsîr*. Therefore, it is necessary to a *Mufassir*.

### **2.18(ix) *Usûl – Al-Dî n***

Among the prerequisites for *Tafsî r* is the knowledge of *Usûl-al-dî n* (theology) *al-Tauhî d*. This is the knowledge of attributes of Allah, what is to

be attributed to Allah and what is not to be attributed to Him, to know about His messengers, Angels, about the Day of Judgment, and concerning belief in the unseen, etc.

There are also ethical qualities which are also needed in a *Mufassir*. They are as following:

- 1) Good intention: *Mufassir* should be sincere in his preaching. That is, his intention is to guide people to the straight path.
- 2) He must be someone with correct or good *aqî dah* (belief). If a *Mufassir* is not a Muslim, he is not expected to do justice to the *Qur'ân*.
- 3) He should be free from preaching or believing in innovations. Ibn Qayyim (d.751AH) has said that no heart can understand the *Qur'ân* except if it is pure. Proper methodology of *Tafsir* should be used as mentioned above (i.e *Qur'ân* by *Qur'ân*, *Qur'ân* by *Sunnah*, *Qur'ân* by the statement of the companions). If the above mentioned qualities are lacking in a *Mufassir*, it is very difficult to have a proper *Tafsî r* (Muhammad, 1999).

M.K. Yunus (2010) and Muhammad, (2006) made an interesting discussion on the prerequisite of *Tafsir* where they indicate the relevance of some aspects for a *Mufassir* to know. These include; sociology, politics, psychology and education.

The researcher observed that including other disciplines such as politics, sociology, psychology and education to what *Mufassir* suppose to know is important; because there are verses contained the above mentioned fields of knowledge. Also, by considering the need of this kind of knowledge to our contemporary time. For example; on politics, when a *Mufassir* come across Q4:58:

Where Allah (SWT) says:

Verily! Allah commands that you should render back trusts to those whom they are due, and when you judge between men, you judge with justice' (al-Nisa 'i,58)

The *Mufassir* will explain the teachings of the verse relating it to the cotemporary politics and the activities of the politicians, how they suppose to behave and handle the issue of leadership as recommended by Allah (SWT). On sociology, there are verses that talk on interaction between one and another; for example; Q4:86:

Allah (SWT) says:

When you are greeted with a greeting, greet in turn with what is better than it, or return equally. Certainly, Allah is Ever a Careful Account Taker of all things. (al-Nisa 'i,86)

Some of the verses that talk on psychology include; Q18:06.

Allah says:

Perhaps, you will kill yourself in grief, over their footsteps, because they believe not in this narrations (Qur'an) ( al-Kahf:6)

In *Qur'an* there are also verses discussing matters related to Guidance and Counselling, such as Q3:159, Allah (SWT) says:

...and consult them in the affairs. (al-Imran,159)

In addition, it is also important for the *Mufassir* to have basic knowledge of some fields apart from the above mentioned, these include; economics, because when he comes to explain some verses related to it, he will make a useful explanation, and the listeners will benefit. For example, verses such as Q2:275,

Allah (SWT) says:

...And Allah Has permitted trading and forbidden *Riba*. (al-Baqarah:275) and Q59:7,

Allah (SWT) says:

What Allah gave as booty to His messenger from the people of township, it is for Allah, His messenger and kindred the orphans, the poor and the wayfarer, in order that it may not become a fortune used by the rich among you... (al-Hashir:7)

The main teachings of the above verses is on the economic matters, the first verse is with regards to permission of conducting the lawful kinds of trades, and the kinds of usury. And the second verse is on the circulation of wealth between the *Ummah*. So, in this regard, *Mufassir* will mention any aspect related to the verse he comes across. Hence they are necessary to the *Mufassir*, especially in our contemporary time.

### **2.19 The Contribution of Nigerian Scholars to *Tafsir***

Learning of Islamic religion came to Hausa land with the arrival of Islam in the region. The Kano Chronicle has stated that the Fulani who arrived in 15<sup>th</sup> Century, brought books of theology and Arabic grammar. Before that time, only the books of law and tradition were available and were brought by Wangara groups of *Ulamah* were available. They established centers of learning in Kano, Katsina and Zaria respectively. Students of those centers took the responsibility of teaching, preaching as well as writing in different fields including *Tafsir* literature and also using sessions in conducting *Tafsir* to their people.

The traditional system of learning in Northern Nigeria in the early days of Islam up to our present time is to go through *MakarantarAllo* and *MakarantarIlmi* founded to cater for the needs of Muslims education.

According to Gada (2008), the children aged 6 to 12 years would attend elementary schools where he would learn Arabic alphabets, learn how to join them together to construct a complete word. (Aminu, 2008:07). The importance of the *Qur'an* to the Muslims could not be over emphasized as it is the root of their belief

and foundation of their religion. Moreover, they rely on it in their day-to-day activities. Since it was revealed in Arabic most of the adherents of Islam in the area are not Arabs, and the religion had to be communicated to them. This made its interpretation and translation very important.

Hamid (1980), has asserted that after the arrival of the Wangara scholars, local scholars took over the teaching of *Tafsîr*. Such Scholars includes Hashim from Zamfara who taught Shehu Usmān Danfodiyo the *Tafsîr* of the *Qur'ān*. Shehu also studied *Tafsîr* under his cousin, Ahmad B. Muhammad B. al-Amin. Abdullahi bn Fodio studied *Tafsîr* under his brother, Shehu Usmān.

The writings of *Jihadist* have indicated that the most popular works of *Tafsîr* in the region at the time were works such as *al-Baydhawi* and *Jalālaini*. Due to their concern for *Tafsîr* literature, it became a popular subject. For example, apart from *al-Bayḍawī* Muhammad Bello studied under Shehu some books of *Tafsîr* such as *al-Khāzin*, *al-Nasafī* and *al-Baghawī* as well as other books of *Tafsîr*. Many scholars have written on some Nigerian *Mufassirun*, as Sani (2005), wrote on Sheikh Abubakar Gumi, Shaykh Dahiru Usman Bauchi, Sheikh Nasiru Kabara and Sheikh Isah Waziri. The above mentioned scholars were not only *Mufassirun* in Nigeria. There are many whose contribution to *Tafsîr* literature needed to be researched on for the benefit of the *Umma*. They include the *Ulama* under study: Sheikh Ja'afar Mahmud Adam, Shaikh Sidi Attahiru Ibrahim Sokoto, and Sheikh Abba Aji Maiduguri.

There have been some writings on them. For example, *Biography* of Sheikh Sidi Attahir Ibrahim towards the propagation of Islam, M.A Thesis (2005), by Aminu

B.,The biography and contribution of Shaykh Sidi Attahir Ibrahim Sokoto to the Development of Islamic Studies B.A.Project by Garba I.A.(2004), in which he mentioned many issues on Sheikh Sidi Attahir, this include;his biography,his propagation of Islam,analysis of his works,among others, but nothing was mentioned with regard to his activities and impact of his *Tafsir*,hence considering him as one of the scholars under study. On Sheikh Ja'afar; many books have also been written, such as” *The Life and times of Hero: Sheikh Ja'afar Mahmud*” Adam by Hussaini I.Y. (2008). Another one is *Bankwana da Gwani, Sheikh Ja'afar Mahmud Adam* by Jamil Labaran (2008),*Ayyami ma'a da'iyah* by Muhammad Sani Umar (2013),among others.None of the writings discussed his approach and impact of his *Tafsir* in details on the Muslim Ummah.Thus, this work is intended to fill this gap.On Sheikh Awwal Abba Aji,books were also written on him,for example; The contribution of Sheikh Muhammad Awwal Abba Aji to the development of *Tafsir*, by A'ishaA, B.A.Project submitted to the Department of Islamic Studies, University of Maiduguri (2012).Another one is “The life and contribution of Muhammad Awwal Usman Abba Aji to Borno and the Nation, written by Ali Mu'azu (nd).The writingconcentrated on the historical background, such as his biography, education, his activities on *Da'awah* in general, lectures delivered by him and other things, but with regard to his approach, methodology, influence and the impact of his*Tafsir* on the people.

On the other hand, the establishment of their *Tafsir* circles, the area of emphasis for each, their inclination to difference Islamic associations, their approach in reforming the *Ummah* socially, economically and religion, their contributions to uniting the *Ummah* through *Tafsir* were also not mentioned.All this is a gap which

needs to be filled by conducting research on them, hence this research intends to fill in the gaps left.

## 2.20 Summary of Literature Review

The literature introduced a brief account on the historical background of *Tafsîr*, since the life time of the prophet Muhammad (SWA) to the time under discussion. These include the contributions of the *Şahābah* development *Tafsîr* literature, emergence of schools of *Tafsîr*, the transmission of *Tafsîr*. The discussion portrayed the features of *Tafsîr* during the *Şahabah* period, where there was no much difference of opinions among them compare to the time after them. And during their time, *Tafsîr* was part of *Hadith*. The generation of then *Şahabah* was followed by that of the *Tabi'ûn*, (the students of *Şahabah*), who took up the responsibility of teaching *Tafsîr* to their students, the *Tabi'-al-Tabi'î n*.

It was during the period of the *Tabi'u al-Tabi'î n* that *Tafsîr* literature was separated from the *Hadith*. In this chapter, kinds of *Tafsîr* have been discussed, that is *Tafsîr* of *al-Qur'ân* by *al-Qur'ân*, *Tafsîr al-Qur'ân* by *Sunnah*, *Tafsîr al-Qur'an* by the statement of *Sahabah* and *Tafsîr* of *al-Qur'an* by *Tabi'un* which, is the next to that of *Şahabah* (RA). Those who contributed to compilation of *Tafsîr* include: Yazid bn Harun, Sufyan al-Thauri, Shu'ubah bn al-Hajjaj, among others. Among the kinds of *Tafsîr* were *Tafsîr* by *al-Ra'y*, *Tafsîr al-Isharî*, *Tafsîr al-Fuqahā'u*, scientific *Tafsîr*, as well as the prerequisites of *Tafsîr* is also discussed in the chapter. Books have been written on the selected *Ulamah* understudy, but without details on their activities on *Tafsîr*, so the research is to bring out what was missing in that direction.

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### Face to Face Interview

Interview with Abubakar Abba Aji, at the Abba Aji's residence, in Maiduguri, on 15/5/2011.

Interview with Abd- al- Salam Abba Aji, at the Abba Aji's residence, at Maiduguri,2013.

Interview with National Television Authority, (NTA) Maiduguri, by Sheikh Ja'far Mahmud Adam,2005,at Maiduguri.

Interview with Mallam Mustpha Ibrahim at his residence in Maiduguri, Borno State on 13/5/2011

Interview with Malam Abubakar Ahmad Kofan Atiku, a journalist, at his residence in Sokoto, on 41/4/2013.

Interview with Nabil Sidi Attahir, at Sheikh Sidi Attahir's residence at Sokoto,3/3/2013.

Interview with Malam Mustapha Sidi Attahir, at his residence in Sokoto on 12/2/2013.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.1 Introduction

The methodology in any research is the operational blueprint which the researcher intends to employ in conducting his research. In any research, after selecting a topic, the next thing should be the question of how to go about the research. Methodology is an overall plan, and strategy for investigation which guides in the collection of data and analysis. Abdullahi (2010), in Tukur (1999), compares methodology as a building plan which guides the builder at every stage of the construction such that the type of building constructed is exactly the same as that drawn by the architect.

Koya (2011), said that there is a specific way in conducting research in any field of Islamic studies. He mentioned that even among the scholars, each has his own method different from others. For example, Imam al-Bukhari, Imam Muslim Ibn Khaldun, al-Ghazali among others.

Although, there are numerous types of research methodology depending on which is suitable for the researcher or what he wants to investigate, and each has its basic principles to follow in order to arrive at the appropriate result. Dalhatu (2011:173), has stressed that Muslim scholars such as al-Ghazali (d.505AH), and Ibn Khaldun (d.808AH), have identified major areas of research in Islamic studies and classified them accordingly. Such as jurisprudence, theology, *Hadith* and civilization. Each of these areas or field of research has its own unique method design except in few areas where they are interwoven.

The methodology in every research always indicates the limitation of research activities, which enables the researcher to concentrate. Each research has its own instrument specifically to be used while conducting the investigation process.

No method of research design should be followed strictly because it may happen that when the research starts; certain circumstances may occur and dictate the changes in the planned and designed method. These may sometime warrant alteration or suspension of the design plan. Thus, the research method stands as a proposal for what the researcher intends to do, which may encounter review or changes depending on the circumstances and adjustments in the process of the research activity.

### **3.2 Research Methodology**

A researcher must decide on the area or time, his problem is mainly centered (Osula2005:161), these have been classified into three, the past (Historical research method). The present (what is now happening) or the future (what probably will be). As Thomas (1998:56), has asserted in Dalhatu, (2010: 169), the nature of the problem in most cases determine the selection of the primary method of its investigation in terms of data collection, analysis and data interpretation. Research methods have been classified into the following, viz: Muhammad (2011), Historical, case study, observation, and ethnographic, among others. It is possible in a research to adopt one or more of the methods. A researcher interested in events or activities that belong to the past will have to rely on documents or, records or what probably people tell him.

In research, there are basically primary and secondary sources from which the researcher obtains his information. The primary sources refer to actual eye witness or

participant in an event, while secondary sources are the information obtained from a middle man who relays on such information from original witness to the research. Therefore, the primary sources of this research work were any available literary contribution, materials or witting of any one of those whom the research centered on. The secondary sources will be any available literature written and research conducted on them. The methodology applied involved population and sampling method, the population of the research is northern Nigeria, while the sample of the research is the scholars under study. The researcher tried as much as possible to apply conventional empirical and observatory method of data collection, since it involves research on some selected *Ulamah*. The researcher critically studied the method/principles of their presentation, style, and main focus, sources for their *Tafsir*. In addition, their higher priority, how people viewed their *Tafsir*, their approach, the influence and impact of their *Tafsir* on the listeners among others were considered. The research would be carried out objectively.

In conducting this research, we have carried out the study by visiting libraries and research centers, where one kind of information or another was secured. Such as, Ahmadu Bello University Library, Department of Islamic Studies Library, Kaduna State Library, Islamic Studies Library, Bayero University Kano library, Department of Islamic Studies library, Usman Danfodiyo University Library, Department of Islamic Studies Library, Waziri Junaidu History and Culture Bureau Sokoto, Arewa House Library, Kaduna. The researcher also visited non- governmental libraries such as Malam Muntaqa Kumasi library Zaria, Malam Ladan Dan Sharehu library Zaria, among others.

In the case of the research the researcher have consulted some relevant unpublished M.A dissertations and Ph.D. Thesis, collection of magazine, journals, newspapers and conference papers, published textbooks related to the study, the researcher have also browsed some relevant information from the internet.

Apart from the libraries; the researcher has also patronized Zaria city and Sokoto open markets book sellers to get some published books related to the study. This means that both primary and secondary sources were utilized, but priority was much accorded to the primary sources because of their originality.

In carrying out this study, the researcher embarked on an extensive field work between June 2011 to December 2014. During such field work we tried and met some scholars who were very conversant in the field of *Tafsir*. These among others, include Chief Imams of some certain Mosques, and those used to conduct *Tafsir* in different places especially in the month of *Ramadan*. The researcher met our informants either in their houses or offices and interview with them privately. This enable them the opportunity of narrating the information relating to the area of our study freely. The researcher also took care of getting the views of different *Ulamah* belonging to different trends of through and indications.

The next stage, for the fact findings, we referred to some recorded *Tafsir* sessions of the three *Ulamah* under study with the view to making a very careful survey, observation and analysis on their method, approach, their sources and main focus in *Tafsir*. In this regard, the video and audio recorded cassettes were obtained and utilized.

Moreover, the researcher utilized the *Tafsir* programme of Sheikh Ja'afar from the Federal Radio Corporation of Nigeria (FRCN), Kaduna, Rima Radio Sokoto and Maiduguri State Radio, for Sheikh Sidi Attahir and Sheikh Abba Aji respectively. And finally we listened to and study these CD's and cassettes, this enable the researcher to embark on the analysis of the data collected.

### **3.3 Instruments for Data Collection**

In any research, the instruments for collection of data, the procedure to be used, and the methodology to be used are all to be determined by the nature of the research. In a single research, many methods may be adopted in order to arrive at the specific result. The researcher intends to use the following as the instruments for collecting and analyzing the data with the view to making very careful survey and analysis on their methods/ principles; interpreting *Qur'an* by *Qur'an*, *Qur'an* by *Sunnah*, *Qur'an* by the statement of the *Sahabah* and *Qur'an* by the explanation of *Tabi'un* and *al-Tabi'ual-Tabin*, establishment of their Tafsir circle sources of their *Tafsî r*, their main focus, and their higher priority among others, while they are conducting *Tafsî r*.

In this vein, the Video and audio recorded *Tafsî r* both radio cassettes, CD's, DVD's plates, some were obtained from families of the *Ulamā*. Others were purchased from markets, some obtained from States Radio and Nigerian Television Authority (N.T.A.), broadcasted during *Ramaḍan* and after. For example, the complete *Tafsî r* of *Qur'ān* of Shiekh Abba Aji was obtained from his family at Maiduguri in 2011, while some Radio cassettes contained his *Tafsî r* been utilized were purchased at *Kofar bai* market in Kano City. Sirmilarly, the *Tafsî r* video CD's

of Shiekh Sidi Attahir were obtained from his family at Sokoto in 2013, and some of the radio cassettes contained some *Suras* of *his Tafsîr* were obtained from a staff of Rima Radio Sokoto (Mal. Abubakar Kofar Atiku) . The audio CD and DVD plates contained *Tafsîr* of Shiekh Ja'afar were purchased from the market. The CD's plate contained the biography of Shiekh Sidi Attahir was obtained from Rima Radio Sokoto, while the C.D. plates contained the biography of Shiekh Ja'afar (his interview with National Television Authority (N.T.A) Borno were obtained from one of his students (Abdurrahman Muhammad Dan Malam) at Kumo, Akko local government, in Gombe State in 2013.

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### **Face to Face Interview**

*Interview* with Prof. F.M.S. Koya, Lecturer, Department of Arts and Social Science and Education, Ahmadu Bello University, Zaria.

*Interview* with Prof. Y.Y. Ibrahim Lecturer, Department of Islamic Studies, Usman Danfodiyo University, Sokoto.

## CHAPTER FOUR

### THE DISCUSSION OF THE CONTRIBUTIONS OF THE SELECTED MUSLIM SCHOLARS TO *TAFSIR*

#### 4.1 Introduction

Here, the researcher looked at the life history of the three Selected *Ulamah* Sheikh Sidi Attahir Ibrahim, Sheikh Ja'afar Mahmud Adam and Sheikh Abba Aji. Effort has been made to discuss the approach and impact of their *Tafsir* on the Nigerian Muslims from 1970-2010, this include; their contributions to *Da'awah* through the media and as a traditional Muslim scholars, their approach to *Tafsir*, their higher priority in *Tafsir*, the scientific approach of some of them in their *Tafsir*, demonstration in their *Tafsir*, the influence of history on some of them in their *Tafsir*, their contributions toward peace and unity, their interpretation to facilitate socio-economic attitudinal condition of the people, application of *Ta'awil*, by some of them, and how their *Tafsir* made an impact on the listeners, among others.

#### 4.2 (i) Biography of Sheikh Sidi Attahir Ibrahim

His name is Muhammad Attahir, son of Malam Ibrahim Maigandi. He was born at Kofar Atiku area in Sokoto town in the house of Ubandoma in 1934 (Rima, 1996). His father was an Islamic scholar who taught at the Ubandoma *Qur'anic* school, who witnessed the colonial conquest on Sokoto Caliphate and also occupied a dominant place in the *Tafsir* and preaching arena in the area ( Aminu, 2008:5).

His mother was Malama Safiya, the daughter of Malam Muhammadu Daye who settled at Zoromawa area in Sokoto town. Sidi's mother was the first wife of Malam Ibrahim Maigandi. She was a devout Muslim who often engaged in fasting

and supererogatory prayers, frequent reading of the *Qur'ān* and assisting her husband in the services of *Qur'ānic* school. (Aminu, 2008)

#### **4.2 (ii) His Educational Background**

Sidi Attahir received the knowledge of *Qur'ān* and other branches of knowledge from his father's wife. Sidi started learning how to recite *Qur'ān* as early as four years from his father. He started learning Arabic alphabet and formation of syllables with vowels which were written on his wooden slate in order to master reading and writing *Qur'ān* from his uncle Malam Yusuf Arzika, until he completed the whole chapters of the *Qur'ān* at the age of twelve years (Aminu, 2008).

After the completion of *Qur'ān* from Malam Arzika, he started learning different branches of Islamic studies such as *Tauhî d*, *Fiqh* and *Arabic* language with his father. The books he read at that level include: *Usûl-al-Dîn* of Sheikh Usman bn Fodio, *al-akhdhari* of Abdulrahman al-Akhdhari, *al-Ashmawi* of Abd al-Bar al Rufa'i, *Qur'ubi* of Imam Yahya al-Qur'ubi al-Dari, *Iziyya* of Abu Hassan Ali al-Māliki, *Ulûmal-Mu'āmalat* of Sheikh Uthman bn Fodio. Others are: *Dāliya* of Sheikh Usman bn Fodio, *Mukhtar al-Shi'ir al-Jahili* compiled by Mustapha Saqa, *al-Muqāmat al-Hariri*, *al-Ishiriniyya*, among others.

He studied under numerous scholars at Makkah, Saudi Arabia. The schools he attended were: Madarasah al-Khalidiyyah from 1947 to 1950. Then *Madarasatu Umar al-Faruq* from 1951 to 1954, then *Madarasatu Dar-al-Hadith babu al-Umrah* 1954-1958. At this school (*Dar al-Hadith*), he obtained a certificate authorizing him to take part in teaching *Qur'an* and its exegesis, *Hadith*, Islamic history, among others (Rima, 1996). He also got another certificate called *Sanad al-Mud* under a

prominent scholar called Abu Muhammad Abd al-Haqq bn Abd al-Walid bn Muhammad al-Hashimi who permitted him to teach Islamic law of contract, measurement and *Zakkah* (Aminu, 2008).

Sidi Attahir, within a period of four years from 1958-1962, studied under many scholars in different fields of Islamic studies at Makkah. Some of them were Sheikh Abd al-Muhaimin Abu Samhi (Chief Imam of the Masjid al-Haram) Sheikh Abu Muhammad Abd al-Haqq bn Abd Walid bn Hashim, Abu Sa'id al-Pakistani, who was a prominent scholar in *Hadî th*, Sheikh Muhammad Umar Abd al-Hadi al-Sudani (a Sudanese), Sheikh Alawi bn Abbas al-Maliki, a leader of Madarasah al-Falah. Others were Sheikh Abubakar Hassan Kashnawi (from Katsina Nigeria, the author of the book titled *Dima'ual-Hajj*)( Rima,1996). He also studied under a blind scholar called Malam Chindo, from Kano, Sheikh Maqbut Abu al-Kafi, Sheikh Abdullahi al-Somali (from Somalia), a prominent scholar and authority in history. It seems that Sidi Attahir had been influenced much by this scholar who made him to be highly knowledgeable in Islamic history and contributed in making *hisTafsî r* and other programs very interesting. In one of his interview he says:

On the knowledge of history, we got enough from him, *Masha Allahu!* we received an advanced knowledge from him' such as history of prophets, history of past leaders, history of brave personalities up to the level that we can explain the time before the creation of heaven and the earth, before the creation of an angels, before the creation of insects, before the creation of human beings, mountains, animals, before the creation of light and darkness, before the creation sunder etc. We can also make an explanation on Jinns and Angels up to the period of the Prophet Muhammad (SAW) (Rima,1996).

Sidi studied from the above mentioned scholars' books such as: Sahih al-Bukhari, Sahih Muslim, Sahih bn Hibban, Sahih bn Khuzaimah, Sahih al-Hākim, Sunan al-Dar al-Qutni, Musnad Ahmad, Tafsī r bn Jarir al-Tabri, Tafsī r bn Kathir, and Tafsī r Jalālaini (Aminu, 2008). After his stay in Saudi Arabia, he returned home to Sokoto on 24<sup>th</sup> April 1962. Malam Boyi Sokoto was the last scholar under whom Sidi studied. Malam Boyi described him as an obedient and dedicated student (Aminu, 2008).

With regards to modern education, when he returned back from Saudi Arabia to Nigeria, one Malam Yusuf Mafara advised him to take an entrance examination into the school for Arabic Studies, Kano to read a four year higher Islamic studies course (Usman 2008). He spent four years at the school, from January 1966 to December, 1969.

During the period of the study, he learned courses such as Arabic grammar, *Qur'anic* studies, (*Tafsir*), *Hadī th*, Islamic History, Geography, Mathematics, *Hausa* and English Language. Some of his colleagues at the school include: Alhaji, Ibrahim Gashuwa, Malam Faruq Sani Kano, Malam Zubairu Sirajo Kaduna, among others. (Ibrahim, 2004).

#### **4.2(iii) His Working Experience:**

After his return from Saudi Arabia, his father requested the then Sultan of Sokoto, Sir Abubakar Sadiq III to provide him with a job. Sidi Attahir asserted in one of his interviews:

... When I returned home from Makkah, my father, along with his brothers, went to greet the Sultan where they briefed him about my educational attainments and requested him to find a teaching appointment or admission

for further studies for me. The Sultan directed Malam Muhammad Turaki, a Councilor for Education to handle the matter... I kept on waiting for the admission at school for Arabic studies, Kano, but I was given a teaching appointment (Rima R. 1996).

