TRENDS OF TAFSĪR AMONG SELECTED ‘ULAMĀ’ IN NORTHERN NIGERI

BY

USMAN SANI ABBAS

OCTOBER, 2005

بسم الله الرحمن الرحيم

والصلاة والسلام على سيدنا ورسولنا الأمين محمد ابن عبد الله المبعوث رحمة للعالمين. إِنْ أُرِيدُ إِلاَّ الإِصْلَـحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ.

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(P.G.S / 2000 / 064)

THESIS SUBMITTED TO THE DEPARTMENT OF ISLAMIC STUDIES, BAYERO UNIVERSITY, KANO IN FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY (Ph.D)

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DECLARATION

I hereby declared that this work is entirely the result of my research, except where I have acknowledged other sources of information. It has not been accepted in substance for any other degree any where and is not submitted concurrently for any other degree.

Usman Sani Abbas
(P.G.S/2000/064)
1ST October 2005

DEDICATION

This study is dedicated to the perfect man (al-Insān al-Kāmil): Prophet Muhammad (SAW). The man whose character was the practical aspects of the glorious Qur'ān. This was the man Allah described in the Qur'ān :

> Surely you have in the Messenger of Allah the best demonstration*

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* The Qur'ān, sūrah al-Ahzāb:21

CERTIFICATION / APPROVAL

This is to certify that this thesis has been read and approved for the award of the degree of Doctor of Philosophy in Islāmic Studies by the Panel of Examiners.

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LIST OF ABBREVIATIONS

A.H.	=	After the hijrah
AKCILS	=	Aminu Kano College of Islāmic Legal Studies
B.	=	Born, for example, Shaykh Nāsir Kabara (b. 1910)
BUK	=	Bayero University, Kano
CDRT	=	Centre For Democratic Research and Training, Mambayya House, Kano
CSNL	=	Centre For The Study of Nigerian Languages, BUK
CO.	=	Company
CTV 67	=	City Television, Kano State Owned Television Organization
D.	=	Died, for instance, Shaykh Abū Bakr Mahmūd Gumi (d.1992)
ED.	=	Edited, for example, (ed. 1964).
IIIT.	=	International Institute of Islāmic Thought
KSTV.	=	Kano State Television
LTD.	=	Limited
N.A	=	Native Authority
N.D	=	No date of Publication
N.P	=	No place of Publication
NPC	=	Northern Peoples' Congress
NEPU	=	Northern Element Progressive Union
NTA, Kano	=	Nigerian Television Authority, Kano
P.	=	Page, for example, p.1
PP.	=	Pages, for instance, pp. 2-3
R.	=	Reigned, for example, Emir Muhammad 'Abbās (r. 1903-1919).W
SAS	=	School For Arabic Studies, Kano
SAW	=	Sallallāh 'Alaīhi Wasallam (peace be upon him)
TRANS.	=	Translated, i.e. (trans. 1963)
Vol.	=	Volume of a book
Vols.	=	Volumes of a book

TABLE OF TRANSLITERATION

In transliterating Arabic words the following system of symbols has been used:

Arabic Script	English Symbol
أ	a
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	d
ط	t
ظ	z
ع	‘

غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ	h
و	w
ي	y

VOWELS AND DIPTHONGS

ا	_____	ā
ي	_____	ā
و	_____	ū
ي	_____	i
و	_____	aw
ي	_____	ay

GLOSSARY

The following are the definitions of the underlined Arabic, Hausa and Latin terms and phrases which are used in this work. The letter (A), (H) and (L) in brackets are used to signify a term of Arabic, Hausa and Latin origin respectively.

- Af‘āl (A): (sing. fi‘l) Actions.

- Ahl al-baīt (A): Members of the Prophet’s family.

- Ahl al-Kitāb (A): Jews and Christians

- Asbāb al-nuzūl (A): Causes of revelation

- ‘Aīn al-yaqīn (A): Certainty of sight.

- Alaramma (H): This term is derived from two Arabic words Allah (God) and rahmah (mercy). From these words Hausa Muslims usually pray for the Qur’ānic reciter thus Allah ya yi maka rahmah (may Allah bestow upon you His mercy) for your recitation of the Qur’ān as well as for your effort in teaching it to Muslims, especially children. From Allah ya yi maka rahmah, Hausas shorten the phrase as Alaramma and then reshorten it again by removing la to be Āramma.

- Almājirī (pl.almājirai) (H): Is derived from the Arabic term al-muhājir (an immigrant). It stands for a disciple or a pupil in Qur’ānic schools, especially one who begs for food in a town or village other than his own.

- Alkālī (H) (pl. alkālai): Is derived from the Arabic al-Qādī meaning the one who holds the office of a judge in an Islāmic court of law.

- Allō (H): (pl. alluna): Is derived from the Arabic al-laūh meaning a wooden slate on which Qur’ān is written down.

- Amīr (A): It is an Arabic term from which the English Emir is derived, meaning a ruler or a king.

- Amr bi al-ma‘rūf wa al-nahy ‘an al-munkar (A): Enjoining good deeds and prohibiting bad ones.

- Amr ibāhatan (A): A command by Islāmic law for certain recommended act, not compulsory such as the command by Allah in verse 10 of sūrah al-Jumu‘ah requesting Muslims to go to their respective places of earning their leaving after friday prayer.

- Anfās (A): Breath; technique of breathing in dhikr which is particularly associated with the Qādiriyyah – Nāsiriyyah sūfī order.
- Ansār (A): The helpers; these were the people of Madīnah who hosted the Makkans during the hijrah from Makkah to Madīnah of the Prophet (SAW) and his sahābah.

- ‘Aqīdah (A): Creed, belief, tenet, doctrine etc.

- ‘Arsh (A): The throne of Allah.

- Ashāb al-Kahf (A): People of the cave whom Allah has talked about in sūrah al-Kahf of the Qur’ān.

- Ash‘ariyyah (A): The Islāmic creed which was established by Abū al-Hassan al-Ash‘arī (d. 324 AH/935) for the sake of safeguarding the islāmic ideology.

- ‘Asr (A): Literally it means time. In this context it stands for the evening prayer (salāt).

- Āyāt (A) (sing. āyah): It could either mean verses of the Qur’ān or some parables (amthāl).

- Āyāt al-ahkām (A): Revealed verses that have legal values and ordinances or revealed verses from which laws and rules could be deduced. There are many such verses in sūrah al-Talāq, sūrah al-Jumu‘ah and sūrah al-Nūr among others.

- Bātin (A): Esoteric, hidden, concealed. A sūfī tern denoting the hidden meaning of Islām.

- Bahr Fāris (A): Persian Gulf.

- Bahr al-Rūm (A): Mediterranean Sea.

- Balāghah (A): Rhetoric, the science of eloquence.

- Bandīr (A): A basin shaped hide drum.

- Bid‘ah (A): Innovation. It is used for any novelty in Islām. The term covers both the acceptable and the unacceptable. But in practice, Muslims generally use it for unacceptable innovations.

- Bid‘ah Mazmūmah (A): Bad innovation.

- Chiroma: (H) A traditional title for a Special Adviser to the Emir, generally considered to be his heir apparent.

- Da‘wah (A): Inviting people to Islām.

- Dār (A): House.

- Dhāt (A): Essence (of Allah).

- Dhikr (A): The remembrance of Allah. It covers all aspects of worship in Islām.

- Du‘āh (A): Invocation (prayer) addressed to Allah.

- Falaq (A): The Dawn (sāfiya).

- Fard al-kifayah (A): A duty incumbent upon the community, the fulfilment of which by a sufficient number of individuals excuse others from fulfilling it.

- Fatwah (A): A juristic opinion given by an Islāmic scholar on any matter pertinent to Islāmic law.

- Fiqh (A): Islāmic Jurisprudence.

- Fitnah (A): Upheaval, temptation, sometimes rendered as civil war.

- Fuqahā' (Sing. Faqīh) (A): Muslim jurists.

- Gangaran (H): An excellent Qur'ānic reciter who has written it down from memory and has become an authority on its recitation. In some places, especially Borno, such title is referred to as Goni, meaning an expert.

- Ghār (A): (Pl. aghwār) = A small cave

- Grand Kādī (A): The most senior judge in an Islāmic court of law.

- Gwanī: (H): An expert in Qur'ānic recitation. In Borno, it is written as Goni.

- Hadānah (A): Child rearing.

- Hadīth (A): A report about the Prophet (SAW), either his statement, action or tacit approval of his actions or of his companion, or descriptions of his physical appearance or character.

- Hajj (A): Pilgrimage to Makkah. It is the fifth pillar of Islām.

- Halāl (A): That which Allah Has made lawful.

- Haqq al-Yaqīn: Experienced certainty.

- Haqīqah (A): The truth, the reality. This is a sūfī term. Some sūfīs divided Islamic activities into outer sharī'ah and inner haqīqah.

- Hidāyah (A): Islāmic guidance.

- Hijābi (A): It is an aspect of sufism which leads to the haqīqah.

- Hijrah (A): The departure of the Prophet (SAW) and his sahābah from Makkah to Madinah in June 622.

- Hikāyah (A): Narration.

- Hikmah (A): Wisdom.

- Hisāb (A): Mathematics.

- Hulm (A) : (Pl. ahlām), Untrue vision (dream)

- ‘Ibādah (A): Act of obedience and worship to Allah. Broadly speaking, ‘ibādah includes all acts pleasing to Allah, including thoughts, feelings and speech as well as physical actions and the use of one’s wealth.

- Ibid (L): Derived from the Latin word ibidem meaning cited as before.

- ‘Iddah (A): The waiting period that a widow or divorced woman must observe before she may remarry.

- Iftār (A): Breaking of fasting at sunset.

- ‘Ishā’(A): Late evening prayer (salāt).

- Ijmā’(A): Consensus of Muslim jurists qualified to make ijtihād (personal effort) on a sharī‘ah in any era after the death of the Prophet (SAW). It serves as the third source of Islāmic law.

- I‘rāb (A): Grammar.

- Ijtihād (A): The exertion of effort on the part of a qualified Islāmic scholar to deduce a fiqh law for an issue about which there is no specific text either in the Qur’ān or hadīth.

- ‘Ilm al-bātin (A): The hidden (esoteric) knowledge.

- ‘Ilm al-yaqīn (A): Cognitive certainty.

- ‘Ilm school (A): This is a type of school in which lessons are offered inside the zaure (main entrance) of the malams’ residence.

- Imām (A): Literally means a leader. In this context it refers to a Muslim who leads other Muslims in prayer (salāt).

- Īmān (A): Faith, belief.

- Irsāliyyah Committee (A): A sub-committee under the World Muslim League (Rābitah al-‘Ālam al-Islāmī) of Saudi Arabiyyah which has been visiting the leaders of Muslim countries with a view to ensuring an effective means of propagating Islām.

- Istighfār (A): To say astagfirullāh meaning I ask Allah’s forgiveness.

- Istihādah (A): Women with “prolonged flows of blood” is considered in a state of istihādah.
- Istikhārah (A): Prayer seeking divine counsel.

- Istiwā'(A): The establishment of Allah on His throne (al-'arsh). According to the ash'arī creed Muslims are not allowed to investigate the nature of Allah's istiwā'. They should only believe in it.

- Injīl (A): The new testament.

- Jadal (A): Disputation through dialogue.

- Jāhiliyyah (A): Pre-Islāmic period (days of the ignorance).

- Jazākum Allah Khaīran (A): May Allah reward you abundantly.

- Jihād (A): Literally, it means an effort, a struggle or a striving. Technically, it means war against those who disbelieve in Islām. It is also a general struggle for self control.

- Jumu'ah (A): Friday, the day of the weekly congregational prayer, consisting of two sermons (khutbah) and two rak'ah of salāt performed in place of normal noon time (zuhr) prayer.

- Juz 'amma (A): A portion of the Qur'ān, consisting of chapter 78 to chapter 114.

- Juz tabāra (A): A portion of the Qur'ān, of chapter 67 to chapter 114.

- Ka'bah (A): Literally "Cube": the main Islamic sanctuary in Makkah, Saudi Arabia.

- Kabbara (A): To say Allah Akbar (Allah is the Greatest).

- Kādī (A): A judge in an Islāmic court of law.

- Kahf (A): (Pl. Kuhūf) A big cave.

- Kalām Allah (A): The speech or word of Allah. It is normally referred to as the glorious Qur'ān.

- Kalimah al-Shahādah (A): It is the declaration of the faith in Islām- Lā ilāh ilal Lāh Muhammad Rasūlul Lāh. I testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah.

- Kanāwā: (H): It is the popular term with which the people of Kano are referred to. It is often said Kanāwan Dābo. Ibrāhim Dābo was the second Fulani Emir of Kano who ruled from 1819-1886. It is because of his popularity and the enormous services he rendered to his people that the name Kanāwā has always been associated with his name.

- Kashf (A): To unveil.

- Khalīfah (A): Successor.

- Khashyah (A): Fear (out of respect). It is employed to describe the fear a Muslim is supposed to have in Allah.

- Khaūf (A): Fear, dread i.e, to fear somebody or something like a lion.

- Khitbah (A): Betrothal.

- Khul (A): Just as the sharī'ah allows a husband to divorce his wife, the wife can also ask for divorce if sufficient grounds exist for it. If the husband is cruel, she can ask for divorce through khul for she is not supposed to tolerate what seems to be intolerable to her.

- Khusūsīyāt (A): (sing. Khusūsīyah). Special characteristics of the Prophet (SAW).

- Khutbah (A): Sermon such as the friday prayer as well as the two 'id's sermons.

- Laīlat al-qadr (A): The night of decree. The night in which the Qur'ān was transferred in totality from laūh al-mahfūz to bait al-'izzah from where it was then revealed to Prophet Muhammad (SAW) gradually.

- Lughah (A): Arabic Language

- Lughawiyūn (A): Linguists.

- Ma'rifah (A): Gnosis, mystical knowledge.

- Ma'sūmūn (A): (sing. Ma'sūm) Infallibles.

- Madanī: Qur'ānic verses revealed after the hijrah of the Prophet (SAW) from Makkah to Madīnah.

- Māganin bāsir (H): Traditional medicine for constipation.

- Māganin farin jini (H): Love potion, popularity potion.

- Mānagin shāwara (H): Herbal medicine for jaundice.

- Maghrib (A): Sunset prayer (salāt).

- Mai jan baki: (H) (pl. masu jan baki) The scholar reading aloud the Qur'ānic text during the tafsīr.

- Makarantar zaure (H): The traditional 'ilm school where the lessons are offered at the zaure (main entrance) of the scholar's residence.

- Makhlūq (A): Created, as opposed to the creator.

- Makkī (A): Those Qur'ānic verses revealed before the hijrah of the Prophet (SAW) from Makkah to Madīnah.

- Malam: (H) (pl. malamai) Islāmic scholar.

- Mantiq (A): Logic.

- Maqām Ibrahim (A): Station of Prophet Abraham (Ibrāhīm). It is situated very near to the Ka'bah, at Makkah, Saudi Arabia.

- Al-Markaz al-Islāmī (A): Islāmic centre.

- Masallaci: (H) (pl. masallatai) Mosque.

- Masdar (A): Root.

- Maslahah (A): For the betterment, of something.

- Mas'ūliyyah (A): Responsibility

- Maūlid (A): An event marking the celebration of the birthday of the Prophet (SAW) on the twelfth of Rabī' al-Awwal (the third month in the Muslim lunar) of every year.

- Maza maza: (H) To be in a hurry, as quick as possible.

- Mī'ād (A): The weekly Qādiriyyah congregational dhikr which normally takes place after the 'asr prayer before sunset.

- Mi'rāj (A): The ascent of Prophet Muhammad (SAW) from Jerusalem through the seven heavens, culminating with his being brought into the presence of Allah. It was during this ascension that Allah made the five daily prayers obligatory. The isrā' and mi'rāj both took place within a single night.

- Mu'arrikhūn (A): Historians.

- Mudārasah (A): Teaching practice.

- Mufassir (A): (pl. mufassirūn) Qur'ānic Exegetist. A qualified Muslim Scholar who interprets the glonious Qur'an into Arabic language, in accordance with the guidelines laid down by the Prophet (SAW), his sahābah and other salaf al-sālih

- Mufassirah (A): A female Qur'ānic Exegetist.

- Muftī (A): An Islāmic scholar who is qualified to give legal rulings. His rulings are not, however, legally binding on an individual in the way that the decision of alkali (an Islāmic judge) would be.

- Muhaddithūn (A): Traditionists, scholars who excel on hadīth.

- Muhājirūn (A): The immigrants, these were the sahābah who migrated with the Prophet (SAW) from Makkah to Madīnah in the year 622.

- Muhkamāt (A): (sing. muhkam) Perfected or completely formed. In tafsīr terminology, it has two separate meanings. One is the opposite of the mutashābihāt i.e. (muhkamāt) that is those Qur'ānic verses whose meanings are very clear. The other is the opposite of the mansūkh. In this case it means verses whose laws are still operative, it has not been abrogated.

- Muqaddam (A): Is a tarīqah scholar who introduces one into tarïqah (sūfī order) i.e. supervisor / trustee.

- Murīd(A): A disciple to the sūfī Shaykh (scholar).

- Musābaqah (A): A Qur'ānic recitation competition that comes up every year in Nigeria. It starts from local, state up to the national levels.

- Mustakhlafīn (A): Trustees.

- Mutarjim (A): (pl. mutarjimūn) A qualified Muslim scholar who translates the glorious Qur'an into a language other than Arabic, such as Kanembu (Kanuri), Fulfulde, Hausa, Yaruba, Igbo, Nupe etc, in accordance with the guidelines laid down by the Prophet (SAW), his sahābah, and other salaf.

- Mutashābihāt (A): (sing. mutashābih) Allegorical verses. These are some Qur'ānic verses with seeming unclear meanings such as يد الله فوق آيديهم
"…. the power of Allah is above their hand"

- Nahw (A): Arabic syntax.

- Nāsikh Wa al-Mansūkh (A): Abrogating and abrogated

- Naskh (A): Abrogation of a law in an earlier text of the Qur'ān or sunnah by a law in a later text.

- Nawāfil (A): Supererogatory devotions through prayer (salāt) and fasting (sawm) on Mondays, Thursdays, on the ninth and tenth of the month of Muharram in the Muslim lunar calendar, six days fasting in the month of Shawwāl among others.

- Nidā'(A): A call for prayer (salāt).

- Nikāh (A): Marriage.

- Nubūwah (A): Prophethood.

- Op. cit, (L): Derived from the Latin word opere citato meaning in the work cited.

- Qiblah (A): Muslims direction for prayer (salāt) at Ka'bah in Makkah.

- Qirā'āt (A): (Sing. Qirā'ah) = Recitation dialects.

- Qisas (A): (sing. Qissah) Stories, narrations.

- Qiyās (A): A legal analogy by which a law is extended from a case mentioned in a text of the Qur'ān or sunnah to a case for which there is no specific text on the basis of the same effective cause for the law in both cases.