He started teaching at the provincial secondary school (now Nagarta College Sokoto) in the year 1965. He used to teach Islamic studies courses in Arabic language and then translate into Hausa Language for the benefit of those who were not fluent in Arabic language. Between 1966 to 1969, he moved to Kano to further his studies. On his return he was posted to Sultan Abubakar College Sokoto where he continued to teach. Among his students at Sultan Abubakar College, are Professor, Ja'afar Makau Kaura, Malam Mode Abubakar (Chief Imam Sultan Muhammad Maccido Institute for *Qur'ānic* and General Studies, Mosque Sokoto) Malam Muhammad Isah Talata Mafara, (Rima.1996) among others.

In 1971, Sidi Attahir was transferred to *Ma'ahadal-ilmiNizāmiyyah* (learning academy) in Sokoto town to head the school. There he finally retired in order to take charge of his father's *Qur'ānic* school.

#### **4.2(iv) Sidi Attahir as a Traditional Scholar**

After the death of his father in 1971, Sidi continued teaching at his father's school. He and his brother Alh. Abubakar mai wa'azu, were teaching both males and females. This continued up to when he established his school, known as *Ma'ahd Ulûm al-Qur'aniyyah*, It was the school where *Qur'anic* sciences were studied. He used to teach the students from morning to noon and then would rest between *Zuhr* and *Asr* prayers before he would return and continue teaching up to *Magrib* prayers, till *Isha'i* with the preaching session lasting up to 11:00pm. Students were coming to school from neighbouring towns such as Dange, Bodinga, Gwadabawa, among others.

The subjects he taught include: science of *Qur'ān (Ulûm al-Qur'ān)*, science of *Hadith (Ulûm al-Hadî th)* and Jurisprudence (*Ulûm al-Fiqh*). Some lecturers from Usman Danfodio University Sokoto and Shehu Shagari College of Education volunteered to assist to teach different subjects to his students. These include, S.U. Balogun, Sheikh Kalim al-Rahman, Abdullahi Zawawi among others (Rima, 1996). The school has contributed tremendously to the development of education in Sokoto and environs and the courses of study included *Tafsir, Ulum al-Hadith, Fiqh* and *Sî rah* of the prophet (SAW). There was also the study of the Arabic language and knowledge of recitation of Qur'an (*Tajwî d*) (Bara'u 2006).

After some time, due to lack of seriousness of some of the students, those lecturers stopped coming. At the end, Sidi Attahir was left to teach few serious students that had remained including his children and members of his family.

Sidi Attahir confirmed:

Due to the negligence of some of our people (Students) who had not been attending lectures on time, these lecturers stopped coming. At times, a lecturer would wait for the students for more than thirty minutes and no student was to be seen, ( Sidi, 1996).

Never the less, those who were with Sidi Attahir at all his teachings, preaching and *Tafsî r* sessions had been benefited a lot, and later they became scholars in and outside Sokoto. Forexample; Malam Abubakar Mabera, Malam Tukur Jangebe, Malam Musa Lukuwa, Malam Abubakar Mai Idgami, Malam Usman Dabagin Ardo, Mallam Dalhatu Modomawa, Mallam Sani Binji, Mallam Dalhatu Abdullahi, Mallam Tanko (an Army officer) ( Abubakar, 2015) to mention but a few. Most of the above mentioned, are prominent scholars presently within Sokoto, Kebbi

and Zamfara states. And most of them are teaching and preaching *Sunnah* of the Prophet (SAW) in Sokoto State in particular and Nigeria in general. (Suyuti, 2013).

#### 4.2(v) Some of his Students

Sidi Attahir has many students. They include those that he taught at Nagarta College, Sultan Abubakar College, and *Ma'ahad Nizāmiyyah*. Some of students are: Malam Abubakar Mabera, Malam Musa Lukuwa, Malam Tukur Jangebe, Malam Abdurrahman Suyudi Sokoto, Malam Isa Talatan Mafara, Ja'afar Makau Kaura, Kabiru Tsafe. In one of his interviews, he said:

“... Some of my students became Governors, Ministers, Director generals, Judges, permanent secretaries and Imams, among others. (Rima, 1996).

#### 4.2(vi) His relation with the Authorities

Allah (SWT) has described scholars as the most fearing person among His servants. He said:

چ ؤ ؤ و و و و و ی پ پ □ □ چفاطر: ۲۸

Meaning:

Only those truly fear Allah from among His Servants, who have knowledge (*Fatir:28*).

According to the *Hadith*, reported from Anas bn Malik, Prophet Muhammad (SAW) was reported to have said, the (importance of) scholar on earth is the same as the stars in the heaven, they are to rightly guide in the darkness... (Mus'nad Ahmad, Vol. 25 :185).

Considering the above verse from the *Qur'an*, and the *Ahadith* of the Prophet (SAW), Sidi Attahir did not compromise in any issue which was contrary to Islam. That was why sometime in 1978, he was at loggerheads with leaders that tried to stop him and others from preaching (Abdurrahman, 2013).

(Aminu,2008) has described Sidi Attahir as:-

He encourages both leaders and the general public on doing good deeds. He laid great emphasis on Allah's consciousness and denounces arrogance and superiority complex.... He also charged the rulers to be exemplary in morality and enjoined their subjects to do good things and avoid evil deeds if they want to earn the respect of their followers. (Aminu, 2013:15).

Sidi's bravery in his presentations did not make him to be rude or disobedient to his leaders, or call for disobedience. He used to preach in an orderly manner (Jabo, 2015) bringing examples from the *Qur'an* and *Ahadith* of the Prophet (SAW). Some time, he used to cite examples of what happened to the past generations who abandoned the teachings of the Messengers send to them. The way of his presentation and address to the traditional rulers and public in media houses earned him public recognition and respect, something that made the Sultan of Sokoto Sir Abubakar Sadiq III to appoint him as *Sarkin Mālamai* (leader of Sokoto *Ulamā*)..He was a wise scholar; he was good in providing proofs of whatever he wants to defend with verses from the *Qur'an* or *Hadith* of the Prophet (SAW) to convince the listeners. He was brave and courageous not hesitating to tell the truth to whosoever is affected (Jabo, 2015).

Abd Arrahman Suyudi (2013) reports that:

There were many times Sidi had clashes with the different authorities threatening him to stop preaching, but this did not stop him from the activities of (*Da'awah*) preachings.

#### **4.2(vii) His relation with Other Scholars**

Sidi's relationship with his colleagues, scholars was the same as his relationship with the authorities. It is a fact that after the *Jihad* of Sheikh Usman Danfodio, Northern Nigeria became a better place as far as Islamic activities were concerned. Day by day, teachings of the Jihadists were being replaced by innovations in religious practice. Some of them engaged in different kinds of evil acts of what Sheikh Usman described as (*shirk*) polytheism. This includes using *Qur'ānic* verses for magic (*sihr*). Others abandoned preaching to people about their religion. This habit continued up to the time when Sheikh Sidi Attahir tried his efforts to see that people avoid such things. From there, some of them started blaming him, but he continued the activities of *Da'awah* (preaching's) (Suyuti, 2013).

#### **4.8(viii) His contribution to Islam**

Allah (SWT) commanded that His message should be extended to people. As a result, preaching the religion of Allah, is the task upon the messengers and the scholars who are the inheritors of the messengers. It is the responsibility upon scholars to guide people from darkness to light, from disbelief (*Kufr*) to belief (Ī man), from polytheism (*shirk*) to *Tauhîd*, from *Bidi'a* to *Sunnah*, from ignorance to knowledge, from Hell-fire to paradise through *Da'awah*.

Aminu,( 2008:18) reported that:

He (Sidi Attahir) attacked the pre-Islamic beliefs of the Hausa people concerning *Sihr*, *Bokanci* (Fetishes) and *dabo* (magic) more especially when it was discovered that many people visit sorcerers.

Suyuti ( 2013,) in an interview, asserted that:

I can recall in the year 1978, when National *Wa'azi* (preachings) was organized by *Jamā'atu Izalati al-Bid'ah wa Iqāmati al-Sunnah* at Shehu Usman Danfodio mosque in Sokoto, Sidi Attahir was one of those who preached at the time. I can recall when he started the preaching; he was crying and saying 'I swear even if we shall be killed, we will extend the teachings of *Lā'ilaha Illallah!* Either to be shot to death! or to be beaten. We must say "there is no God to be worshipped except Allah! In the occurrence of any calamity, none is to be called (for assistance) except Allah! We must say that there is nothing important (on earth) than al-*Qur'ān*.

In the light of critical analysis of the statement above, it will be realized that Sidi Attahir regarded the matter of *Tauhīd* (to belief in Oneness of Allah) as the basis for guiding his people whom he considered to have been neglected. And he confessed for being responsible for any problem that will come as a result of his preaching. His main concern was to present his (*Da'awah*) preachings as directed by Allah (SWT). Sidi realized at that time that, some people when faced by some problem instead of mentioning Allah (SWT), they mention something else, which is contrary to the teaching of Islam. He further realized that people do not pay more attention to *Qur'ān* and its teachings. Thus, he reminded his people that there is nothing important to the Muslim than the *Qur'ān*.

He also called Muslim scholars and preachers to adopt good method of preachings (*Da'awah*) as Allah (SWT) directed the prophet (SAW). Allah says:

﴿ ۝۵۸ ۝۵۹ ۝۶۰ ۝۶۱ ۝۶۲ ۝۶۳ ۝۶۴ ۝۶۵ ﴾

Meaning:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a best way. (*al-Nahl:125*).

He used wisdom in his call for the practice of Islam. This made the people of Sokoto town to troop to his place of preaching, and earned him respect from the members of the community.

Malam Mode Abubakar, (2010) says:

Sidi Attahir's preachings (*Da'awah*) is exhibiting kindness, gentleness, and good manners when dealing with people. As an active member of the society, he maintained good social relations and did not alienate himself from people.

#### **4.2(ix) His contribution through Media**

The Media is an important instrument to be used in connecting and communicating for education, business and it is helpful in bringing about social awareness. Sidi Attahir realized the role played by the media in reaching a large number of people and he started propagating Islam through the media as far back as 1971 (Rima 2013), Sidi was among the first set of scholars to use the media for propagation in Sokoto. Rima Radio, Sokoto and the Nigeria Television Authority were among the media houses Sidi used to preach to the public (Ibrahim 2006), he started his (*Da'awah*) activities through N.B.C (Now Rima Radio) in Sokoto. It was a weekly programme on Islamic history especially the biography of Messengers and Prophets of Allah (SWT). He was also conducting *Tafsir* on Nigerian Television Authority Sokoto. The programme he was presenting includes: *Jawabi kan Azumi*, (Explanation on fasting) *Jawābikan Layya*, (Explanation on sacrifices of *Idal-adha*) *Jawābi kan Ashûrah* (The significance of the tenth day of the first month of Islamic calendar), and *Tārihin Annabawa* (The biography of messengers).

Furthermore, the programmes he was presenting on Rima Radio include, *FilinFatawowin Addinin Musulunci* (a programme on legal opinion concerning Islamic Law) *Wa'azin Musulunci* (Islamic preaching), *Fa'idar Musulunci* (The significance of Islam), *Mu'ujizojinal'Qur'āni* (The miracles of *Qur'an*) (Aminu,2008: 27). He also conducted special programmes on special occasions such as *Jawābikan Zakah* (Explanation on alms), *Jawābi kan Hajj* (Explanation on *Hajj*), *Jawābi kan Zakatu Fitr* (Explanation on *zakat* usually given at the end *Ramadan* fasting) and *Jawābi kan Sallar Idi* (Explanation on *Id* prayers), (Rufa'i, 2006).

Aminu (2008), reported that:

He conducted programmes on *Mu'ujizojin al-Qur'an* and *Tarikh al-Anbiya'i* with Kebbi State Radio since its inception in 1993 at Birnin Kebbi.

#### **4.2(x) Some of his Good Moral Qualities**

Islam considers good behaviors or politeness as an important factor that brings good understanding, unity and peace among the (*Umma*) Muslimcommunity. In many *Ahadī th* the prophet (SAW) indicates the position of good behavior in Islam.

Among the *Ahadī th*: Nawas Ibn Sam'an said:

I asked the Prophet (SAW) about uprightness and offence, he said: The uprightness is politeness, while an offence is what cofuses your mind. (Musnad Ahmad Vol. 36 P. 31).

Sidi Attahir was aware of the importance of good attitude (*husun al-khulqi*) that was why he became exemplary in his dealings. According to Nasir,(2004) the true nature and character of human being are sometimes better reflected by what others say about him than what he says about himself (Nasir, 2004:161). Sidi Attahir

never hesitate to address any wrong doing from any quarters. (Suyuṭ i 2013). Some wealthy and highly placed government *officials* considered him critical and challenging, (Aminu 2008:16). He is straightforward; he condemns dishonesty, cheating fraud, etc. Malam Mode Abubakar described Sidi Attahir as a polite and straightforward person in his speech and action. He is also very conscious and reserved on some issues. Malam Aliyu Gidan Kanawa Sokoto, in one of his interviews, described Sidi Attahir as someone that; whatever was worthy of commendation he would not hesitate to encourage it. Events at different periods in Nigeria illustrated this point clearly. For instance, he commended the government of Ahmad Sani Yarima of Zamafara State for his implementation of *Shari'ah* legal system. He also praised the Sokoto State government for its support and implementation of *Shari'ah* in SokotoState. He, likewise, commended the *Jamā'atu Nasril Islām* (JNI) and Supreme Council for Islamic Affairs (SCIA) under the leadership of the Sultanate council for establishing moon sighting committee to solve the problem of the moon sighting in Nigeria (Aminu, 2008:17).

Malam Boyi Sokoto reported that Sidi was brilliant and hardworking, obedient and helpful to his parents and elders. He was a charitable man and sometimes would seek charity from people who attended his preachings for the poor, the needy and new converts.

He died on 16/4/2004 at the age of seventy (70). He left behind two wives thirty two (32) children: 20 males and twelve (12) females

The following is one of those who contributed to the development of Islam in general to the development of *Tafsir* in particular in Northern Nigeria.



### **4.3 The Contribution of Sheikh Ja'afar Mahmud Adam to the Development of *Tafsir***

Under this heading; the following are to be discussed: Sheikh Ja'afar's biography, these include; his educational background, some of his scholars, some of his students, some of his colleagues, his contribution to Islam and some of his good qualities.

#### **4.4(i) His Biography**

Sheikh Ja'afar Mahmud Adam was born on February, 1961 in Daura city of Katsina State of Nigeria. His grandfather's name is Malam Adam who was the only prominent Scholar of Daura who had been representing Daura in the annual convention of prominent Islamic Scholars in Nigeria during the time of the premier of the North region (Ahmadu Bello Sardauna Sokoto). (Husaini, 2008).

The family of Sheikh Ja'afar was a learned family; his grandfather was teaching different fields of Islamic knowledge, such as *Fiqh* and the knowledge which related to Arabic language such as grammar, *Ṣarf*, etc. (Umar, 2007). He started learning *Qur'ān* from Malam Magaji Haruna, who was his first teacher who taught him Arabic Alphabet, and he started learning *Qur'anic* Education under Malam Haruna who was the husband to his elder sister. He almost memorized *Qur'ān* under a Scholar called Abdullahi Danzarmo. He completed the memorization in the year 1978, at Hadeja in Jigawa State, (Borno NTA, 2005) when he was sixteen years old. Sheikh Ja'afar engaged in learning different fields of Islamic education, such as *Hadith*, *Fiqh*, *Tauhid*, among others.

#### 4.4(ii) His Educational Background

Sheikh Ja'afar had started his education at his early age. The following are the schools and the dates of attendance:

| .  | SCHOOLS                                         | YEARS     |
|----|-------------------------------------------------|-----------|
| 1. | Traditional School (Makaranta Allo)             | 1965-1978 |
| 2. | Markaz Established by Egyptians                 | 1980-1983 |
| 3. | Adult Evening Class in Kano city                | 1980-1984 |
| 4. | Government Arabic Teachers College in Kano city | 1984-1988 |
| 5. | Islamic University of Madina in Saudi Arabia    | 1989-1993 |
| 6. | African University of Sudan in Sudan            | 2001-2003 |
| 7. | Usman Dan Fodio University Sokoto Nigeria       | 2005-2007 |

#### 4.4(iii) Some of his Scholars

In fact, Sheikh Ja'afar had studied from many scholars in Nigeria, Saudi Arabia (in Madinah) and in Sudan where he obtained his first and second Degree respectively. Apart from the above mentioned, he also attended schools of individual scholars like:

Sayyid Abdula'aziz Ali al-Mustapha (Egyptian), who taught him *Tajwid* in the period of three years.

Mal. Nuhu Unguwar Dandago, who taught him *Fiqh* (Jurisprudence) according to Maliki School of law, and some books of *Hadāth* and some Arabic language books.

Another one was Mal. Shehu Banufe, who was very vast in Arabic Language. He learned from him Arabic Grammar, Morphology (*Sarf*) Rhetoric (*Balagha*) and literature.

Sheikh Abubakar Jibrin, a lecturer at Bayero University, Kano from whom he studied *kibatul al-Tauhid*.

Dr. Ahmad Muhamud Ibrahim, a lecturer at Bayero University Kano who taught him for more than 10 years before his death (in 2007).

Some of the scholars who taught him in Gwale Government Arabic Teachers College from 1984-1988 include:

Dr. Aminu al-Din Abubakar

Mal. Isah Waziri among others (Labaran, 2008).

Some of those who taught him at the University of Madinah were;

al-Sheikh Abu Yasir

Dr. Muhammad Matra al-zahri. He was an exemplary person who love his students much. (Umar, 2007).

al-Sheikh Abd-Wahab the proprietor of Markaz Ibn Taimiyyah at Kano.

Dr. Ahmad al-Zahrani, who was the head of department of the college for *Qur'anic* Studies at the universities of Madinah al-Munawwarah when Sheikh Ja'afar was a student there.

Al-Sheikh Khalid Ibn Abdullahi al-Sabti, he taught him science of *Qur'ān* at the university, Sheikh Abdurahman al-Huzaifi, Dr. Khalid al-Sabah among others.

#### **4.4(iv) Some of his Students**

Sheikh Ja'afar had many students, apart from those who listened to his cassettes, males and females. Some of them include: Mal. Muhammad Sani Abu al-Auza'i, al-Hamidi, (Sani, 2013). Mal. Abdullahi Umar, Mal. Aliyu Yunus( Chief Imam of Ibn Affan Juma'a mosque, Rijiyar Lemo, Kano City), others were; Mal. Abd al-Qadir Salisu, Mal. Lawal Abubakar, Mal. Yahaya Usman Sulaiman Rijiyar Lemo, Mal. Nura Sani, Mal. Sa'idu Haruna, among others; (Sani, 2007).

Among the women who studied under Sheikh Ja'afar are; Malama Batulu Aminu Dan-tata, Malama Mariya Sani Bakori, Malama Zainab Sheikh Ja'afar Muhammad among others ( Labaran, 2008: 42).

#### **4.4(v) Some of his Colleques**

During his stay at the university of Madinah, he had many friends, that included: Dr. Sani Umar R/Lemo, Dr. Mansur Ibrahim Sokoto, Dr. Muhammad Sani Abubakar B/Kudu, Mal. Abd al-Qadir Usman, Mal. Sulaiman. Others included: Mal. Muhammad Anwar al Rahman, Mal. Abba Tijjani, Mal. Shuaibu Husaini, among others. (Umar, 2007).

Friendship is something very important in Islam, thus, Sheikh Ja'afar considered some selected people as his friends. These included: Sheikh Ibrahim Aminu Daurawa, Dr. Sani R/Lemu, Barrister Alh. Mahmud Tukur Adam, Alh. Inuwa Kari, Alh. Bashir Sa'id, Labaran (2008). Others were: Dr. Ibrahim Jalo, Dr. Mansur Ibrahim Sokoto, Dr. Yahaya Abdullahi Njemena, Sheikh Abba Koki, among others.

#### **4.4(vi) His contribution to Islam**

During his life time, Sheikh Ja'afar contributed to Islam tremendously. He engaged himself in different activities to move Islam forward. He received invitations for lectures from different institutions and organizations and honoured them accordingly. On tours for preachings (*Da'awah*) activities, he visited many African countries such as Ghana, Togo, Niger Republic, Benin, Sudan, Cameroon and other places (Labaran, 2008 and Hussaini, 2008:1). Similarly, he visited many states in the country such as Jigawa, Kaduna, Borno, Yobe, Bauchi, Zamfara, and Gombe among others, (Labaran, 2008).

Apart from delivering lectures and teaching students in different fields of Islamic Studies, he also arranged a special time for special students where he taught them different books such as *al-Baiquniyyah* (a book in science of Hadith) *Tuhafatu al-Saniyyah* for An Arabic grammar *Usul al-Tafsir* of al-Sheikh Ibn Taimiyyah. Others were: *al-Arba'ûn Hadî th* of Imām al-Nawawi, *Riyādh al-Ṣalihin*, *Hisnul Muslim* to mention but a few, (Labaran, 2008). Furthermore, he tried to co-coordinate the activities of teaching and learning of the Usman Ibn Affan centre. Sheikh Ja'afar was among the initiators of re-implementation of *Sharî 'ah* in Zamfara, Kano, Jigawa, Yobe, and Sokoto States which took place in 1993.( Hussaini, 2008:11) made an assertion that:"Sheikh had sacrificed both his time and life and available resources to engineer implementation of (*Sharî 'ah*) according to the *Sunnah* of the prophet (SAW)."

He continued saying:

Sheikh delivered uncountable lectures at the risk of his life and most Muslims and non- Muslims dominated areas in Nigeria in order to energize the Muslim leaders and encourage them to support and implement the *Sharî 'ah* no matter the constitutional obstacle, and no matter the criticism, of the internal and external enemies of *Sharî 'ah*

One of his contributions to Islam was that he tried to resolve the misunderstanding that was existing between the two parties of the *Izālah* movement (Jos section and Kaduna section). Sheikh Ja'afar and his colleagues such as Dr. Sani R/Lemu, Dr. Jalo tried to settle the sections by writing a letter with the same content to both parties that they should fear Allah (SAW) and stop creating disunity among *theUmmah* for selfish interest and worldly motive. It was Sheikh Ja'afar that took the responsibility of distributing the letters to each section, but his effort did not succeed

(NTA Maiduguri, 2005). Sheikh Ja'afar was among those that invited some prominent, scholars from Saudi Arabia to settle the dispute. Sheikh Ja'afar was a one-time chairman (Leader) of Izalah organization Kano state branch, as well as the National Preacher under the organization between 1987-88, and 89.

#### **4.4(vii) His relation with the Authorities**

Sheikh, as a *Mufasssir*, was much concerned about his country in particular and Muslims in wherever they may be. That was why whenever government talked or introduced anything in which according to Sheikh Ja'afar was contrary to good leadership he talked and called for change. He did not relate himself with any particular political party (Umar, 2013:73). His relationship with the authorities was a clear issue, he gave advice towards good governance. According to the *Hadith* of the prophet (SAW);

Whosoever sees *munkar* is taking place should change it with his hands, if he cannot; he should use his tongue, if he cannot, he should use his heart. This is the weakest from faith. (Related by Imam Muslim, *Hadith*-50)

#### **4.4(viii) Lessons from his life**

Many people in Nigeria, and in West Africa at large have benefited from his vast knowledge, in *Hadith*, *Fiqh* and especially *Tafsir* of *al-Qur'an*. He was leading by example; he practiced what he preached. He was not among those who Allah had accused in (*al-Baqarah: 44*.)

﴿ ذٰلِكَ الَّذِي يُحَذِّرُكُمُ الْبَغْيَ ۚ وَهُوَ سَمِيْعٌ لِّعَذَابِكُمْ ۗ ﴾

“Do you order for the righteous to people and forget your self” (*al-Baqarah:44*).

The religion of Islam is a complete way of human life. This is because its teachings touched upon every aspect of life. In other words, Allah (SWT) revealed His Book to the prophet (SAW) to give an exemplary life style and guidance. Thus, whosoever refuses to follow the guidance has made a serious mistake. The Prophet (SAW) taught and guided people concerning matters of belief, worship, manners, characters, morals and so on and so forth.

When Sheikh Ja'afar was trying to correct behaviours of the people, he used good method and approach, even when their understanding of religion was not the same. For example, he always tried to call by using simple words, he never used words such as *Kafir* (unbeliever) or *Mushrik* (polytheism) (Abdullahi, 2013). However, he highlighted those matters that needed the greatest attention during his time. He started with the most important issues, such as avoiding of shirk in worship. His call and teachings encompassed education, politics, self reliance ordering good eradicating evil and struggle (*Jihād*). He turned people's attention to the *Qur'an* and *Sunnah*, the fundamental source of Islamic learning. By doing so, he once again opened the door for Muslims to truly enter into Islam completely, rather than following other ways that lead to divert them from the straight path.

He understood that patience is one of the qualities which one should practice and hold in all his dealings. He divided patience into three: patience in following the directives of Allah (SWT), patience on abstinence from whatever affected a person such as calamities.

According to Abdullahi (2013), Sheikh was known for his dealing with those he disagreed with respectfully and kindness manner. He was also known to have

exercised patience with them and fear of Allah exercised with them (*Taqwah*) and following strictly teachings of *Qur'an* and *Sunnah* of the Prophet (SAW). He was also known for his good relationship with his family members.

#### **4.4(ix) Some of his Good Moral Qualities**

Good moral is one of qualities, which each and every Muslim is expected to possess (Labaran, 2008). Some of his good qualities include:

1. Rendering assistance to both teachers and students of Islamic studies, to enhance teaching and learning activities
2. Assisting the orphans and Widows
3. Sponsoring the studies of the less privileged in society
4. Getting jobs for the jobless
5. He was paying greater attention to his family when the need necessary, (Labaran, 2008:72-73).

It was part of his behaviors to respect elders even if they did not belong to the same Islamic organization. For example when he was killed, Sheikh Dahiru Usman Bauchi was in his house for condolence; he stated that:

... I was fascinated and happy because Sheikh Ja'afar had given me recognition in my position as an old man and a scholar in Islam. This behaviour of Sheikh Ja'afar has humbled me, And was the reason why I am here to condole you today. (Husaini, 2009:58).

In another report, Sheikh Ja'afar was known for his assistance to his neighbours. He likes telling the truth. He didn't used to make unnecessary request from people. He was interested in self reliance and calling *Ummah* to be self-reliant. He lived an exemplary life. For example, he was one time a washman, hand designer. Nobody was taking his responsibilities, he was known with higher contentment (Labaran, 2008:78). Sheikh Ja'afar was simple and flexible to any one interacting in him. It was after his death that some people were confessing about his assistance to them. (Umar, 2013).

Whoever listens to his programs will find him encouraging people to be educated on both sides: Islamic and Western education for the benefit of Islam and Muslim and general. He practiced what he preached. He did not hesitate to address any wrong act from any person, or community. That was why many important personalities, wealthy or government official respected him. Sheikh Ja'afar used to criticise government on any programs introduced which is contrary to the teaching of Islam e.g. the issue of beauty contest, or any kind of information published in the news paper which may lead to anarchy or crisis in the country. For example, he used to criticize the three levels of government whenever he observe lack of commitment from any one of them, or failure to provide basic amenity such as good drinking water, jobs, electricity, security, and education among others. He regarded giving good training to his children as something very important. For example, in one of his interviews with the NTA Maiduguri (2005), he expressed the need for being at home especially when his children were growing up they need proper training at their tender age. Therefore he left no stone unturned in instilling moral virtues in his children, students and friends. He was modest in everything he does. He lived a life that was an interpretation of Islam and source of inspiration to modern Muslims. He listened to and accepted others opinions, observation as well as criticism unless when it was contrary to the teaching of *Sharî'ah* (Umar, 2013).

Sheikh Ja'afar was a person who wholeheartedly held the *Qur'an* and *Hadîth* as his measurement of rejecting or accepting a view (Umar, 2013). He was among those who were frontliners for respecting the *Sunnah* of the Prophet (SAW). That was why he became very much attached to the books of prominent scholar of *Hadith* al-

Sheikh Nasiru al-Din al-Bani. Whenever a new book written by the Sheikh Nasir appeared in the market, Sheikh Ja'afar tried as much as possible to get and read it instantly (Umar, 2013).

One of his closest friend and colleague at the University of Madinah (Dr.Muhammad Sani) reported that:

“I always respect him (Sheikh Ja'afar) for his respect for the *Sunnah* of the Prophet (SAW) and calling to it, and putting into practice whatever it is part of it, even if his understanding is contrary to his colleagues”. (Umar, 2013:66)

Whenever he criticises government, he never target any political party or any group of people or individual, but anybody who did not do the right thing. Many Politicians have tried Sheikh Ja'afar, to use him for their political mission and selfish interest, but he refused.( Umar, 2013:73).

His much concern was on how to contribute his quota to solving the problems facing his society. One time he said to Dr. Sani Umar R/Lemo:

... O Muhammad our commitment towards the propagation of Islam, and to see how to overcome any problem with regard to calling people to Islam is better than to sit and concentrate on our politicians ...Umar,( 2008:78).

In fact, he was calculative, he was eloquent in speech, full of wisdom and spirit and bright foresight. For example, there was a time he was warning the authority of this country about what he realized that a number of youth were jobless, he cautioned about the occurrence of crisis and disturbances, whether in the name of religion, political or anything else. He made the statement in 2006. After his death, not more than five years such problems started in Maiduguri. When he delivered a

sermon in which he mentioned the activities of E.F.C.C., one of his colleagues (Dr. Sani), had a contrary view on how the sermon should be. Ja'far accepted the view of Sani, (Umar, and 2013:73).

He was a *Sunni* who tried to act according to the teachings of the Prophet (SAW), his *Ṣahābah* and *Salaf al-Ṣalihīn*, (Labaran, 2008). Sheikh handled the issue of educating people as one of the most important aspect in Islam for all men and women.

#### **4.5 The Contribution of Sheikh Abba Aji to the Development of *Tafsir***

Sheikh Awwal Abba Aji was one of the prominent scholars who contributed in Nigeria towards the development of Islam in general and to the development of *Tafsir* in Northern Nigeria in particular. He used his *Tafsir* sessions to enlighten the *Ummah* socially, economically, politically and religion. He is not a Hausa he was mandara, by tribe.

#### **4.6(i) His Biography:**

Sheikh Abba Aji's name is Muhammad Auwal. His father's name was Uthman. Allah in his mercy blessed Uthman with Muhammad Auwal when he was 38 years old. He was sent to *Qur'ānic* school of Malam Muhammad Mandara in Maiduguri at the age of 5 to 9, he could read and write some portions of *Qur'ān*. (Muhammad, 1990).

After completing reading of the *Qur'ān*, he started studying some fields of Islamic studies which include *Fiqh (Jurisprudence)*, Arabic grammar, *Tafsīr* and others, from another teacher Malam Mustapha. Malam Mustapha used to organize *Tafsīr* at his residence in the month of *Ramaḍān*. When Sheikh Abba Aji was 16

years, 6 months, his teacher asked him to conduct *Tafsîr* and he conducted *Tafsîr* successfully in front of Baba Maidoki's house. From that time, his capability was recognized in the field of *Tafsîr* (Muhammad, 1990). Despite the fact that his Malam realized his capability of conducting *Tafsîr*, he never made any attempt to conduct *Tafsîr* on his own without his teacher's permission.

#### **4.6(ii) His Educational Background**

Sheikh Abba Aji enrolled into formal system of education at older age. He gained admission into Sokoto Teachers College, from 1966 to 1968 where he obtained Grade- 111 certificate. He completed his Diploma in Arabic and Islamic studies from 1982-1985 at the University of Maiduguri. He enrolled for degree programme from 1984 to 1987 at the University of Maiduguri (Abubakar,2011).

#### **4.6.(iii) Some of his Students**

As a result of his recognised effort towards promoting Islam, many people benefitted from his knowledge and became scholars. Among his students are: Malam Mustapha Ibrahim, who became his Caliph after his death. Other students, includes, Sheikh Ali Gabciya, *Imām* University of Maiduguri Central Mosque, Sheikh Madu Mustapha who conducts *Tafsîr* at al-Amin Dagash central mosque in Maiduguri, (presently) Sheikh Abba Kiari, chief Imam of *Imām* Malik Islamic Central Mosque, Ustaz Ahmad Muhammad Abubakar Chief *Imām* of 5 of 5 Central Mosque in Maiduguri. Among them, Sheikh Dalhat, Chief *Imām* of Revenue office, central mosque in Maiduguri town. (Muhammad, 2011).

#### **4.6 (iv) Some of his Teachers**

Among the teachers of Sheikh were Malam Muhammad Mandara in Maiduguri, Malam Mustapha Gashua, who taught him *Fiqh*, and Arabic grammar apart from *Qur'ān* and *Tafsīr* at Sokoto. He studied some books from Malam Muhammad Gwandu Kofar Atiku and others.

#### **4.6 (v) His Working Experience**

Sheikh Abba Aji was a classroom teacher from 1969-1972 at the Nguru and Budun Primary schools respectively. After attending Teacher's College, Gombe in 1973 where he obtained Grade-11 certificate in the same year and a three month UNICEF course, Sheikh Abba Aji was posted to UNICEF Demonstration Class as a classroom teacher in 1973. In 1977, he was promoted to Arabic visiting teacher. In 1984, he was again promoted to senior visiting teacher and, in 1984, to Assistant Education Secretary II; Arabic Inspector the Position he was holding up to his death.

#### **4.6(vi) The Position held**

Apart from his official work, (teaching and preaching), Malam was also appointed as member in various committees constituted by voluntarily organizations, government parastatals and the state government. Records show that from 1980 up to his death, Sheikh was a member of Borno State pilgrim welfare Board. In 1988, he was appointed a member of Borno Radio Television Board. In 1988 he was made a member of Tran-Sahara Research Board of the University of Maiduguri. (Aliyu, 1990:20). In 1989 he also served as a member of the Namibia Appeal Fund Board. In 1987 and 1989 he was a member of Ramat Polytechnic Governing Board. In 1986 and 1989, he was appointed Chairman of Mairi Juma'at Mosque Committee, charged

with the responsibility of overseeing the various committee of the mosque building appeal fund. He also served as member of the University of Maiduguri Central Mosque Committee. Sheikh was a member of the Borno State Preaching Board, in 1982. In 1978, Malam was appointed as the Chief Imam of Mairi Central Mosque.

He started public preaching under the auspices and command of his teacher Malam Mustapha in 1958 (Mustapha, 2011). In 1970, he was in Nguru, a Kanuri speaking area in Borno State, his audience understand him very well.

#### **4.6(vii) His relation with the Authorities**

There has been a good relationship between him and the authorities. Perhaps, because of his neutral approach without inclining himself to any Islamic association in Borno (Mustapha, 2011). This also, made him unique and to be accepted by everyone in Maiduguri and the country in general. His modesty persuaded many dignitaries coming to him to learn. But this relation did not stop him from telling the truth when necessary. He used to call whosoever was concerned during his *Tafsîr* session, on the contemporary issues related to Muslim *Ummah*.

#### **4.6(viii) His Relation with Members of his Family**

The relation between Sheikh Abba Aji and his family was no less than his relationship with his friends. He joked with each member of his family. He was trained to be mindful of *Shari'ah* and avoid actions contrary to it. Generally, his family portrayed him as father, a husband and a companion. He married three wives and left behind 28 children, 18 males and 12 females. Among them, are: Muhammad, Abdul-Assalam, Tijjani, and Abubakar. Among the female are: Aisha, Halima, Mariyah, Fatimah to mention but some, (Muhammad, 2014).

#### 4.6(ix) Sheikh as a Teacher at home

Apart from his regular visitation to villages to preach, he also made himself available at his residence to teach as a traditional scholar, where he organized a time for teaching students different subjects of Islamic studies. These include: *Tafsîr*, *Fiqh*, and *Hadith*. The following table showed days, time and material he used.

| Day       | Types of Book                     | Time          |
|-----------|-----------------------------------|---------------|
| Monday    | <i>Tafsîr</i>                     | 4:00-5:30pm   |
| Tuesday   | <i>Taysîr al-allam</i>            | 4:00-5:30pm   |
| Wednesday | <i>Minhāj al- Muslim</i>          | 4:00-5:30pm   |
| Thursday  | Different books for the beginners | 10:00-01:00am |

Saturday was a special day set aside for government dignitaries to study at his residence by 7:30-8:30pm.

#### 4.6(x) His Contributions to Islam

Sheikh Abba Aji was one of the scholars who brought a lot of positive changes both in the religious lives of the Borno people in particular and northern Nigeria in general. He used to travel to different villages to teach and preach on different aspects of Islam especially the acts which he considered deviant from the right path. (Mustapha, 2011). Such includes; superstitions belief and fortune telling, use of protective charms among others. He also centered his preaching on some bad customs of northern Nigeria Muslims, especially where he lived, and which had become indistinguishable from religious rite due to long period of practice. Such as issues on marriage, naming ceremony, death and funeral rites known as (*fidda'uh*) third, seven and fortieth day prayers for the dead and little things which, if left unchecked, could turn to *shirk* (polytheism) as mentioned earlier. He also warned

against unethical dressing especially by women, which formed the channel of proselyzation.

He started his *Da'awah* since 1958. By 1968, his active career of preaching started while he was at Nguru. His father's long ambition was to have a son who will become a scholar and teach Islamic religion to the *Ummah*. This was very well known to him and he was given all necessary support to achieve this goal. (Abba, 2014). He used to conduct *Tafsîr* in *Hausa* and *Kanuri* languages. His preaching in *Kanuri* made him to be accessible to a wide range of audience in Maiduguri and its environs.

His main focus of *Da'awah*, could be said to have, revolved around the family life, matrimonial, harmony in Islam, importance of self-reliance, and economic independence, seeking for both Islamic and modern knowledge, personal cleanliness, and hygiene, obedience to parents and constituted authorities, and most importantly sincerity in worship, purity of intention in all of our dealings with the Creator and fellow human beings. These are paramount to recent efforts on peaceful co-existence, despite cultural and religious diversities as a society and as a nation.

Among what could be considered as his major contributions towards attitudinal changes were the performances of *Qabdhu* during the prayers as *Sunnah*, also wearing proper *Hijāb* by both married and unmarried women as compulsory (Mustapha, 2011). Sheikh condemned innovations and superstitions. According to him, some scholars considered some days as days of *Nahî satu* (misfortune days). For instance, they forbid marriage on specific days and months. They also forbid sleeping in the afternoon on Wednesdays. Most of the

people in Maiduguri and its environs believed in most of these superstitions before he stated preaching against them. He maintained that *Sunnah* is the interpretation of the *Qur'ān*.

#### **4.6(xi) His Relation with Other Scholrs**

Sheikh Abba Aji did not incline to any Islamic Organization during his life time, other than the *ahl-al-Sunnah*. He accused some scholars of refusing to teach their followers the real Islam, but benefiting from the ignorance of the majority of the people in their day- to-day religious practices. Never- the- less, he exhibited anti *Sūfi* attitude and preaching *Sunnah* in his preaching and lifestyle. On many occasions, the traditional *Ulamah* had made attempts to stop him from preaching. The most peculiar case was in 1981 when he was barred from preaching for his criticism of unIslamic practices and especially for the derogatory manner in which he dismissed the performance of *Maulud al-Nabiyy*, (Org 2014). The ceremonial commemoration of the prophet Muhammad (SAW)'s birthday. It is well known, that the activity in Borno is highly a big festival. According to him, since the prophet (SAW) did not perform it throughout his life and did not instruct any of his *Ṣahābah* to perform it, it should not be celebrated. The attempt to debar him did not succeed. Similarly in 1983, he was stopped from appearance on T.V. briefly because the Nigerian Television was under consistent pressure that his sermons should not be aired. However, when viewers started complaining about the conspicuous absence of his *RamaḍānTafsīr* for that year, the TV station was advised to start airing his programme. In 1983 Borno State Government gave him licence in order to protect him against any intimidation, (Abba Org, 2014).

On the other side, his relationship with other scholars was cordial. He tried to remind his colleagues about their responsibility to enlighten and educate their people to the right path, according to *Qur'ān* and the *Sunnah* of the prophet (SAW). He tried to encourage them to follow *Qur'ān* and *Sunnah* in their teachings. Sheikh Abba Aji was the *Sunni*; he loves and respects *Sunni* scholars, such as Sheikh Abubakar Mahmud Gumi, Sheikh Ja'afar, as he mentioned during his *Tafsīr*. There was a time somebody came to his house and asked him whether or not he likes Sheikh Ja'afar Mahmud Adam, Sheikh Abba Aji indicated his sadness about the question and warned people not to investigate about his personal affairs; he described asking such question as something bad. He says:

Wani ya zo gida, (yana tambaya) wai ya zo ne, wai an ce wai ni ina son Sheikh Ja'afar (Mahmud Adam fiye da kowa a cikin malamai)? Wannan wane irin tambaya ne wannan? To na ji. Ina son Sheikh Ja'afar fiye da kowa, to sai mene ne naka? An gane ko? To ni duk wani malami wanda yake kira ga sunnah, in dai malami ne yana kira ga sunna kuma yana da kyakkyawan Aqidah, wallahi Ina son sa a ko ina yake! Kuma kofa a bude take ga duk malamai masu kira ga Sunnah. Indai na san cewa Aqidar ka mai kyau, ai in dai ya tabbata haka ne, duk komada ta zaka gyara min kai malami na ne, tunda zan fadawa jama'a suna sauraro zasu dauka. To ni ba zan so in gaya wa jama'a barna ba. Abunda zan gaya ma jama'a daidai in tsira da shi a gaban Allah. Wannan shi nafi so. Ko da kalma daya ce, ya zama cewa na fada kuma gaskiya ne a wurin Allah, kuma zan tsira da shi. Allah yace Annabi ya ce. Zan so in yiwa Annabi karya? Zan so in yiwa Allah (SWT) karya?

Meaning:

There was a day that I became so astonished, when some one came to my house and asked why it is that I cherished Sheikh Ja'far that I cherished more than others? I answered by saying, 'It is not just Sheikh J'afar that I cherished, but anybody that stands firmly to the teachings of the holy Prophet (SAW) would be loved by me' He added by saying

anybody who calls people to the righteous path is welcome. He went further to say that whoever sees any mistake from him should correct him earnestly because a good scholar is a representative of the Prophet (SAW), and so, he should adhere to any virtues that come his way and be ready to abstain from vices.

He continued:

Game da Sheikh Ja'afar abin da ya banban ta shi da Malam Mai rasuwa (Sheikh Abubaka Muhammad Gumi) shi wannan yaro ne. Kar Allah Yasa giyar kuruciya ta dauke shi, shaytan ya bi ta wajen kuruciya ya batar da shi. Mun sake samun malami. To don haka nika son sa. don malami ne. Dukkan malamai ma su wa'azi inda zasu saurari Sheikh Ja'afar zasu karu ne. Yana karantar da malamai ne. To, ta ya ya ba zan so shi ba? To kuma na rasa meye? Har da zai zo yana tambaya ko wai ina son Sheikh Ja'afar? To, ina son sa shi Sheikh Ja'afar din! Ina son sa.

Meaning:

With regards to Sheikh Ja'afar... what differentiates him from the late (Sheikh Abubakar Mahmud Gumi) is that he is young, I pray that may Allah (SWT) protect him from being misguided by his young age. We got another scholar. That is why I love him because he is my teacher. All the scholars conducting *Da'awah*, how I wish they listen to Sheikh Ja'afar, they will learn from his knowledge. I consider his programs as lessons for teaching scholars. Then why should I not love him? Then what is your concern? About whether I love Ja'afar or not?... Thus, I love Sheikh Ja'afar! We pray for him that may Allah (SWT) protect him.

When he was talking on Sheikh Abubakar Mahmud Gumi, he said:

Abubakar Mahmud Gumi Malami ne na *Sunnah*, Allah Ya jikan sa. Lokacin da ya rasu na ce lallai nayi hasara... Na yi asarar malami da nake koyi da shi, wanda nika dubawa kamar madubi. Amma ya rasu. Wallahi, ban san lokacinda nayi hawaye ba a cikin dare. Barcin da ban yi ba kenan har gari yawaye min.

Meaning:

Abu-Bakr Mahmud Gumi was a *Sunni* scholar. When Sheikh died, I wept like a baby because I said to my self that I lost somebody so dear, some body that served as a role model not only to me but to so many people. May his gentle soul rest in peace .Ameen.

That has been his relationship with the scholars of *Sunnah* as he indicated. That was his stand throughout his life. On the other hand, he faced critics among his colleagues those scholars who engaged in evil acts of magic (*Sihir*) by using verse of the *Qur'ān*.

#### **4.6.(xii) Some of his Good Mora Qualities**

Sheikh Abba Aji lived a life of service to Allah (SWT) and humanity as a whole. His legacies of fear of Allah (SWT), moral uprightness, truth and kindness in Maiduguri will be missed by all. Sheikh Abba Aji was an unassuming, a cheerful, social human being, good family man and community leader, who lived good life worthy of emulation. He provided for his family within his income (Org 2014). He lived an ascetic lifestyle; he gave his children both Islamic and modern education, and always encouraging people to be educated on both sides. He practiced what he preached, ((Muhammad, 2011). He used to visit his friends colleagues and students in their house's (Umar, 2011). He was an open minded person, who doesn't have religious bigotry. He has high respect for human beings irrespective of their class, ethnic or religious background.

Sheikh Abba Aji did use to address any wrongdoing from any wrong person or community. This was the reason why wealthy and highly placed government officials as well as other community people were respecting him, to the extent that some called him "*Sayidina*"(Our leader). He was simple, kind, humble and modest,

(Mustapha, 2011). He did not hesitate to show disapproval of any acts he realised is bad introduced in the country. For example, when the issue of beauty contest came up, he criticized those that organized the program. He was always ready to accept correction from any person .He did not succumbed to the people's wishes and unnecessary desires which were contrary to the teaching of Islam. Records showed that he was since his childhood brilliant and hard working, obedient and helpful to his parents and elders. (Abba,Org 2014). He always called for wealthy individuals to render assistance to the needy in the society especially widows and orphans, and to sponsor thier education. He avoided flamboyant dressing and never appeared in rags or dirty cloths. He wore clean and good attires.

Sheikh Abba Aji was identified with great virtues, he was an epitome of moral rectitude because he left no stone unturned in instilling moral virtues in his children, disciples and friends. He was patient, calm, and composed, generous and simple, yet matured in his approach to all issues in life. He was modest in everything he did. He was calculative authoritative but not authoritarian. (Muhammad, 2011). He was eloquent and captivating in speech as in spirit.He was bright and full of lofty ideas; he was friendly to his children and others around him. He was resourceful and everyone fell comfortable with him.He was, indeed, a humble man whose life was an interpretation of Islam and a source of inspiration to modern Muslims. He listened and accepted others views unless when such were contrary to *Sharî'ah*. As posited by his son.

His simplicity and kindness drew people,to come to his house for their matrimonial problemsespecially women. In fact anybody who was in Maiduguri can

witness that (Muhammad, 2011). It was known of him that if anyone who want to test his anger, let that person deviates from the dictates of *Sharî'ah*. This indicates that he did not tolerate any deviance from obedience to Allah (SWT).

#### 4.6 (xiii) His Death

Sheikh Abba Aji returned to his Lord in the afternoon of Monday 7<sup>th</sup> December, 2009 (20<sup>th</sup> *Dhul-Hijjah*, 1430 AH), exactly a week after his illness began in Makkah Saudi Arabia after the completion of *Hajj* rites.

#### 4.7 Sheikh Sidi Attahir's Contribution to the Development of *Tafsir*

Indeed, *Tafsîr* of *Qur'ân* is very significant to the Muslims. Because it contains message from Allah (SWT) to prophet (SAW) as was directed to explain it to mankind.

*al-Qur'an* stresses:

چ ڈ ٹ ٹ ڈ ٹ ف ف ڈ ف ف ڈ ف ف چ النحل: ٤٤

...And We have also sent down unto you, that you may explain clearly to them what is sent down to them, and that they may give thought. (*al-Nahl:44*)

According to Ibn Kathî r (1999), when making comment on this verse, he stresses that, because the prophet Muhammad was the most knowledgeable on what has been revealed unto him, also Allah (SWT) knew that he was the best among all the creation and Leader of the children of Adam (AS) so that he may explain in details on what has been mentioned and elaborated on what is not clear to them. So also, mankind can examine themselves and be guided by it, so that they may attend the victory of salvation.

This message contains commands and prohibition as well as history of the previous messengers, prophets and other past generations such as *ashab al-fil* (The

people of elephant), *ashab al-kahf* (The people of cave), as well as *ashab al-ukhudud* to mentioned some. Details of the above mentioned would come through *Tafsîr*. Some verses seem to be simple to understand while, others are different such as *Mutashābihat*, (ambiguous) and their explanation could be through *Tafsîr*.

*Al-Qur'ān* provides explanation of the following:

Muslims will know thier creator as He has described Himself.

He can know the purpose of his creation on this earth and what is expected of every person during his stay in this physical world of command and prohibition.

He will know the consequence of his attitudes and behaviour.

Since *al-Qur'ān* wasb revealed in Arabic language and not all Muslims understood the language, there is the need to translate it from its original language to their languages. In this vein, muslim scholars in Nigeria took it as an obligation to explain it from its original language to the language of these people such as *Hausa*, *Yuruba*, *Fulfulde*, *Kanuri*, among others especially in the month of *Ramaḍan*. The choice of the month of *Ramaḍan* to conduct *Tafsîr* could not be unconnected with this special position of the month in the eyes of the Muslims, because it is the month in which *Qur'an* was revealed as guidance to Mankind, and the month of selfrestraint (*al-Baqarah:185*), Allah (SWT):

چکے بکے گے گے گے گے س س ٹ ٹ ٹ ٹہ □ چالبقرة:

Meaning:

The month of *Ramaḍan* in which was revealed the *Qur'an*, guidance to mankind and clear proofs for the guidance and the creterio.