- Qur'ān (A): The word of Allah revealed to Prophet Muhammad (SAW) through the intermediary of angel Jibrīl.

- Radd (A): Rejection, refutation.

- Raj'ī (A): When a husband divorces his wife once or for the second time, he can still bring her back as his wife if they reconcile. Such kind of divorce is referred to as a raj'ī (a returnable).

- Ramadān (A): The ninth month of the Islāmic lunar calendar. Fasting from dawn until sunset is obligatory during this month on healthy, adult Muslims who are not in excused categories. Islāmic scholars in Northern Nigeria conduct tafsīr during this month.

- Raqīm (A): A slate. It is known in Hausa as allō (pl. alluna).

- Ribāh (A): Usury, interest.

- Rīh (A): (pl. riyāh) wind. In this context it means flatulence.

- Risālah (A): Messengership (of the messengers of Allah).

- Riwāyāt (A): (sing. riwāyah) Narratives, reports, accounts, stories.

- Ruhbāniyyah (A): Celibacy.

- Ru'yā (A): A true vision (dream).

- Sā'ah (A): The resurrection day, the Day of Judgment.

- Sa'y (A): The ceremony of running seven times between the mountains of safā and marwah during the pilgrimage or lesser pilgrimage at Makkah, in commemoration of the same act by Haagar, the wife of Prophet Abraham and the mother of Ishmael.

- Al-sadaqah al-jāriyyah (A): Everlasting charity such as the establishment of schools, mosques, hospitals, educating Muslims and leaving behind a God-fearing child.

- Sahābah (A): (sing. sahābī) Companions of the Prophet (SAW).

- Saj'ī (A): Rhymed prose.

- Salaf (adjective salafiyyah) (A): Literally, means something of the past. Technically it means the first generation of the sahābah of the Prophet (SAW), then the

generation that follows them (al-tābiʻūn) and then the generation that follows them (al-tābiʻ al-tābiʻūn). These three generations are referred to as salaf or al-salaf al-sālih meaning the guided past generations.

- Salāt (A): Formal prayer in Islām consisting of special wordings and special movements, obligatory five times a day on sane, adult Muslims except with special reasons.

- Salāt al-fātih (A): One of the ritual prayers of the Tijāniyyah sūfī order.

- Sarf (A): Arabic Morphology.

- Sarki: (H) (pl. Sarākuna) King.

- Sarkin Dawākin Tsakar Gida: (H) A traditional title in Kano normally given to one of the Kano royal family members. The function of this title holder among others is to look after the Emir's private and personal horses within the palace.

- Saukā: (H) The closing ceremony for Ramadān tafsīr for the year. Special prayer (al-duʻāh) is normally offered for the well being of Muslim ummah and the nation in general on the saukā day.

- Sawm (A): Fasting.

- Sharīʻah (A): The divinely revealed law contained in the Qur'ān and the sunnah. It is comprehensive in its scope, covering issues of belief, devotional worship and personal interactions as well as commercial, criminal, constitutional and international law among others. In other words, sharīʻah covers all aspects of human life.

- Sharīf (A): One who is descendant from Prophet Muhammad (SAW).

- Shaykh (A): Literally, an elderly man. It has been frequently used in this work as an Islāmic scholar par excellence.

- Shubhāt (A): (sing. shubhah) Uncertainties as to whether a particular thing or case is legal or illegal.

- Sifāt (A): Attributes, qualities, descriptions.

- Silsilah (A): Chain of transmission.

- Sīrah (A): Biography

- Siyāhah (A): A sūfī expedition.

- Subh (A): The early morning prayer (salāt).
- Sūfī Shaykh (A): In sūfī terminology, he is considered a spiritual guide whom one must obey.

- Sultān (A): The leader.

- Sunnah (A): Literally it means “a way”. In Islāmic terminology it refers to the conduct of the Prophet (SAW) and tacit approval of the actions of his sahābah done in his presence but which he did not object to.

- Sūrah (A): A chapter of the Qur’ān.

- Tawassul (A): Intercession.

- Ta’wīl (A): Literally it means interpretation. The word developed a special meaning amongst scholars after the first three generations of Islām. They defined it as the shifting of an expression from its obvious meaning to one of its possible meanings due to its context.

- Tābi‘ūn (A): The second generation of Muslims, those who met the sahābah of the Prophet (SAW).

- Tābi‘ tābi‘ūn (A): These were the next generation of Muslims after the tābi‘ūn.

- Tafsīr (A): This term has appeared more than any other term in this work. It means Qur’ānic exegesis.

- Tāghūt (A): Anything which detracts a person from the path of Allah.

- Tahārah (A): Purification.

- Tahfīz (A): Recitation.

- Tahlīl (A): To say Lā ilāh illalLāh meaning there is no deity worthy to be worshiped except Allah.

- Tahmīd (A): To say Alhamdu Lillah meaning all praises is due to Allah.

- Tajwīd (A): The art of correct pronunciation of the Qur’ān.

- Takbīr (A): To say Allah Akbar meaning Allah is the Greatest.

- Talāq (A): Divorce.

- Talāq al-bid‘ī (A): Innovative kind of divorce.

- Talāq al-sunnī (A): The recommended kind of divorce.

- Talbiyyah (A): The words recommended to be uttered by the person performing the hajj or ‘umrah (lesser hajj) from the mīqāt (station for taking bath and putting on the

ihrām) up to the time one enters Makkah or Madīnah. The Talbiyyah is thus: لبّيك اللهم لبّيك لبّيك لاشريك لك لبّيك إنَّ الحمد والنّعمة لك والملك لا شريك لك

- Taqlīd (A): Blind imitation.

- Taqwā (A): Fear of Allah.

- Tarāwīh (A): Non obligatory prayers on the nights of Ramadān.

- Tarbiyyah (A): Spiritual education, proper upbringing

- Tārīkh (A): History.

- Tarīqah (A): A sūfī order such as the Tijāniyyah and the Qādiriyyah.
- Tarjamah (A): Translation of the Qur'ān into any other language. In Borno it is referred to as the tarjumo.

- Tasbīh(A): To say Subhānal Lāh, meaning Praise be to Allah.

- Taūhīd (A): Islāmic monotheism. The belief that Allah is a single entity, unique in His attributes, actions and right to be worshipped.

- Taūqīfī (A): Divinely.

- Tawakkul (A): To rely on Allah as the Creator, Nourisher and the Sustainer of all the creatures both human and non human.

- Tijārah (A): Trading, business transaction.

- 'Ulamā'(A): (sing. 'ālim) Islāmic scholars.

- 'Ulūm al-Hadīth (A): The sciences of hadīth.

- Ummah (A): Muslim community.

- Ummī (A): One who is unable to read and write just like when one was first born.

- Ummiyūn (A): The Prophet (SAW) was an ummī sent to the people who were also unable to read and write henceforth referred to as the ummiyūn.

- Usūl (A): Roots, sources.

- Usūl al-Dīn (A): Jurisprudence.

- Usūl al-Fiqh (A): The principles or sources of Islāmic jurisprudence, a system of rules developed by generations of Islāmic scholars for the correct deduction of laws from the texts of the Qur'ān and sunnah.

- Usūliyyūn (A): The scholars who excel in the science of usūl.

- Waqf (A): Literally it means detention, but its legal meaning is the dedication of a property for the benefit of others in form of charity.

- Wazīfah (A): A ritual prayer of the Tijāniyyah.

- Wilāyah (A): Guardianship, friendship. To be very close to Allah as a result of abiding by His commandments and abstaining from His prohibitions. It is a sūfī terminology.

- Wudū' (A): Ablution.

- Wusūl (A): Attainment, arrival (at gnosis). It is also a sūfī terminology.
-

- Yadd Allah (A): The hand of Allah. It stands for the power of Allah (qudratullah).

- 'Yan agaji (H): First aiders.

- 'Yan qāla qāto (H): These are the people who interpret the Qur'ān ignorantly. They lack all the pre-requisites. Among such people was the late Muhammad Marwa popularly known as Maitatsine.

- 'Yan Littattafai (H): Open market book sellers

- 'Yan taūri (H): Those who claim to be invulnerable and get a living by exhibitions of their supposed powers.

- Zakāt (A): A yearly obligatory charity taken from Muslims possessing a fixed amount of wealth and distributed to the needy, the poor and several other categories of recipients as contained in verse 60 of sūrah al-Taūbah.

- Zaūre (A): (H) (pl. zauruka) the main entrance into typical Northern Nigerian houses.

- Zāwiyah (A): (pl. zawāyā) A sūfī spiritual centre.

- Zihār (A): The word zihār is derived from an Arabic term zahār meaning "back". An Arab in the days of the jāhiliyyah (ignorance) would say to his wife, anti 'alayya ka zahri ummī i.e. "you are to me as the back of my mother". This was called zihār. No sooner were these words pronounced, then the relation between husband and wife would come to an end, but the woman was not at liberty to leave the husband's house but to drag on as a deserted wife. The sharī'ah prohibits this ugly practice of the jāhiliyyah society.

- Zuhd (A): Self denial, renunciation.

- Zuhr (A): Midday prayer (salāt).

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ABSTRACT

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This is a study of trends of tafsīr among selected ‘ulamā’ in Northern Nigeria. It examines a variety of aspects in relation to the sciences of tafsīr, the tarjamah (translation) of the glorious Qur’ān and the differences between the two. It also highlights tafsīr in Kanem-Borno and Sokoto caliphates. The study shows that the level of understanding of the ‘ulamā’ influenced by their philosophical positions, sectarianism and the prevailing political situation made them to interpret the Qur’ān in different ways.

Four ‘ulamā’ were chosen as the subjects of this study, namely Shaykh Nāsir Kabara, Shaykh Abū Bakr Mahmūd Gumi, Shaykh ‘Isā Waziri and Shaykh Tāhir ‘Uthmān Bauchi. The study argues that the main focus of Shaykh Nāsir Kabara’s tafsīr are: extraction of historical events in the Qur’ān, interpretation of the Qur’ān in the context of sufism particularly the Qādiriyyah sūfī order, his defence of the ash‘arite creed, his rejection of some isrā’iliyyāt interpretations, and his interpretation of some verses of the Qur’ān in the context of the social condition of people. Shaykh Abū Bakr Mahmūd Gumi’s tafsīr focused mainly on: according high priority to some verses relating to taūhīd, his interpretation of the Qur’ān with the hadīth, extraction of some fiqh aspects in the Qur’ān, interpretation of the Qur’ān to facilitate socio-economic and political reformation and attitudinal changes and his subscription to the salafiyyah trend of thought.

The study also discusses that Shaykh ‘Isā Waziri’s tafsīr has the following focus: attaching high priority on the interpretation of verses dealing with some social and economic issues, extraction of some fiqh aspects from the Qur’ān, making reference to aspects of comparative religion, protection of the ash’arite creed and narration of asbāb al-nuzūl and some historical facts of the Qur’ān. Finally, Shaykh Tāhir ‘Uthmān Bauchi

emphasized five aspects while interpreting the Qur'ān. These are: interpretation of the Qur'ān with the Qur'ān and the hadīth respectively, extraction of some fiqh aspects, interpretation of some verses of the Qur'ān in the context of sufism particularly the Tijāniyyah sūfī order and his treatment of historical aspects of some Qur'ānic verses.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 STATEMENT OF THE PROBLEM

Prior to the fall of the Sokoto caliphate in 1903, there existed two mighty caliphates namely Kanem Borno and Sokoto caliphates. Islām was well established in these two areas with the sharī'ah well entrenched in the lives and affairs of the inhabitants. Mahmūd (1988) states that in all the regions of the world colonized by the British, no where was Islām being observed as thoroughly as was the case in these two caliphates, except perhaps in some parts of the Arab world.[1]

With the fall of these two caliphates from 1902 to 1903, the colonialists brought them together under the name of Northern Nigeria. Lord Lugard, who was before then the Governor of the Southern Protectorate, was transferred to Northern Nigeria in the same capacity. On his arrival Lugard found that Islām was well established in the North with the sharī'ah very well applied. The colonialists found the emirs' courts filled with learned and pious jurists whose advocacy was always based on the injunctions of the Qur'ān, hadīth and other Islāmic law books. Existing lower cadre with this were the Alkalis' courts which were also engaged in the dispensation of justice based on the sharī'ah.[2]

The social, economic, political and religious lives of the people were mostly based on the teachings of the Qur'ān, hadith and other Islāmic sources. These were the factor responsible for the social, economic and political wellbeing of Northern Nigeria. There was no much unemployment as both the skilled and the unskilled people were engaged in one kind of occupation or another and many people engaged in large scale farming[3]. Farm products were abundantly produced despite the unavailability of the modern agricultural equipment and fertilizer. In Kano, for instance, abundant groundnuts were produced which were used for both local consumption and exportation to the neighbouring countries and Europe. The surplus was kept and arranged in a pyramid form. From this the idea of dālar gyadā i.e., the groundnut pyramid, emanated. It was called dālar gyadā because of the way and manner it was arranged. In Katsina, abundant cotton was produced and exported. The farm products from Northern Nigeria, such as groundnuts and cotton, served as one of the major raw materials for many European

industries. It was Northern Nigeria which supplied them with the materials and later on the finished goods were brought back to the region and sold to the inhabitants at exorbitant prices. The farm products from the North until the early 1970's were the major revenue earner for Nigeria. It was later on due to the "oil boom" that the government's attention shifted from the agricultural to the oil sector.[4]

The North in those years was very stable. There was peace, stability and unity. By unity here, we refer not only to unity among the Northern Muslims, but also among both Muslims and non-Muslims. Islām as a religion and a complete way of life preaches peaceful co-existence among humanity. There was trust, respect, mutual understanding and a feeling of affection despite the religious, ethnic, geographical and political barriers. There was also safety of life and property. But very unfortunately the reverse is now the case.[5]

Furthermore, the Northern leaders shouldering the affairs of the people were very conscious of their obligations. They regarded leadership as a trust which must be accounted for before Allah. For this, there was at least cordial relationship between the leaders and their subjects. The latter were very submissive to the former because the former were after the welfare and well being of the latter. As far as politics was concerned, the political situation in the North was far more stable than in any other regions of Nigeria.[6] All these positive characteristics attributed to Northern Nigeria were as a result of the impact of Islām. Allah says in the Qur'ān:

> …Allah never changes the good conditions of a people
> until they change it themselves (by committing sins)…[7]

Coming very closer to our contemporary time, from the 1950's up to the late 1960's the Northern region was gradually catching up with the South and a lot of progress was achieved. There was a viable leadership even though not without some lapses. But that leadership was much better than today's. It was better because the Northern leaders both the Muslims and the non-Muslims attached much importance to the instructions of their religions. The leadership then was very sound and dynamic. The leaders never gave preference to their personal interest over that of their subjects. With this egalitarian

principle, the Northern leaders spent their lives reasonably on earth. Leaders like Ahmadu Bello (1910-1966) the Sardauna of Sokoto and the Premier of the defunct Northern region, Abū Bakr Tafāwa Balewa (1912-1966) the Prime Minister of Nigeria, Ibrāhīm Atta (d.1964), Malams Sa'ād Zungur (1915-1958), Amīnu Kano (1920-1983), 'Isā Kaita, General Hassan Usman Katsina (b.1933), Muhammad Ribādo (1910-1965), Kāshim Ibrāhīm (1910-1990)'Aliyu Makaman Bida (1907-1980), Joseph S. Tarka (b.1932), Michael Audu Buba, the Waziri of Shendam and many others spent their lives serving humanity.[8]

As we have pointed out before, with the advent of the British every aspect of the life of Northern Nigerians started degenerating to the extent that all those Islāmic virtues, norms and traditions were seriously damaged and negatively affected. The present condition of the North is even the worse. Northern Nigeria is now in a very pathetic situation in all the spheres of human endeavour. There is now incessant social crime and anomalies in the North; pride and ostentatious style of living is very common among some wealthy individuals; breach of trust has now became the order of the day; unemployment, sycophancy, laziness, unethical forms of trade and business are now very rampant; begging has been institution and legitimate form of business. Some Northern people now "worship" material possession, irrespective of how it is begotten. Material consciousness now supercedes religious practice.

Moreover, the leadership is nowadays very unstable. The leaders are always at logger heads with their subjects. Superstitious beliefs have also made a very negative impact in the observance of religious rites. Islām is now often mixed with traditions and culture. Unfortunately, for the present day state of affairs, the North has been left far behind in almost every aspect of human endeavour.

In his famous poem “Arewa Jumhuriyya ko Mulukiyya?” (The North: Republic or Monarchy?) the late Malam Sa‘ād Zungur [9] had in those years mentioned most of the problems militating against the development of Northern Nigeria. He said that:

Ilimi, hikima, addini duka,
Da dabarar sarrafa duniya.
Muka lalata, muka wargaza,
Gashi yau sai anai mana dariya.
Babu tsuntsu ba tarko duka,
Allah mun yi hasarar duniya!

Meaning:

Knowledge, wisdom and religion – all
And the skills to manipulate the world
We despoil and scattered (them)
Today we have become laughing stock
No birds and no snare – all lost
By Allah, we have lost the world! [10]

He went on mentioning some social vices very common in the North, such as deceit, ignorance, prostitution, hooliganism, gossips, pride, begging, laziness, superstition to mention a few. Malam Sa‘ād said:

Domin fa Arewa da hargitsi,
Da yawan barna, ba kariya.
Matukar Arewa da karuwai,
Wallah za mu ji kunyar duniya
Matukar ’yan iska na gari,
Dan daudu da shi da magajiya.
Da samari masu ruwan kudi,
Ga maroka can a gidan giya.
Babu shakka ’yan kudu za su hau,
Dokin mulkin Nijeriya.
Su yi ta kau sukuwa bisa kammu, ko
Mun roki zumuntar duniya.
Matukar yaranmu suna bara,
“Allah ba ku, mu sami abin miya”
…….
Kai Bahaushe ba shi da zuciya,
Za ya sha kunya nan duniya.
A Arewa zumunta ta mutu,
Sai nishadi, sai sharholiya.
Sai alfahari da yawan kwafe,
Girman kai, sai kwambon tsiya.
Camfe-camfe da tsibbace–tsibbacen,
Malaman karya ’yan duniya.
…….
Rantse-rantse da Allah yai yawa,
Ga karya, ga zambar tsiya.
Gorin asali da na dukiya,
Sai kace dan “Annabi Fariya”

Sai kinibibi, sai kwarmato,
Ga gulma da son kullalliya.