Sidi Attahir was among the scholars who actively took interest in *Tafsîr* of *Qur'ân* in the said month. The scholar started *Tafsîr* in 1970s and continued up to his death. His *Tafsir* circle was the most popular by then in Sokoto Town by then. (Mustapha, 2013).

Aminu (2008) writes:

His *Tafsîr* (Sidi Attahir) was attended by many people from different places. Some of them were scholars of Islam and students. The majority of people who attend his *Tafsir* are common people. They used to troop to his residence to listen to his *Tafsîr*.

In the view of Suyudi (2013):

During his life time there was no scholar to whom people were trooping to his *Tafsîr* like Sidi Attahir in Sokoto town when he was conducting *Tafsîr*. Because he was brilliant, eloquent and know how to keep his listeners, at alert without being bored or tired. Sidi was knowledgeable about Islamic history, he understood people's psychology. Therefore, he was always tried to draw the attention of his listeners by using some short stories.

#### **4.7(i) Establishment of his *Tafsir* Circle**

Beginning of *Tafsîr* activity of the Sheikh was dated back to 1971 when his father died who used to conduct *Tafsir* at the time. where he engaged seriously in teaching other fields of Islamic studies and *Tafsîr*, together with his brother Malam Abubakar mai *wa'azi*. He used to teach and conduct *Tafsir* on Thursdays and Mondays. These activities make him to retire from the civil service. (Rima, 1996).

The methodology he adopted in his *RamadanTafsir* differed greatly from that other *Mufasssirun*, he hausa was more of Sokoto dialect.

#### **4.7(ii) His Sources of *Tafsir***

In most cases, he used to relied much on *Ḍiya'u al-Ta'awî l fî ma'āni al-Tanzî l* of Abdullahi Ibn Fodio. *Tafsî r Jalālaini* of Imam al-Suyuti/d.4911AH and Jilalul al-Deen al-Muhalla, *Tafsî r ma'ālimu al-Tanzil* of Imam Muhyi al-Deen (d.516AH) and *Rûhul bayān*. He used to consult many books of *Tafsî r* before conducting his *Tafsî r*. During his *Tafsir*, he would not use any particular *Tafsî r*. This was as the result of his mastery of the *Tafsî r*. He spent more than thirty years conducting *Tafsir* in Sokoto (Mustapha, 2013).

In addition to that, he used to consult books of theology, *Fiqh* and others dealing with various aspects of Islam, especially book of *Sirah* and *Tarî kh*. Sometimes, he used to come along with the book of *Tarî kh* and immediately after the *Tafsî r* session, he would continue with *Tarikh* (History).

#### **4.7(iii) His Approach and Style of his *Tafsir***

Most of the *Mufasssirun* in Northern Nigeria would during their *Tafsî r* read the actual Arabic text of the *Qur'ān*, then make commentary from the side commentaries on the book they are using. But this was not the case with Sidi Attahir. He merged the verse and the relevant commentary, as well as the other information obtained from other books dealing with the same discussion. These include any other verse of *Qur'ān*, i.e, when necessary he used *Qur'ān* by *Qur'ān* or *Sunnah* of the Prophet or statement from the *Ṣahaba* or *Tābi'i* or *Tābi'u al-Tābi'in* (the generation came after the successors) to translate the verse all at a time without



And recite the *Qur'an* with measured recitation.

When he was commenting on the above verse, Abu al-Hassan al-Khāzin (d.741AH) expressed the need on any reciter of al-*Qur'ān* that when he comes across any verse reminds one of Allah (SWT), one should feel the greatness of Him in his mind. When he comes across any verse that discusses the torment, he should have fear in his mind. When he comes across stories he should realize the teachings therein (al-Khazin : 574).

Thus, Sidi Attahir used the method of demonstration in his *Tafsīr*. For example when he comes across a verse which needs practical example, he tries as much as possible to mention or where practical demonstration is needed, he does that to his listeners.

In al-*Mudassir*: 22 where Allah (SWT)

( چ ن ت ت ت ) ت چ الم د ث ر :

Meaning:

Then he followed and showed

Sidi Atathir tried to express the teachings of the verse(s) by using part of his body, such as face and the entire body. He some times contracts his eyebrows together and frowned with disgust while interpreting and explaining some verses. So also, in his translation, he mentioned some words in Hausa language in order to make the meaning of the verse clear, such as *gahi<sub>2</sub>dwaci<sub>2</sub>bauri*. (sour, bitter, and stringent).

Another example of demonstration in Sidi Attahir's *Tafsīr*, was whenever he comes across a verse contained Sujū d (prostration) he used to prostrate. Some times,

he used to do this in order to teach his listeners how and when to prostrate. Some times he used to mention the importance of the prostration while reading *Qur'an*.

On his interpretation of suratu *Luqman*:18 where Allah (SWT) said:

چاقمان: ۱۸ □ □ ی ی ی □ □ □ □ □ □

And do not turn your cheek towards people, and do not walk through the earth exultantly.

He interpreted as:

Kada ka do ra daga kundukunka ga mutane

Meaning:

You should not turn your cheek to people arrogantly

He touched his cheek and said this is cheek. He continued turning his face right and left up and down, in order to indicate the teaching of the verse. Thus, Sidi's demonstration has contributed a lot to making his listeners to understand his *Tafsîr*.

Furthermore, he used to present whatever he felt was necessary to discuss during his *Tafsîr* in order to make his *Tafsir* understandable. For example, during his *Tafsîr* one time when he came across the story of Musa (AS), Asiya the wife of *Fir'auna* and *Fir'auna* himself. He presented the drawing, showing image of Asiya, drown by a Muslim Arabs, the real picture of *Fir'auna* captured in Egypt, and the possible picture of Musa (AS) captured in *al-Mizan* a Hausa language newspaper vol. 188. Due his prequent used of *Isra'iliyyat*, so he was thinking tha it was Musa's (AS) picture.

He said:

Wanga hoton na Annabi Musa ne don na karanta tarihi nai...

Sidi showed the pictures to the listeners and commented on them. He said, “The picture of *Fir’auna* is clearly indicating someone who offended Allah (SWT), while the picture of Musa (AS) after spending about 3000 years in the ground, his body did remain intact. He made the statement when interpreting Q20:40.

In another example, there was a time a non-muslim woman came to him wanting to accept Islam, he presented a container with water inside and directed the woman to put her hand inside while accepting the religion and she did, he explained to the listeners that it is the acts of *Sunnah* of the Prophet (SAW).

#### **4.7(vi) The Influence of *Sirah*(Islamic history) in his *Tafsir***

Sidi Attahir was a well known scholar of *Tarikh*. During his life time, he used to conduct sessions specifically on *Tarikh*, at his house immediately after the *Tafsir*. And he also used to conduct it at the old market area in Sokoto town at around 10:00pm to 12:00pm. On *Tarikh* Sidi did not restrict himself to only book, but he used to consult a number of books, these include; *al-Bidayah wa al-Nihayah* of Imam al-Suyuti, *Akhbaru Makkah*, *Akhbaru Madina*, *Ar’sul al-Majali*, *al-Wafah al-Wafah* (Mustapha 2015) among others.

#### **4.7(vii) Sample of his *Tafsir* on *Tauhid***

Sidi Attahir’s higher priority in *Tafsir* was *Tauhid*. This is because he had discovered that people were doing the wrong things on account of lack of proper knowledge of science of theology belief in superstition, visiting the soothsayer and fortune tellers. Thus, he realized that his area of focus should be *Tauhid*. That was why whenever he will take time to explain it and extract in details many issues

contained in the verse(s) such as training children good *Aqî dah*. When he was interpreting *Suratu Luqmān:13-14*,

Where Allah says:-

چٹ ٹ ٹ ڈ ف ف ڈ ف ف ڈ ف ف ڈ ج ج ج چاقمان: ۱۳

Meaning:

Behold Luqman said to his son by way of instruction O!  
my son join not in worship with Allah for false worship is  
indeed the highest wrongdoing.

Sidi Attahir interpretes the verse as

Lokackin da Lukman yacce ma da nai yana yi wa dan  
wa'azi, yacce kai dana! Kar ka yi shirki zuwa ga Allah.  
Don haka, kar ka yadda ka hada Allah da wani ga bauta!  
Kar ka yi tsahi, tsaya ga Allah dai! Shirki zaluncine!  
Babba Shirki duhu ne babba. Sabo da haka, kar ka yadda  
da shirki.

When Lukman said to his son exhorting him,'O my son  
you should not associate with Allah (SWT),you should not  
perform sihr (magic),associating anything with Allah  
(SWT) is a great sin,so should avoid it.

While he was commenting on this verse he stated:

“Kunji abu na farko wanda Lukman ya umurci da nai da shi ne *Tauhidi*.”

Meaning:

So, the first thing that Lukman directed his son was *Tauhid* (Oneness of Allah)

Sidi Attahir continued saying:

Sannan wurin rantsuwa, kar danka ya do ra fadin na sha  
aradu; ba rantsuwa bane. *Wallahi* arrantsuwa, don haka  
idan mutum ya saba da rantsuwa da wanda ba Allah ba, to  
karshenta shirki zai kaishi ga reshi. Manzon Allah (SAW)  
yace: “Allah ya la’ani wanda yayi rantsuwa ba da Allah  
ba. Domin abinda amma rantsuwa shine ka shedadda  
maganagga ga wanda ya fi kowa girma a zuciyarka. Shin

akwai Mai Girma ga Musulmi awa Allah? Ba'a rantsuwa ko da Annabi, ba'a rantsuwa da Mala'ika.

Do not allow your son to swear with anything else rather than God or else he became prone to shirk (the acts of associating with Alah (SWT). The Prophet (SAW) warned seriously on swearing with something other than Allah (SWT)

Sidi quoted a *Imran*:80 where Allah says:

چڑ ژ ک ی د د گ گ گ گ گ گ گ چ آل عمران:  
۱-۸۰

Meaning:

No would he instruct you to take angels and Prophets for Lords and patrons what! Would he bid you to unbelief after ye have bowed your will.

According to Sheikh when swearing, you should not allow your child to swear by thunder (that was the tradition in *Hausa* land) swearing by thunder is not acceptable. You should swear by saying “*Wallāhi*” because when he becomes familiar with swearing by something else, this leads to associating partner with Allah. The Prophet (SAW) said Allah cursed any person who swears by something other than Allah. Because swearing means to testify with the one who is greatest in your mind. Is there anything greatest for a Muslim other than Allah? (No) or you hear a villager swearing with the turban of the Sultan of Sokoto, (because Muslims respect him), they think that it is allowed to swear by his turban. This is wrong. Muslims should not swear with the prophet (SAW) or angels. Then he quoted the above verse. He also elaborated on the relationship between *Jins* and the activities of soothsayers.

He said:

To saboda hakanga... Lukman yah hori da nai kar shi bidi wani abu ga al-*jannu*, ko a bidi wani abu ga bokaye duk irin wadannan abubuwan a halin yanzu ana cikinsu, mace za'a yi wa kishiya ace tazo ga bokaye ta amso magani kar ayi auren ko cikin kishiya ya zube, da sauran irin wadannan abubuwan. To Allah ya tsare mu.

Meaning:

For this reason (the implication of *shirk*), Lukman directed his son that he should not seek any things (including assistance) from Jinns or from soothsayers. And these things are prevailing in our society. A married woman (for example) whom her husband want to marry another woman may seek the assistance of those soothsayers to destroy the marriage or to do any thing that may cause miscarriage to the other woman and so on and so forth. May Allah protect us.

From the above quotation, we can understand that his much concern is on the establishment of good belief (*Aqī dah*) which is the most important to any Muslim. Because without sound belief; his entire deeds will not be accepted by Allah (SWT).

Allah said;

﴿الفرقان: ٢٣﴾

Meaning:-

And We shall turn to whatever deeds thy did and We shall make such deeds as floating dust scattered about. (*al-Furqan* :23).

Sidi Attahir also emphasised the necessity of giving good training to children who should start by teaching him that Allah (SWT) is the only Deity worthy of worship; and parents should not terrify their children with something else other than Allah. Also, they should know that both *Jinns* and sootheryers will not be called upon (seeking their assistance).

Sidi Attahir used his *Tafsī r* to preach for unity of the *Ummah*. Allah said:



then, the Sultan will make the announcement in the presence of media people. Therefore, I want to call on every Muslim in the country, whenever an announcement is made *Wallāhi*, it is true that the moon has been sighted, and it was as a result of what your scholars have decided upon, and it is the actual truth.

Sidi Attahir took this position, and decided to make this explanation for what he realized about the matter of moon sighting especially for the month of *Ramaḍān*. In Nigerian, this has always been a controversial issue in the past and present. There have always been differences in opinions, approaches and manners with which people deal with it. This situation is so pathetic, to the extent that it has led some Muslims to deviate from the right path of the true religion and sacred way of Allah (SWT) brought by the Prophet Muhammad (SAW), so much that if they are told the truth, they reject (Murtaḍ a, 2010).

Therefore, it is a duty binding on every Muslim who claims to be a good follower of the Prophet Muhammad (SAW) to invite to the way of Allah, particularly in detestable situation of this kind as have been mentioned in several verses in the *Qur'ān* and the *Sunnah* of the Prophet (SAW). So, he used *Tafsī r* as a medium of unifying the *Ummah*. This is the process the authority has being using before making announcement of sighting moon is authentic.

He called on leaders that henceforth any time an announcement of moon sighting is made, if any scholar refused to obey, he should be called for debate between him and those who obey; let each present his reasons for obedience and refusal. According to him this will assist in minimizing the problem of moonsighting in Nigeria.

#### **4.7(viii) Sample of his *Tafsī r* calling toward the *Sunnah***

Sidi Attahir was always calling on Muslim to emulate the Prophet (SAW) in all his dealings, including seeking assistance. He warns against innovations which were not part of Islam, but considered by some Muslims as something good, such as supplication with some words not accepted by Islam.

After a long elaboration, he started:

*Wallahi, ku yi kokari ku zama ahl-al-Sunna. Wallahi Tallahi babu magani sai tsayawa inda Manzon Allah (SAW) ya tsaya.*

Meaning:

I swear that you should try as much as possible to be among *ahl-al-Sunnah* (those who follow and act according to the teachings of the Prophet Muhammad (SAW) in all your dealings). I swear that there is no way out except stopping where the prophet (SAW) had stopped.

This is a clear indication that he was a scholar who had tried his possible best to bring out his people from darkness to light, from innovation or *Bidi'a* to *Sunnah*, etc.

#### **4.7(ix) Sample of his scientific approach in his *Tafsir***

As mentioned above, he wrote a book related to science (*Hasken al-Qur'an da Ilmin Kimiyyah*). It is no wonder if you come across where he elaborate in his *Tafsir* and relates the teaching of a verse or verses to any aspect to science. For example, when interpreting the verse in Q87:03 where Allah says:

چې ۲ ۵ ۴ ۳ چالاعلى:

And who destined and (*Ilham*) guided

On the interpretation of the above verse, Sidi mentioned a lot of things related to animals and insects, including goats, sheep, rats, lizards, donkeys, camels, dogs,

insects and bees, spiders, scorpion, among others. He also discussed aspects concerning cats and fox to mention but some.

For each animal, he mentioned what Allah (SWT) provides for it He endowed it with mechanism for self protection from any danger. He also mentioned the importance of the teeth, horns as well as nails to animals on how to sustain their lives by using them. Furthermore, he mentioned the importance of animals to human beings when interpreting verse 4, of *Sura al-A'la*

Allah says:

﴿ وَالَّذِي يَخْرِجُ الْحَيَاةَ مِنَ الْمَوْتِ ۚ ﴾

And who brings out the pasturage

He interpreted it as:

Allah Shi Ya fitadda ma kiyaya.

Meaning:

It is Allah (SWT) Who brings pasture

Sidi Attahir said:

Shin kun san ko da Allah Yaba ku abincin da kuke ci in bai bada hakin da dabbobin ku kaci ba bone ya sameku? Dabbobin nan sune abin hawan ku, dabbobin nan sune ku ke tatsan nononsu kuma ku sha, dabbobin nan sune kuke amfani da fatunsu, in basu rayu ba, akwai matsuwa gareku ko babu? Saboda haka, shi ya fitadda makyaya hakukuwa wanda dabbobinku suka ci.

Meaning:

Are you aware that even if you have what to eat, if your animals lack what to eat you are in trouble? Because (in some cases) you ride them, get milk from them, use their skin. If there are no animals will you face a problem or not? Therefore, He was the One Who brings pasturage for your animals.



Sidi Attahir said the above verse was abrogated by *Suratu al-Nur* :02 in which Allah (SWT) state:

چپ پ پ ٹ ن ن ن ت ت ج چالنور: ۲

The woman or man found guilty of sexual intercourse –  
lash each one of them with a hundred lashes...

Sidi Attahir always preferred the views of the majority from the *Ahl-al-Sunnah* scholars: For example, his interpretation of disjointed letters at the beginning of some chapters in *Qur'ān* such as *الر، حم، كعيص* , among others.

#### 4.7.(xi) Sample of his *Tafsir* on peace and Unity between Muslims and non-Muslims

Sidi Attahir always preaches for peaceful co-existence between Muslims and non-Muslims living in this country.

On the interpretation of *al-Rum*:04, where Allah says:

چ و و و □ چالروم: ۴

Within tree to nine years

He interpreted the verse as;

Cikin shekara uku zuwa tara

Meaning:

Within three to nine years

He explained in the light of the above verse, the importance of peace between Muslim and *ahl-al-Kitab* (people of the book) and the *Kuffār* (unbelievers).

He continued by saying:

.... Bama Musulmi ba, har da *ahl-al-Kitab* dole ne a sami zaman lafiya, kuyi iya kokarin ku kuga an sami zaman lafiya tsakanin Musulmi da wadanda ba Musulmi ba, wanda muke tare wanda kasan dasu.

Meaning:

....Not only Muslims, including the people of Book (Christians and Jewish), we must live together in peace with them; you must try as much as possible to allow peace to prevail between Muslims and non-Muslims in our country.

Sidi quoted *al-Mumtahinah* :08, in that regard Allah( SWT) states:

كُلُّ دِينٍ حَسَنٌ ۖ لَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ ۖ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ ۚ ذَلِكُمْ كَيْفَ تَتَّقُونَ ۗ  
كُلُّ دِينٍ حَسَنٌ ۖ لَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ ۖ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ ۚ ذَلِكُمْ كَيْفَ تَتَّقُونَ ۗ

Meaning:

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.

He continued his emphasis by saying:

Allah bai hana ku kyakkyawan hulda ba da zama lafiya, tsakaninku da wadanda ba Musulmi ba, wadanda basuyi fada dangane da addininku ba. Kuma su hiddaku daga gidaddajinku ba. Misali:Kana aikin Gwamnatin Tarayya wannan da kai da kirista kuna aikin ofis ko Nepa, ko wata ma'aikata wanda kuke tarewa dasu, ko ma'aikatar ilimi, ko ina dai ko ma'aikatar jiha ko tarayya ko kamar hukuma ko a kamfani ko wata ma'aikata, to kayi zaman lafiya, tsakaninku da su. Kuna iya ranta mai kudi ya halasta, sannan kana iya rance garai ya halasta, kana iya cin abinci nai. Sa'annan kana iya bashi naka, hakan nan kana iya aure diya tai, amma kai neba zaka ba shi diyarka ba. Kakka ci amana tai, kakka yaudare shi, sannan kakka tsokane shi. Kayi zaman lafiya.

Meaning:

Allah (SWT) does not forbid you from good interaction with non Muslims, those who do not fight you and did not expel you from houses. For example, supposing some of your colleagues are non-Muslims, in a company such a

NEPA, or with state government or local government, or Ministry of education, you should live with them in peace and unity, you can lent them your money and they can lent you, you can eat his food and he can eat yours, you can marry his daughter, but he can't marry yours. You should not deceive him, you should not cheat him, you should avoid anything capable of bringing trouble between you and him, you should live in peace.

From the above, we can understand how Sidi Attahir was very conscious about peace and unity between people of different faiths. He pointed out that Muslim can borrow money from a non- Muslims. He also emphasized that Muslim should not cheat, deceive or do any act which may bring anarchy and misunderstanding between muslims and non-Muslims. Because doing so is against the teachings of Islam. He used to clarify the misconceptions distortions and mispresentations the non- Muslims have about Islam and appealed to the non Muslims to accept Islam through preaching. These efforts by Sidi Attahir helped many non- Muslims to understand Islam and subsequently accepted the religion.

#### **4.7.(xii) Sample of his *Tafsir* in Relation to Socio-Economic condition**

Sidi Attahir had on several occasions challenged government officials and wealthy individuals on the need to show kindness to the needy, relatives, and Muslims in general through his *Tafsir*. For example, On the explanation of the verse *al-Dhariya:19* where Allah (SWT)Stresses:

چڱ ڳ ڳ ڳ ڳ ڳ چالذاريات: ۱۹

Meaning:

And in their wealth possessions the right of the (needy)him who asked, and him who was prevented(from asking .(*al-Dhariyati-19*)

Sidi in his *Tafsīr* of the above verse, marged the real interpretation of the verse and comments.

He said:

Sune wadanda a cikin dukiyar su akwai wani alhaki sananne. Da mai zuwa shi roki, (yace) wane taimakanni abinda nacci, to taimakanni da tufa... ko taimakanni da abinda nabbiya bashin da aka bina,... wannan shi ne sa' ilsannan kuma wadan da aka ce ma *mahrum* mutun ne wanda zai zo wurin ka, mutun ne mai jin kunya shi rokeka, mai kamun kai, amma mabukaci ne mai bukatan taimako, zai zo ya gaishe ka yace, wane abinda yasa na taho naga mun dade bamu sadu ba, ko na zo ne in gaisheka ko na taho ne don zumunta, ko ya fadi wasu maganganu wanda zasu jawo hankalinka don ka ji dadi a ran ka, amma bai amma bai hito fili ya rokeka ba domin kunya. To da mai rokon ga da wadan da bai roko, irin wadan ga mutane sune Allah ka tsar suwa ga bala'i.

Meaning:

Are those that bring out part of their properties and give it to the needy, they say: please assist me with food, or cloth, assist me to settle my debt. This kind person is who (*al-sa'il*) the verse is talking about. And *Mahrum* is the one who may come to you, gently, responsible and respectable, but in need your assistance, but without requesting anything from you. So, those types of people Allah (SWT) commanded that they should be helped, and Allah will protect and assist them.

Sidi Attahir was encouraging assisting one another, in the above discussion Sidi clarify between those requests openly and those who do not, but you can understand from their approach.

#### **4.7(xiii) Sample of his *Tafsir* on Reformation of Social vices of the society**

Sidi accorded this aspect of reforming the society very important placeduring his *Tafsir*. For example, verses dealing with fear of Allah (SWT). He also

condemned and warned people against social vices like theft, adultery and fornication, homosexuality, pride, extravagance, some business malpractices, laziness, backbiting, gambling, alcoholism, telling lies, swearing by Allah on lie, swearing by Allah to attract customers in business, and any kind of vices in the society. Let us see how he used *Qur'anic* verses in this context.

For example, when he was interpreting *Suratul Maryam* Q19 : 59 where Allah (SWT) says:

چھ ے ک چمریم: ۵۹

Meaning:

But after them followed a posterity who missed prayers and followed lust then, will they face destruction.(*Suratu Maryam:59*)

Sidi translated the verse as:

Bayan wadanga Annabawa, manzanni da anka bada labari cikin suragga, sun wuce anka.....samu daga cikin zuriyarsu suka tozarta sallah. واتبعوا الشهوات. sun bi abubuwan shawa. Ana can wurin kallon kwallo, baayi sallah ba, ana can ana kallon *film-film*, lokacin sallah ya wuce. Ana can ana kallon satellite, ana can kallon 'yan matan turawa... ana can ana ba'a China, ba'a faransa ba'a... abubuwan shawa dai ake .... واتبعوا الشهوات. bida, ko wace mazinaciya tabba shi sha'a zai kai gareta, sai wadda tafi karfi nai, in namiji shike shawa shi bishi shiyi luwadi.... Wasu su sha giya. Ayi ca-ca, ayi karya, ayi sabon Allah واتبعوا الشهوات و suna bin abubuwa sha'wadduniya wadda ba'a hallata musuba.

Meaning:

After those prophets and messengers had passed away, their descendace neglected the prayers and follow their desires, such as watching football, watching different kinds of films on TV on satellite watching women,moving from one country to another to satisfy their desires (by



He translated the verse as follows:

Shin ba mu sanya kasa ta zama shimfida ba?

He said:

Wato abinda aka ce **مهـ**shimfidar da ake wa jariri karami shi ne shimfidadda ake yiwa jariri tun shina karami. Shi yasa Manzon Allah (SAW) yace:

طلب العلم من المهد إلى اللحد

Bidar ilimi tun mutun shina shimfidar jarintaka, har ya shiga kushewa, saboda haka ake cewa **مهـ**shimfidar jarintaka.

Meaning;

The meaning of the word **مهـ** is the bed prepare for a child, That was why the Prophet (SAW) said: Seeking for knowledge is from the bed to the grave. Therefore, you should seek for knowledge from childhood to when you are dieing.

In the above, Sidi Attahir want to shed more light on the word "**مهـ**" as it comes in the *Qur'ān*, it comes.

#### **4.7.(xv) Sample of his *Tafsir* of Qur'anic verses with *Ta'awil***

There are some verses in the *Qur'ān* on attributes of Allah (SWT). For example,

Some scholar's interpret the verses as they are without applying *Ta'awil* while some preferred to apply *Ta'awil* in their interpretation. Sidi Attahir was among the scholars who applied *Ta'awil* while interpreting such kinds of verses. He described those who interpret them without *Ta'awil* (without selecting a specific location) as the interpretation of *Wahabis* (the followers of Muhammad ib Abd al-Wahhab) of Saudi Arabia (d.1791AH) who struggled to survive the *Sunnah* of the prophet Muhammad (SAW). He had adopted the method of applying *Ta'awil*. He said:

We believe in the interpretation of our scholars in this country, and what we maintained is what Yahya the author of the book titled al-Qurtabi said in his book, as:

لأنه كان ولا ملكان

Meaning:

He is in existence without specification

He also said that:

Saboda haka abinda ammatsaya ga wanga bayani; *al-Arshi* (shine) *head quarter* Mulkin Allah (SWT) na, don *ستوى الرحمن على العرس* Ya daidaita a mulkinsa ga Arshi... Allah Yana ko'ina, yana tare da wanda akkasa . Wannan ita ce akidar mu.

Meaning:

Thus, our understanding on the verse is, Allah is at anywhere, He is with every body. This is our belief.

Islamic scholars had differed over the meaning of the word *Istawa* (established) both the *ahl-al-Sunnah*, *ash'arites*, *Mu'utazilites* among others. However, we follow the way our predecessors, such as Imam Malik, al-Awza'i, al-Thauri, al-Laisi, Ishaq bn Rahawiyah and the rest of the scholars past and present times. Surely we accept the apparent meaning of *Istiwa* (establish) without discussing its true essence, equating or altering or denying. We also believe that the meaning that comes to equate Allah with the creation is to be rejected, for nothing is similar to Allah (SWT). Ibn Kathir, (nd) We asserted and affirm what the Imams said such as Nu'aym bn Hamman al-Khuza'i the teacher of al-Bukhari who said whoever likens Allah with the creation will have committed acts of *Kufr* (disbelief). Further more, whoever denies what Allah has described Himself with, will have committed acts of *Kufr*.

In another example where Allah said:



And the heaven We constructed with strength,( al-Dhriyat:47)

He interprete it as:

Sannan mun gina ta da karfin mu.

Meaning:

We have built it up with Our authority

In another one,( *al-Fathi*:10)

Allah says:

(( ڇ پ پ پ پ پ پ ڦ ڇ الفتح: ١٠

Meaning:

The hand of Allah is over their hands.

He translated it as:

Karfin Allah ya riga yi karfin bayi

Meaning :

Authority of Allah superceed that of Creation

He said:

Don haka muna fassara"ڀد"da karfi

Meaning:

Thus,we interprete the word as power

#### **4.7(xvi) The Impactof Sheikh Sidi Attahir’s*Tafsir* on the people**

On the impact of his *Tafsir*, there was no *Tafsir* circle in Sokoto where people used to gathered men and women, to listen to *Tafsir* as they do at his place up till his death (Abubakar,2015) .On his programme of *Tafsir*; People of Sokoto do enjoined his *Tafsir*, because he builds his *Tafsir* on *Tarikh*. During his life time, there was no scholar who had the knowledge of *Tarikh* as Sidi Attahir, this contributed in making

his *Tafsir* very interesting and having more audience.(Usman,2015).This has made lasting impact on the people of Sokoto toward engaging themselves to learn *Tafsir* of Qur'an than before.This also made an impact on te people to learn more on *Tarikh*(Islamic history).Their attitudes towards their believe on how they considered *Hubbare* (the tomb of the Jihadist) been changed.Some villagers used to swear with the turban of the Sultan of Sokoto been dismissed troug his *Tafsir*.Some people used to perform *Tayammum* without genuine reason claiming that Sheikh Usman bn Fodio had requested that for them Sidi succeeded in correcting this habit on them through his *Tafsir*(Usman,2015).Due to the impact of his *Tafsir* in Sokoto, many people especially the youths were ready to sacrifice their lives, time and wealth for the religion of Allah (Aljannare,2015). So, he succeeded in instilling courage to his audience to follow the *Sunnah* of the Prophet (SAW) and to emulate the *Sahabah* (RA) in their dealings.He used to encourage his listeners to seek for both modern and Islamic knowledge.This has made students to engage in researches activities. (Aljannare, 2015).

#### **4.8.(i)The Establishment of Sheikh Ja'afar's *Tafsir***

In some of his interviews, Sheikh Ja'afar asserted that his first inspiration in the field of *Tafsir* was from cassettesof Sheikh Muhammad Auwal he listened to from Maiduguri, containing of *Suratul Mā'idah*, and *SuratulNur*. He said:

...(Bayan na gama makaranta), na ci ga ba da karatu a wajen Malamai a soraye inda ake karantar da litattafai na Addini iri-iri na koyan ilim (kamar su) Ahlari, Ishimawi, Risala da sauransu. Amma, inji ina sha'awar al-*Qur'ani*

kusan ince wanda naji ina sha'awar *Tafsir*, shi ne wani kaset wanda na fara ji akan a tarin rayuwata na Sheikh Muhammad Sheikh Abba Aji. Ina jin naji shi ne ko a shekara 1981, ko 1982. Kaset biyu ne, daya yana *Tafsirin Suratul al-Ma'idah* (Q5) ayar "حرمت عليكم ميتة" (Q5:107) zuwa karshenta. Daya kuma *Tafsir* na *Suratulal-Nur*, tunda daga farkon Sura har inda ake kissan Nana Aisha (RA) To tsarin da ya bi, wajen fassara ayoyin, tsari ne ni a iyakacin sani na, bai ji wani bayani da zai sa ka fahimci ma'anonin al-*Qur'ani* cikin ruwan sanyi irin sa. To wadannan kaset a lokacin kusan haddace su nayi, sabo da yawan jinsu ( NTA Borno, 2005)

Meaning:

... (After I completed my studies at Arabic Teachers College Gwale (in Kano City), I continued learning some branches of Islamic Education from different scholars, where different books of Islamic Studies were taught ,such as *Akhdhari* of Sheikh Abdurahman, and *Risālah* of Abu Zaid al-Qirawani. But, what made me to become interested in *Tafsī r* of al-*Qur'ān*, as a field of study, was when I listened to Sheikh Abba Aji's *Tafsī r* (a prominent scholar of *Tafsir* in Maiduguri) *Tafsī r* of chapter five, *al-Mā'idah* (Q5:107), and the other was chapter 24, *al-Nur*, from the beginning of the chapter up to the story on Aisha (RA). That was in 1981 or 1982. The method he adopted in interpreting the verses, I never heard explanation in such a way he (Sheikh Abba Aji) interpreted the verses, one can understand easily. Therefore, I can say I was about to memorize the cassettes due to constant listening (NTA Maiduguri, 2005).

The above was what motivated Sheikh Ja'afar to study *Tafsī r* as his area of specialization. Furthermore, after his graduation from the University of Madinah in 1993, he returned to Nigeria, his main concern was to enlighten his people on the aspects of their religion. These include: theology (*Tauhid*) rituals (ibadat) and transactions (*Mu'amalat*). This made him to travel from one place to another. He was also teaching different books of Islamic knowledge such as *Fiqh*, *Hadī th*, *Tauhī d* and *Tafsī r*. But *Tafsir* was his main aspects of teaching in many mosques in Kano

City. What assisted him much he had memorized al-*Qur'ān* a part from being educated in many fields of Islamic studies.

Sheikh Ja'afar started his *Tafsīr* circle in the year 1986CE/140AH, in two places Usman bn Affan mosque every Friday after Magrib prayers for a period of one hour and a half, and at the residence of Dr. Hassan Zubair in Kano City, where he used to conduct special session for some selected students (Umar, 2000:61). Among them was Malam Sa'idu Haruna. This continued in the Mosque of Alhaji Lawal Atana, Beirut Road in Kano City, up to 2006, when he completed his *Tafsīr* on 10 Rajab, 1427AH. When he was away for his study at the University of Madina (in 1989/1409), Sheikh ibn Usman took over until he had resumed in the year 1994CE/1413AH. (Umar, 2007).

Among the places he used to conduct his *Tafsīr* during his lifetime include:

1. Bin Affan Mosque in Kano City
2. Beirut Road in Kano City
3. Alh. Muhammad Indumi's Mosque in Maiduguri (Borno State)
4. Triumph's Mosque in Kano City. (Labaran, 2008).

#### **4.8(ii) His sources of *Tafsīr***

Each *Mufassir* had his own books of *Tafsīr* which he relied upon and considered them as his sources of *Tafsīr*. The main sources of Sheikh Ja'afar for his *Tafsīr* as he asserted in 2004, *Tafsīr* were: Ibn Kathir of Imam Isma'il bn Umar (d. 77AH) al-Baydhawi known as *Anwār al-Tanzīl wa asrār al-Ta'awīl* of Abdullahi Nasir al-Din (d. 691AH). Others were: *Tafsīr al-Qurtubi* of Imam Shamsu al-Din Abu Abdullahi bn Ahmad (d.741AH), *Tafsīr al-Baghawi* known as *Ma'alīnu al-Tanzīl* of Imam Hussaini bn Mas'ud *al-Baghawi* (d.5116AH), *Jami'u al-Bayan fi Ta'awīl al-Qur'ān* of Muhammad Ibn Jarir al-Tabari (d.310AH). These were the most useful books of *Tafsīr* he used to consult before starting his *Tafsīr* presentation. Umar (2007), mentioned the method of Sheikh Ja'afar in presentation as

well as the sources he used to consult. He stated that on his methodology of presentation, he used to adopt the method of interpreting *Qur'ān* by the use of another verse of the *Qur'ān*, following the pattern of Sheikh Muhammad al- Amin al-Shanqiti in his book titled *al-Aḍawa'u al-Bayan*, and his book titled *Daf' u Ihām al-Idhtirab an al-kitab*.

He employed the frequency method of al-Hafiz Ibn Kathir in the process of *Tafsir* of *Qur'an* by the *Sunnah* of the Prophet (SAW) as well as the statement of *Salaf al-Salihin*. He also used the method of his teacher, Dr. Hikmat Bashir in his book *al-Salihins-Masbur min Tafsirbi al-mathur*. He tried to discuss current issues and make the *Tafsir* understandable (Abdulahi, 2013). On his method of explanation on (*al-Irab*) Syntax, he mostly depends on *al-Jami'i al-ahkam al-Qur'ān* of Imam *al-Qurṭ ubi* and *al-Tahir Wa al-Tanwî l r* of Ibn Ashur. He tried to abstain from using weak or fabricated *Hadith* connected with *asbab al-Nuzûl*, or any aspect related to *Tafsî r*. Sheikh Ja'afar in his *Tafsir* used to explain the attributes of Allah (SWT) according to the views of **ahl-al-Sunnahwa al-jama'ah**, (Umar, 2013:64) without applying *Ta'awî l*.

#### **4.8.(iii) His Focus in *Tafsir***

Sheikh Ja'afar's focus on *Tafsî r* can be categorized into three:

1. Establishment of right belief (*Aqî dah sahihah*) in the mind of his listeners. That was why whenever he is interpreting a verse concerning *Tauhî d*, he used to elaborate more. For example, when he is interpreting Q20:05 where Allah says:

Meaning:

The most Merciful (who is) above the throne established. (*Taha:05*)

Sheikh spent more than 20 minutes explaining the above mentioned verse on the issue that is above the throne, but how exactly, nobody can explain.

2. Encouraging *Ummah* to seek for knowledge both modern and Islamic, as well as encouraging Muslims to be self-reliant especially the youth.
3. Good governance, during his *Tafsîr* he was always calling on those in authority to lead with justice and honesty, to provide jobs for the youth, to encourage self-reliance, to improve the standard of living of the people in the country, among others.

During his *Tafsîr* in the year 2004 in Maiduguri, he cautioned Government about what he was foreseeing, he cautioned the Government to provide jobs for the youth. He says” If things go on like this, there may be a problem in this country. Sooner or later it may be religious crisis in the country, whether religious, politics or anything else”.

#### **4.8.(iv) Approach and style of Sheikh Ja’afar to *Tafsir***

Sheikh’s methods of starting *Tafsir* session include:

- a) Prayers for the prophet
- b) Mentioning both dates of the *Hijrah* (AH) and *Miladi* (C.E.)
- c) Mentioning the number of verse to start with
- d) Answering some questions, asked by his listeners



interpreted it with the statement made by the Prophet (SAW) where the prophet (SAW) mentioned that:

"إن رحمتى سبقت غضبي"

Meaning:

My mercy precedes my anger

(Related in Sahih al-Bukhāri, *Hadith* No.7404)

In another place in his explanation, he mentioned the *Hadith* which Wabithata related that the Prophet (SAW) said:”Allah had chosen from the children of Ibrahim Isma’il, he chose from the children of Isma’il; *bani kinanah*, he chose from the bani kinana *Quraish*, he chose from *Quraish* bani Hashim, he chose me from bani Hashim”.

(Sunnan al-Tirmidhi *Hadith* No.3539).

In another place Sheikh interpreted Q6:02 with the *Hadî th* (1325) *Hadî th* mentioned that Allah (SAW) created Adam (AS) from different kind of clay as follows:

From Abi Musa, from the prophet (SAW) said:

Allah (SAW) created Adam (AS) from clay which He took from different types: some become black, white and red...”

Similarly, when he was interpreting Q4:08, he quoted a *Hadî th* from Abdullahi bn Amr bn al-As in al-Bukhāri that the prophet said:

“Allah said in *Tora*, ‘O Prophet we send you as witness a preacher and a precursor.”

(Sahih al-Bukhāri *Hadith*- 1981).

There are many examples of this kind of *Tafsir* by Sheikh Ja’afar.

#### 4.8.(vi) Sample of his *Tafsir* of *Qur'an* by the Statement of the *Sahabah*

Sheikh Ja'afar sometimes used to interpret *Qur'an* by the statement of the *Ṣahābah* of the prophet (SAW). For example, when interpreting Q2:180, he mentioned the *Hadith* of *Ṣahih* al- Bukhāri from Bara bn Azib that: “The last chapter revealed in *Qur'an* was Suratul Bara'a, meaning (*SuratulTaubah*) instead of *Suratul al-taubah*.”( al-Bukhari)

Another example was when he was interpreting *al-Ma'idah*:44,

چُذِّبُوا لَمَّا هَمَّوْا بِمَنْعِهِمْ هَاهُنَا حَتَّىٰ لَمَّا جَاءَهُمُ الْمَأْتِدَةُ:

Meaning:

And whosoever does not judge with what Allah Has revealed, those are Kafirun.

He mentioned that Abdullahi bn Abbass indicated the word "الكافرون" in the verse does not merely means the real (*kufir*) which means unbelieving.

#### 4.8.(vii) Sample of his *Tafsir* on Reasons for Revelation

The knowledge of reasons for revelation is one of the prerequisites for *Tafsir* (Muhammad, 2013). According to Imam al-Suyuti, knowledge for reasons of revelation will assist in understanding the message of verses of the *Qur'an*.( Suyuti, 2002:9). In most cases, Sheikh Ja'afar used to mention reasons for revealing some chapters and verses at the course of his explanation. This is to facilitate the understanding the content and teachings of the verses. For instance, while discussing verses connected with history such as the Battle of *Uhud*, *Badr*, *Khandaq* (ditch) *Hunayn*, *Khaibar*, change of *Kiblah* from *Baiti al-miqdas* to *Ka'abah*, among others, one cannot understand the message of the verses properly without knowing the reasons behind their revelation. That was why he used to mention them in his *Tafsir*. For example, while discussing *al-Imran*:12, Allah says:



In the above poem the word *ألم ترى* was not followed by *إلى*

In another example in his *Tafsir* of Q6:1-3, he deliberated on the word *الأرض* and why the word is in singular form while the word before it is in plural form *السموات* is known as *Ismu al-Jinsi*. This kind of words has no plural, but nevertheless it means many, it means all kinds of *الأرض* earth.

In another place on Q2:189 where Allah (SWT) says:

"وليس البر بأن تاتوا" He considered the aspect of grammar in this verse as necessary to explain it to his listeners, he showed that, the occurrence of the word "ب" **word** is an emphasis of what the verse is teaching

#### 4.8.(ix) Aspects of Variant Readings of the *Qur'ān* in his *Tafsir*

He did not neglect the aspect of *Qirā'ats* (variant readings) in his *Tafsir*. It is also one of the knowledge that is very important to any *Mufasssir*, because in most cases meaning of a verse could change due to the change of recitation (*Qirā'ats*). Therefore, without the knowledge of recitation (*Qirā'ats*), *Mufasssir* cannot identify the changes which may occur due to the change of *Qirā'ah* (style of recitation). He was very much concerned with that. For example, in *Qur'ān* 2:125 the word *اتخذوا* or *التخذوا* the former means they considered where Ibrahim (AS) stand while building *Ka'aba* as a place for prayer, while the latter means that you should consider *Muqama* Ibrahim as a place for prayer. This change comes as a result of change in recitation.

Similarly, when he was explaining *Qur'ān* 2:250 he quoted a poem to explain the different pronunciation of the word *مردفين* or *مردفين*, he said:

ومن مردفين الدال يفتح نافع \*\* وعن قنبل يروى وليس معولا

Meaning:

According to Imām Nafi’I, the later "د" in مردفين should be read with *fatha*, different from other *qira’ats*. Another example he mentioned is in *Qur’ān* 58:09, the different between both the pronunciation of نُكْرَا and نُكْرَا

#### 4.8.(x) Sample of his *Tafsir* Using Poems to interpret a verse

He frequently used poems to explain a verse. Sometimes he quotes another author for emphasis on what he is saying. He quotes both Arabic and Hausa language poems for illustrations.

For example, when explaining *al-Imran*:33 about the word "اصطفى" choice.

He quoted *Hausa* poem( Malam Aliyu na-mangi) as follows:

Wa ya kai wa yai kamar ka

Wa ya san asalin ya naka?

Wa ya sami irin rabonka

Tun da Allah Ya Yabe ka

Duk wanda ya kika mayi gaba

Similarly, in *Qur’an al-Nisa’i*:05, on the issue of death, he said:

Tare dai kuke ko ina ne

Ko kana tafe ko a zaune

Ba ta ko kunyar su wane

Da tana da makangari ne

Ai kila da lamaruzu bai mace ba

#### 4.8.(xi) Aspect of *Isra’iliyyat* in his *Tafsir*

*Isra'iliyyat* is the explanation received from the scholars of past scriptures. They are many in most of the books of *Tafsir*. They are categorized into three namely:

1. Accepted one which *Qur'ān* confirms
2. Unaccepted which *Qur'ān* rejects
3. That which should not be denied or accepted

Sheikh Ja'afar did not concern himself much with *Isra'iliyyat* even on the accepted types. He also disassociated himself from mentioning stories, tales and some narrations which are contrary to the real teaching of Islam.

#### **4.8.(xii) Improvement of his *Tafsir***

Sheikh Ja'afar in his life time, tried to improve the quality of his *Tafsî r*, whenever he understood a new idea he changed his position and replace the old with a new one. For example when interpreting Q2:61, he indicated that he was interpreting the word "فوم" for more than 20 years as a "Garlic," but when he was attending a Ph.D defence at University of Madinah, he changed his position from "Ghalic" to mean something else.

#### **4.8.(xiii) The impact of his *Tafsir* on the peolpe**

In fact, his *Tafsî r* has benefited a lot of Muslims in Nigeria. During his *Tafsî r* in *Ramadhan*, different classes of people rushed to Maiduguri only to listen to him. His ability to memorize the whole *Qur'ān* and his experience in the interpretation of the book attracts the hearts of not only his loyalists, but also the other prominent Islamic scholars in Nigeria, (Husain, 2008). He also organized uncountable lectures, sermons, symposiums and public enlightenment forum for Muslims in different parts of the country.

Many people accepted his teachings and put into practice what he was calling people to before his death. In response to his call to assist, there were some wealthy people who have expressed their intention to sponsor some students undergoing special courses such as medicine, many committees introduced in northern Nigeria to cater for orphans, many Islamic private schools have established, attitudes of the authorities towards their people changed for the better, muslim communities engaged themselves to learning both modern and Islamic education, to mention but some. It is part of the impact of his *Tafsir* that in the contemporary days students of Islamic studies non conventional schools engage themselves to learn some branches of knowledge which were not given due consideration before Sheikh Ja'afar's *Tafsir*, these include; science of Hadith, *Usul-al-Fiqh*, *Tauhid* (theology) *Tafsir* Islamic history, among others.

#### **4.8.(xiv) The Legacy of his *Tafsir* on the Other *Mufassirun* in Nigeria.**

The method used by Sheikh Ja'afar in his presentation of *Tafsir*, made it to be educative, understandable and comprehensive as far as *Tafsir* of *al-Qur'an* is concerned. Perhaps this has contributed to the changing pattern of *Tafsir* been applied by some *Mufassiru* in northern Nigeria: by applying *Tafsir* of *Qur'an* by *Qur'an*, *Qur'an* by *Sunnah*, and *Qur'an* by statement of the *Sahabah*, and *Tafsir* of *Qur'an* by the explanation of *Tabi'Un* and *Tabi'u al-Tabi'in*. Before the appearance of Sheikh Ja'afar, they were mostly using *Jalalain*, *Diya'u al-Ta'awif*, *Rad a- Azhani* reading them without relating their teachings of the verses to contemporary matters ( Abdullahi, 2013).

His *Tafsîr* sessions were enlightening and educative to scholars, and for any Muslim who understands Hausa language. There was never a time when his lectures or *Tafsîr* ignited inter-religious uproar in Nigeria.

Sheikh Ja'afar used virtually all of the means of media available to him to propagate the religion of Allah to the people during his life time. This included Friday sermons, *Tafsîr* lectures and others. He was not only a true teacher, *Mufassir* but also a wise propagator of the faith. He studied people's personalities and recognized their levels. He was able to communicate with them in ways that were appropriate and convincing, whether they are scholars or students (Sani,2013).

He had a unique style in his presentation of *Tafsîr*. He explained the meaning, then made a list of what could be understood from the verse(s), then the *Fiqh* law(s) contained in the verse. If there are different opinions of scholars, he mentions some and selects any one he considered appropriate. Abdallah (2013) states that Sheikh had brought changes to the method of presenting *Tafsîr* in Northern Nigeria. There are many *Mufassirun* who introduced and adopt method of *Tafsîr* in order to suit the condition of their people.

According to Al-Hamidy( 2013), it was part of the legacy left for us by Sheikh Ja'afar that *Mufassir* needs to read many books of *Tafsîr* before he conduct *Tafsîr*, deep and thorough investigation should be made, and one should not make any explanation without an adequate knowledge on it (Abdallah,2013).

Another important issue which Sheikh Ja'afar's was much concerned with was the development of *Islām*, not for personal benefit. He understood contemporary realities. He analyzed the practices, faults and virtues of the people around him. From

his own experience and study, he realized the roots of the problems of society. He did not speak about the truth in abstract terms. Instead, he tied those teachings directly into practices of the people during his time. Indeed, this was a major cause of contention since he did not just say for example, "Allah is to be obeyed" and leave it like that. Instead, he would say "Allah is to be worshipped and obeyed, because He is the Creator of the Heaven and the earth."

#### **4.8.(xv) Compilation of his *Tafsir***

Sheikh Ja'afar did not write any books during his life time. This was perhaps due to his struggle in *Da'awah*, teaching, and delivering lectures on different topics and in different countries. Before his death, efforts have been made to compile his *Tafsir* in a book in which he himself started. Initially Sheikh Ja'afar was dictating the *Tafsir* (verbally) to Malam Ya'u. They started compilation from *suratul al-fātiha* to *suratul al-Baqarah*. The last verse which Sheikh Ja'afar dictated to his scribe, was Q2:182. This last verse was written in Bauchi town on 12/4/2007 (25/3/1428) a day to his death. (Umar, 2013:2).

After his death, a centre was established and named after him as Sheikh Ja'far Islamic Documentation centre SJIDC. The center compiled his *Tafsir* using Radio Cassettes, DVD and so on. The first compilation made by the center was from *suratul al-fātiha* to the end of *surah al-Nisa'i*. The center had introduced his *Tafsir* on *JuzAmma* and the second compilation was from *al-Fātiha* to *Suratul al-Nisa'i*. Translation and comment on the lessons in the forty *Hadith* of Nawawi have also been compiled by the center.

During his life time, the Sheikh had mentioned that he was satisfied with his *Tafsîr* conducted in Maiduguri. Therefore the center used his Maiduguri Cassettes in the compilation.

In compiling the book, the committee has produced what is understandable to readers. Therefore, the followings were put into consideration:

They removed most of his discussion on the aspect of variants reading (al-*Qur'ān*) and reasons for revelation. The committee under, the chairmanship of Dr. Muhammad Sani R/Lemo of Kano tried their best to produce edited copy.

As mentioned previously, Sheikh Ja'afar tried to discuss any aspect connected with a verse in his *Tafsîr*, such as reasons for revelation, aspect of variant readings, *Fiqh* (Jurisprudence), *Nāsikh wa al-Mansûkh*, (Abrogator and Abrogated) *usûl al-fiqh*, *Tarîkh* (Islamic history) and others.