Meaning:

Surely, there is confusion in the North
And a lot of damage with out protection
As long as there are prostitutes
By God we shall suffer worldly shame
As long as there are hooligans in town
Pimp and the influential brothel lady
And young men who shower money
To praise singers in beer houses
Surely the Southerners will mount
The horse of Nigerian leadership
And they will be galloping with out remorse over us
Even if we beg for mercy
So long as our boys go begging
"May Allah give you so that we get from you
what to buy soup with"
…….
God!, the Hausa is mindless
He will suffer shame in this world
Fraternal attitude is dead in the North
Nothing remains but a useless merry-making
Pomposity and covetousness
Pride and vice ostentation

Superstitions and magic
By false clerics – the ungodly ones
…….
Swearing by Allah is rampant
Too much lies and deceit
Pride of pedigree and wealth
As if (they are) descendants of the Prophet
Mischief – making and rumblings
Full of gossips and intrigues.[11]

Malam Sa'ād Zungur composed this poem so as to serve as a reminder. It was not composed out of condemnation as Malam Sa'ād was one of the foremost nationalists and a leading founding father of the North. The poem was in fact written to arrest the perpetuation of many social ills which he considered were going on wrongly in the North. The Prophet (SAW) was reported to have said:

> He who sees an evil act should get it changed with his hand, if he can not afford that, should get it changed with his tongue, if he can not afford that, should get it changed with his heart, that is the weakest faith.[12]

Since the essence of tafsīr is to convey the message of the Qur'ān, it is in this respect that the teachings of tafsīr are expected to guide the general affairs of mankind in consonance with the commandments of Allah. It is believed that all those problems militating against the development of Northern Nigeria which we mentioned could be minimised once the message

of the Qur'ān is clearly delivered by the mufassirūn and the Muslims apply such injunctions to regulate their general transactions.

A great number of mufassirūn do not concentrate to convey Qur'ānic message to Muslims; but instead focus attention to interpret the Qur'ān to suit their own ideologies. Hence, to attract the attention of their students and followers. This, has in fact made some mufassirūn to make use of tafsīr as the expansion drive for their ideologies; and this exaggerates the level of disunity among Muslims in Northern Nigeria.

The approach of some mufassirūn to tafsīr might perhaps be among the responsible factors for the inter and intra-religious crises in Northern Nigeria. This is because some trends of tafsīr are far-fetched from orthodox Islām. Therefore, the uncontrolled way and manner in which tafsīr is conducted in Northern Nigeria pave way for almost every body to conduct tafsīr. Among such incompetent people who conducted tafsīr were the late Muhammad Marwa popularly referred to as Maitatsine and his followers; and other 'yan qāla qāto.

Furthermore, the political class always try to subscribe to the views of some particular mufassirūn and give them all the necessary support in order to achieve their political motive. It is against this background that some observers view that the proliferation of tafsīr circles in Northern Nigeria might not be unconnected with Muslims' disunity and the political dispensation in the country.

1.2 OBJECTIVES OF THE STUDY

The main objectives of this study are three-fold:

1. To document the biographies and contributions of the four 'ulamā' to Islām and humanity.
2. To bring to light the nature of tafsīr in Northern Nigeria.
3. To discuss trends of tafsīr in Northern Nigeria by focussing on four selected 'ulamā' and their methodology bearing in mind that each of these 'ulamā' represents a certain trend of thought and inclination.

1.3 IMPORTANCE OF THE STUDY AND ITS CONTRIBUTION TO KNOWLEDGE

1. The study serves as a means of creating a general awareness in the minds of all Muslims thereby broadening their consciousness and their general scope of understanding.

2. Islām always enjoins and encourages Muslims to adhere strictly to the principle of al-amr bi al-ma'rūf wa al-nahy 'an al-munkar (enjoining good deeds and abstaining from the evil ones). This is really one of the essence of tafsīr.

3. It could serve as a means of documenting some legacies of the 'ulamā' under this study, thereby serving as a reference to both the present and future generations.

4. It exposes the contributions of the 'ulamā' in Northern Nigeria to the spread of Islām.

5. It could serve as a driving force for further researches.

1.4 SCOPE AND LIMITATIONS OF THE STUDY

This study is limited to four selected 'ulamā' in Northern Nigeria. These are: Shaykh Nāsir Kabara, Shaykh Abū Bakr Mahmūd Gumi, Shaykh 'Isā Waziri and Shaykh Tāhir 'Uthmān Bauchi. These 'ulamā' are selected because each one of them represents a certain trend of thought and inclination. However, there are numerous other prominent 'ulamā' in Northern Nigeria whose tafsīr circles equally deserve to be studied; but a study of this nature will not be able to focus on all of them. Hence, the selection of the four 'ulamā' under this study.

1.5 METHODOLOGY AND SOURCES OF INFORMATION

In conducting this study we referred to as many sources of information as possible. The methodology applied involved a very systematic study for source of data. As such, we applied the conventional, empirical and observatory methods of data collection.

We have carried out the study by visits to libraries and research centres where one kind of information or another were secured. Bayero University Library, Department of Islāmic Studies Library, International Institute of Islāmic Thought (Nigeria) and Muslim Forum Libraries both attached to the Bayero University old site mosque, Centre For the Study of Nigerian Languages, BUK, Kano State History and Culture Bureau were visited. Another organizations visited were: Library of Historical Documentation and Research, Arewa House, Kaduna; Centre For Democratic Research and Training, Mambayya House, Kano, Kano State Murtala Muhammad Library Complex; Aminu Kano College of Islāmic Legal Studies Library; Federal College of Education Kano, Library, and School For Arabic Studies, Kano Library. We have also sourced information from materials secured from some recognized Islāmic scholars. In the course of this study we have consulted some relevant unpublished BA projects, MA and Ph.D theses, collections of magazines, journals, periodicals, newspapers and conference papers. We have also browsed some relevant information from the internet.

Apart from the libraries, we have also patronized 'yan littattafai (open market book sellers). This is the place where people engage in the buying and selling of books and materials

especially those relating to Arabic, Islāmic Studies and other disciplines. The book centres at Kano central mosque and at the ancient Kano Kurmi market were utilized by this researcher. Moreover, relevant text books were consulted. 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 of this study, we embarked on an extensive fieldwork between 20th May 2001 to December 2004. During such fieldwork we tried and met some scholars who were very conversant in the field of tafsīr. These, among others, include the chief Imāms of some central mosques, serving and retired Grand Kādis, senior Kādis, Directors of Islāmic Education Bureaus, Directors of Ministries of Religious Affairs, the educated elite and some leading mufassirūn. We met some of our informants either in their houses or offices and interviewed them privately. This enabled them the opportunity of narrating the information relating to the area of our study freely. We took care of getting the views of different 'ulamā' belonging to different trends of thought and inclination. We have recorded almost all the interviews. However, some of our informants preferred to dictate to us and some still preferred that we jotted down from their narrations.

For facts findings, we also referred to some of the recorded tafsīr sessions of the four 'ulamā' under this study with the view to making a very careful survey and analysis on their methods and approach to tafsīr. In this regard, the video and audio recorded tafsīr cassettes were obtained and utilized. Moreover, we utilized the tafsīr programmes of the four 'ulamā' from the Federal Radio Corporation of Nigeria (FRCN), Kaduna, Radio Kano, Nigerian Television Authority (NTA), Kano and CTV (now KSTV) Kano which were disseminated during the month of Ramadān and there after. The English Qur'ānic verses quoted in this work were cited from Hilāl, M.T and Khān, M.M (1978), Explanatory English Translation of the Meaning of the Holy Qur'ān, Hilāl Publications, Turkey; and we adopted APA system of citation, that is American Psychological Association Style Sheet.

1.6 LITERATURE REVIEW

In the process of this study a thorough finding has been made by this researcher for the relevant materials in form of text books, unpublished BA projects, MA and Ph.D. theses, periodicals, journals, magazines, newspaper articles and conference papers.

We consulted 'Schools of tafsīr in Kano: A Comparative Study of the Schools of Malam Adamu Jibrīl, Malam Lawal Qālarāwī and Malam Sālihu Dan Fagi'. This is a BA project submitted to the Department of Islāmic Studies, Bayero University, Kano by Lawal Aliko Mādigāwā (1978). In his piece of work, Mādigāwā dealt with only three tafsīr circles in Kano city. The researcher had done a commendable research on tafsīr covering the biographies of

the proprietors of the selected tafsīr circles, the historical background of the circles, their peculiar methods of tafsīr, the major references used, as well as citing some instances on how the proprietors of the selected circles interpreted some Qur'ānic verses. The researcher also pointed out the characteristics of the three circles as well as their views on tafsīr. A very brief comparison on the methodology of the circles was also given. In the last chapter, the researcher briefly enumerated the social, economic, political, educational and spiritual contributions of tafsīr.

Another work consulted is the unpublished MA thesis of Ismā'īl Idrīs Hassan Makwarārī (1987) submitted to the Department of Islāmic Studies, Bayero University, Kano. It is a very interesting work on six selected tafsīr circles in Kano City. The researcher examined the advent of Islām in Kano, the role of merchants and scholars in the spread of Islām, the contribution of some Kano Emirs and Imām 'Abdulkarīm al-Maghīlī to the Islāmic development of Kano, the impact of Shaykh 'Abdullah ibn Fūdī's tafsīr book Diyā' al- Ta'wīl and the reason why Shaykh Nāsir Kabara produced his tafsīr book Ihsān al-Mannān. The researcher also discussed the tafsīr of Alin Kumasi, the divergent views of the 'ulamā' on bismillah as to whether it is part of the Qur'ānic chapter or not. Moreover, the researcher discussed Shaykh 'Isā Wazīrī as a mufassir, and the methodology of his tafsīr. He also discussed Malam Lawal Qālarāwī and his unique method of tafsīr where he quoted Shaykh Abū Bakr Mahmūd Gumi as saying:

Innahu 'ālimun illā annahu lu'ūb[13]
He is learned but jokes a lot.

Furthermore, Makwarari discussed Shaykh Tijānī 'Uthmān (1916-1970). He opined that research on tafsīr in Kano would be incomplete without mentioning his contributions. In his tafsīr, Shaykh Tijānī attached much emphasis on making radd to those scholars who attack the sūfī orders. Shaykh Tijānī 'Uthmān also gave much regard to the linguistic aspects of the Qur'ān. The researcher also talked about the tafsīr of Malam Amīnu Kano where he suggested that Malam Amīnu Kano was more of a scholar than a politician, and that he was a mufassir before being a politician.

On the interpretation of sūrah al-Balad:1 "Lā uqsim bi hadhā al-Balad", Malam Amīnu Kano interpreted the verse to mean that Allah swears by the town of Makkah. But the other way he saw the interpretation of this verse is that Allah also swears by any town among the towns of the world in so far as there is a human being living in it.

1.7 CONCLUSION

In conclusion, what this work aims at is to address the deficiencies and lacunae of the works cited previously in this chapter. In our opinion, none of the works cited above bring to light the nature of tafsīr in Northern Nigeria. Though Makwarari discussed six tafsīr circles in Kano,

however, his discussion in relation to the tafsīr focus and methodology of the studied 'ulamā' especially Shaykh Nāsir Kabara and Shaykh 'Isā Waziri appeared to be too scanty.

NOTES TO CHAPTER ONE

1. Mahmūd, A.B, (1988), A Brief History of Shari'ah in the Defunct Northern Nigeria, Jos University Press Limited, p. 1

2. Ibid, pp. 1-2

3. Adedeji, A. (1969), Nigerian Federal Finance: Its Development, Problems and Prospects, Hutchson Educational Ltd., London, p.42.

4. Ibid, p.42

5. Fieldnotes, interview with Alhaji Maje Ahmad Gwangwazo, Kano City on 2nd October 2002.

6. Ibid.

7. The Qur'ān, sūrah al-Ra'd verse 11

8. From the documentary video cassette programme on Northern Nigeria with some observations from this researcher, 17th July 2002.

9. Ahmad Mahmūd Sa'ād Zungur was born on 24th November 1914 in Ganjuwa ward of Bauchi metropolis. His remote paternal ancestry is traceable to Borno. He started formal Islāmic education under the tutelage of his father. In no time, he acquired a good grasp of tafsīr, nahw, fiqh and taūhīd. A voracious reader with an insatiable appetite for learning, he was gifted with the ability to commit passages to memory after first or second reading. He was enrolled into the Bauchi Provincial School in 1920. He attended Katsina Higher College from 1926 - 1929. He was trained as a Science Teacher at Middle School from 1929 – 1932. In 1934, he attended Yaba Higher College in Lagos, the highest institution of learning in colonial Nigeria. He was the first Northern Nigerian to be sponsored by the colonial administration for advanced studies outside the North. (Refer to Yakubu, M. (1999), Sa'ād Zungur – An Anthology of the Social and Political Writings of a Nigerian Nationalist, Nigerian Defence Academy Press, Kaduna, pp. 8-17)

   His propagandist poem for the revival of Islām centred around the call for a return to the pristine Islām as practiced by the Prophet (SAW). He was opposed to any infiltration of superstition into Islām, unlimited polygamy, the seclusion of women under the purdah without giving them their due right and the denial of education to Muslim women. His war against innovation of different sort is evident in his "Wakar Bid'ah" (see "Islām and Politics in Nigeria 1903-1983" the unpublished Ph.D thesis of Jāmi'u, S.M. submitted to the Department of Islāmic Studies, Bayero University, Kano, 1996, pp. 304-305). Malam Sa'ād Zungur died in 1957 at the age of fourty three.

10. Yakubu, M. (1999), Sa'ād Zungur – An Anthology of the Social and Political Writings of a Nigerian Nationalist, Nigerian Defence Academy Press, Kaduna, pp. 340 -341

11. Ibid, pp. 361-365

12. Muslim reported it; see al-Nawāwī, Y.S. (1994), Riyād al-Sālihīn "Bāb al-amr bi al-ma'rūf wa al-nahy 'an al-munkar", Dār al-Fikr, Baīrūt, hadīth number 184, p.50.

13. Makwarari, I.H. (nd) "tafsīr in Kano City" unpublished MA thesis submitted to the Department of Islāmic Studies, Bayero University, Kano, p. 129

CHAPTER TWO

THE RISE AND DEVELOPMENT OF TAFSĪR

2.1 INTRODUCTION

This chapter begins by defining the Qur'ān. It portrays the beauty and miraculous nature of the Qur'ān as submitted by some distinguished scholars. It also discusses the Qur'ānic revelation and how it came to the Prophet (SAW), the means through which revelation came to the Prophet (SAW), the distinction between the Makkan and Madīnan chapters of the Qur'ān and the special features and style of the two. The chapter also discusses tafsīr in its various perspectives. These include: distinction between tafsīr and ta'wīl, divergent views of Muslim scholars on ta'wīl, the historical development of tafsīr from the time of the Prophet (SAW), the sahābah, the tā'bi'ūn and tafsīr in contemporary times. It also submits the pre-requisites for conducting tafsīr and classification and methods of tafsīr. The chapter also submits the meaning of tarjamah the difference between tarjamah harfiyyah and tarjamah tafsiriyyah, the difference between tafsīr and tarjamah tafsiriyyah, conditions laid down for tarjamah tafsiriyyah and the need for tarjamah tafsiriyyah in the contemporary period.

The term "al- Qur'ān" is derived from the Arabic root al-qirā'ah (reading). Hence, qara'a (he read) yaqra'u (he is reading) and qirā'atan (a reading)[1]. In denoting the Qur'ān as "a reading", Allah says:

> Move not your tongue concerning (the Qur'ān) to make haste there with. It is for Us to collect it and to give you (O Muhammad) the ability to read it (the Qur'ān).[2]

Muslim scholars have unanimously agreed that the Qur'ān is the miraculous word of Allah The Most Exalted which was revealed to Prophet Muhammad (SAW) through the intermediary of angel Jibrīl. This word of Allah is recited and memorized for guidance of mankind.[3]

Furthermore, Muslims believe that the Qur'ān is the divine book of guidance and mercy for humanity. It is a book that has been sent down by Allah to the whole of mankind. Its message

is addressed to different peoples living in different parts of the world and that message is valid for all times to come. In other words, it is not a book that will ever be out of date. The greatest divine favour to man is that he has been taught the Qur'ān. It is an instrument of instructions which has been issued to man in his capacity as Allah's vicegerent on earth. It enables man to conduct his life's operations in such a manner that he is able to obtain success in this world and be favourably rewarded in the hereafter. One of the distinctive features of the Qur'ān as a religious scripture lies in the fact that it affirms and completes the total process of revelation which has come from God for the divine guidance of the human race.[4] Allah says:

> …This day I have perfected your religion for you, completed My favour upon you and have chosen for you Islām as your religion…. [5]

The unhealthy and uneasy condition in which humankind find themselves calls for divine help. It would be impossible for them to understand their role and to plan their actions very well without divine assistance. Allah refers to this situation for man when He says:

> Verily, We have created man to toil and struggle. [6]

Islām, through the Qur'ān, therefore, provides answers to these questions. Man has been guided by Allah Himself. The Qur'ān as a book of guidance has itself commented upon the full implications of the concept of hidāyah (guidance). Allah says:

> Praise the name of the Lord, the Most High, who Has created and then equiliberated all things, who Has appointed their destinies and who Has guided them. [7]

The process of revelation, as remarked earlier, has been consummated in the message that has been brought by the Prophet (SAW) to mankind. Different prophets brought messages to their people at different times, but with the advent of Islām and the revelation of the Qur'ān, all divine messages have come to a close. That is why in all the earlier scriptures references are to be found to the advent of Prophet Muhammad as stated by ʿAbdulmajīd al-Zindānī:

> Allah Has given the Prophet an everlasting miracle (i.e., the Qur'ān) as a supporting proof. If we ask a Jew or a Christian to show us the miracles of Prophet Moses or Jesus they will both submit that it is not within human power to re-demonstrate any of those miracles now. Mose's stick

> can not be re-created and Prophet Jesus can not be involved to raise people from the dead. For us these miracles are nothing more than historical reports. But if a Muslim is asked about the greatest miracle of Prophet Muhammad he can easily show the Qur'ān as the everlasting miracle.[8]

Ahmad al-Shaūqī also said about the miraculous nature of the Qur'ān:

> -Various Prophets came with āyāt (parables) and perished
> - And you brought to us the imperishable book.
> - Its verses are always fresh
> - Its beauty and dynamism are always increasing.[9]

According to two distinguished professors of State University of New York, Sachico Murata and William C. Chittick :

> … Muslims and most Western scholars of Islām believe that the Arabic Qur'ān that exists today contains the same Arabic that was transmitted by Muhammad. This often surprises scholars of the Bibile, Judaism and Chiristianity… In other words, while scholars of the Bible in the West have largely succeeded in convincing the community of scholars that the Bible we have today was not the very same "word of God" that was revealed through the prophets and which was spoken by Jesus, scholars of Islām have generally not come to similar conclusions about the Qur'ān.[10]

2.2 THE QUR'ĀNIC REVELATION AND HOW IT CAME TO THE PROPHET (SAW)

At the mount of hirā' two miles North of Makkah, the Prophet (SAW) discovered a cave whose perfect silence made it a very conducive place for retreat. In that cave he used to spend the whole month of Ramadān. [11]

The Prophet hoped to find the truth he sought in the very world surrounding him. It did not take him long to realize that his people's understanding of the nature of this world and of their religion were all false. Their idols were mere stones – speechless, thoughtless and powerless. Hubāl, al-lāt, al-manāt, al-uzza and the rest of the idols kept in the Ka'bah, had never created even as little as a fly and never did them any good. After years of preoccupation, he began to see in his dreams vision of the truth he thought for. He became perfectly convinced that his people had gone astray and that their spiritual lives had been corrupted by their idols and the false belief associated with them.[12]

It was in the process of such meditation in the month of Ramadān as Muhammad (SAW) approached the fortieth year of his age that one day, while he was in the cave, an angel approached him in his real angelic form and said to him “read”. The Prophet answered “I do not read?”. He felt as if the angel had strangled and then released him and heard once more the command, “read”. The Prophet's reply was, “I do not read?”. Once more he felt the angel strangling and then releasing him, and he heard him repeat the command, “read”. For the third time the Prophet answered, “I do not read?”, fearful that this time the strangling would be stronger. The angle replied, “Read! In the name of your Lord, who has created (all that exists). Has created man from a clot (something that clings). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. Has taught man that which he knew not”. (sūrah al-‘Alaq:1-5)The Prophet recited these verses repeating them after the angel who withdrew after they were permanently carved upon his memory [13].