The committee did not include all his discussions during his *Tafsîr*. They restricted their compilation to some aspects such as *Fiqh* (Jurisprudence), his discussion on *Usûl al-Din* (*Tauhîd*). These are the three branches; *Tauhîd al-Rububiyyah*, *Ulûhiyyah* and *Tauhid al-asma'i wa al-Sifât*. It also traced the authenticity of any *Hadith* mentioned by Sheikh Ja'afar and where to find it, as well as the number of the *Ahadith* in the books. They also traced the volume and page where Sheikh Ja'afar mentioned any aspect in any book of *Tafsîr*, for example on the interpretation of Q2:13 where he quoted Ibn Kathîr in volume 1 page 324.

On the aspect of Islamic Jurisprudence (*Fiqh*), the committee included Sheikh's elaboration on matters which are very important to the society. For example, his discussion on interest (*Riba*), business transaction, what is lawful and unlawful in

it, aspect of borrowing and lending, witness, the relationship between Christians, Muslim, and Jews among other things.

But their concern was not much in mentioning aspect of *Balāgha*, (rhetoric) *Ṣarf*, (morphology) *Nahwu* (Arabic grammar) *Isrā'iliyyats* (stories received from the past scriptures) e.t.c. In some cases, they mentioned reasons for revelation as well as the matters regarding stories of first generation. The committee also traced the statements of some prominent scholars mentioned by Sheikh Ja'afar, as his source. *Isrā'iliyyats* was not given much attention, unless when it is necessary.

#### **4.8.(xvi) His death**

On January, 1428AH, equivalent to 13/4/2007 Sheikh Ja'afar was leading *Subh* prayer in Dô rayi central mosque in Kano city, where an unknown person shot him down (Salihu, 2010:24)

#### **4.9.(i) The Establishment of Sheikh Abba Aji's *Tafsir* Circle**

The beginning of *Tafsîr* of Sheikh Abba Aji is dated back to 1958, when his teacher Mal. Mustapha started allowing him to conduct the *Tafsîr* on his behalf whenever he is indisposed (Abba, 2014). In Maiduguri, his teachers include: Mustapha Mai-jalalaini who taught him *Fiqh*, conduct weekly and Ramaḍān *Tafsîr*. Perhaps, due to his brilliance as observed by his teacher during his sermon and public enlightenment which tremendously influenced Malam Mustapha to allow him to conduct *Tafsîr* on his behalf.

#### **4.9.(ii) His Sources of *Tafsir***

Sheikh's main sources of *Tafsir* are: *Tafsîr Jalālaini*, Ibn Kathîr, al-*Maraghi* and al-*Baghwî*. Sheikh used al-*Baghwî* because it is simple (Mustapha, 2011) that

was why even after the death of the Sheikh, his *Khalî fa* (successor) continues to use the same sources to conduct *Tafsî r*.

#### **6.9.(iii) His Focus in *Tafsir***

Sheikh Abba Aji's focuses on *Tafsî r* are as follows:

Establishment of right belief (*Aqî dah sahihah*) and abandoning any acts of spirits, magic, especially some scholars were using Qura'nic verses to perform magic. Also to encourage *Ummah* to seek knowledge both Western and Islamic, as well as encouraging Muslims to be self-reliant especially the youth. Good governance and justice in their dealings. In his *Tafsî r* he was always call on those in authority to lead with justice and honesty, to provide jobs for the youth, to encourage self-reliance, to improve the standard of living of the people in the country, among others.

#### **4.9(iv) Medium of Communication of his *Tafsir***

There are three major languages in Maiduguri. They are: Kanuri, Kanumbo and Mandara which is the language of Sheikh. Sheikh used to conduct his *Tafsî r* in three languages Kanuri, *Hausa* and *Mandara*. But *Hausa* and *Kanuri* were the dominant languages spoken. His *Tafsî r* is aired on Maiduguri Radio and Nigerian Television Authority (N.T.A).

#### **4.9.(v) His Approach and style in *Tafsir***

As mentioned earlier, Sheikh Abba Aji was among the scholars who contributed to the development of *Tafsî r* in northern Nigeria during his life time. His *Tafsî r* was not restricted to a specific area. He brought positive change to the entire life of *Ummah* according to the *Qur'ân* and *Sunnah* of the Prophet (SAW). He used to advise people that they should not take life for granted. One has to plan everything including his daily spendings. That was why when he was interpreting Q17:29, where Allah (SWT) is saying:

چٹ ٹ ڈ ذ ث ت ڈ ڈ ف چ الإسراء: ٢٩

Meaning:

And do not make your hand chained to your neck or extend it completely and become blamed and insolvent (*al-Isra'i:29*).

On his translation and commentary he said:

Kar ka sanya hannunka a kukunce zuwa wuyanka. Ma'ana, karka zama marowaci gaba dai, karka sake hannunka. Da ka samu, paca-paca ka kashe, paca-paca ka kashe, ka zauna baka da komai, karka yi haka. Dinga tsara abincinka da kakeci; dinga tsara yadda kake kashe kudinka. Dinga tsarawa a ciki sai talaucinka ya wuce baka sani ba.

Meaning:

That you should not become greedy and withhold what is in your hands, and you should not spend what you have unnecessary, and lose it. You should plan how to spend on your food stuff and other expenses this will assist you to manage how to spend your money. Without doing so you become blamed and insolvent.

#### **4.9.(vi) Sample of His Tafsir**

Sheikh Abba Aji used to call on by the wealthy people in the society to assist whoever is in need of assistance in the society, such as orphans and widows.

For example, while interpreting *al-Baqarah:220*. Allah (SWT) Says:

He said:

... Idan mace mijinta ya rasu, maimakon ta sami kulawa wanda Musulunci yace, sai kaga ana gudunta, musamman idan mazajenta biyu suka mutu, sai ace tana kashe maza, Saboda haka, irin wannan aqida, aqidace ta Jahilci. Idan muna haduwa a Masallaci, muna Jam'i, sai wani ya rasu a cikinmu, to hakkinmu ne mu kula da gidansa har ta gama takaba. Hakkinmu ne idan akwai dukiyarsa sai ayi masa a ciki. Idan akwai danginsa sai suyi. Amma idan babu kowa, dole muyi masa (akan yan' uwantaka na Musulunci).

Meaning:

Whenever a women lost her husband among us, instead of giving her good attention and care from the Muslim community, People start running away from her, especially a situation whereby two of her husbands died, people start describing her that anyone who marries her shall die, (He said) believing in this superstition is wrong and it is the



While commenting on the verse, he made the following assertions:

Let his children feel comfortable as well as his wife. Each member of his relatives should contribute his quarter. This includes providing foodstuff and meat. It is also a responsibility on the Muslim *Ummah* to take care of the children according to their capability, by distributing the children among themselves. At the end, one (among them) should marry her (the widow). This is the teaching of Islam, and this will definitely bring brotherhood and unity.

In the above discussion, we can understand how Abba Aji paid some attention to the issue of welfare of the *Ummah*, most especially the weak and the needy. He also touched the issue of superstition which is rampant among *Hausa* society, that whenever two or three husbands of a woman dies, people may describe her as witch, and start running away from her. In fact, this is contrary to the teaching of Islam and it will lead to *Kufr*. He was always cautioning his people to avoid whatever will cause problems to their belief, and calling them to the right path. He also touched the aspect of unity and brotherhood among Muslim *Ummah*:

#### **4.9.(vii)Sample of his *Tafsir* on the Solution for National Challenges**

In fact, there are a lot of problems facing the country, Government is trying to change the situation, but still there are problems. These include insecurity, corruption, Ethno-Religious crisis, robbery, fraud, theft, hooliganism, drug abuse, adultery and fornication, raping especially small children, fraud and cheating by government officials to mention but some.

Sheikh Abba Aji mentioned some ways to remedy some of these problems, when he was interpreting Q9:69,



Saboda idan ana so tayi kyau, muma mu gyra kammu idan munyi kara ga Allah, zai ji kanmu.

Meaning:

Those who are robbing on our ways, as well as those cheating in office as well as all our problems Allah will change for us the better; they will become honest and trust worthy people.(Because) if you are just in your family, and I become just in my family, Allah will change (our bad conditions and bring peace for us. But if it happens that you are not just in your family, no justice in all dealing. Allah will not bring peace to us. (It continued like that) the robbers will continue robbing.This is because people have refused to change their attitude and behaviors. Thus, if we want our situation (from bad) to be changed (to good) we must change. Thus, whenever we make *Du'a*, Allah will accept our prayers.

He continued by saying:

Amma yanzu ba mu da wani “confidence” da zamu dogara dashi, da zamu daga hannu mu roki Allah ya amsa rokonmu nan take! A ko wane halin Mu tambayi kanmu! Allah yace ba zai karbi addu’ar mai cin haramun ba, Allah ba zai karbi addu’ar azzalumi ba, to idan ka bincika kanka sai ka ga kai azzalumi ne. In kasuwanci kake yi akwai zalunci, mene ne kake yi akwai zalunci. Ba mu gyara wadan nan ba amma muke neman zaman lafiya a cikin kasa, ina zai yiwu? Wa ‘yannan abubuwa ya kamata mu fara gyara wa saboda haka Allah (Ya ace) bai halaka *al-Qarya* ba sai suna barna:

Meaning:

But (now) we don’t have any confidence to rely on, in which we make request to Allah (SWT) and accept our prayer (*Du’ah*) immediately. We should investigate ourselves. Allah (SWT) said that He will not accept the prayers (*Du’ah*) of tyrants. Therefore if you check yourself you (may) find that you are among the tyrants, if you are a business man you may be among the cheaters, whatever kind of business there may be injustice attached to it. We didn’t changed all these but, we need peace (in our country) . There will not be at all! We should start correcting these minor-minor things because Allah will never perish a town unless the people are unjust.(Q11:117)

In this long discussion, Sheikh Abba Aji mentioned many issues which if

taking into consideration will bring peace in our country, in our houses, in our

offices, in our markets in all our day- to- day life. Sheikh wants to remained his listeners about what Allah (SWT) says in suratu *Taha*:25.

چہ : ی ی □ □ □ □ □ □ □ □  
۱۲۴

Meaning:

And whoever turns away from my remembrance, indeed he will have a depressed life, and we will resurrect him on the Day of Resurrection blind. (*Taha*:124).

Sheikh Abba Aji talked about many issues which he stressed as the causes of prevailing problems in Nigeria, such as robbery, ethno-religious crisis, corruption, injustice, insecurity, are the result of abandoning the teaching of *Qur'ān* and *Sunnah*. He also mentioned the need for re-establishment of *Sharî 'ah* especially in the Northern part of Nigeria where the majority is Muslims. According to him, teachings of the *Qur'ān* and *Hadî th* as well as adhering to the dictate of the *Sharî 'ah*, our problem could not be overcome. Therefore, the panacea to our problems is the *Sharî 'ah*.

Let us discuss his points briefly;

Islamic *Sharî 'ah*: The need of Islamic *Sharî 'ah* cannot be overemphasized to Muslim in any country and at any time. It is the system which brings different communities together under the umbrella of Islamic rule governed by the *Qur'ān* and *Sunnah*. The Religious and mundane activities are to be determined by *Sharî 'ah*.

By translating its ideals and practices, its norms and values, its rules and laws into public policies and programs, such as equity and justice, efficient administration, social welfare, peace and order, high standards of morality in public service, virtue and righteousness in internal policies, honesty in foreign policies, civilized conduct in war, integrity and loyalty in peace,(Aminu, 2010).Such public conduct would be a



with the state affairs in term of resource allocations. There must be no fear and favor in dealing with culprit regardless of his religion, ethnic, economic or social status.

Sheikh Abba Aji also talked about following the *Qur'ān* and *Sunnah*, for peace, stability and peaceful co-existence. The broad principles in which the system of human life should be based have been stated in the book of Allah (SWT). In addition the prophet (SAW) has in accordance with the *Qur'ān*, set up a model life in Islam by implementing the law and proving necessary details where required. (Aliyu, 1998) Thus, peace, tranquility and harmony could not be ascertained without following the teachings of *Qur'ān* and *Sunnah*.

#### **4.9.(ix) Sample of his *Tafsir* calling on Government to Provide Basic Needs for people**

As mentioned above, Abba Aji did not hesitate to talk when he observed any injustice by any person including Government officials. For example, he used to call them to change their attitude in providing what is necessary to their people. While interpreting Q17:27, in his explanation, he cited an example on a particular Local Government of Borno State on how the government neglected people of the area.

He stated:

Allah ya zabe ka ya maida kai wani babba, ya danka ra gamar jama'a a hannunka. Ka na shugabantar local government guda maimakon kayi tunanin hakkin talakawa da ke hannun ka ....Ga tsofaffi locai government wanda muke ciki tun lokacin Gwamna Gwani. Wallahi ba zaka sami bohol mai rai talatin ba a cikin kowane Local Goernment, kamar Local Government .... kusa da garin Maiduguri. Kai ne chairman na wannan local government sai kazo Maiduguri ka sayi swam water...Gobe Kiyama ka tsaya gaban Allah ka ce kana son Aljannah, wallahi ba zaka zamu ba! Sai ka tuba da zaluncin irin wannan!



While interpreting the verse(*ayah*) he says:

Yanzu, ku duba irin wannan rayuwar tamu ta yanzu. Misali, abubuwa da yawa suna nan society na boye, kuma duk na makirci ne. Amma, hukuma ta zauna tana gani; ta zauna bata yi maganin wannan ba. Kamar ma su satan ‘yan mata, ko su je suna daukan jini da sirinji a jikinsu. Akwai masu irin wannan suna nan a cikin jama’a. Me ya sa za’a barsu domin sune suke kiran musiba a cikin jama’a.

Comment:

There are many things happening in our community, which are dangerous to the society. But the authority did not take any action, (on them) such as kidnappers of young ladies or taking blood from their body by using Syringe. All those doing these kinds of (evils) are in our midst. Why have they been ignored by the government? (To me) they are the cause behind our suffering (in this country) because Allah had warned against that.

He continued by saying:

Wannan zalunci ne babba Shi yasa Allah (SWT) Yace:

Meaning:

This is a grievous crime, thus Allah (SWT) says:”

چ ڈ ٹ ة ة ة ك چيونس: ۲۳

Zaluncin ku zata dawo kanku. Sabo da haka yaku ‘yan uwa Musulmi na kwarai ku yi ta addu’a Allah zai dinga fallasa su, ku yi ta addu’a ta zaman lafiya. Don wannan wani irin yaki ne na bo ye, mai nisantar da imanin al-ummah.

Comment:

Your injustice is only against you.”Thus, my brothers’ Muslims you should continue praying (for the best). In fact, Allah (SWT) will expose them! (On their bad act) you continue praying for peace and tranquility! (in our country) . This is (their activities) is a hidden war! Which destroys *Iman*

Certainly, Sheikh Abba Aji was mindful of his people, their religion, health as well as their daily activities. The above statements also, showed how he was very much concerned on whatever caused sorrow, suffering difficulties and trouble to his

people. He was very current about the contemporary world .That was why he mentioned the activities of cultism in the society taking place during his life time.

Sheikh Abba Aji, although, he was presenting *Tafsî r* in *Hausa* language, in most cases he used to refer to some English word. For example, he used the word “cult” instead of using the word “*Kungiyarasiri*” which is *hausu* word for cult (Gafai, 2010). He wanted to remind the authorities of the activities of these groups, because, people have observed that those clubs and their activities are kept away from the knowledge of others, and are usually carried out behind closed doors. Sheikh Abba Aji observes the activities of the members of these groups of people who carried out their activities in exclusive locations at unusual time without being exposed. That was why he was reminding the authorities on the responsibility upon them, that they should take necessary actions against these kinds of groups. Because the protection of people’s lives, health, sense, wealth as well as their dignity is the right of subjects upon the authority.

#### **4.9.(x) Sample of his *Tafsir* on *Tauhid***

The knowledge of *Tauhid* is every essential to Muslim. That was why he considered the matter of seeking protection from someone else other than Allah (SWT) as a grave mistake. There are several verses and *ahadî th* of the Prophet (SAW) indicating that Allah (SWT) should be sought for protection. Among the *Qur’ānic* verses are:

Allah stressed:



is living or dead. For example, on the interpretation of the verse 49 of *Suratul al-Ankabūt* (Q29:41) where Allah said:

چ چ چ چ پ پ پ پ ت ت ت ت ذ ذ ذ ذ ژ ژ ژ ژ ک ک ک ک  
گ گ گ چالعنكبوت: ٤١

Meaning:

The example of those who take allies other than Allah is like that of a spider who takes a home. And indeed, the weakest of home is that of spider, if thy only knew. (al-*Ankabut*:41)

He translated the verse as:

Misalin wadan da suka riki gumaka ko kuma suke dauki camfe-camfe suka dauki sihiri, watau suna ma'amula da abubuwan nan uku.Wato Auliya'u, sune masoyan su wanda suke neman kariya da wa'yannan abubuwa suke neman alkhairi.....to wadanda suka riki gumaka abin bauta, shi ne Allah Ya misalta....awa gizo- gizo suke.....ta rikita (gizo-gizo) gida, mafi wulakanci mara amfani, shi ne gidan gizo-gizo.

On his comment on this particular verse the scholar stated:

..shi ne da kayi bauta bata yi maka amfani ba ka bautawa gunki.Shi kansa ba zai iya korewa kanshi wani sharri ba in ya zo; shi kansa ba zai iya jawo ma kansa amfani ba. Kamar wanda zai bauta wa matacce; mutun ya mutu yana cikin kabari ana bauta masa.Wai yana tawasulli da shi yana cikin kabari, maimakon ka roki Allah “direct.”, Wanda ma bai san kana nan kana yi ba..... Shi ne sai su je wajen...manyar Qaburbura suna ta rokan Allah a gurin.

Comment:

...this is to say that worshipping idol is a useless practice. It (what you worship) cannot protect its self from any danger when it comes across it; and it cannot drag any benefit to its self. For example, some one who worships a dead person,( in his grave) by invoking through him instead of forwarding his request to Allah (SWT) directly. While he does not know what you are doing, they used to go to the grave and forward their request therein (which is the acts of *kufr*).

Similarly, when he was interpreting suratu *Yunus* :22; where Allah (SWT) says:



why on many occasions, he used to hammer on it, and show the dangers of doing so by Muslims. On his interpretation to the *Qur'ānic* verse 29:41, he mentioned some people whom he described as worshippers of Idols. Those are people who believed in superstitions and in magic(*Sihr*), and seeking protection from them instead of Allah (SWT). He also mentioned the activities of some people supplicating, requesting their needs from a dead person who is in the grave. In fact, this is a big mistake to be made by any Muslim who engages in such act because this will amount to *Kufr* (unbelief). Sheikh Abba Aji was making this statement out of experience of what was happening during his life time in Maiduguri and in most of the Northern parts of Nigeria.

Sheikh Abba Aji is of the view that some miracles attributed to *Auliya'ū* is not true. He asserted that those *Auliya'ū* (pious scholars), wrote many books for their people to benefit from their knowledge, but some of their students attributed some super natural powers to them, claiming that it was part of their miracles. He cited an example of Sheikh Abdul-Qādir Jelani (d.561 A.H.) who some of his disciples attributed knowledge of *Ghaib*, to him (unseen) where there are lot of verses in *Qur'ān* indicating that nobody knows hidden *Ghaib* except Allah (SWT). And when Abdul-Qādir realized that from them, he denied and guided them to the right path (that no one in the Heaven or in the Earth knows *Ghaib* except Allah (SWT). According to Sheikh Abba Aji, Sheikh Abdul-*Qadir* indicated that scholars are to be obeyed not to be worshipped!

On the superstitious belief which is part of Hausa tradition, which is also a misleading notion, and contrary to the teachings of *Qur'ān* and the *Sunnah* of the

Prophet (SAW), superstition is an erroneous belief, which leads to *shirk* because no one has the ability to cause harm or benefit except Allah (SWT). Allah says:

چڙهه هه به هه هه چالانباء:

Meaning:

Uff ‘fie to you and to what you worship instead of Allah. Then will you not use reason. (al-Ambiya’i:66-67)

In another place:

چڙهه هه به هه هه چالانباء: ۲۸

Meaning:

Allah Presents an example, a slave owned by quarrelling partners and another belonging exclusively to one man. Are they equal in comparison? Praise is to Allah! But most of them do not know.

Sheikh Abba Aji in his explanation of the above verse, mentioned and cited example of superstitious belief, which according to him, it is one of the acts considered as attributing partner to Allah (SWT) He stated:

Kana jin tsoron aski ranar Laraba. Ashe kana tsoron Laraba don akwai wani abu da zai dora ma. Kana jin tsoro wankan Asabar. Kana jin tsoron Asabar sabi da akwai abin da zai dora maka. Ka camfa baka tafiya rana kaza don sabi da wannan ranar akwai masiba, a lokacin da zaka fita. Idan ka gamu da kuturu kana komawa gida. ko ka gamu da makaho kana komawa gida kana cewa babu sa’a (sabo da haka). Abubuwan da zasu hana ka alhairi su na da yawa.

Comment:

..You are afraid to shave your head on Wednesday Because you fear that something may happen to you for that; you are afraid to take bath on Saturday. You fear that, something may happen to you. you have that notion that, you will not travel on such and such days, because there may be misfortune on that day. when you meet with a leper or a blind person you return back (and) say, there

will not be happiness today. ( this kind of belief) There are a lot of things which prevents you from the right path.

We can understand Abba Aji was cautioning against superstitious belief which leads to *shirk*, forgetting that is only Allah (SWT) can make something to harm or benefit you.

#### **4.9.(xi) Sample of his *Tafsir* of the *Qur'an* without Applying *Ta'awil***

Sheikh Abba Aji used to explain the verses containing the attributes of Allah (SWT) without applying *Ta'awil* l.For example, when he comes across suratu *Taha* :05 where Allah Says:

چڈ ژ ژ ژ چطه: ۵

Meaning:

“(Allah) Most Graciuos firmly established on the throne.”

He interpreted it as:

“Shine Allah wanda Ya daidaita akan al-ArshinSa.”

Meaning:

“The most merciful is above throne established”.

There are other teachings (connected to this matter) which say; He is there at no place? (What does this mean?). It means Allah (SWT) Is no where! Thus, Allah is on the top of His throne, but He is seeing, hearing and knowledge about all of us. He said to himself:

Therefore, we can understand from the above that Sheikh Abba Aji was among the scholars who preferred to translate these kinds of verses without interpretation (*Ta'awil* )ldifferent from Sheikh Sidi Attahir. Another important point

here Sidi Attahir used to base the reason for his *Ta'awî l* on what Sheikh Abba Aji used to reject it.

Similarly on the interpretation of the verse of 90 of chapter *al-Muminun*, Allah Says:



Meaning:

Allah has not taken any son, nor has there ever been with Him any deity. If there had been, then each deity would have taken what he have created, and some of them would have sought to overcome others. Exalted is Allah above what they described (Concerning him) Q23:90

On his comment on the above verse he said:

Dama ni ina mamakin mutanen da zasu ce, basu yadda da cewa Allah Yana (sama) al-ArshinSa ne, da ikon Sane Yake ko ina ba. Sai dai suce zatinSa ne yake ko ina. suna mamakin sarrafa komai da Allah Yake yi a can din. Allah a can Yake sarrafa abubuwan Sa... sabo da haka, idan Allah Yace sam da al-Arshi, dole ne ka yadda. Kuma fa Ya fada a al-Qur’ani (cewa) Ya daidaita bisa ga al-ArshinSa. (kenan) ma’iyyarSa tana tare da kowa, Yana jin kowa! Yasan kowa! Yana kuma ganin kowa.

Comment:

It is so surprise, that some people claiming that they will not agree that Allah (SWT) is on the top of His Throne. But He is in all places with His power. They are surprising on how He is taking care of things from there. Thus, if Allah (SWT) described Himself as He is on the Throne, you must believe in that, He even stated in His Qur’an clearly that. He is above His Throne; He is with His creatures at any time.

#### 4.9.(xii) Sample of his *Tafsirin* the context of Self Reliance

This is another aspect that Sheikh Abba Aji paid more attention to in his *Tafsî r*.

Sometimes when he got to verses that talk about the societal problems and economic





Realizing the content of the above mentioned *Qur'ān* and tradition of the Prophet (SAW) and other similar to them drew his attention make the above statement to his people. This is to encourage them on self-reliance.

He continued by saying:

Mutane nan da nan suna da saurin sarewa. Sarewa wannan shi ke kai mutane ga bara...Bara bai da kyau. Jama'a su din ga rokan mutane-ka dinga rokan mutane. abun da yafi ka tsaya da kafafun ka...idan ba muyi sana'a ba ina zamu samu kudi? Sabo da haka, 'yan uwa mu dinga sana'a.

Comment:

People lose hope quickly, and that leads (some people) to beg....begging (without a genuine reason) is bad. Why begging people? It is better if you can depend on yourself. If we did not do any kind of business how can we get money? Thus, my brothers, let us engage in business.

It is part of the habit of some people in northern Nigeria to engage in unnecessary begging. So, he urged Muslims to engage in business to earn for livelihood not to lose hope and start begging people.