From there the Prophet (SAW) moved to his house and asked his wife Khadījah to wrap him in blankets. She could see that her husband was shivering as if struck with high fever. When he calmed down, he casted toward his wife the glance of a man in need of rescue and said “O Khadījah, what has happened to me?”. He told her of his experience and intimated to her his fear that he was becoming a seer or a man possessed.[14] She stood firm by her husband and devoid of the slightest doubt she respectfully said to him:

> Joy to my cousin! Be firm. By Him who dominates Khadījah's soul (Allah) I pray and hope that you will be the Prophet of this nation. By God, He will not let you down. You are relieving the weak; entertaining the guest and helping the truth to prevail…[15]

It should be noted that there were two stages of revelations for the Qur’ān. On one hand, the Qur’ān is said to have been revealed in its totality in Ramadān in lailat al-qadr, while on the other hand, it is said to have been continuously revealed in segments until just before the death of the Prophet. Allah caused the Qur’ān to descend from al-laūh al-mahfūz (the protected tablet) on which it was written, to al-samā al-dunyā (the lowest heaven). In this revelation all of the Qur’ān was sent down at one time to a station in the lowest heaven referred to as baīt al-‘izzah (the house of power)[16] Allah referred to this initial revelation where He says:

> The month of Ramadān in which the Qur’ān was revrealed as guidance to mankind and clear signs for the guidance and the criterion (between right and wrong)…[17]

This verse is referring to the initial revelation because the entire Qur’ān was not revealed to Prophet Muhammad on a single night in Ramadān. Had it been Allah's wish, it could have been revealed as a whole to the Prophet in a single revelation. From the lowest heaven, sections of the Qur’ān were then taken down by angel Jibril to Prophet Muhammad. This process of revelation continued over twenty three years of his prophethood. This revelation

began with the first five verses of sūrah al-'Alaq which were revealed to the Prophet while he was on a spiritual retreat in the cave of hirā'. [18] Allah referred to this second revelation thus:

> And (it is) a Qur'ān which We have divided into parts in order that you (Muhammad) may recite it to the people gradually, and I have revealed it by successive revelation. [19]

2.2.1 THE MEANS THROUGH WHICH REVELATION CAME TO THE PROPHET (SAW).

The Qur'ānic revelations were conveyed to the Prophet (SAW) by angel Jibrīl. This form of revelation came to the Prophet, in the form of a reverberating sound like the sound of a bell.[20] When Hārith ibn Hishām asked the Prophet to describe how the revelation came to him. The Prophet replied:

> Sometimes it comes to me like the ringing of a bell, this is the most severe form for me, then the ringing ceases and I have understood what the angel said. [21]

Moreover, sometimes angel Jibrīl came to the Prophet in form of an Arab man. This was the much easier for the Prophet because when Jibrīl appeared in human form, he easily passed on the revelation in the medium of human speech.[22] The Prophet described this form of revelation to Hārith ibn Hishām as follows:

> Occasionally the angel appears before me in the form of a man and speaks to me, and I grasp all that he says. [23]

2.3 .THE MAKKAN AND MADĪNAN CHAPTERS

There are three views in relation to the Makkan and the Madīnan chapters of the Qur'ān.[24] The first view maintains that the Makkan chapters are those parts of the Qur'ān that were revealed in Makkah and its environs even if it was after the hijrah, and the Madīnan are those parts of the Qur'ān that were revealed in Madinah and its vicinity. The second view states that the Makkan are those verses that talk about the people of Makkah and that the Madīnan are those that refer to the people of Madinah. Those upholding this view went further to state that the Makkan chapters normally start with the phrase "O you people" and the Madīnan with the phrase "O you who believe". It is worthy of note regarding this view that there are some chapters where indication is never made of either Makkah or Madīnah such as in verse 1 of sūrah al-Ahzāb where Allah says:

> O Prophet I keep your duty to Allah and obey not the disbelievers and the hypocrites…

The third view is the most acceptable one. It says that the Makkan chapters are those that were revealed before the hijrah to Madīnah while the Madīnan are those that were revealed after the hijrah.

2.3.1 SOME SPECIAL FEATURES AND STYLE OF THE MAKKAN CHAPTERS

The existence and unity of Allah as well as the validity of the messengership of the Prophet were the major preoccupations of the Makkan chapters. They also focused on the truth of resurrection after death and the events of the Day of Judgment. Issues like condemnation of the immoral and idolatrous practices of the Makkans, such as the, the persecutions suffered by the Prophet, were all mentioned in the Makkan chapters. The style of the Makkan chapters was so simple and short in order to strike the deaf ears of the unbelievers who denied the truth inspite of the evidence at hand. They were invited to look around their environment and to see how the land was created so conveniently to live on, how they were provided with the means of their sustenance, how the heavenly roof decorated with beautiful stars guided them at night, how the rain comes down to revive the dead earth with plants, the oceans, the rivers, the mountains and the domestic animals. The Makkans were warned of the humiliating fate inflicted upon previous nations who rejected the missions of their prophets, and how these prophets were ultimately victorious. [25]

2.3.2 SOME SPECIAL FEATURES AND STYLE OF THE MADĪNAN CHAPTERS

The themes of the Madīnan chapters include legislation covering domestic life, rules of inheritance, business transactions, guidance on ritual practices, military pursuits, treatment of war prisoners and the merits of emancipation of slaves. The Madīnan chapters also expand the moral teachings started in Makkah. The verses and chapters were longer and more detailed. The Madīnan chapters provided the details of knowledge and guidance which were much needed by the newly established Islāmic state. [26]

2.4 THE MEANINGS OF TAFSĪR

Literally, tafsīr means al-īdāh and al-tabyīn that is elucidation and explanation[27] as Allah says:

> And no example do they bring to (oppose) you, but we reveal to you the truth and the better explanation (thereof).[28]

Technically, tafsīr could be defined as the science through which the Qur'ān can be understood. In other words, tafsīr means the science by the help of which Qur'ānic injunctions and causes of revelation can be understood. According to Badr al-Dīn Muhammad ibn ʿAbdullah al-Zarkashī (745-794 AH), tafsīr is a branch of knowledge through which the book of Allah which was sent to Prophet Muhammad could be well comprehended through the deduction of its religious injunctions and legislations. According to some scholars, tafsīr is defined as a science which studies the Qur'ān on the basis of its instructions as ordained by Allah according to the capability of the humanbeing. [29] According

to al-Qādī (2002), tafsīr is the science by which the Qur'ān is understood, its meanings explained and its rulings derived.[30]

2.5 DISTINCTION BETWEEN TAFSĪR AND TA'WĪL

Ta'wīl is derived from al-awl which means al-rujū' that is to return, to revert, which implies going back to the original meaning of a word to see what its meanings and connotations are. Some scholars maintained that ta'wīl is derived from al-māl that is al-masīr meaning returning to one's destination. Other scholars stated that ta'wīl is derived from al-iyālah that is al-siyāsah, which means to make something look more stable. Technically, according to some salaf such as ibn Jarīr al-Tabarī (d.310 A.H) and Mujāhid ibn Jabr al-Makkī (d.140 A.H/722), ta'wīl has the same meaning as tafsīr as it could either be said "the tafsīr of the Qur'ān" or "the ta'wīl of the Qur'ān," both stand for one thing. Ibn Jarīr al-Tabarī, for instance, in his Jāmi'al-Bayān 'An Tā'wil Aya al-Qur'ān used the expression al-qaūl fī ta'wīl qauluhu ta'ālā kadhā to mean "the interpretation of Allah's saying". He also often said in his tafsīr ikhtalafa ahl al- ta'wīl fī hadhihi al-āyah meaning that the mufassirūn differed in the interpretation of a particular verse. By the word ta'wīl in the two expressions quoted, Imām al-Tabarī referred it to mean tafsīr. [32]

According to Abū 'Ubaīdah Mu'ammar ibn al-Muthannā (d. 209/824), tafsīr and ta'wīl are synonymous.[33] According to Husayn ibn Muhammad al-Rāghib al-Isfahānī (d.502/1108), tafsīr is more generalized than ta'wīl. [34] To him, tafsīr is applicable to interpreting the muhkamāt verses of the Qur'ān while ta'wīl is only applicable to interpreting the mutashābihāt verses, such as those talking about the throne of Allah (al-'arsh), His hand (yadullah), His speech (kalāmullah) and so on. [35] But al-Māturīdī (d.333 A.H) viewed tafsīr as the direct meaning of Allah's statements and ta'wīl as the different interpretations which are arrived at through exercising personal effort ijtihād [36] According to Abū Tālib al-Tha'labī (d. 427 A.H/1036) tafsīr is the technical meaning of the verse such as the explanation of al-sirāt to mean al-tarīq (the path), while ta'wīl is the explanation of the hidden meaning of a verse. [37] However, three mufassirūn : Abū al-Qāsim al-Naīsabūrī (d. 728 A.H/1328), Imām al-Baghawī (d.510 A.H/1117) and al-Kawāshī defined tafsīr to mean the speech in relation to the causes of revelation and its qisas. They also defined ta'wīl as an effort to bring the most probable meaning of the verse. [38] In other words, they viewed tafsīr to mean the direct meaning of the Qur'ān that explains the willful intention of Allah while ta'wīl is the exploration of the hidden meaning deducted from the text. Such deduction requires a thorough observation on the basis of its probable nature which at the same time does not go contrary to the Qur'ān and sunnah. [39]

With all this divergence of opinion among scholars, one can safely draw a conclusion that tafsīr is what is referred to as a derived report (al-riwāyah) while ta'wīl means exercising

personal effort (ijtihād) in order to arrive at the meaning of a verse. This is because the exact meaning of tafsīr is to unveil (kashf) the meaning of the Qur'ān showing clearly what Allah means. This should never be based on personal opinion but rather in the context of the Qur'ān itself, the prophetic sayings and the sayings of the sahābah. On the other hand, ta'wīl is mostly based on exercising personal effort.[40]

2.6 DIVERGENT VIEWS OF MUSLIM SCHOLARS ON TA'WĪL

The issue of ta'wīl generated divergent views among Muslim scholars. These are : the view of muslim scholars (the later jurists, theologians, traditionists and sufists), the view of the salaf and the view of the ash'arites.[41]

2.6.1 THE VIEW OF THE LATER MUSLIM SCHOLARS ON TA'WIL

According to this group of scholars, ta'wīl means to return and to revert the statement from its preferable meaning (al-rājih) to the less preferable one (al-marjūh) in order to justify a certain thing. In this situation, a scholar intending to make ta'wīl must take two things into consideration. [42] These are:

i. The scholar should explain the possibility of diverting the statement to the meaning he thought was the correct one.
ii. He should explain the basis which necessitated the diversion of the statement from its preferable to its less preferable meaning. In the absence of these two conditions, the ta'wīl will be considered as invalid (ta'wīlan fāsidan).[43]

Al-Dhahabī (1976:18) quoted ibn al-Subkī and Jalāl al-Dīn al-Muhallī in Jam'u al-Jawāmi' that :

> Ta'wīl is to revert the surface meaning to the hidden (unsurface) one provided the unsurface meaning could still accommodate such diversion. If such diversion is done with genune basis, the diversion is said to be a genune ta'wīl. However, if the diversion is done without basis, it is said to be an invalid ta'wīl.[44]

2.6.2 THE VIEW OF THE SALAF ON TA'WĪL

According to the salaf, ta'wīl has two meanings: The first meaning is to interpret and explain a statement whether it conforms or differs with its surface meaning or not. In this case, ta'wīl and tafsīr are synonymous. Among the salaf who held this view include Mujāhid ibn Jabr al-Makkī (d.722 AD) and Imām ibn Jarīr al-Tabarī (d.310 AH/922). [45] In his Jāmi' al-Bayān 'An Ta'wil Āyā al-Qur'ān al-Tabarī used the expression : "al-qawl fī ta'wīl qauluhu ta'ālā kadhā wa kadhā which means the interpretation of Allah's saying. By the word ta'wīl here, al-Tabari meant tafsīr.[46]

The second meaning of ta'wīl according to the salaf is restricted to what appears on the surface in the Qur'ān, nothing more and nothing less. According to this view, Muslims are not allowed to try to investigate the so called "hidden" meaning of the Qur'ānic verses. Shaykh Ahmad ibn Taimiyyah (d.738 AH/1328) was among the proponents of this view.[47]

2.6.3 THE VIEW OF THE ASH'ARITES ON TA'WĪL

The ash'arites are of the view that ta'wīl is allowed on the mutashābihāt (allegorical) verse of the Qur'ān. Such verses, however, include those talking about al-'arsh (the throne of Allah), kalāmullah (Allah's speech), wajh rabbik (the face of your Lord) and other numerous mutashābihāt verses of the Qur'ān. Shaykh 'Abdullah ibn Fūdī was among the proponents of this view.[48]

2.7 THE HISTORICAL DEVELOPMENT OF TAFSĪR

This discusses tafsīr during the revelation period and tafsīr during the compilation periods.

2.7.1 TAFSĪR DURING THE REVELATION PERIOD (AL-TAFSĪR FĪ 'ASR AL-RIWAYĀH)

The discussion here concentrates on tafsīr during the time of the Prophet (SAW) and tafsīr during the time of the sahabāh.

2.7.1.1 TAFSĪR DURING THE TIME OF THE PROPHET (SAW)

(AL- TAFSĪR FĪ 'AHD AL-NABIY (SAW))

The Prophet (SAW) interpreted the Qur'ān through his sayings, practices and silent approvals. [49] This shows that the basic role of the Prophet (SAW) was to explain the Qur'ān.[50] For this, the sahābah referred to the Prophet (SAW) for clarification pertaining to the interpretation of some verses.[51] Allah says in verse 44 of sūrah al-Nahl:

> …And we have sent down unto you the Reminder (the Qur'ān) that you may explain clearly to men what is sent for them and that they may give thought.

(For more detail see item 2.9.1.2 of this chapter)

2.7.1.2 TAFSĪR DURING THE TIME OF THE SAHĀBAH (AL- TAFSĪR FĪ 'AHD AL-SAHĀBAH)

We have earlier stated that during the time of the Prophet (SAW), his sahābah easily referred to him concerning the interpretation of some verses of the Qur'ān. However, after the death of the Prophet (SAW), his sahābah turned to these among them who were more gifted in understanding the Qur'ān and who had spent more time with Prophet (SAW) for the interpretation of the Qur'ān. [52] The sahābah therefore, disseminated Islām to many parts of

the world. Wherever they settled, they concentrated on teaching converts to Islām the reading, recitation and explanation of the Qur'ān.[53]

2.7.1.2.1 SCHOOLS OF TAFSĪR DURING THE TIME OF THE SAHĀBAH (MADĀRIS AL- TAFSĪR FĪ 'AHD AL-SAHĀBAH)

By the end of the first half of the first century of the hijrah there emerged three main schools of tafsīr. The first was that of Makkah whose master was 'Abdullah ibn 'Abbās and whose students were: Sa'īd ibn Jubaīr (d.95 AH/713), Mujāhid ibn Jabr al-Makkī (d.140 AH/722); 'Ikrimah (d.105 AH/723) – the maūlā (domestic assistant) of 'Abdullah ibn 'Abbās, Tāwūs ibn Kaīsān al-Yamānī (d.106 AH/724) and 'Atā' ibn Abī Rabāh (d.114 AH/732).[54]

The second school was that of 'Irāq which recognized 'Abdullah ibn Mas'ūd as its master. Its students were: 'Alqamah ibn Qaīs (d.102 AH/702), al-Aswad ibn Yazīd (d. 75 AH/694), Masrūq ibn al-Ajda (d.63 AH/682), Marā' al-Hamdānī (d. 76 AH/695), 'Āmir al-Sha'bī (d. 105 AH/723), Ibrāhīm al-Nakhā'ī (d.95 AH/713), al-Hasān al-Basrī (d. 121 AH/738) and Qatādah al-Sadūsī (d. 117 AH/735).[55]

The third school was that of Madīnah which as the first capital of the Islāmic caliphate, was full of sahābah and Muslim scholars. The most famous scholar was Ubayy ibn Ka'b. His students were : Abū al-'Āliyah (d.90 AH/708), Muhammad ibn Ka'b al-Qarzī (d.117/735) and Zaīd ibn Aslam (d. 130 AH/747) under whom his son 'Abdurrahmān ibn Zaīd and Mālik ibn Anas studied.[56]

These three schools of tafsīr were not in rivalry with one another, nor was there any marked difference in their methods of tafsīr. However, the schools of Makkah and Madīnah were somewhat closer to each other in comparison with the school of 'Irāq, which was known as the school of ahl al-ra'y. (They were given this name because of their overdependence on reasoning that is ijtihād). [57]

2.7.1.2.2 THE SAHĀBAH'S METHOD OF TAFSĪR AND THE PECULIARITIES OF TAFSĪR IN THEIR PERIOD (MANHAJ AL-SAHĀBAH FĪ AL-TAFSĪR WA KHASĀ'IS AL-TAFSIR FĪ 'ASR HIM)

After the return of the Prophet (SAW) to the mercy of Allah, the sahābah considered four main sources to be the basis of tafsīr. These sources are: the Qur'ān, the sunnah, the use of personal ijtihād and information derived from ahl al-kitāb (Jews and Christians).[58]

2.7.1.2.2.1 THE QUR'ĀN AS THE FIRST SOURCE OF THE SAHĀBAH'S TAFSĪR

Right from the time of the Prophet (SAW) onwards, the Qur'ān served as the prime source of tafsīr. It is part of the miraculous nature of the Qur'ān that one part of it interprets another.[59] Professors Murata and Chittick submitted that:

> Muslims regard the most reliable Qur'ānic commentary as being contained in the Qur'ān itself. In otherwords, the ways in which certain āyāt clarify other āyāt are regarded as being the most significant form of commentary.[60]

(For more detail on the Qur'ān as the first soure of the sahābah's tafsīr refer to item number 2.9.1.1 of this chapter).

2.7.1.2.2.2 THE PROPHET (SAW) AS THE SECOND SOURCE OF THE SAHĀBAH'S TAFSĪR

When the Prophet (SAW) was asked about some verse of the Qur'ān, the answers he gave became authoritative explanations of those verses.[61] Professors Murata and Chittick went on to state that :

> A second form of Qur'ānic commentary is how the Prophet interpreted the Qur'ān. And his comments on the Qur'ān as well as everything he ever said or did are recorded in the hadīth collections.[62]

(For more detail on the sunnah of the Prophet as the second source of the sahābah's tafsīr refer to item number 2.9.1.2 of this chapter).

2.7.1.2.2.3 IJTIHĀD AND ABILITY TO EXTRACT THE MEANINGS OF THE QUR'ĀN AS THE THIRD SOURCE OF THE SAHĀBAH'S TAFSĪR

The sahābah of the Prophet (SAW) resorted to the application of ijtihād in the process of tafsīr, if only they were unable to grasp the interpretation of a particular verse either in the Qur'ān or in the hadīth.[63] Some sahābah feared to explain anything in the Qur'ān. This might have been because they considered that to be the privilege of the Prophet (SAW) alone. It is related that Abū Bakr was once asked about the meaning of verse 85 of sūrah al-Nisā' and he replied that "which sky could provide me with shade and which earth could bear me if I were to say something concerning the book of Allah which I do not know". After some time Abū Bakr seemed to have changed his view about tafsīr, and he began to comment on some verses, as is found in his commentary on kalala (when one dies leaving no direct hier).[65]

However, on the contrary, there were some sahābah who interpreted the Qur'ān even in the presence of the Prophet (SAW) such as 'Umar ibn al-Khattāb, 'Abdullah ibn 'Abbās,

'Abdullah ibn Mas'ūd to mention a few.[66] In relation to this, Professors Murata and Chittick stated that :

> "Knowledgeable companions and later generations of pious and learned Muslims expressed their view of the meaning of various āyāt. It was on this foundation that the science of Qur'ānic commentary was built." [67]

(For more detail on ijtihād as the third source of the sahābah's tafsīr see item 2.9.1.3 of this chapter).

2.7.1.2.2.4 INFORMATON DERIVED FROM THE SOURCES OF AHL AL-KITĀB AS THE FOURTH SOURCE OF THE SAHĀBAH'S TAFSĪR

The fact that some contents of Torah especially on issues relating to qisas of some previous prophets of Allah and what was related to their respective communities are in conformity with the Qur'ān; and that also some contents of Gospel such as qissah of Prophet Jesus the son of Mary (Maryam) and his miracles are also in conformity with the Qur'ān, this made some sahābah of the Prophet (SAW) to consult the converts among Jews and Christians on information which were not discussed in detail in the Qur'ān.[68] Among those ah al-kitāb consulted by the sahābah were 'Abdullah ibn Salām and Ka'b al-Akhbār (d.32 AH).[69]

The sahābah accepted only that information which did not contradict Islām and rejected the vice versa.[70] Since the Prophet (SAW) knew that some of his sahābah were referring to ahl al-kitāb, and he did not object to this, this in essence means that the Prophet (SAW) approved it as one of the sources of tafsīr.[71] But this source is less important compared to other three sources discussed previously, i.e, the Qur'ān, the sunnah and the ijtihād of the sahābah.[72]

2.7.1.3 TAFSĪR DURING THE TIME OF THE TĀBI'ŪN

(AL- TAFSĪR FĪ 'ASR AL-TĀBI'ŪN)

The first stage in the historical development of tafsīr was tafsīr during the time of the Prophet (SAW) and tafsīr during the time of the sahābah respectively. Therefore, tafsīr during the time of the tābi'ūn is regarded as the second stage in the development of tafsīr.[73] Then who were the tābi'ūn?. The tābi'ūn were those Muslims who have not met the presence of the Prophet (SAW) but met only the sahābah of the Prophet and studied under them.[74]

2.7.1.3.1 METHOD OF TAFSĪR DURING THE TIME OF THE TĀBI‘ŪN (MANHAJ AL- TAFSĪR FI ‘ASR AL-TĀBI‘ŪN)

The Prophet (SAW) interpreted those verses of the Qur’ān which needed to be clarified to his sahābah. After the death of the Prophet, his sahābah continued from where he stopped.[75] This is because those sahābah who were well versed in tafsīr, interpreted some verses of the Qur’ān, especially those verses whose understanding needed further explanation.[76] After the period of the sahābah, the tābi‘ūn continued to teach in as much the same way as they had learned from their teachers (the sahābah).

In their tafsīr, the tābi‘ūn relied very much on five sources.[77] These are:

i. The interpretation of the Qur’ān with the Qur’ān. As we already stated that one part of the Qur’ān interprets another.
ii. From what they heard the sahābah reporting about the Prophet (SAW).
iii. The sahābah’s interpretation of the Qur’ān. This is because they were and still are the best people after the Prophet (SAW), for they stayed with the Prophet, studied under him and witnessed the revelation of the Qur’ān.
iv. From what they (the tābi‘ūn) derived from ahl al-kitāb’s scriptures. As we said earlier, for such information to be accepted it must be in conformity with Islām.
v. From what they understood out of their ijtihād which was exercised in line with the teachings of the Qur’ān, the sunnah and the sayings of the sahābah.[78]

2.7.1.3.2 SOME MUFASSIRŪN AMONG THE TĀBI‘ŪN

We have stated earlier that the sahābah were the teachers of the tābi‘ūn. As such, as far back as the time of the sahābah, there were three main schools of tafsīr. These were : the Makkan school of tafsīr with ‘Abdullah ibn ‘Abbās as the teacher, the Madīnan school of tafsīr with Ubayy ibn Ka‘b as the teacher and the ‘Irāqi school of tafsīr with ‘Abdullah ibn Mas‘ūd as the teacher.[79]

The point being made here is that all those who studied in these three schools of tafsīr, in so far as they did not meet the physical presence of the Prophet (SAW), were not sahābah, but only tābi‘ūn.

Among Makkan tābi‘ūn who studied tafsīr under ‘Abdullah ibn ‘Abbās were: Sa’īd ibn Jubaīr, Mujāhid, ‘Ikrimah the maūlā of ibn ‘Abbās, Tāwūs ibn Kaīsān al-Yamānī and ‘Atā’ ibn Abī Rabāh. [80] The following were some of the tābi’ūn who studied tafsīr under Ubayy ibn Ka‘b: Abū al-‘Āliyah, Muhammad ibn Ka‘b al-Qarzī, Zaīd ibn Aslam and Mālik ibn Anas.[81] However, among ‘Irāqi tābi‘ūn who studied tafsīr under ‘Abdullah ibn Mas‘ūd were: ‘Alqamah ibn Qaīs,

al-Aswad ibn Yazīd, Masrūq ibn al-Adja, Marā' al-Hamdānī, 'Āmir al-Sha'bī, Ibrāhīm al-Nakhā'ī, Qatādah al-Sadūsī and al-Hasan al-Basrī.[82]

2.7.2 TAFSĪR DURING THE COMPILATION PERIOD (AL- TAFSĪR FĪ 'ASR AL-TADWĪN)

The discussion here concentrates on two aspects. These are: the dependent compilation (al-tadwīn ghaīr al-mustaqil) and the independent compilation in the context of narration (al-tadwīn al-mustaqil fī hudūd al-ma'thūr).

2.7.2.1 THE DEPENDENT COMPILATION (AL-TAWĪIN GHAĪR AL-MUSTAQIL)

The compilation period began during the last part of the Umayyad period to the early part of the Abbasid period.[83] Prior to this period, tafsīr was derived through narration (riwāyah).[84] The sahābah narrated tafsīr from the Prophet (SAW), which explained the meanings of verses or explained the historical context in which the verses were revealed.[85] Likewise the tābi'ūn narrated tafsīr from the sahābah as they narrated it from among themselves.[86] This, indeed, was the first process in the compilation of tafsīr.[87]

After the period of the sahābah and tābi'ūn, tafsīr passed into the second process, and this was when the compilation of the hadīth of the Prophet (SAW) started.[88] At this stage, there were different chapters on hadīth which were arranged according to their subject matter, and a chapter on tafsīr was one of them. Some of these scholars paid special attention to the narration of tafsīr attributed to the Prophet (SAW), the sahābah and the tābi'ūn.[89] During this period, there was no specific publication on tafsīr of the Qur'ān from the beginning to the end.[90] The trend was that some 'ulamā', traveled to different places in order to collect hadīth. In the same vien, they collected some tafsīr connected with the Prophet (SAW), the sahābah and the tābi'ūn. These forms of tafsīr were placed in a separate chapter of the hadīth books as pointed out earlier.[91]

Among those 'ulamā' who did this were: Yazīd ibn Hārūn al-Sulamīi (d.117 AH/735), Shu'bah ibn al-Hajjāj (d.160 AH/776), Waki' ibn al-Jarrāh (d.197 AH/812) Sufyān ibn 'Uyaīnah (d.198 AH/813), Raūh ibn 'Ubādah al-Basrī (d.205 AH), 'Abdulrazāq ibn Hammān (d.211 AH), Adam ibn Abī Iyās (d.220 AH), 'Abd Humaīd (d.249 AH) and many others.[92] All these scholars were muhaddithūn, and they narrated from their ancestors (salaf) through their chain of narration (isnād).[93]

2.7.2.2 THE INDEPENDENT COMPILATION IN THE CONTEXT OF NARRATION (AL-TADWĪN AL-MUSTAQIL FĪ HUDŪD AL-MA'THŪR)

It was in the third process of compilation that tafsīr was separated from hadīth. Thus tafsīr evolved into an independent Islāmic science. This means that tafsīr was made of every verse

of the Qur'ān, and it was arranged according to its present sequential order in the Qur'ān.[94] This enormous task was completed under the supervision of a group of scholars. Among them were: ibn Mājah (d. 273 AH/886), ibn Jarīr al-Tabarī (d.310 AH/930), Abū Bakr ibn al-Mundhīr al-Naīsābūrī (d.318 AH/930), ibn Hibbān (d.369 AH/979), al-Hākīm (d.405 AH/1014), Abū Bakr ibn Mardawayh (d.410 AH/1019) and a host of others. All these scholars were also famous for compilation of hadīth.[95]

All the tafsīr works of these scholars were reported with their chains of narration linked to the Prophet, the sahābah, the tābi'ūn and tābi' al- tābi'ūn.[96] This shows that their tafsīr were all narrative (al- tafsīr al-ma'thūr) except the tafsīr of ibn Jarīr al-Tabarī who brought different views of scholars and prioritized some over the others.[97] ibn Jarīr also included I'rāb in his tafsīr when the need arose.[98] However, the fact that at this stage tafsīr became independent from hadīth, does not mean that the previous two stages of the compilation of tafsīr were abrogated.[99] In fact, it only shows a kind of graduation in the compilation process of tafsīr. Therefore, with the attainment of independence of tafsīr, the scholars of hadīth continued narrating hadīth relating to tafsīr in a separate chapter within their hadīth books.[100]

2.7.2.2.1 WHO WAS THE FIRST MUFASSIR TO HAVE COMPILED THE COMPLETE QUR'ĀN?

We have not been able to find out exactly the first mufassir who compiled the tafsīr book.[101] Al-Dhahabī (1961/1976) quoted page 99 of ibn al-Nadim's al-Fihrisit that: "Abū al-'Abbās said that: the reason behind dictating ibn al-Farrā's book is that al-Hassan ibn Sahl asked me (Abū al-'Abbās) something about the Qur'ān whose reply I did not give, and how I wish that you (al-Farrā') will produce for me a book on that as my reference. Then al-Farrā' said to his companions: "you should assemble in the mosque so that I could dictate for you a book about the Qur'ān". When they assembled in the mosque, they met with a Mu'ezzin of the mosque and al-Farrā' turned and said to him:"read sūrah al-Fātihah, I will interpret it and will complete the interpretation of the entire Qur'ān". The Mu'ezzin read and al-Farrā' was interpreting. Abū al-'Abbās maintained that no one had ever did similar to what al-Farrā' did before him".[102]

In view of the foregoing, could we suggest that al-Farrā' (d.207 AH) was the first to have compiled tafsīr of the Qur'ān? In fact, there is no certainty about this. This is because al-Farrā's book Ma'ānī al-Qur'ān is similar to Abū 'Ubaidah's Kitāb Majāz al-Qur'ān. Based on this, therefore, it could be safely admitted that al-Farrā' was not the first to have compiled tafsīr.[103]

According to what is reported from the salaf, eventhough with an element of uncertainty, the compilation of tafsīr emanated not later than the end of the second century to the beginning of the third century of the hijrah.[104] For instance, ibn Abū Mulaīkah submitted that:

> I have seen Mujāhid carrying along with him a slate (al-laūh) asking ibn ‘Abbās about the tafsīr of the Qur’ān. Ibn ‘Abbās said to him:” Write” and Mujāhid asked ibn ‘Abbas about the entire tafsīr.[105]

It can be deduced from this statement that Mujāhid used to write the tafsīr of ibn ‘Abbās, not his own. Therefore, it may be assumed that he wrote his own tafsīr after the death of ibn ‘Abbās.[106]

Furthermore, while al-Hāfiz ibn Hajr al-‘Asqalānī was writing the biography of ‘Atā’ ibn Dinār al-Hidhī al-Misrī in his book Tahdhīb al-Tahdhīb, ibn Hajr stated that“ ‘Alī ibn al-Hassan al-Hasanjānī said that: it was narrated from Ahmad ibn Sālih that ‘Atā’ ibn Dinār’s tafsīr which was reported from Sa’īd ibn Jubaīr was documented”.[107] But there is no proof that ‘Atā’ heard it from Sa’īd ibn Jubaīr. However, Abū Hātim stated that perhaps ‘Atā’ got Sa’īd ibn Jubaīr’s collection of tafsīr from the government’s treasury (dīwān). For it was caliph ‘Abdulmālik ibn Marwān (d.86 AH/705) who requested Sa’īd ibn Jubaīr to document the tafsīr of the Qur’ān and he complied.[108]

It is evidently clear that Sa’īd ibn Jubaīr compiled the tafsīr of the Qur’ān.[109] Therefore, his tafsīr book should have been written before 86 AH/705 as ‘Abdulmālik died in that year, and Sa’īd was killed in either 94 AH/712 or 95 AH/713.[110] However, Ibn Khallikān stated in his Wafayāt al-A‘yān, vol.2, p.3 as narrated from al-Hassan al-Basrī that ‘Amr ibn ‘Ubaīd, the leader of the Mu’tazilites wrote a tafsīr book; and it is clear that al-Hassan al-Basrī died in 116 AH.[111] Moreover, ibn Juraīj (d.150 AH) compiled a three-volume book on tafsīr.[112]

Other scholars suggest that Abū al-‘Āliya (d.90 AH/908) was the first to have written tafsīr. If Sa’īd ibn Jubaīr’s tafsīr was written before the death of ‘Abdulmālik, then probably he would have been the first to have written tafsīr, otherwise Abū al-‘Āliya might be the first to have written it.[113]

From the foregoing, one can freely conclude that al-Farrā’ was not the first to have compiled tafsīr.[114] However, it is difficult to state exactly who was the first commentator to have compiled tafsīr, since we have no copies of these early commentaries.[115] It can be said that tafsīr separated from hadīth in the second half of the first century of the hijrah.[116] After Sa’īd ibn Jubaīr’s tafsīr, many scholars of tafsīr wrote their works between the years 86 AH/705 and 150 AH/767.[117] A few are still existing and it is widely held that the oldest tafsīr is that of ibn Jarīr al-Tabarī (d.310 AH/922).[118]

2.7.2.3 TAFSĪR BASED ON THE OPINION, ITS DIVISIONS AND TRENDS (AL- TAFSĪR BI AL-RA’Y WA ANWĀ’UHU WA ITTIJĀHĀTUHU).

Muslim sholars are divided into two groups pertaining to the issue of al- tafsīr bi al-ra'y.[119] The first group is of those who reject it no matter how scholarly one is. To these scholars, tafsīr should be restricted only to what came from the Prophet (SAW), his sahābah and the tābi'ūn.[120] They based their view in the context of Allah's saying:

> …and that you should not say against Allah what you know not.[121]
>
> And say not (O man) that of which you have no knowledge …[122]

The second group of scholars, are those advocating for al-tafsīr bi al-ra'y. They based their view in the context of the hadīth that when Mu'ādh ibn Jabal was sent to Yemen, the Prophet (SAW) said to him: With what are you going to judge?, Mu'ādh's response was that he would look into the Qur'ān; second, he would look into the sunnah; and third, if he didn't find anything in these two main sources, he would exercise his ijtihād. In view of Mu'ādh's approach, the Prophet (SAW) was very pleased with him and supplicated for him.[123]

2.7.2.3.1 DIVISIONS OF TAFSĪR BI AL-RA'Y

Tafsīr bi al-ra'y has been divided into two. These are: tafsīr bi al-ra'y al-mahmūd (tafsīr based on accepted opinion) and tafsīr bi al-ra'y al-madhmūm (tafsīr based on rejected opinion).[124]

(For more detail on al- tafsīr bi al-ra'y and its divisions refer to items 2.9.2, 2.9.2.1 and 2.9.2.2 of this chapter).

2.7.2.3.2 TRENDS OF AL- TAFSĪR BI AL-RA'Y

By trends of tafsīr bi al-ra'y, we are referring to the areas of emphasis which some mufassirūn attached much priority to while interpreting the Qur'ān. These trends include ideological, jurisprudential, linguistic, scientific and philospphical.

2.7.2.3.2.1 THE IDEOLOGICAL TREND (AL-ITTIJĀH AL-'AQĪDĪ)

From the Abbasid period on wards adequate attention was not given to the authenticity or otherwise of tafsīr narrations. Thus, tafsīr based on the narration (al-tafsīr bi al-riwāyah) was mixed with some unauthentic narrations especially those from Jewish and Christian sources (isrā'iliyyāt), and some Muslim scholars tried to justify their sectarian belief. Hence, they resorted to making ta'wīl of the Qur'ān to suit their ideology. [125] In the case of were the Mu'tazilites, for instance, they refuted some issues which were unanimously agreed upon by the ahl al-sunnah such as sihr and jinn.[126] Despite the fact that there are some verses of the Qur'ān and hadīth of the Prophet (SAW) which talk about the existence of sihr and jinn, still the Mu'tazilites do not believe about their existence.[127]

Some Mu'tazilites have written tafsīr books based on their ideology. They include: "Abdurrahmān ibn Kaīsān (d.240 AH), Muhammad ibn, 'Abdulwahāb ibn Salām popularly known as Abū 'Alī al-Jabbā'ī (d.303 AH), 'Abdullah ibn Ahmad al-Balakhī (d.319 AH) 'Abdussalām ibn Abī 'Alī al-Jabbā'ī (d.321 AH), 'Alī ibn 'Īsā al-Rummānī (d.384 AH), and a host of others.[128] Al-Imām Abū al-Hassan al-Ash'arī condemned the tafsīr of the Mu'tazilites saying that it is nothing but philosophical ideas of Abū Hudhaīl, Ja'far ibn Harb, Ibrāhīm Nizām and it is a deviation from the path of the Qur'ān and sunnah.[129] Shaykh Ahmad ibn Taīmiyyah submitted that the Mu'tazilites had already stored their ideology in mind and came to justify it from the Qur'ān. They don't respect the salaf among the sahābah, tābi'ūn and other good Muslim scholars. [130] While commenting on the tafsīr of the Mu'tazilites, Shaykh ibn Qayyim al-Jawzī (d.597 AH) asserted that it misleads one's thought on taūhīd, brings confusion and contradicts the revelation".[131]

In the final analysis, the issue of ideological trend of tafsīr is not limited to the Mu'tazilites, other sects like the Shi'tes and many others have also written much on tafsīr in order to justify their sectarian ideologies.