#### **4.9.(xiii) Sample of his *Tafsir* calling for Unity among the Muslim *Ummah***

Sheikh called on the Muslim *Ummah* to be united and to work together. He said that Islam is against disunity, confrontation and divergence. He cited an example of the problem of moon sighting especially during the month of *Ramaḍān*. He explained that some scholars are using the matter as a medium for bringing divisions and severance among the people (Muslims). He said:

...Ana so ayi aiki kai hade .Ba'a san rarrabuwa a cikin Islama. Wa'yansu Malamai suna kokarin raba kan Jama'a. (suna cewa) in an ga wata da safe a gabar, ba'a ganin ta a yamma. In an ga ni wuri ka za da a suba, ba'a ganin Wuri kaza. To amma, ina kiran hankalinka da ka gane cewa kusan Musulmi kowane lokaci baya ha'ntar dan uwansa. Baya kuma karyata dan uwansa. Suna ka fa dalili wai Sarakunan yanzu ba'a adalai ba ne. Ko sun sanar,



Comment:

...today our society engaged in what is more than Zina. Not for long it was published in one of the newspapers in Nigeria where seventy five percent 75% of the populace are Muslims in this country, some irresponsible group of people organized a rally calling on Government to allow them to engage in lesbianism,(saying tha) since it is time for democracy, women should be permitted for that (evil). It was published in the newspapers!

Sheikh Abba Aji mentioned that in most cases, they mislead some illiterate Muslims that they are in democracy thus one can do whatever he feels is okay for him without considering whether it is allowed by Allah (SWT) or not. Thus, the act of lesbianism was totally condemned by him.

He continued saying:

...irin duniya da muke ciki ayanzu kenan yanzu. Abinda muke ji ya faru a “Bejin” lokacin taro mata da suka yi a Beji din nan, to shin ne yau ya biyo har Nijeriya.

Meaning:

...this is the type of world we are living! What we have been hearing about “Bejin convention” is what is coming to us (here in Nigeria).

In the above discussion, Aji condemned the act of giving all rights to do whatever one’s feels to do, and even cited Beijing Convention where many issues raised were totally against Islam. Among the issues are; giving women all rights to do whatever they wish, while both the *Qur’ān* and the *Sunnah* have spelt out the right of women and what is not their right. In his statement said “Unfortunately some useless people supported them”. He want show that a good Muslim should not support anybody who wants to commit a sin, on whatever capacity, and at any time,

whether during democracy or otherwise. Muslims should abide strictly by the teachings of *Qur'ān* and the *Sunnah* of the prophet (SAW).

#### **4.9.(xv) The Impact of his *Tafsir* on the life the People**

His influence started 30 years back when he began the activities of reformation, calling for the abstinence of *Bidi'ah* and to act according to the *Sunnah* of the prophet (SAW) through his *Tafsir*. It was as a result of Sheikh Abba Aji's calling of people of Borno to practice *Qabdhun* prayers (placing the right hand on the left hand during prayers), women began to cover their bodies in a complete *Hijāb*.(Mustapa,2011) Before this time only the wives of Emirs and scholars cover their bodies in Maiduguri, (Mustapha, 2011) but ordinary women do not cover their bodies.As a result of his preaching, many things changed for the better in the environment where he preached.He used to call on the authorities on their responsibility,and the authorities usedto change their attitude.(Muhammad,2011).As a result of his call, many committees were established to cater for the orphanage and widows in Borno and its environs.He was calling his people to seek for both Islamic and modern education.Infact the people of Borno accepted his call,and the situation is improved.

#### **4.10.(i) Methodology and Impact of the Contributions of Selected *Mufssirun* to the Development of Muslims behavior in Northern Nigeria**

Under this heading, we are going to answer the research questions one by one as they are in the chapter one, they are as follows:

What are the methodologies? and impact of the contributions of these selected *Mufassirun* that aided the development of Muslim in Northern Nigeria?

In fact, the selected scholars for this research have contributed in the development of modern *Tafsîr*, in many ways. For example, Sheikh Ja'afar used to discuss issues concerning how to improve the state of the economy, security, education, good governance, good training of children. He also called on the youth to be self-reliant. All these were not done before this time.(Gumi, 2012). Sheikh Sidi Attahir used his *Tafsîr* to enlighten the *Ummah* about the position of Sheikh Uthman bn Fodio, that he should not be worshipped but to be emulated on how to clean the religion from innovations, he also explained that visiting the tomb the Sheikh Uthmān bn Fodio as for spiritual purpose is contrary to the teaching of the *Qur'ān* and the *Sunnah* of the Prophet (SAW), such as putting request there, but to pray for him and the rest of the *Jihadist*. For Sheikh Abba Aji in his *Tafsîr*, he dismissed death rites (*Fiddā'u*), called on wearing proper *Hijāb*, Muslim should be educated in both Islamic and Western education, and called on Muslims to be self-reliant, among others.

Both Sheikh Ja'afar and Sheikh Abba Aji were not interpreting the verses connected with the attributes of Allah (SWT) but rather they left them in their literal meaning. While Sheikh Attahir preferred to apply *Ta'awil* Both Sheikh Abba Aji and Sheikh Ja'afar cautioned on showering insult on the *Ṣahābah* vehemently. He used to mention some characteristics of some animals such as rat, donkey, lizards' monkeys, and dogs' camels among others in his *Tafsir*. He also used to apply demonstration method during his presentation of *Tafsîr*. This is done by using some materials during the *Tafsîr*, such as photo-graphs, and using his body to demonstrate the teaching of the verse. For example, when he came across a verse of prostration he

used to prostrate to teach the listeners how to prostrate as well as putting into practice the teachings of the verse.

In treating verses of historical significance, Sidi Attahir usually give detailed explanation on the extent that one may think that he was not treating *Tafsîr* but Islamic history. This may not be unconnected with his vast knowledge of Islamic history.

But the researcher understood that the influence of Islamic history much in him was connected with the vast knowledge of history he received from one of the prominent scholars who taught him *Tarfî kh* that is Sheikh Abdullahi Somali. He said, that he taught him what happened before the creation of Heaven and the Earth, before the creation of Angels, etc.

Sidi Attahir's uniqueness from other *Mufassirun* was in relation to extracting some details of historical aspects of the *Qur'ân*. He gave much emphasis in his *Tafsîr* to the *Sî yar* (plural *sî rah*) aspects of the *Qur'ân*. He tried to narrate the history behind the revelation of some verses and chapters. He also used to narrate the history of some prominent personalities apart from the above mentioned prophets and messengers related to the verses or chapters, their contributions to Islam as well as the historical origin of their birth places, towns, countries and so on.

#### **4.10.(ii) Challenges Faced by Sheikh Sidi Attahir on the Process of Disseminating of *Tafsir***

Allah (SWT) has described scholars as the most God fearing among His servants.

He said:

چ ؤ ؤ و و و و و ی پ پ □ □ چفاطر: ۲۸

Meaning:

Only those fear Allah from among His Servants,  
who have knowledge (*Fatir:28*).

According to *Hadith*, reported from Anas bn Malik, prophet Muhammad (SAW) said,“ the (importance of) scholar on earth is the same as the stars in the heaven, they are to rightly guide in the darkness...”. ( Mus’nad Ahmad, Vol. 25 P. 185.

Considering the above statement from the *Qur’ān* and the *Ahadī th* of the Prophet (SAW), Sidi Attahir did not submit himself to compromise on any issue which he realized was contrary to teaching of Islam. That was why sometime in 1978, he was at loggerheads with political leaders that tried to stop him and others from preaching (Abdurrahman, 2013). Sidi always gives advices to Government when necessary.

(Aminu 2008), has described Sidi Attahir as a scholar who:-

Encourages both leaders and the general public on doing good deeds. He laid great emphasis on Allah’s consciousness and denounces arrogance and superiority complex.... He also charged the rulers to be exemplary in morality and enjoined their subjects to do good things and avoid evil deeds if they want to earn the respect of their followers. (Aminu, 2013:15).

Sidi’s bravery in his presentations did not make him to be rude or disobedient to his leaders, or call for disobedience. He uses to preach in an orderly manner, bringing examples from the *Qur’ān* and *Ahadī th* of the Prophet (SAW). He does not hesitate in telling the truth.

Abd Arrahman Suyudi (2013) reports that:

There were many times Sidi had clashes with the different authorities threatening him to stop preaching, but this did not stop him from the activities of (*Da’awah*) preachings.

It is a fact that after the Jihad of Sheikh Usman Danfodio, Northern Nigeria became a better place as far as Islamic activities were concerned. Day by day, teachings of the Jihadists were being replaced by innovations in religious practice. Some scholars engaged in different kinds of evil acts of what Sheikh Usman described as polytheism (*shirk*) (*shirk*). This includes using *Qur'ānic* verses for magic (*sihr*). This habit continued up to the time of the emergence of Sheikh Sidi Attahir, thus, he tried his efforts to see that people avoid such things. From there, some of them started blaming and criticizing his *Tafsir* and his activities of *Da'awah* (preachings) (Suyudi, 2013).

#### **4.10.(iii) Some of the Challenges Encounted by Sheikh Abba Aji in the Process of Disseminating of *Tafsir* in Northern Nigeria**

Sheikh Abba Aji did not incline to any Islamic Organization during his life time, but to the *ahl-al-Sunnah*. He accused some scholars, of refusing to teach their followers the real Islam, but benefiting from the ignorance of the majority of the people in their day- to-day religious practices. Never the less, he exhibit anti *Sūfi* attitude and preaching *Sunnah* in his *Tafsir* and preachings. On many occasions, they were not happy with his presentations of *Tafsir* and preachings had made attempts to stop him. The most peculiar case was in 1981 when he was barred from conducting *Tafsir* and preaching because his criticism of un-Islamic practices and especially for the derogatory manner in which he dismissed the performance of *Maulud al-Nabiyy*, (Org 2014). The ceremonial commemoration of the prophet Muhammad (SAW) birthday, it is well known that the activity in Borno is highly a big festival. The attempt to debar him did not succeed. Similarly in 1983 he was stopped from

T.V appearance briefly because the Nigerian Television was under consistent pressure that his sermons should not be aired. However, when viewers started complaining about the conspicuous absence of his *RamaḍānTafsīr* for that year, the T.V. station was advised to start airing him. In 1983 Borno State Government gave him licence in order to help, and this protected him from any intimidation of stopping him to present his *Tafsir* and others *Da'awah*, activities of (Abba Org, 2014).

#### **4.10.(iv)The Challenges Encounted by Sheikh Ja'afar Mahmud Adam in the Process of Disseminating *Tafsir* in Northern Nigeria**

Sheikh Ja'afar like his colleagues, encountered many problems in the process of extending the message of Qur'an. Many people were accusing him on his method of interpretation of Qur'an especially those who are inclined to the Sufi sects. For example in one of his interviews he said:

...from five (5) years back almost all the scholars who are the followers of Dariqa, when ever they opportune to talk in media their aim is to respond on me, and I am not the only person (conducting *Tafsir* in Izala), some were older than me, some we are age mates, but why I am only the target? (NTA, 2005)

There was a time when some people intended to attack and kill Ja'afar during his presentation of *Tafsir* in Maiduguri, but the people present intervened and rescued him. Some people used to accuse and abuse him, but after some times they came to him and apologise for what they did to him, all these are part of the challenges he faced in the process of the dissemination of *Tafsir*.

He said:

Another interesting thing is that you find a person who has been accusing me and abusing, and after some time he comes and apologises for that, this was what happened to me recently in Maiduguri, and it used to happen to me

occasionally, I also experienced this in Kano especially within three years back. Perhaps this is because of the popularity of the *Tafsir* at this period. For example, the *Tafsir* is being aired in many places in Northern Nigeria, such as, NTA Maiduguri, NTA Bauchi, NTA Katsina, NTA Kano, DITV Kaduna to mention but a few, this made the opponents to increase their opposition and rivalry. (NTA Maiduguri, 2005).

There was a time when the people of Kaduna requested him to come and present *Tafsir*, but the authorities did not allow him to come (Husani, 2008). All this could be considered as the challenges faced by the *Mufassir* in the process of his *Da'awah* in particular on his *Tafsir* in general (NTA Borno, 2005).

#### **4.10.(v) The Lessons from the Contribution of Sheikh Sidi Attahir**

Sheikh Sidi Attahir's legacy includes; how he used his *Tafsir* sessions to reform the *Ummah* especially on social matters, these include; self-contentment, moral values, endurance and patience, sympathy, self-reliance, obedience and respect to parents and elders.

We can also learn from his *Tafsir* on how to overcome some social vices such as; extravagance, pride, homosexuality, theft, adultery and fornication, some business malpractice, laziness, alcoholism, gambling among others.

The use of demonstration in the conduct of his *Tafsir* is also something to learn, because Sidi used to demonstrate with his body or to present any material that will assist his listeners to understand the teachings of the verse during his *Tafsir*. For example his presentation of the picture he believed that was the picture of Fir'aun during his *Tafsir*, this is to make his *Tafsir* to be understood by every body present.

From the method and style of Sidi, we can understand that *Mufassir* should not be closing his eyes on the activities of the authorities when he observed abnormality

from the government, he should use good method to call on government to treat the masses accordingly, to give them their rights and provide what is necessary for them.

Sheikh Sidi Attahir gave much priority to the establishment of *Tauhid* in the mind of his listeners, this is how he found himself and the circumstance, for example the rampant of many unislamic practices such as superstitions, visiting soothsayers and fortune-tellers made him to realize the importance of *Tauhid* first for the people. That was why when ever he came across any verse teaching *Tauhid*, he explain and extract in details issues related to it.

In fact, Northern Nigeria experienced a lot of problems of ethno religious crisis, which resulted in lost of lives and many properties is been destroyed, in this case normally, activities are disturbed because of fear, terror and curfews are some times imposed in all affected areas. This and others made him to have much concern on the issue of peaceful-co-existence between Muslims and non-Muslims in the country. Therefore, this kind of approach by *Mufassirun* would assist in making Northern Nigeria in particular and the country in general a peaceful place in the World, indeed this is part of what the contemporary *Mufassirun* would learn from his contribution.

#### **4.10.(vi) Lessons from the Contribution of Sheikh Ja'afar Mahmud Adam**

The Prophet (SAW) taught the *Sahabah*, and the *Sahabah* also taught their students. In most of the *Tafsir* circles in Northern Nigeria before the emergence of Sheikh Ja'afar they were using either *Jalalaini*, *Sawi*, or *Rad al azhani*, interpreting them word by word, without attempting to quote any verse related to the verse the *Mufassir* are interpreting, or to quote the relevant *Hadith* to the verse, or to mention

the statement of the *Sahabah* regarding its interpretation. But with the emergence of Ja'afar he little by little he used the method mentioned above, hence many *Mufassirun* learnt this kind of presentation and started adopting the same.

Sheikh *Ja'afar* was among the scholars that tried their best in connecting the teachings of the verses of Qur'an to the contemporary issues, such as politics, economy, education, and other social matters, which as well many *Mufassiru* is been following in their presentation of *Tafsir*.

The *Mufassirun* learnt from the contribution of Shiekh Ja'afar's method of *Tafsir* in many directions, for example; the explanation of difference fields of knowledge occurred in the verse such as grammar, rhetoric, science of *Hadith*, variants readings, among others. This made the *Mufassirun* to concentrate in learning these fields because of their direct bearing with the verses of *Qur'an*.

Although some people considered his *Tafsir* as uncompromising and extremist considering what happened when he intended to come to Kaduna to present *Tafsir* and was not allowed, but there was no any time when his *Tafsir* ignate any uproar in the country. So he suppose to be learn here is telling the truth in the process of *Tafsir* in wha ever condition *Mufassir* may find him self.

It is important for the *Mufassirun* to learn from Sheikh Ja'afar's approach to *Tafsir* that he understood contemporary realities. He used to analyse the practices, faults and vitues of his people and comment on them.

*Mufassir* should also learn from Sheikh Ja'afar that, there is a need for *Mufassir* to consult as many books as he can, and make deep and thorough investigation before

he commence on *Tafsir*, and should not make any comment without adequate knowledge on the matter.

Another important lesson to learn from the contribution of Ja'afar, was the development of his *Tafsir*. In other words, when ever he realize a mistake or changes he make it known to the listeners for correction or more information. He also used to accept corrections from any person once he realized he had mistake, this has happen in many occasions. These are some of the aspects to be learned from Sheikh Ja'afar in his contribution towards the development of *Tafsir* in Northern Nigeria.

#### **4.10.(vii) Lessons from the Contribution of Sheikh Abba Aji**

Peaceful co-existant is necessary to any society, that is why our *Mufassirun* took the issue as very important and one of the topics of discussion during their presentation of *Tafsir*, to make it clear we can understand this from his presentations. He always advise on how live in peace in our houses, offices, markets, in all our day to day life. For example when he was interpreting Q11:117, in which Allah (SWT) says: "And your Lord would not destroy the towns wrongfully, while their people were right doers". Thus, considering the teachings of the verse advice people to be abide by the rules and regulations of *Qur'an* in order to live in peace. He also cited the example of prevailing problems such as robbery, corruption, injustice, insecurity, are as the result of abandoning the *Shari'ah*.

Another important aspect to be learnt from Sheikh Abba Aji as a *Mufassir*, is his approach to his relation with the authorities when it comes to telling what he believe is the right thing to say to the authorities, he did not hesitate to talk on injustice by any person in the authority. For example, in one of his presentations, while

interpreting Q17:27, where Allah(SWT) says: "And how many generations have We destroyed after Nuh. And sufficient is your Lord as an All-knower and All-Beholder of the sins of His servants". He even cited and mentioned the name of one of the Local governments in Borno State on how the government neglected the people of the area. This indicates that Sheikh was not the type of *Mufassir* whose politicians and wealthy individuals may use to achieve their selfish interest. On this point he was quoted saying:

... I swear by Allah you will not find thirty boreholes in each of the local government which close to Maiduguri town. I swear by Allah (SWT) presently they are using donkeys to fetch water to drink! What will you say in front of Allah(SWT) in the Day of judgement? You are the local government Chairman of this local government, you provide swan water for your use and your family, neglecting the masses under your local government using contaminated water, in the Day of Judgement, you may need al-Jannah, by Allah (SWT) you will not get it! until you repent from this injustice!

Sheikh as seen above, did not regret in addressing any wrongdoing from any wrong person or community. He did not hesitate to criticize any acts introduced in the country. For example, when the issue of beauty contest came up he criticized those who organized the program. Another aspect to be learnt was his acceptance of correction whenever anybody points out his mistake on the process of his *Da'awah*.

In fact, our contemporary *Mufassirun* will benefit from this and follow his step in their discharge of *Tafsir*, because when they are conducting *Tafsir*, they are trying to explain the message of Allah (SWT) to the people, thus, they should have this in mind.

We can understand, and learn from his approach to *Tafsir* with regards to the discussion on contemporary issues, Sheikh was current, that was why in most cases he used to talk to the people concerned on the matters. For example, in one of his *Tafsir* session he was calling on government to take necessary measures in tackling the problem of activities of cults (such as secret cults) and kidnaping during his time. Thus, *Mufassir* should be current to enable him to know the problems of his people and advice the way out when necessary.

We should learn on how Sheikh Abba Aji considered the aspects of *Tauhid* essential, whenever he come across a verse teaching *Tauhid* he will explain in details and mention anything related to it, and cite examples on it with the present time, such as miracles attributed to the *Aulya'u* (pious scholars), such as Sheikh Abdul-Qadir Jelani, Shehu Tijjani among others, as well as seeking protection from them.

Unity of the Muslim *Ummah* is vital in every set up; it is part of the lessons to be learnt from his *Tafsir*, is his concern about the the unity of his people, for example, he cited the example of moon sighting especially in the month of *Ramadhan*, the scholar explained how some scholars were using the matter as a medium for bringing divisions and severance among the people. He explained that whenever the Sultan of Sokoto (the official leader of Muslims in Nigeria) made an announcement of sighting moon in the country it became necessary upon all Muslims in the country to abide by his directives. This is for the maintenance of unity among the *Ummah*.

#### **4.11 The method and impact of their presentation on the Muslims in Northern Nigeria.**

The three scholars under study had their method of presentation different from other *Mufassirun*; perhaps it is among what assisted them in conducting their *Tafsir* in a manner that left an impact on their listeners.

#### **4.11(i) Method of their Presentation**

Sheikh Sidi Attahir relied much on the book of *Tafsîr* known as *Ḍiyya'u al-Ta'awîl* written by Abdullahi Fodio and *Jalālîni* in most of the time. After the verse is been recited, he use to read the Arabic text before the explanations. He doesn't used to elaborate on grammar (*Nahwu*) Rhetoric (*Balāgha*) or morphology (*Ṣarf*) aspects in the verse. But he is interested in discussing in details any verse related to history of the issue. Each of the scholar interprets the verses after the recitation of his scribe. For Sheikh Ja'afar and Sheikh Abba Aji, their scribes used to recite more than one verse before they interpret. For Sheikh Sidi Attahir he interprets verse by verse. In most cases, Sheikh Abba Aji used to combine both the translation and commentaries together, while Sheikh Ja'afar and Sidi Attahir used to interpret the verses and comment later. Sheikh Abba Aji used to start his *Tafsîr* session with a *Du'ah* ("prayer") before he commence his *Tafsîr*, while Sheikh Ja'afar used to start with answering questions written by the listeners. After the prayer to the Prophet (SAW) in most cases he continues his *Tafsîr*. It is part of his method to mention the list number of the verse he stopped in last presentation and linked his explanation with the presentation.

But Sheikh Sidi Attahir did not entertain any questions before or after his *Tafsîr*. Both Sheikh Abba Aji and Sheikh Sidi Attahir were strictly the followers of Imam Maliki school of Law, while Sheikh Ja'afar did not held any *Madhhab*, and did not condemned any one of the four *Madhahib*, ( Imām Māliki school of Law, Shāfi'i, Hambali and Ahmad bn Hambali school of Law and Abu Hanifah school of Law). Sheikh Sidi Attahir and Sheikh Abba Aji did not pay much attention to giving details on Arabic aspects in their *Tafsîr*, such as rule concerning Arabic grammar, Rhetoric Morphology and others, or giving more elaboration on other fields, such as *Usûl-al-fiqh*, or *Hadî th* (i.e to mentioned whether a particular *Hadî th* is authentic or weak). But Sidi Attahir used to elaborate much when he comes across verse(s) connected with history, such as verse that discuss the aspects of war, past leaders and generation. It seems as if history is his area of specialization, while Sheikh Abba Aji used to give details on *Fiqh* laws especially with regards to the weak persons in the society such as women, children and orphans.

#### **4.11(ii) Sheikh Sidi Attahir**

From the observation of the researcher, the scholars under study, highlighted on the teachings of *Qur'ân* and acted openly on what they have been calling their people to do. For example, in Sokoto Sheikh Sidi Attahir tried his best in guiding his people through *Tafsîr*, *Tarî kh* as well as what is contained in the books of Jihādîst with regards to *Tauhî d* Islamic (monotheism) which was the main problem during his life time. Because there were people who considered Sheikh Uthman Dan Fodio as somebody who could be call for assistance when one is facing a problem. Some people also considered the *Hubbare* (where Sheikh Usman Danfodiyo and other

Jihadist were buried) as a place where you can go and forward your request. During his life time there were segments of people due to their ignorance used to swear with the turban of Sheikh Usman especially in the villages; Sidi Attahir changed these attitudes through his *Tafsîr* and other Islamic programmes. He also produced many scholars who continued to propagate Islam even after his life time. Those are to be found in Sokoto, Kebbi, and Zamfara States. It is part of Sheikh Sidi's contribution to Islam especially his programmes on *Tarikh* (Islamic history) in Rima Radio, Nigerian Television Authority (N.T.A) of Sokoto and Kebbi States. His presentation of *Tarîkh* presentation at old market area in Sokoto town at the night, between 8:00pm to 10:00pm. This motivated many students and made an impact on them towards learning *Tafsîr* and Islamic history, and history became a most popular subject between the students.

#### **4.11(iii) Sheikh Ja'afar**

Sheikh Ja'afar's *Tafsîr* programmes have indeed contributed in many aspects to the development of Islam in general, and *Tafsîr* in particular. This includes spiritual, moral, economy and education. His *Tafsîr* also made an impact on the youth especially the students of Islamic studies, many young *Mufassirun* used to apply the method adopted by Sheikh Ja'afar while conducting *Tafsîr* in their localities i.e. *Tafsîr al-Qur'ân* by *al-Qur'ân*, *Tafsîr al-Qur'ân* by *Sunnah*, and *Tafsîr al-Qur'ân* by the statement of the *Sahabah* in most cases. He also use to explain difference issues on difference fields of knowledge occurred in the verse(s) during this *Tafsîr*, these include, reason for revelation, abrogation, *Makkan* or *Madinan*, the rules contained in the verse according to different *Madhâhib al-*

*fiqhiyyah* for example, view of Māliki school of Law, Shāfi'i school of law, or any other school where they differed.

Sheikh Ja'afar used to consult some books of *Tafsîr* before he commenced his *Tafsîr*. The researcher observed that the most useful books of *Tafsîr* been used by Sheikh Ja'afar were Ibn Kathîr of Iman Ismail bn Umar (d. 1356 AH) *al-Baydhāwi* known as *Anwar al-Tanzîl wa asrar al-Ta'awîl* of Abdullahi Nasir al-Din (d. 691 AH.) among others. He conducted *Tafsîr* for more than twenty years in public (from 1986-2007). He travelled to many places in and outside the country for the purpose of *Da'awah* and *Tafsîr*.