2.7.2.3.2.2 THE JURISPRUDENTIAL TREND (AL-ITTIJĀH AL-FIQHĪ)

The sahābah consulted the Prophet (SAW) whenever they did not grasp certain jurisprudential legislation. Likewise, after the death of the Prophet, his sahābah were consulted by the junior sahābah and the tābi'ūn.[132]

With the passage of time, especially with the emergence of new problems among the ranks of Muslims, the later Muslim scholars referred to the Qur'ān, the sunnah and the sayings of the sahābah in order to arrive at solutions to the problems of thier time. However, in a situation whereby the exact solutions to some jurisprudential issues were not provided in the Qur'ān, the sunnah and the sayings of the sahābah, the later Muslim sholars exercised ijtihād through analogy (qiyās) in order to arrive at the required destination.[133] It is natural that in the process of such ijtihād there might emerge difference of understanding. It was this which gave birth to the schools of law (al-madhāhib al-fiqhīyyah). [134] Up to the time of the emergence of these schools of law, the Qur'ān and the sunnah remained their primary source of legislation.[135] It was later on that the proponents of these madhāhib stuck to the juristic views of their madhāhib, hence taqlīd (blind imitation) which in turn gave birth to ta'sib (bigotry) on the madhāhib. [136]

As a result of such ta'sib on the madhāhib, some mufassirūn interpreted the Qur'ān to suit the views of their madhāhib. [137] 'Abdullah al-Karkhī (d.240 AH/951), for example, went to the extent that any Qur'ānic verse or hadīth which did not conform with the views of the Ahnāf,

(the followers of madhhab of Abū Hanīfah) must be re-interpreted (ta'wilized) or be regarded as abrogated (mansūkh). [138]

To illustrate how the emergence of these al-madhāhib al-fiqhīyyah affect tafsīr, for instance, some Hanafī mufassirūn produced their tafsīr, such as Ahkām-al-Qur'ān of al-Jasās (917-980/304-369 AH), al-Tafsīr al-Ahmadiyyah Fī Bayān al-Āyāt al-Shar'īyyah of Ahmad ibn Sa'īd.[139] Among the tafsīr of the Shāfi'ī scholars are: Ahkām al-Qur'ān of Abī al-Hassan al-Tabarī, al-Qawl al-Wajīz Fī Ahkām al-Kitāb al-'Azīz of Shihāb al-Dīn Yūsuf al-Halabī, Ahkām al-Kitāb al-Mubīn of 'Alī al-Shanfakī and al-Iklīl Fī Istinbāt al-Tanzīl of Jālal al-Dīn al-Suyūtī.[140] Moreover, among the tafsīr of the Mālikī scholars are : Ahkām al-Qur'ān of Abū Bakr ibn al-'Arabī and al-Jāmi' Li Ahkām al-Qur'ān of Imām al-Qurtubī (d.1273 AD/761 AH).[141] Among the tafsīr of Zaidiyyah (a branch of Shi'tes) are : al-Thamarāt al-Yāni'ah Wa al-Ahkām al-Wādihah al-Qāti'ah of Shams al-Dīn ibn Yūsuf and among the tafsīr of Imāmiyyah Ithnā 'Ash'riyyah (also a branch of Shi'tes), is : Kanz al-Furqān Fī Fiqh al-Qur'ān of Miqdād al-Suyūrī.[142]

2.7.2.3.2.3 THE LINGUISTIC TREND (AL-ITTIJĀH AL-LUGHAWĪ)

If one of the most excellent interpreters of the Qur'ān like 'Abdullah ibn 'Abbās who the Prophet (SAW) described as "interpreter" par excellence of the Qur'ān" did not know the meaning of the word fātir (originator, creator) as it appears in verse I of sūrah Fātir, until two bedouins came to him quarrelling about a well; and one of them said: Anā fatartuhā" (I originated it), this, indicates the importance of adequate understanding of Arabic language as one of the ingredients for tafsīr.[143]

Shaykh Ahmad ibn Taimiyyah (661-728 AH/1262-1327) was one the advocate for linguistic trend of tafsīr.[144] He suggested that since the Qur'ān was revealed in Arabic language as Allah states in verse 2 of sūrah Yūsuf and verses 192 to 195 of sūrah Shu'arah, respectively, this suggest that the Qur'ān will not be properly comprehended without mastering Arabic language.[145]

Among the mufassirūn, who adopted the linguistic trend of tafsīr include Professor Amīn al-Khaūlī al-Misrī and his disciple Professor 'Ā'isah bint 'Abdurrahmān al-Shātī. However, our discussion of this trend of tafsīr will only dwell on 'A'ishah bint al-Shātīs method.

First and foremost, in the introduction of her book al-Tafsīr al-Bayānī Li al-Qur'ān, vol.2 bint al-Shātī maintained that "no scholar can claim that he knows the exact meaning of what Allah says.[146] Mufassirūn only attempt to bring the closer meaning of the Qur'ānic verses but not the exact meaning.[147] While interpreting the Qur'ān, bint al-Shātī takes some points into consideration. These are: the unique Qur'ānic style of expression, objectivity while

interpreting the Qur'ān, the distinct nature of the Qur'ānic mufradā't (words) and citing illustration by quoting some verses according to their sequential order of revelation.[148]

2.7.2.3.2.3.1 THE UNIQUE QUR'ĀNIC STYLE OF EXPRESSIONS

'Ā'ishah bint al-Shātī stated that it is very important for a mufassir to understand the Qur'ānic style of expressions which are unique and superb. She submitted that a mufassir should not subject the Qur'ānic injunctions to find out the rules laid down by linguists and grammarians.[149] This is because the Qur'ān is the most authentic Arabic text. Hence, one must understand Arabic language from the Qur'ān but not vice-vesa.[150] she asserted that:

> There is no argument that the Qur'ān is the best Arabic book.[151]

2.7.2.3.2.3.2 OBJECTIVITY WHILE INTERPRETING THE QUR'ĀN

'Ā'ishah bint al-Shātī interpreted the Qur'ān with a free, clear and objective mind, giving less regard in most cases to what other mufassirūn have said.[152] She interpreted Qur'ān according to her own understanding but at the same time in the context of Islām.[153] She cites many other verses that are very relevant with what she intends to interpret. This is similar to the tafsīr of the Qur'ān with the Qur'ān. She opined that the Qur'ān should be comprehended in the way the salāf comprehended it.[154]

2.7.2.3.2.3.3. THE DISTINCT NATURE OF THE QUR'ĀNIC MUFRADĀT (WORDS)

Here, 'Ā'ishah bint al-Shātī followed the system of Arabic and tafsīr dictionaries. She began by mentioning the linguistic meaning of a particular word in a verse with its root and then explained it in the light of its appearance in the Qur'ān. For instance, she submitted that the word al-dīn linguistically stands for obedience, as that is why a domestic assistant is called mudīnan.[155] But according to Islām, the word al-dīn stands for Islām as Allah says:

Inna al-dīn 'inda Allah al-Islām

Truly the religion in the sight of Allah is Islām [156]

She went further saying that in Arabic there are synonyms, where as in the Qur'ān the case is completely reverse. She asserted that one must choose the most appropriate word while interpreting the Qur'ān. She maintained that every Qur'ānic word can only have one meaning even if dictionaries suggest a dozen or more meanings to it.[157] To support her view, she submitted that there is a difference between ru'ya and hulm; half and qasm; khushū' and khaūf in the light of their appearance in the Qur'ān, She went on to state that in the Qur'ān, the word hulm stands for untrue vision and ru'ya as true vision; while half refers to untrue swearing normally associated with hypocrites but qasm means a real swearing as Allah applies it in sūrāh al-Balad. [158]

2.7.2.3.2.3.4 CITING ILLUSTRATION BY QUOTING SOME VERSES ACCORDING TO THEIR SEQUENTIAL ORDER OF REVELATION

'Ā'ishah bint al-Shātī brought different Qur'ānic verses in their sequential order of revelation, but each verse is not in conflict with another. For instance, in the case of prohibition of alcohol, she brought of sūrāh al-Nisā':34, then of sūrāh al-Baqarah : 219, and then sūrah al-Mā'idah :19. [159]

From the above information, one can see some special features of linguistic trend of tafsīr as submitted by Professor 'Ā'ishah bint al-Shātī.

2.7.2.3.2.4 THE SCIENTIFIC TREND (AL-ITTIJĀH AL-'ILMĪ)

This trend of tafsīr enables a scholar to extract some scientific facts from the Qur'ān. Allah mentions in the Qur'ān that the heavens, the earth and what is between the two belong to Him. Man has therefore been equipped with human faculties in order to observe and study the nature in order to strengthen his faith in Allah. Allah says:

> …God brings you out of your mother's wombs without you being able to know anything. It is he who afterwards, equips you with the faculties of hearing and seeing and provides you with minds to think, that you may show gratitude (i.e., to worship Him alone). [160]

Allah also says:

> Do they not look at the camels, how they were created and at the heavens, how they were raised high and at the mountains how they were set up, and at the earth, how it was overspread.[161]

Imām al-Ghazālī (d.505 AH/1111) is perhaps the first to have written on the scientific trend of tafsīr. He mentioned in his Ihyā' 'Ulūm al-Dīn that he narrated from some scholars, that there are about 77,200 branches of knowledge in the Qur'ān.[162] He went further to state that, for every word in the Qur'ān is a knowledge on its own.[163] Al-Ghazālī had also written Jawāhir al-Qur'ān. In it he discussed the variety of sciences contained in the Qur'ān.[164] Imām al-Suyūtī also mentioned in his two books: al-Itqān Fī 'Ulūm al-Qur'ān and al-Iklīl Fī Istinbāt al-Tanzīl the same issue pointed out by al- Ghazālī.[165] He even shed more light by supporting his assertion with sūrah al-An'ām :38 "…We have neglected nothing in the Book (the Qur'ān) and sūrah al-Nahl :39 "…And We have sent down to you the Book (the Qur'ān) as an exposition of every thing …"

Furthermore, Shaykh al-Halabī 'Abdurrahmān al-Kawākibī had written a book on this aspect called Tabā' al-Istibdād Wa Masāri'u al-Isti'bād.[166] Mustafā Sādiq al-Rāfi'ī also produced his book I'jāz al-Qur'ān on this discipline.[167] In this book a chapter "al-Qur'ān and its sciences" has been provided. Shaykh Tantāwī al-Jaūharī also interpreted the Qur'ān by applying this

method.[168] His 25-volume Tafsīr al-Jawāhir is one of the excellent sources on the scientific trend of tafsīr.[169]

(For more detail on the scientific trend of tafsīr, see item number 2.7.2.4.1
al-laūn al'ilmī (the advanced scientific approach to tafsīr in the contemporary period).

2.7.2.3.2.5 THE PHILOSOPHICAL TREND (AL-ITTIJĀH AL-FALSAFĪ)

The reign of al-Mansūr (136-159 AH/763-786) the Abbasid Caliph is said to be the period when several treatise of Aristotle and several other Greek works were translated. Al-Mansūr took a keen interest in scientific and philosophical works. He lent his support and patronage to the activity of translators, but that owing to the scarcity of either competent scholars or Greek scientific and philosophical material, the process did not make much headway and progress before the beginning of the ninth century (second to third century AH). Hārūn al-Rashīd (r.786-809 A.D) also made a determined effort to acquire and translate some monuments of Greek science and philosophy.[170]

However, al-Mā'mūn (r. 813-833 A.D) the grandson of Caliph al-Mansūr, was the greatest patron of philosophy and science in the whole history of Islām. In fact, it was perhaps his interest in theological discussion that led by degrees to not only the promotion of a popular interest in theological party i.e., the Mu'tazilites; but also had sought to apply the categories of Greek thought to Muslim dogmas and the use of the decisive resources of the state.[171] Although a start had been made by al-Mā'mūn's two predecessors al-Mansūr and Hārūn al-Rashīd, it was the young Caliph al-Mā'mūn who in 830 set up the famous baīt al-hikmah (The house of wisdom) an official institute and library for translation and research. In order to stock the library with important scientific and philosophical works, al-Mā'mūn sent emissaries to Byzantine to seek out and purchase for him books of "ancient learning" (in Greek, Hindu, Persia etc) which were then ordered to be translated by a panel of scholars.[172]

During this period, Baghdād became the centre of knowledge. Scholars from far and near converged in this centre. As a result of the interaction of Muslims with people from diverse faiths and cultures, this affected Muslims' thought and they started studying philosophy extensively to the extent that they began to write and comment about it freely.[173] This affected tafsīr, for some Muslim scholars began to interpret the Qur'ān philosophically. They tried to justify some philosophical ideas from the Qur'ān. Hence, the emergence of philosophical trend of tafsīr.

Muhammad al-Fārābī (d.339 AH/950), for instance, interpreted some verses of the Qur'ān in the context of his spiritualism approach.[174] His submission on the interpretation of sūrah al-Nisā' :56 "Surely! those who disbelieve our āyāt we shall burn them in fire, as often as their

skins are roasted through, we shall change them for other skins that they may taste the punishment..” is that though he believed that there will be reward and punishment on the day of judgment, but he submitted that these are to felt spiritually.[175] He went further that the spirit, not the body is that which enjoys or suffers, is happy or unhappy. Ibn Sīnā also borrowed this Fārābian tendency towards spiritualism and widely applied it.[176]

Imām al-Ghazālī, was not satisfied with al-Fārābi’s interpretation of this verse and he attacked it saying that such interpretation contradicts the Qur’ān.[177] Ibn Rushd although advocating accord between religion and philosophy, was also dissatisfied because he claimed that religion and philosophy should be kept separate. If combined they would not be understood by the ordinary man and might lead astray even some of those capable of deep thinking.[178]

While interpreting those Qur’ānic verses which are talking about Allah’s knowledge such as sūrah al-Talāq :12, al-Fārābī submitted that Allah does not know except Himself. As in the case of the Platonian creed, God contemplates Himself, He knows nothing of the affairs of the world.[179]

According to al-Fārābī, sharī‘ah and philosophy unite in objective and purpose as well as in the material they study. For both focus their attention on the same reality.[180] This is also one of the charges al- Ghazālī brought against the philosophers. He maintained that this philosophical idea which they advocated had no room in Islām.

To sum up, from the above information, one can conclude that some Muslim scholars interpreted the Qur’ān philosophically to the extent that they gave less or no regard at all to view of the salaf. It is this attitude of some philosophers which drive some Muslims far away from it. Among those tafsīr written philosophically include al-Kashshāf of Mahmūd ibn ‘Umar al-Zamakhsharī (467-538 AH) and Mafātih al-Ghaīb of Fakhr al-Dīn al-Rārī (544-606 AH) as stated earlier.

2.7.2.4 TAFSIR IN THE CONTEMPORARY PERIOD (AL-TAFSĪR FĪ ‘ASR AL-HADĪTH)

The salaf and some earlier mufassirūn interpreted the Qur’ān cautiously, bearing in mind that the Qur’ān is the word of Allah. In fact, these mufassirūn interpreted the Qur’ān from different perspectives. Such include among others the linguistic, rhetoric, grammatical, juristic, philosophical and artistic perspectives (nawāhī).[181] They interpreted the Qur’ān extensively to the extent that one can freely submit that they left a little vacuum for the later mufassirūn to

interpret. This placed tafsīr at a standstill without much effort to interpret the Qur'ān in line with new emerging needs and problems of Muslims.[182]

The situation remained like this up to the era of scientific advancement ('asr al-nahdah al-'ilmiyyah). During this era, some 'ulamā' expressed concern over the lukewarm attitude of some mufassirūn.[183] They resorted to purify tafsīr from all sorts of unauthentic statements, such as those isrā'iliyyāt which do not portray the beauty nature of Islām, and weak traditions linked to the Prophet (SAW) and his sahābah.[184] During this era also, some mufassirūn interpreted the Qur'ān in order to show the beauty nature of the Qur'ān as the everlasting miracle which goes with all times in all its ramifications.[185] In this era of scientific advancement, priority has been accorded among others to the advanced scientific approach to tafsīr and the socio-political approach to tafsīr.[186]

2.7.2.4.1 THE ADVANCED SCIENTIFIC APPROACH (AL-LAŪN AL-'ILMĪ)

Historically, several approaches in the field of tafsīr can be said to be well established.[187] Tafsīr riwā'ī takes transmitted reported (riwāyah) as its staple; tafsīr kalāmī focuses on theological issues; tafsīr fiqhī deals with legal matters; tafsīr nahwī discusses issues of grammar; and tafsīr adabī treats matters of language and style.[188] But while certain trends in the classical Islāmic tradition can be termed scientific ('ilmī), and while certain prominent Muslim scholars like Abū Hāmid al-Ghazālī (d.IIII), Fakhr al-Dīn al-Rāzi (d.1209) and Jalāl al-Dīn al-Suyūtī (d.1505) may be cited as supporting the idea of scientific exegesis of the Qur'ān, tafsīr 'ilmī is obviously not a historically well established area.[189] This is because only in modern times a relatively sustained attempt is made to establish it as an independent discipline. [190] A spate of works in several languages has appeared, and continues to appear, attempting to prove that the Qur'ān contains information or knowledge of a scientific nature.[191] "Scientific" in the sense in which the word is used primarily in the domain of natural sciences.[192]

However, the historical absence of a well-defined field of tafsīr 'ilmī would seem to cast suspicion on the project that such tafsīr represents, for such tafsīr, one is tempted to think, lacks the sanction of tradition. [193]A fourfold response may address such suspicion.[194]

1. As noted above, tafsīr 'ilmī is not completely unattested in the classical period of Islām.
2. Knowledge develops in response to concrete needs. Tafsīr kalāmī, for instance, arose to meet the need to come to grips with serious theological issues. Today, the dominance of science and the scientific worldview would seem to encourage, even necessitate the cultivation of tafsīr 'ilmī.
3. The Qur'ān calls itself a book of guidance (hudā) and it is safe to assert that the phrase "Qur'ān–as-hudā" aptly describes the essential character of the Islāmic scripture. To limit the range of Qur'ānic hudā to certain types of guidance would be arbitrary, a more

reasonable view being that the Qur'ān contains hudā of all types, not excluding scientific hudā. Arguably, taking the Qur'ān as a source of, for example, legal knowledge represents only one of the several possible understandings of the Qur'ān, and scientific exegesis could represent another possible and equally valid understanding.

4. In a number of verses, the Qur'ān draws attention to a variety of natural phenomena. It refers to the order, balance, and system that characterize the universe, to the harmonious relationship among the various sectors of nature, and to the general predictability of the world's physical phenomena (see sūrah al-Furqān:2, sūrah al-Rahmān:5-7, sūrah al-Mulk:3). At times, it offers specific detail, as when it refers to the various stages through which the fetus passes i.e., nutfah (sperm), 'alaqah (leech or blood clot) and mudhghah (embryo).[195] (see sūrah al-Hajj:5, sūrah al-Muminūn:12-14, sūrah al-Ghāfir:67). The many instances in the Qur'ān involving, in reference to this subject, both detail and general statement, suggest that the Qur'ān leaves wide open the possibility of scientific exegesis.[196]

Reasons like these make the case for scientific exegesis of the Qur'ān a plausible one. What al-Ghazālī and others in the classical period attempted on a small scale has been undertaken on a larger scale in modern times.[197] For example, the Egyptian scholar Shaykh Tantāwī al-Jaūharī (1870-1940) in his multivolume commentary on the Qur'ān Tafsīr al-Jawāhir, argues that all scientific discoveries can be shown to have been mentioned in the Islāmic scripture.[198] More recently, French Surgeon Maurice Bucaille, a convert to Islām, has achieved notoriety with his best-selling book The Bible, The Qur'ān and Science, maintaining that, unlike the Bible, the Qur'ān contains scientifically impeccable knowledge.[199] Not only individual scholars, but also large organizations, even governments, have evinced interest in the study of the Qur'ān as a book containing scientific information and insight.[200]

Thus, in several Muslim countries, special conferences and seminars in the Qur'ān and science have been held at which papers dealing with various aspects of the subject have been read.[201] The principal conclusion reached at these meetings, as also in the Muslim literature on the subject, is that there is complete harmony between science and the Qur'ān.[202] Let us cite an example with some statements of Professor Moore of the University of Toronto. He is one of the world's most prominent scientists in the field of Anatomy and Embryology and is the author of the book The Developing Human, which has been translated into eight languages.[203] This book is a scientific reference work and was chosen by a special committee in the United States as the best book authored by one person.[204] In 1984, he received the most distinguished award presented in the field of Anatomy in Canada, the JCB Grant Award from the Canadian Association of Anatomists.[205] He has directed many

international associations, such as the Canadian and American Associations of Anatomists and the Council of the Union of Biological Sciences.[206]

In 1981, during the seventh Medical Conference in Dammam, Saudi Arabia, Moore submitted that :

> "it has been a great pleasure for me to help clarify statements in the Qur'ān about human development. It is clear to me that these statements must have come to Muhammad from God, because almost all of his knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a Messenger of God".[207]

Consequently, Moore was asked the following question: "Does this mean that you believe that the Qur'ān is the word of God?" He replied: "I find no difficulty in accepting this".[208]

During one conference, Moore stated further that :

> "…because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Qur'ān and sunnah. The proposed system is simple, comprehensive, and conforms with present embryological knowledge. The intensive studies of the Qur'ān and hadith in the last four years have revealed a system for classifying human embryos that is amazing since it was recorded in the seventh century A.D…The only reasonable conclusion is: these descriptions were revealed to Muhammad from God. He could not have known such details because he was an "illiterate" man with absolutely no scientific training".[209]

In view of the foregoing, one can easily recall verse 53 of surah Fussilat of the Qur'ān where Allah says:

> We shall show them Our signs in the universe and in their ownselves, until it becomes manifest to them that this (the Qur'ān) is the truth….

2.7.2.4.2 THE TAFSĪR APPROACH TOWARDS THE SOCIO-POLITICAL ASPECT OF PEOPLE (AL-LAŪN AL-ADABĪ AL-IJTIMĀ'Ī WA AL-SIYĀSĪ)

The essence of this kind of tafsīr is to interpret the Qur'ān in the context of the social life of people. This kind of tafsīr, is indeed a new approach to tafsīr, and the credit of its emanation goes to Shaykh Muhammad 'Abduh (1849-1905).[210] In his Tafsīr al-Manār, 'Abduh and his disciple Rashīd Ridā tried to apply the passages of the Qur'ān to the needs of the twentieth century. 'Abduh was interested in reforming Muslim societies to meet the challenge of the West. [211]

The main focus of ‘Abduh is, therefore, to address the general problems of Muslim communities i.e., poverty, ignorance, and taqlīd; and to try to offer the possible solutions to such problems as contained in the glorious Qur’ān. [212] This trend of tafsīr had been developed in Egypt during the nineteenth century. In contrasts to the traditional tafsīr like those of al-Suyūtī and al-Mahallī who understood the tafsīr as an aid toward a better understanding of the Qur’ān, the nineteenth century mufassirūn, such as Muhammad ibn Ahmad al-Iskandarī, understood the tafsīr either as a practical exegesis of the meaning of the Qur’ān, illustrated by examples from everyday life of their contemporaries, or as a way of proving the Qur’ānic foundation of the modern scientific innovations. [213] In the twentieth century, this method of tafsīr was further developed by some eminent scholars like Muhammad ‘Abduh, Rashīd Ridā, Sayyid Qutb, Hasān al-Bannā and Muhammad Mustafā al-Marāghī, who gave their tafsīr an increasing socio-political character.[214]

The proponents of this tafsīr do not bring isrā’iliyāt, weak traditions unauthentic qisas (khurāfāt) and any seeming deviation from the ideology of the salaf.[215] They do not also go extensively on issues relating to the mutashābihāt verses of the glorious Qur’ān, and they takenote of the following while interpreting the Qur’ān.[216]

1. The Qur’ān is the prime source of tafsīr. The proponents of this tafsīr strongly believed on the Qur’ān as the real source of knowledge and ‘aqīdah. They submitted that “the Qur’ān shall never follow any ideology (aqīdah), but rather ideology should follow the Qur’ān”.[217]
2. They adhered to the authentic traditions of the Prophet (SAW), the sahābah, as well as the authentic views of the salaf.[218]
3. They discouraged taqlīd, because as they submitted “taqlīd blocks somebody from understanding the reality”.[219] This means that they encouraged ijtihād, in order to solve the future needs and problems of Muslim communities.

In conclusion, it is very important to note that Tafsīr al-Manār of Muhammad ‘Abduh and his disciple Rashīd Ridā, Fī Zilāl al-Qur’ān of Sayyid Qutb and Tafsīr al-Marāghī of Muhammad Mustafā al-Marāghī are among such tafsīr books interpreting the Qur’ān in the context of the socio-political aspect of people.

2.8 THE PRE-REQUISTES FOR CONDUCTING TAFSIR

Tafsīr is a very serious matter because it is intimately concerned with the faith of every Muslim. Explaining the Qur’ān on the basis of one's own personal opinion and reasoning can not be regarded as tafsīr. Those who indulge in such kind of interpretation should remember the warning of the Prophet (SAW):

> Whoever speaks about the Qur'ān with his opinion or without knowledge should prepare his seat in the hell fire. [220]

Based on the hadīth therefore, some mufassirūn have laid down some pre-requisites for conducting tafsīr. These are :

2.8.1 ARABIC LANGUAGE (AL-LUGHAH)

Since the Qurʾān was revealed in Arabic, proper and authentic knowledge of this language is therefore one of the necessary requirements. It is very important to consider the application of words in Arabic lexicography, that is the literal (al-haqīqah) and the metaphorical (al-majāz) utilization of words. For instance, al-salāt once had the meaning of supplication or al-duʿāh. But the Qurʾān employed it for Islāmic prayers and this second meaning dominated the first as if salāt did not mean supplication in the first place; and the word al-zakāt originally meant "purification" before it acquired another meaning namely "compulsory charity" [221].

2.8.2 ARABIC SYNTAX AND MORPHOLOGY (AL-NAHW WA AL-SARF)

Mastering Arabic syntax and Morphology is also one of the requirements for conducting tafsīr. The meaning of a verse easily changes with the changing of a single vowel.[222]

It was narrated by Imām al-Qurtubī that a beduin came to Madīnah during the reign of ʿUmar ibn al-Khaṭṭāb and showed interest in learning the Qur'ān. Somebody read sūrah al-Barāʾah (al-Taūbah) to him. When the man came to verse 3 Annallāha barī ʾun minal mushrikīna wa rasūluhu he read it wrongly to the bedouin as wa rasūlihi (ورسولِهِ).[223] Having heard about the episode Caliph ʿUmar drew the attention of the beduin to the correct version as wa rasūluhu (ورسولُهُ). From there ʿUmar gave an instruction that henceforth no one should read the Qur'ān to other people except to a person knowledgeable in Arabic, and ordered Abū al-Aswad al-Duʿalī (d. 688 A.H) to write the Arabic syntax (al-Nahw). [224]

2.8.3 THE SCIENCE OF RHETORIC (ʿULŪM AL-BALĀGHAH)

The science of rhetoric is a very vital requirement for the comprehension of the Qurʾān. It has three branches, ʿilm al-bayān, ʿilm al-maʿān (semantics) and ʿilm al-badī. (rhyme) ʿIlm al-bayān is a discipline that makes it easy for one to express one and the same concept in different and divergent ways. While ʿilm al-maʿān is a discipline that is mainly concerned with the fitness and suitability of a speech to and for the purpose for which it is delivered, and ʿilm al-badī is a branch of knowledge that deals with the verbal beauty of an Arabic speech such as the use of al-sajaʾi [225]

2.8.4 RECITATION DIALECTS (AL-QIRĀʿĀT)

Literally, al-qirāʿāt is the plural of al-qirāʿah which is the masdar (the root) from which qaraʾa (he read) is derived. But technically, it refers to a school among the schools of reading and reciting the Qurʾān. [226] The Prophet (SAW) read, recited and taught his sahābah different versions of the qirāʿāt. The sahābah read from among the qirāʿāt the one which they felt was more comfortable with them.[227]

There is a lot of wisdom behind the availability of different types of qirāʿāt.

i- In order for all the different Arabian tribes to get a simple and precise way of reading the Qurʾān.

ii- So that they could clearly notice the everlasting miraculous nature of the Qurʾān, and also to believe that they were unable to bring even a single verse similar to that of the Qurʾān.

Some of the sahābah who excelled in the qirāʿāt include ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Tālib, Ubayy ibn Kaʿb (d.20 A.H), Zaīd ibn Thābit (d.45 A.H/665), ʿAbdullah ibn Masʿūd (d.32 A.H/653), Abū al-Dardāʾ and Abū Mūsā al-Ashʿarī (d.68 A.H/687). From these sahābah many other sahābah and tabiʿūn received their qirāʿāt. From then onwards, Muslims started ascribing these qirāʿāt to the companion who mastered it, such as the qirāʿah of Ubayy and that of Zaīd. [228]

This trend continued up to the time of the tābiʿūn and seven qirāʿāt were ascribed to them. These tābiʿūn were Abū ʿAmr ibn al-ʿAlāʾ, Zabbāna ibn ʿAmmār al-Māzūnī al-Basrī (d. 154 A.H), ʿAbdullah ibn Kathīr (d. 120 A.H), Nāfiʿ al-Madnī (d. 169 A.H), ʿAbdullah ibn ʿĀmir al-Yahsibī (d. 118 A.H), Abū Bakr ʿĀsim ibn Abī al-Najwad al-Asdī al-Kūfī (d. 128 A.H), Abū ʿAmārah Hamzah ibn Habīb al-Zaiyāt al-Kūfī (d. 156 A.H) and Abū al-Hassan ʿAli ibn Hamzah al-Kasāʾī al-Kūfī (d. 189 A.H) [229]

It should be noted that the number of the qirāʿāt is over seven. It was al-Imām Abū Bakr ibn Mujāhid Ahmad ibn Mūsā ibn al-ʿAbbās al-Taīmī who restricted the number to seven. The later scholars of the scienes of qirāʿāt increased the number to ten by adding another three qirāʿāt, namely those of Yazīd ibn al-Qaʿqāʾ Abū Jaʿfar (d. 130 A.H), Abū Muhammad, Yaʿqūb ibn Ishāq (d. 205 A.H) and Abū Muhammad Khalf ibn Hishām (d. 229 A.H). [230]

With the passage of time, some scholars added another four qirāʿāt, thus bringing the number to fourteen. The additional four are those of al-Hassan ibn Abi al-Hassan Yasār al-Basrī (d. 110 A.H), ibn Muhaīsin Muhammad ibn ʿAbdurrahmān al-Sahamī al-Makkī, Yahya ibn al-Mubārak al-Basrī (d. 202 A.H) and Muhammad ibn Ahmad ibn Ibrāhīm al-Baghdādī al-Shanbūzī (d. 388 A.H). [231]

2.8.5 ABROGATING AND ABROGATED VERSES

(AL-NĀSIKH WA AL-MANSŪKH)

It is necessary for a mufassir to become well acquainted with the abrogating and the abrogated verses of the Qurʿān as well as of the prophetic traditions.[232] It was reported from ʿAlī ibn Abī Tālib 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 ʿAlī said to him: "you have gone astray and have made others gone astray too". [233]

Literally, the word naskh has a wider connotation. It could mean to do away with something or to remove something. It could be said, for instance, nasakhat al-shams al-zillah meaning that the sun has wiped out the shadow. [234] On this Allah says:

> …But Allah abolishes that which satan throws in. Then Allah establishes His revelations. And Allah is All knower, All wise. [235]

Naskh could also mean to transfer something from one place to another. Technically, naskh means abrogating a verse with a similar or a better one [236] as Allah says:

> We never abrogate a verse or cause it to be forgotten unless we replace it with a better one or similar to it... [237]

Imām al-Shāfiʿī (150-203 A.H) was the first to have written on this. Later on ibn Hazm maintained that mastering this aspect of the Qurʾān is in fact one of the conditions for a valid ijtihād. [238] Islām has applied the principle of graduation in bringing about the changes intended to enhance human life. That was why some temporary commandments were enacted, although these were not described as temporary. For instance, about the prohibition of intoxicants, the verses pertaining to this were revealed gradually and on several occasions. This graduation was followed by the Qurʾān not only in the matter of alcohol, but also on other social issues such as interest (al-ribāh), and the waiting period (al-ʿiddah) of the widow of a dead husband.[239]

2.8.6 THE CAUSES OF THE REVELATION (ASBĀB AL-NUZŪL)

As far as tafsīr is concerned, knowing the circumstances behind the revelation of a verse or a chapter is almost necessary. This enables one to interpret the Qurʾān very well and to deduce its legal injunctions. Scholars have expressed their views on this aspect to the extent that many books were published. Imām al-Bukhārī (194-256 A.H), for instance has published a book on this aspect. Al-Wāhidī (b.468 A.H) also published a book Asbāb al-Nuzūl, and al-Hāfiz ibn Hajr al-ʿAsqalānī (733-852 A.H), produced his own version of Asbāb al-Nuzūl, while Imam al-Suyūtī (1445-1505) produced Lubāb al-Nuqūl Fī Asbāb al-Nuzūl. [240]

Let us cite an example in relation to understanding the asbāb al-nuzūl. Allah says:

> And to Allah belongs the East and the West, so wherever you turn yourselves or your faces – you are in the presence of Allah...[241]

Some Muslims understood only the direct meaning of this verse to the extent that they came to the conclusion that it is permissible to face either the east or the west while praying.[242] They interpreted the verse wrongly because they ignored its cause of revelation. The verse was revealed in relation to an episode which occurred when some sahābah were traveling and they failed to recognize the qiblah because of the darkness of the night.[243] After all their effort to locate the qibah failed, they reported the episode to the Prophet (SAW) as a result of which the verse was revealed. This verse teaches that when a Muslim travels and wants to observe a prayer but could not locate the qiblah, he is allowed to make an effort to find it. If all his efforts fail, he is allowed to face any direction to pray.[244]

2.8.7 BASIC PRINCIPLE (USŪL AL-DĪN).

It is necessary for a mufassir to know the essence (dhāt) of Allah, His qualities (sifāt), and His work (afʿāl). The Qur'ān makes it very clear that monotheism is the bedrock upon which lay the whole edifice and superstructure of the same faith all the prophets conveyed from Allah. Allah says:

> And we did not send any Apostle before you but we inspired him (saying): "there is none who has the right to be worshipped but I (Allah), so worship Me (alone) and none else. [245]

After every Apostle and his immediate successors, later generations would distort his teachings to the extent that the need for sending another Apostle would arise. Usūl al-Dīn, therefore, treats issues relating to belief (īmān) which consists of belief in Allah, in His angels, in His revealed Books, in His apostles, in the Day of resurrection and in Allah's pre-ordination of everything.[246]

2.8.8 JURISPRUDENCE AND ITS USŪL (FIQH AND USŪL AL-FIQH)

The Qur'ān and sunnah are the primary sources of Islamic legislation. The statement of the Prophet signifies the same:

> I am sent with this Qur'ān and along with it something similar to it (sunnah). [247]

However, there are also two secondary sources namely ijmā' and qiyās. Through these two, scholars are held responsible for inferring and deducing laws from the texts of the two primary sources. The scholars are in dire need of them as the only gate way to obtain new laws for the fresh problems that might occur with the process of time. This is what brought

about the emergence of the discipline of usūl al-fiqh. [248] In sūrah al-Jumuʿah verses 9-10 Allah says:

> O you who believe! when the call is proclaimed for the prayer on the day of friday come to the remembrance of Allah (Jumuʿah religious talk and prayer) and leave off business (and every other thing) that is better for you if you did but know.
>
> Then when the (Jumuʿah) prayer is finished, you may disperse through the land and seek of the bounty of Allah (by working etc.) and remember Allah much that you may be successful.