He used to criticize government on any program(s) which according to his understanding is contrary to the teachings of Islam, and this made an impact on many issues form local government to federal level. He was calling on government to realize the number of jobless youths in the country and provide jobs for them. Although, he was not a follower of any madhab, he respects all the *Madhāhib* of *ahl-al-Sunnah*, and used to mention their views on some rulings. He encourages Muslim *Ummah* to seek for both modern and Islam knowledge, self-reliance among others. There was never a time when it was reported that his *Tafsîr* caused riot, or inert-religious uproar in Nigeria.

#### **4.11(iv) Sheikh Abba Aji**

Sheikh Abba Aji spend over fifty (50) years conducting *Tafsîr* (from 1988-2009). He followed the footsteps of one of his predecessors, Ibn Taymiyyah in his book titled; *al-Siyāsah al-Shar'iyyah*, explain that the exercise of authority is one of the great religious duties because the common interest of people is to live in justice,

to judge according to justice, to render dues to those who have claim on them. He warned leaders against looting public treasurer, adorning themselves with gold and silver, and adhere to Allah's commandments. He advocated following *Qur'ān* and *Sunnah* for peace, stability and peaceful co-existence; because he understands that the *Qur'ān* and *Sunnah* are the fundamental points. Also, they should provide necessary facilities for the followers such as, health, religion, security; education e.t.c. Sheikh Abba Aji used to encourage the Muslims to be united and work together emphasizing that Islam is against disunity, confrontation and divergence.

On the other side, their *Tafsīr* (the three scholars) contributed in the uplifting the standard of living of weak persons in the society, their call resulted to forming committees of assisting orphans in most *Juma'ah* mosques and *khamisu al-salawat* (five daily prayers) in the region, to the extent that it is hard to see a *Juma'at* mosque without a specific committee handling the welfare of the orphans of the area, especially in Kano, Kaduna, Borno, Bauchi and Adamawa states.

The scholars under study, made a very significant impact on their people in the region in many directions, such as their moral, social, political, economy and religion. For example, on moral reformation in Maiduguri before the emergence of Sheikh Abba Aji most of the women do not wear Islamic dress (*Hijāb*) while outside their houses but the scholar directed his preaching especially during his *Tafsīr* session on the dangers behind outing of women without a proper cover (*Hijāb*) the attitude was changed. Before his *Tafsīr* and preaching *Hijāb* only wives of Emirs and scholars wear *hijab*.

On education, before the emergence of Sheikh Ja'afar *Mufasssirun* do not discuss about the authenticity of the *Hadî th* featured in the books of *Tafsîr*, or discuss other fields of knowledge which have direct bearing with *Tafsî r* or discuss them in their *Tafsî r*. But now many people have been influenced by the *Tafsî r* of Sheikh Ja'afar as they discuss abrogation when they comes across an abrogated verse(s) reasons for revelation, to elaborate on the verses related to Jews and Christians, the verses related to brotherhood, events that took place during wars fought by the Prophet (SAW) and the *Sahabah* by the used of authentic *ahadî th*. It was from his *Tafsî r* most of *Mufasssirûn* used to enlighten their audience the differences between *Isra'iliyyats* and authentic *ahadî th* of the Prophet (SAW) during their *Tafsî r* in the region.

Their listeners were being influenced by their *Tafsî r*. Those interviewed explained how people ofBorno accepted Sheikh Abba Aji's preaching to assist weak persons in the society, such as widows, and orphans. While on the other side before the emergence of Sidi Attahir Sokoto, some people were almost worshipingShehu Usman Danfodiyo, but he used his *Tafsî r* sessions to enlighten them and draw their attention to different books written by these Jihadists on *Tauhî d*. This has made serious impact on people. By 80s, it is very difficult to find a *Mufasssir* who is not strictly following a particular *madhab*, especially the *madhab* of Imām Maliki in the region. But when SheikhJa'afar came in he was not restricting his explanation to a particular *Madhab*, he used to explain their different views and take any one he considered appropriate and why. None of them condemn any *madhab* of *ahl-al-Sunnah*.

#### **4.11(v) Analysis of Findings**

Under this topic, the following will be discussed: The approach and the method of their presentation, their focus, the impact of their *Tafsîr* to their listeners, their relationship with the authorities, their attitudes towards their colleagues (*Mufasssirun*), their contribution toward peace and unity among Nigerians. Each of them interpreted the verse(s) after the recitation of his scribes, for Sheikh Ja'afar and Sheikh Abba Aji, their scribes used to recite more than one verse before they interpret. For Sheikh Sidi Attahir, he would interpret verse by verse. In most cases, Sheikh Abba Aji used to combine both the translation and commentaries together, while Sheikh Ja'afar and Sidi Attahir used to interpret the verses and comment later. Sheikh Abba Aji used to start his *Tafsîr* session with *Du'a*, "prayers," before he engaged in *Tafsîr*, while Sheikh Ja'afar used to start with answering questions written by listeners. But Sheikh Sidi Attahir did not entertain any questions before or after his *Tafsîr*. Both Sheikh Abba Aji and Sheikh Sidi Attahir were strictly the followers of Imam Mālik School of law, while Sheikh Ja'afar did not hold one *madhab*.

#### **4.11(vi) Their Main Focus in *Tafsir***

*Mufasssirûn* are the teachers in the *Ummah*, each teacher must have his focus and area of concentration; in the case of the three *Mufasssirun*; the researcher observed that their area of focus was to establish monotheism (*Tauhîd*), in the minds of the *Ummah*. That was why when each of them came across verse(s) on *Tauhîd* they mention whatever is related to good belief and anything related to polytheism (*Shirk*), (association with Allah (SWT), Superstition, Magic, seeking assistance from

any other person other than Allah (SWT). They focused their *Tafsîr* on enlightening in the *Umma* on what is necessary for them especially on contemporary matters. They also reminded the authority about their responsibility, including providing basic needs.

#### **4.11(vii) Their Relation with Authorities**

The relationship between the scholars under study with the authorities was according to the *Sharî'ah*. They all used to advise the authorities on the responsibilities vested on them, that was not stop the authorities to respect them and to appoint them to committees in order to give their contribution. For example, Sheikh Sidi Attahir was one time a *Sarkin Malamai* (leader of all scholars of Sokoto state), Sheikh Abba Aji held many positions, such as member of Namibia Appeal Fund Board, member of Ramat Polytechnic Governing Board, Chief Imām of Mariri Central Mosque. He was the *Mufassir* conducts *Tafsîr* at government house in Maiduguri in the month of *Ramaḍān*, among others. Sheikh Ja'afar was one time a Chairman of “*Hisba*” of Kano State. They all used to call on the authority to be just in dealing with the affairs of the followers. It seemed that government is been accepting their advice. Ja'afar was advising government that; it should provide jobs for the jobless; if not there could be disturbances whether in the name of religion or something else. Sheikh Abba Aji also was doing the same call. Not for long after their death problems started in the country, especially in the Northern region.

Sheikh Sidi Attahir and Sheikh Abba Aji did not pay much attention to giving details on Arabic language aspects in their *Tafsîr*, such as rule concerning Arabic grammar, Rhetoric, Morphology and others, or giving more elaboration on other fields such as *Usûl-al-Fiqh*, *Usûl al-Hadîth*. But Sheikh Sidi Attahir used to

elaborate when he comes across verse(s) connected with history, such as verses that discuss the aspects of war, past leaders and generations. It seemed as if history is his area of specialization, while Sheikh Abba Aji used to give details on *Fiqh* law, especially with regards to the women and children, right enlightenment and the weak persons in the society such as orphans and the needy.

The scholars paid much concern on the unity of their people, especially the matter of sighting the moon of *Ramaḍān* which normally causes problems. According to Sidi, the moon sighting especially *Ramaḍān*, one need to obey the directives of Sultan whenever he made the announcement. Abba Aji in his report condemned the idea, that if moon is sighted at East, it could not be sighted at the West in that day, because it happened to him one time.

#### **4.11(viii) Common issues Among the Scholars**

Although the three *Mufassirūn* were not from the same town or location in the region, but they have the equal approach to some issues; these include, matters on economy, security, *Tauhīd* (monotheism) issues concerning innovations, leadership, self-reliance, education i.e. religion and craft, explanation related to unity of the *Ummah*. For example, Sheikh Sidi Attahir talked about the issue of sighting moon especially during the month of *Ramadan* and the controversies related to that whenever the *Ramaḍān* comes. The same Sheikh Abba Aji also took his time during one of his *Tafsir* session and called the Muslim Ummah, that they should not allow disunity among them on issue of the sighting of the moon of *Ramaḍān*. Whenever the sultan of Sokoto (Muslims leader in the country) made an announcement of moon sighting the Muslims should start the fast.

As Sheikh Abba Aji called Muslims to be self-reliant so also Sheikh Ja'afar Mahmud he called on Muslims especially the youth that they should not hesitate in providing for their self-means of livelihood. *Tauhî d* (monotheism) is the basic in Islamic religion; that was why they all centered their *Tafsir* mostly on the importance of *Tauhî d* to a Muslim, and the avoidance of innovations in both *Ibadāt* and *Mu'āmalat*. They all emphasized the following the *Sunnah* of the Propjet (SAW).

On leadership, none of them was hesitating to tell the authorities the truth in whatever condition, this made them to be respected by all. For example, Ja'afar criticized beauty context, which is against a good moral. He also called on the authorities to provide jobs to jobless youth, to provide such as electricity, health care, education, good road, and security and to be just in all their dealings as leaders. Sheikh Abba Aji used to cite an example to the extent of mentioning a name of a local government or town in which quick attention of government is needed for the betterment of the people. For example, he was one time swearing that a tyrant leader will not enter paradise.

The *Mufassirûn* under the study also have the similar style on the discussion on good upbringing of child, when presenting their *Tafsî r*. They considered good upbringing of children among the most important aspect of Islamic teaching, and one of the responsibilities vested on the parents, guardian, teachers Government and the community at large.

## CHAPTER FIVE

### 5.0 SUMMARY, CONCLUSION AND RECOMMENDATION

#### 5.1 Summary

The topic of the research being ‘A study of contributions of the selected Muslim scholars to the development of *Tafsir* in Northern Nigeria from 1970-2010.’ This is to shed more light on the effort made by some contemporary scholars to the development of *Tafsir* in Northern Nigeria in particular in Nigeria in general. They brought changes in many aspects in fields of *Tafsir*. For example, their pattern of presentation of *Tafsir*, connecting the teachings of the verses to current issues, among others.

The concern of study is to bring into the light on how a proper presentation *Tafsir* can be used to solve whatever kind of problems in the society. But it is very unfortunate that in Northern Nigeria, many people have introduced themselves as *Mufassirun*, engaging in the interpretation of *Qur'an* without proper knowledge of the subject and method of doing it.

The concern of the study is to bring into light on how a proper presentation of *Tafsir* can be used solve most of the problems in the country. There are many *Mufassirun* using *Tafsir* session to infuse hatred and enmity among the *Ummah*, while some are enlightening and educating their listeners the right thing to do. On the other side, many people ignore the contributions of the Scholars under study toward the spread of Islam and the development of *Tafsir* in Northern Nigeria. Another issue is the approach of some *Mufassirun* to *Tafsir* which might perhaps among the responsible factors for the intra-religious crisis in Northern

Nigeria, and the uncontrol way and maner in which *Tafsir* is been conducted pave way for every body to conduct *Tafsir*,this is a great problem.

Some of the significance of the study include;it could be understood form the research that *Mufassir* is expected to have proper knowledge of both Islamic Studies and Arabic language,these include; sience of *Hadith*, *Usul al-Din (tauhid)*,*Usul al – Fiqh* (knowledge of jurisprudence),Arabic grammer,(*Nahwu*),Mopology (*Sarf*) rhetoric (*Balagha*) among others.It will be a guide line on how to identify a *Mufassir* who conduct his *Tafsir* according to the teachings of the Prophet (SAW), the *Tabi'un* and *Tabi'u al-Tabi'in* and not only the student of Islamic Studies can benefit from the research, also the Government can use it to know those to be allowed to conduct *Tafsir* in a public places.

In chapter two which is literature review, the researcher had tried his possible bestto review related materials related to the study,in this process he consulted published books, published and unpublished thesis and Desertations,Journals,News papers and internet to obtain information related to the topic.Some of the books consulted include; *al-Itqan fi Ulum al-Qur'an* by Imam al-Suyuti, *Manahili al-Irfan fi ulum al Qur'an* by al-Zurqani, *al- Burhan fi ulum al-Qur'an* by al –Zarkashi among others.Others were *Usulal-Tafsir fi ulum al-Qur'an* by M.K.Yunus, *Usul al-Tafsir* by Bilal Philips and some books specifically on *Tafsir*, these include, *Tafsir al-Qur'ania*l *Azim* by Ibn Kathir, *Zad al Masir* by al- Jauziyyah among others.Some of the topic treated include;meaning of *Tafsir* and *Ta'awil* and their differences, historical background of *Tafsir*, classifications of *Tafsir*,pre-requisites of *Tafsir*,as well as the

contributions of Northern Nigerian Scholars to the development of *Tafsir*, among others.

In chapter three, efforts have been made to discuss the methodology and instruments used for collecting the data, these include; video audio and radio cassettes containing the *Tafsir* programmes of the Scholars under study. The researcher also visited places such as research centres, private and public libraries, he also interview some prominent Scholars of *Tafsir*, their colleagues, families as well as their students for the collection of data.

In chapter four, which is the data analysis, the researcher discussed the historical background of the Scholars, these include; their educational background, working experience, their relation with their families, their relation with their colleagues (Scholars), and their relationship with Government. He also discussed their contribution to the development of *Tafsir* in Northern Nigeria, these include; their focus in *Tafsir*, their sources in *Tafsir*, and the influence of their *Tafsir* on the people in the region. The researcher tried his possible best to answer the research questions that is to explain the methodology and impact of the scholars under study and their contributions in the area, and the challenges encountered in the process of disseminating of *Tafsir*. It also looks at the legacies and what to be learnt from their contributions.

Some of the findings of the research include; their different methods of presentation, their main focus of *Tafsir*, their relation with the authorities, the impact and influence of their *Tafsir* on their people, how they were viewed, the lessons to be learnt from their contributions, among others. In fact, the scholars under study come

across different kinds of problems and challenges in their localities, but these did not affect their primary assignment through patience and endurance.

In chapter five, summary, conclusion and recommendations are being examined. Among the recommendations are; Government should provide the Department of *Tafsir* under any ministry or parastatal dealing with religious affairs, Federal, State down to local Government for the control of the activities of *Tafsir* in the country. It also recommends that *Tafsir* should not be conducted without proper knowledge for the maintenance of peace and unity in the country.

## **5.2 Conclusion**

This research was conducted on the contributions of some northern Nigerian Muslims scholars to the development of *Tafsir*. It also shows the significant role played by the scholars, and paved way on how to conduct *Tafsir* in our contemporary time. The exposition gained in this research has proved the truth of the assumption that the present crisis is related to how some *Mufassirun* have been handling *Tafsir*. And how to use *Tafsir* programmes to advise government on how to lead a kind of leadership which will bring peace prosperity and stability in the country.

Considering the efforts made by the selected *Ulamah* under study, *tafsir* can be used to solve any kind of problem facing any society, at any time. Going by the above discussions on the *Ulamah*, the young *Mufassirun* would learn a lot from the presentation of *Tafsir*, and how to handle it with much care.

## **5.3 Recommendations**

As the results of the findings which indicates the contribution of the scholars understudy that *Tafsir* programmes could be used to solve many problems, be it social, political, economy or religion, once it has been conducted properly. Therefore, to achieve the stated objectives the researcher is recommending the followings:

- i) There is the need for the Federal Government to provide unit or Department of *Tafsir* in Ministry or Board dealing with religious affairs in the country, and the same departments/Units should be introduced in all the states and local governments for co-coordinating and organizing *Tafsir* activities in Nigeria. The responsibilities of the Departments/units should include the following:
  - a) To register all *Mufassir* who wants to conduct *Tafsir* in the region especially during the *Ramaḍān* period.
  - b) Giving periodical training to the entire registered members by the specialist in the field.
  - c) Supervisors should go round, as the measure taken by the Sardauna of Sokoto in the previous years, and whoever refuses to abide by the rules and regulations, norms and ethics of *Tafsir*, and whom they find is using *Tafsir* as a medium to achieve his selfish interest should stop from conducting the *Tafsir*.
  - d) The Unit/Department should provide the members with working materials, such as text books, journals and to sponsor them to attend, symposiums and conferences.
  - e) Monthly allowance should be given to the registered members by the Units/Departments.
- ii) There is also the need for higher Institutions for *Tafsir* studies, to be called college of *Tafsir* Studies, as the case for Colleges for legal studies, College of Education, College for Arabic and Islamic studies, among others.

This will overcome the problems of unqualified *Mufassirûn*, those who are diverting from the teachings of *Qur'ân* to their whims and caprices, as well as using *Tafsîr* sessions to create disunity among the *Ummah*. The programmes are to be run under the Departments of Islamic studies in our Universities. It is hoped that most of our problems, especially the contemporary issues, would be handled appropriately, and will definitely contribute to the unity of Muslim *Ummah*, as well as a way to propagate Islam to non- Muslims.

- iii) More efforts should be made by conducting researches on other scholars, those who have contributed in different fields of knowledge beyond *Tafsîr*.
- iv) Wealthy individuals and organizations should put more efforts to sponsor *Tafsîr* programmes on T.V, and radio stations by different scholars' as their contributions to Islam.
- v) Government should assist in co-ordinating and organizing the activities of *Tafsîr* in Nigeria for the unity and overcoming the problems arising between Islamic associations.
- vi) The recommendation also suggests that any person who wishes to engage in *Tafsîr* of *Qur'ân* should make sure that he has proper knowledge of *Tafsîr*; such as; knowledge of Arabic such as grammar, rhetoric, morphology and other fields related to Islamic studies such as science of *Hadith*, knowledge of history and *Sirah* (Biography of the Prophet (SAW)), science of *Qur'an* such as history of revelation, knowledge concerning variants readings, reasons for revelation, Fiqh (Jurisprudence), *Usul-al-Fiqh*, as well as other fields that can assist in conducting *Tafsir* successfully, these include; sociology, psychology and education.

- vii) Muslims should always aspire and struggle to seek religious knowledge to enable them practice Islam as directed by Allah (SWT).
- viii) Any person wishing to conduct *Tafsir* should be for the sake of Allah (SWT), not for material gaining, or to compete with other *Mufassirun*.
- ix) Our *Mufassirun* should consider the importance of connecting the teachings of *Qur'an* to the contemporary issues; this will make their *Tafsir* to be more relevant in our day to day affairs.
- x) *Mufassirun* should realize the nature of his listeners and conduct his *Tafsir* according to their level of understanding.
- xi) *Mufassir* should have in mind that, he may encounter some problems in the process of delivering of *Tafsir*, if it happens, he should be patience and endurance, hoping that at the end he will succeed.
- xii) *Mufassir* should not mention names of personalities, or to make bad utterances against some one, unless when the person expresses his hatred on Muslims and Islam publically.

#### **5.4 Contribution to Knowledge**

Infact the research contributed to knowledge, some of the contributions are as follows:

- i) Many people ignore the contribution of the scholars understudy to the spread of Islam in Nigeria and to the development of *Tafsir* in Northern Nigeria in particular.
- ii) Presently no current research discuss in details the activities of the scholars understudy with regard to their methodology and style as well as the impact and influence of their *Tafsir* on their listeners.
- iii) The research will serve as a guide to identify a *Mufassirun* those conduct their *Tafsir* according to the teaching of the Prophet (SAW), the *Sahabah*, the *Tab'un*, as well as *Tabi'u al -Tabi'un*.

- iv) Not only the students of Islamic Studies that will benefit from the work, even the Government would know the type of *Mufasssirun* those are to be allowed to conduct *Tafsir* in public places.
- v) If proper and good method of *Tafsir* is be apply majority of our problems would be solved.

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## APPENDIX 1

### Materials from the Internet

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## APPENDIX II

### List of informants

Interview with Dr.Umar Ishaq, a lecturer at Kaduna State University in Kaduna at his office at Kaduna on 23/11/2011

Interview with Abdullahi Umar at Umar bn Affan Mosque Kano, on 15/11/2013

Interview with Malam Muhammad Abu al-Awza'i at Sheik Ja'afar's house (Dorayi ) Kano, on 15/11/2013

Interview with Malam Ibrahim Ibrahim at Kofan Doka, Zaria City, at his residence on 2012.

Interview with Malam Muhammad Aliyyu (principal, Sheikh Gumi College of Islamic studies) at his office Tudun wada Zaria. on 5/6/2013

Interview with Malam Mustapha Ibrahim (Khalifa to Sheikh Abba Aji) in his residence in Maiduguri on 25/12/2011.

Interview with Malam Shuaibu Adamu, Chief Imam Dan-magaji Juma'ah mosque, in his residence at Tudun Wada Zaria on 13/3/2013.

Interview with Malam Haruna Chief Imam, Ni'imah Juma'ah Mosque at his residence along new Jos road, Zaria, on 15/4/2013.

Interview with Prof. F.M.S. Koya Lecturer, Department of Arts and Social Science Education, Ahmadu Bello University, Zaria, on 5/5/ 2011

Interview with Prof. Y.Y. Ibrahim Lecturer, Department of Islamic Studies, Usman Danfodiyo University, Sokoto at Kaduna State University , on 20/6/2013.

Interview with Malam Danjuma, Secretary Islamic Educational Trust ( I.E.T).Sokoto, at his office, on 6/7/2010.

Interview with Malam Mukhtar, a scholar at his house at kofan Doka, Zaria, on 8/10/2013.

Interview with Sheikh Sidi Attahir by National Television Authority,(NTA) Sokoto, in 1989 (nd) at Sokoto town.

Interview with Sheikh Ja'far Mahmud Adam by National Television Authority, (NTA) Maiduguri, in 2005 (nd) Maiduguri town.

Interview with Malam Abubakar Ahmad Kofan Atiku, a journalist, at his residence in Sokoto, on 41/4/2013.

Interview with Nabil Sidi Attahir, at Sheikh Sidi Attahir's residence in Sokoto, on 3/3/2013.

Interview with Malam Mustapha Sidi Attahir, at his residence in Sokoto on 12/2/2013.

Interview with Mallam Abd al-Rahman Suyudi at his residence at Gidan-dare area, in Sokoto town, on 21/11/2013

Interview with Muhammad Abba Aji, at the Abba Aji's residence, in Maiduguri 15/5/2011.

Interview with Abubakar Abba Aji, at the Abba Aji's residence, in Maiduguri, on 15/5/2011.

Interview with Abd- al- Salam Abba Aji, at the Abba Aji's residence, at Maiduguri, on 15/5/2011.

Interview with Malam Ibrahim Isma'il at his residence at Nagarta College Sokoto, on 41/4/2013.

Interview with Malam Jabbi Illela Dabore, a staff of National Television Authority (N.T.A.) Sokoto, 16/2/2013, at his office.

Interview with Professor Ja'afaru Makau Kaura a lecturer at Usman Dan Fodio University, Sokoto, at his office on 13/3/2011.

Interview with Dr. Yelwa a lecturer at Center of Islamic Studies, Usman Dan Fodio University, Sokoto on 15/3/2011

Interview with Malam Abubakar Mai'Idghami an Islamic Preacher, at his resident, Akalawa area in Sokoto Town, on 24/7/2015.

Interview with Malam Usman Jabo, a civil servant at his residence K/Taramniya Area, Sokoto town on 24/7/2015.

Interview with Mallam Mustapha Sidi Attahir, an Islamic preacher, at his residence, Ali Akilu road Sokoto, on 24/7/2015.

Interview with Malam Abubakar Sulaiman (Ubandoman Gudu) at Islamic scholar, at his residence, behind Fire-service, K/marke area Sokoto, on 25/7/2015.

Interview with Prof. Aljannare a lecturer at Usman Danfodio University, Sokoto at his residence T/wada area Sokoto, on 26/7/2015.

### APPENDIX III

#### Materials from Audio/Video Cassettes

Some Video/Audio *Tafsir* CD's /cassettes of Sheikh Sidi Attahir Ibrahim on different Chapters (nd).

Some of Sheikh Sidi Attahir's audio CD's / cassettes contained *Tarihin Annabawa* (history of the Prophets).

Some Video/Audio *Tafsir* CD's /cassettes of Sheikh Ja'afar Mahmud Adam (2002-2007).

Some Vidio /Audio *Tafsir* CD's /cassettes of Sheikh Abba Aji on different Chapters. (nd).

Some cassettes of Sheikh Abba Aji of his programme: *Babban guzuri I* on different topics.

Sheikh Sidi Attahir's interview with Rima Radio Sokoto, 1996.

Some Audio/Video CD's /cassettes of Sheikh Ja'afar contained his sermons and lectures on different topics.

Sheikh Ja'afar Mahmud Adam's Interview with NationalTelevision Authority (N.T.A).Maiduguri, 2005.

**A STUDY ON THE CONTRIBUTIONS OF SELECTED MUSLIMS  
SCHOLARS TO THE DEVELOPMENT OF *TAFSIR* IN NORTHERN  
NIGERIA FROM FROM 1970-2010**

**BY**

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