As far as the content of these verses is concerned, two instructions could be noticed, that is Allah requires all believers to give up all their commitments and proceed towards the salāt. Then comes another instruction, that is to disperse after the salāt is ended. It is noteworthy that this second instruction is not obligatory as the first. Differences like this have all been worked out by means of usūl al-fiqh. [249]

2.8.9 THE ESTABLISHED (MUHKAM) AND THE ALLEGORICAL (MUTASHĀBIH)

Literally, the word muhkam means al-manʿu that is stopping. That is why the hākim (the ruler) is called with this name because he stops the cheater from cheating, etc. On the other hand, mutashābih means similarity. According to Hussaīn ibn Muhammad ibn Habīb al-Nīsābūrī there are three camps on the issue of muhkam and mutashābih. Some scholars maintained that all Qur'ānic verses are muhkamāt while on the contrary other viewed all Qur'ānic verses as mutashābihāt. The third camp asserted that some Qur'ānic verses are muhkamāt while others are mutashābihāt.[250] The latter view is the acceptable one, for Allah says:

> He is the one who has revealed to you the Book. Some of its verses are decisive – they are the foundation of the Book - while others are allegorical. Those whose hearts are infected with disbelief follow the allegorical part to mislead others and to give it their own interpretation, seeking for its hidden meanings, but no one knows its hidden meanings except Allah. Those who are well grounded in knowledge say: "We believe in it, it is all from our Rabb. "None will take heed except the people of understanding.[251]

According to some scholars, muhkam means the verse whose interpretation is known either by the clear meaning of the verse or through the application of taʾwīl, while mutashābih refers to those verses whose exact meaning is only known by Allah. Some other scholars viewed muhkam as those verses whose meaning is very clear, while mutashābih refers to the contrary. The third group viewed muhkam as those verses whose meaning could be understood on their own while mutashābih stands for those verses whose meaning could not easily be understood on their own unless through the application of taʾwīl. [252]

2.8.10 HADITH AND IT'S SCIENCES (HADITH AND 'ULŪM AL-HADITH)

The importance of hadīth and its science as one of the most vital pre-requisites for tafsir could not be over emphasized. The sayings and doings of the Prophet (SAW) complemented the Qur'ān. The attention of the sahabāh was drawn towards writing down the hadīth. During the Prophet's lifetime a large part of hadīth became preserved by them. Then the compilation and arrangement of the hadīth narratives was the task of their immediate successors, the tābiʿūns. Thousands of scholars and students struggled hard and traveled far and wide for this sake, e.g. to Iran, Khurāsān and many other parts of the world. Their retentive memory, dedication, knowledge, the science of narration and the enduring interest of the ʿummah in the subject, all prove that like the preservation of the Qurʾān, the preservation of the hadīth was willed by Allah. [253]

The Prophet (SAW) interpreted many verses of the Qurʾān without which many uncertainties could have thrown some Muslims into misunderstanding their meanings. In the Qur'ān Allah talks severally about the obligation of salāt, al-zakāt, sawm and hajj. But no where in the Qur'ān was a mention of the prescribed time for the salāt, its description and many other related issues. All these and many other issues were clearly explained by the Prophet (SAW). Based on this, the Prophet was reported to have said:

> Pray as you see me praying. [254]

He also said:

> Get (learn) the rites of your pilgrimage from me. [255]

The understanding of the Qur'ān is impossible without some knowledge of the relevant hadīth of the Prophet as well as the sciences of hadīth (ʿulūm al-hadīth). For who is better qualified to interpret the Qur'ān than the man to whom the Book was revealed?. The Qur'ān, therefore, provides the general outline of the life ordained by Islām and the hadīth provided all the necessary details. When ʿĀ'ishah, the Prophet's wife, was asked to describe the mode of the Prophet's life and conduct, she replied:

> His character is the Qur'ān [256]

This clearly shows that the Prophet's daily life was the true picture of the Qur'ānic teachings. He was an embodiment of all the virtues which have been mentioned in the Qur'ān. The record of his life which sheds light on his conduct as a child, as an adult, as a father, as a neighbour, as a merchant, as a preacher, as a friend, as an army Commander In Chief, as a Judge, as an administrator and above all as a devoted servant of Allah is truly an examplification of the Qur'ān.

2.8.11 HISTORY (AL-TĀRĪKH)

In the Qur'ān, Allah makes frequent references to history in order to decide a disputed matter, for instance He says:

> Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for all people.
>
> In it are manifest signs (for example) the station of Abraham: [257]

These verses were 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 that it was the most ancient temple on earth. To them it should be held in higher esteem than the Kaʿbah at Makkah. However, the 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 maqām Ibrāhīm, the Qur'ān has also provided them with another evidence. This is because Prophet Abraham (Ibrāhīm) existed before prophets David (Dāwūd) and Solomon (Sulaīmān) who first built the temple of Jerusalem. [258]

In fact, 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. For instance, sūrah Hūd verse 100, sūrah Tā Ha verse 99 and sūrah Yūsuf verse 3. Many historical facts were mentioned in the Qur'ān, such as the creation of earth and heavens, Prophet Adam and his episode with Iblis, the earlier prophets and messengers of Allah who appeared before Prophet Muhammad (SAW). During the time of the Prophet, Allah cites cases involving hypocrites, such as in sūrah al-Baqarah verse 204 [259]

It is not only the past historical facts that are in the Qur'ān. The Qur'ān deals with the concept of history at a general level regardless of past, present or future because it is a revelation from Allah to whom the considerations of place, time and circumstances do not apply. The Qur'ān cites many historical events which were foretold to occur in future and they occurred precisely. Among such historical events were the conquest of Roman empire by the Muslims as in sūrah al-Rūm verses 1 to 4. Allah also promised the Prophet (SAW) and his sahābah entering Makkah as in sūrah al-Fath verse 27. There are many verses whose interpretations could not adequately be given without tracing the historical circumstances that led to their revelation. It is therefore clear that without being equipped with history a mufassir can not interpret the Qur'ān very well. [260]

2.8.1.2 PERSONAL QUALITIES

For a scholar to be allowed to interpret the Qur'ān, he must first and foremost be a Muslim. He shold also be faithful. Without possessing these two personal qualities, it is invalid for him to conduct tafsīr no matter how learned he may seem to be.

2.8.1.3 SPIRITUAL QUALITY

The Qur'ān was revealed to guide mankind spiritually. It therefore clearly stressed the importance of spiritual discipline. This spiritual discipline is in fact the bedrock upon which Islām is established. It is this discipline which all the prophets and messengers of Allah were sent to establish on earth. The Qur'ān as the word of Allah therefore requires the scholar who is spiritually sound to interpret it so that its spiritual meaning and message could be conveyed to the audience. The essence of tafsīr is to impart to the audience that spirit. Hence, a scholar who is spiritually weak could never convey the spiritual message of the Qur'ān. [261] (See the interpretation of sūrah al-Baqarah: 282… so be afraid of Allah; and Allah is teaching you. And Allah is knower of all things).

The mufassir who is spiritually disciplined surely enjoins a unique kind of talent and gift of expression. This is a divine gift of intellect which Allah gives to His faithful servants. This type of intellect is known as ʿilm al-maūhibah which is referred to in the Qur'ān as ʿilm al-ladunnī, that is intuitive knowledge. Pertaining to this Allah says:

> Then they found one of Our slaves unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Our presence. [262]

Imām al-Shāfiʿī sheds more light on this, thus:

- I complained to Wakī ʿ over my poor memory
- He instructed me to abstain from committing sinful acts.
- And informed me that knowledge is light.
- And the light of Allah is not given to the committer of sinful acts.[263]

2.9 CLASSIFICATION OF TAFSĪR

Tafsīr is divided into four broad categories, that is al-tafsīr bi al-riwāyah which is known as al-tafsīr bi al-naql or al-tafsīr bi al-maʾthūr; al-tafsīr bi al-dirāyah other wise known as al-tafsīr bi al-ʿaql or al-tafsīr bi al-raʾy; al-tafsīr al-ishārī and tafsir bi al-lughah. [264]

2.9.1 INTERPRETATION OF THE QUR'ĀN BASED ON THE NARRATION (TAFSĪR BI AL-RIWĀYAH)

This is the Qur'ānic interpretation that comes from the Qur'ān itself, from prophetic traditions or from the sayings of the sahābah.[265]

2.9.1.1 INTERPRETATION OF THE QUR'ĀN WITH THE QUR'ĀN

(*TAFSĪR AL- QUR'ĀN BI AL- QUR'ĀN*)

It is part of the miraculous nature of the Qur'ān that one part of it interprets another. Thus, the Qur'ān itself serves as the prime source of *tafsīr*. When various related verses are compared, the generalized (*mujmal*) Qur'ānic statement is elucidated in the light of the specific (*mubayyan*) one. For instance, Allah says: "Permitted to you is the beast of the flocks, except

that which is now recited to you" (*al-Mā'idah*: 1). The purpose of this statement becomes very clear in the light of another verse of the same chapter: "Forbidden to you are carrion, blood and the flesh of swine…" (*al-Baqarah*: 173). Similarly, explaining the obsolute (*Mutlaq*) by the restricted (*Muqayyad*) and the general (*āmm*) by theparticular (*khāss*) is a part of the method explaining parts of the Qur'ān in the light of other ralated parts of the Qur'ān. Also in *Sūrah* al-Tāriq Allah says: "By the heaven and the Night comer". In the same *Sūrah* verse 3 Allah tells us the meaning of the "Night-comer" where He says: "And what will make you know what the Night comer is? (It is) the star of piercing brightness". In *Sūrah* al-Fātihah, Allah interprets the straight path (*al-sirāt al-mustaqīm*) by the next two verses within the same *Sūrah*, thus, "the path of those on whom you have bestowed Your Grace. Not the path of those who earn Your anger nor of those who go astray". [266] Allah also inteprets it by verse 69 of *Sūrah* al-Nisā':

And whoever obeys Allah and His Messengers, they will be in the company of those whom Allah has shown favour, of the Prophets, and the truthful followers, and the martyrs, and the pious. And how excellent these companions are ...[266]

2.9.1.2 INTERPRETATION OF THE QUR'ĀN WITH THE SUNNAH

(TAFSĪR AL- QUR'ĀN BI AL-SUNNAH)

Allah sent the Prophet to the whole world and ordered people to obey and follow him. Allah revealed that the only method of knowing how to worship Him is to follow His messenger. It is worth mentioning that Allah sent Prophet Muhammad to all people of all time with no distinction between races. The Prophet was also sent as a mercy to all creatures. Therefore, whoever believes in the Prophet and follows him accepts the mercy of Allah and will be rewarded with the paradise. On the contrary, whoever disbelieves in the Prophet and refuses to follow him rejects the mercy of Allah and deserves severe punishment of the Hell fire as stated by ʿAbdulmajīd al-Zindānī:

> Prophet Muhammad is the Messenger of Allah to the beduins in the desert just as he is the Messenger of Allah to the present day scientist in his modern laboratory. He is the Messenger of Allah to all people of all time. Before Prophet Muhammad each Messenger was sent exclusively to his own people, but Allah sent Prophet Muhammad as a Messenger to the whole universe. [267]

The basic responsibility of the Prophet (SAW) was to explain the Qur'ān. It is obious that the Arabs of Makkah who were directly addressed by the Prophet did not need any translation of the Qur'ānic text. It was revealed in their own mother tongue. Despite the fact that they were mostly illiterate, they had a command of their language and literature. Their beautiful poetry, their eloquent speeches and their impressive dialogues are the basic sources of richness in the Arabic literature. Their understanding of the textual meaning is beyond any doubt. It is therefore obvious that the explanation entrusted to the Prophet was something more than the

literal meaning of the Qur'ān. It was an explanation of what Allah intended including all the implications involved and the details needed.[268] These details were also received by the Prophet through the revelation. Allah says:

Then, it is on Us to explain it [269]

This verse is self-explanatory on the subject. Allah assured the Prophet (SAW) that He shall explain the Book to the Prophet. So whatever explanation the Prophet gives to the Qur'ān is based on the explanation of Allah. The Prophet explained some verses. For example, he interpreted that the words "not of those who earn your anger" (occuring in sūrah al-Fātihah) refer to the Jews. Again the Prophet interpreted "nor of those who are astray" (in the same sūrah) as referring to the Christians. [270]

Moreover, when the Prophet (SAW) was asked about some verses, the answers he gave became authoritative clarifications of those verses. For instance, when verse 82 of sūrah al-Anʿām was revealed, the sahābah found it difficult to grasp its import and they asked the Prophet as to who among them did not commit wrong against himself. The Prophet made it very clear to them that it meant shirk which has been characterized elsewhere in the Qur'ān (31:3) as zulm. There were some occasions when the sahābah consulted the Prophet and his silence or corrections were themselves reported as a kind of tafsīr. A typical instance is that when verse 187 of sūrah al-Baqarah was revealed "And eat and drink, until the white thread shows clearly to you from the black thread" one companion ʿAdī ibn Hātim took two ropes one white and the other black, and looked at them, but failed to distinguish one from the other. Then he went to the Prophet and told him about what had happened. The Prophet (SAW) explained that what was meant by it was appearance of the real dawn (al-fajr al-haqīqī) out of the night. [271]

2.9.1.3 INTERPRETATION OF THE QUR'ĀN WITH THE SAYINGS OF THE SAHĀBAH (TAFSĪR AL-QUR'ĀN BI QAWL AL-SAHĀBAH)

When the Prophet (SAW) died, the sahābah were deprived of their living source of guidance. They were left to their own understanding and knowledge for the solution of ever new problems so that they felt the need for the explanation of more and more verses. As with any new thing, there were some sahābah who welcomed that and others who rejected it. Thus, tafsīr faced difficulties and opposition right from the outset. It was after some difficulty that it began to be regarded as a religiously acceptable branch of learning. Some sahābah feared to explain anything in the Qur'ān for they considered that to be the privilege of the Prophet alone. On the other hand, there were some sahābah who interpreted the Qur'ān even in the presence of the senior sahābah ʿUmar ibn al-Khattāb gave priority to ʿAbdullah ibn ʿAbbās over the other sahābah. They complained to ʿUmar about this. ʿUmar therefore called ibn ʿAbbās and asked the sahābah about the interpretation of sūrah al-Nasr: "when comes the

help of Allah and victory." The sahābah remained silent. Then ʿUmar requested ibn ʿAbbās to interpret it and he stated that it referred to the time of the death of the Prophet. In fact, ʿUmar endorsed that interpretation and thereby justified his preference for ibn ʿAbbās.[272]

It is very important to note that there is no clear mention in that chapter about the death time of the Prophet. What the statement of ibn ʿAbbās implied is that when victory comes every thing is completed, meaning that the Prophet had completed his task. Hence, nothing remained for the Prophet but to return to the mercy of Allah.

Among the sahābah who interpreted the Qur'ān were the first four caliphs: Abū Bakr al-Siddiq (573-634), 'Umar ibn al-Khattāb (583-644), 'Uthmān ibn 'Affān (573-656) and 'Alī ibn Abī Tālib (b.602). Although the riwāyāt from the first three were very few. The four sahābah, however, took the first place in the list of mufassirūn. They stayed and interected with the people. They witnessed the revelation and knew much about its causes. They had very retentive memory, they were very intelligent and, above all, were the best people after the Prophet (SAW). [273]

In addition to the four caliphs, the recognized scholars of tafsīr during the early decades of Islām were : ʿAbdullah ibn ʿAbbās (d. 68/687), ʿAbdullah ibn Masʻūd (d. 32/653) Ubayy ibn Ka'b (d. 20/640), Zaīd ibn Thābit (d. 45/665), Abū Mūsā al-Ashʿarī (d. 44/664) and ʿAbdullah ibn Zubaīr (d. 73/692).[274] It was related that angel Jibrīl told the Prophet that ʿAbdullah ibn ʿAbbās was the best of the community. Caliph ʿAlī was very proud of ibn ʿAbbās and praised him thus: "It is as if he were looking at the unseen through a thin veil". There was also ʿAbdullah ibn ʿUmar (d. 73 A.H/692) who said: 'Ibn ʿAbbās is the most knowledgeable person of the community of Muhammad about what was revealed to him (the Prophet (SAW). However, ibn ʿAbbās became what he was as a result of the duʿāh of the Prophet to him "may Allah make him very vast in knowledge and give him the interpretation of the Qur'ān" As for ʿAbdullah ibn Masʿūd, he was the second scholar in tafsīr after ibn ʿAbbās. When asked about ibn Masʿūd, ʿAlī ibn Abi Tālib said: "he knows the Qur'ān and the sunnah, and his knowledge is the best". Ibn Masʿūd said of himself: "I swear with the One whom there is no diety worthy to be worshipped but Him, there is no chapter revealed in the book of Allah except I know where it was revealed, and there is no revealed verse in the book of Allah except I know on what it was revealed; and if I know somebody who is more knowledgeable than me in the book of Allah I will meet him." [275]

However, there were some sahābah who related traditions relevant to issues on tafsīr, such as ʿĀ'ishah (d. 58/675), Abu Huraīrah (d. 57/671), ʿAbdullah ibn ʿAmr ibn al-ʿĀs (d. 63/683), ʿAbdullah ibn ʿUmar ibn al-Khattāb (d. 73/692), Jābir ibn ʿAbdullah al-Ansārī (d. 74/693) and Anas ibn Mālik (d. 91/709) [276]

The interpretation of the sahābah enjoyed great respect among Muslim scholars. Ibn Kathīr says: "if we do not find the commentary of the Qur'ān in the Qur'ān, or in the traditions we should turn to the sayings of the sahābah who knew about it best. This is because of the evidence they had seen and the conditions they had known, and because of the two nature of understanding, right knowledge and good deeds which they possessed" The sahābah did not comment on the Qur'ān as a whole, but commented on some verses, and generally they did not commit their commentary into writing. Moreover, during the era of the sahābah, tafsīr remained a branch of hadīth. [277]

2.9.1.4 INTERPRETATION OF THE QUR'ĀN WITH THE SAYINGS OF THE TĀBIʻŪN (TAFSĪR AL-QUR'ĀN BI QAWL AL-TĀBIʻŪN)

There are two views with regards to the position of the tafsīr of the tābiʻūn. Some scholars are of the view that it is also part of tafsīr bi al-riwāyah. These scholars established their view that most of the reports of the tābiʻūn were received from the sahābah of the Prophet. On the contrary, there are some scholars who view that the tafsīr of the tābiʻūn is only among the types of tafsīr bi al-raʾy. This means that their tafsīr is valid only if it fulfils the general requirements laid down by some mufassirūn. However, if it fails to fulfil such requirements it automatically becomes tafsīr bi al-raʾy al-madhmūm, hence, an invalid kind of tafsīr. [278]

2.9.2 INTERPRETATION OF THE QUR'ĀN BASED ON THE OPINION (TAFSĪR BI AL-DIRĀYAH)

This type of tafsīr is also known as al-tafsīr bi al-raʾy. By raʾy in this context we mean ijtihād, that is exercising personal effort to arrive at a desired point. If the ijtihād is based on legitimate laid down procedure, such tafsīr is said to be mahmūd (the good one) and if the reverse is the case, it is said to be madhmūm (the bad one). [279]

Scholars are divided into two camps on the issue of this type of tafsīr. The first camp is of those who reject it no matter how scholarly one is. To these scholars, tafsīr should be restricted only to what came from the Prophet (SAW), his sahābah and the tābiʻūn.[280] They based their view in the context of the prophetic saying:

> Whoever said about the Qur'ān out of his fancy or out of what he did not know, should find himself a position in the Hell fire. [281]

The anti tafsīr bi al-raʾy scholars were given the radd that the prohibition referred to in the hadith is in respect to those followers of the deviated sects, or those who interpret the Qur'ān to suit their fancies, and those who try to interpret the mutashābihāt verses of the Qur'ān. The second camp held the contrary view. They opined that tafsīr bi al-raʾy is allowed for a scholar who fulfils all the laid down requirements. These scholars based their view on the

tradition reported that when the Prophet sent Muʿādh ibn Jabal to Yemen, he said to him: "with what are you going to judge?,[282] Muʿādh's response was that first he would look into the Qur'ān; second, he would look into the sunnah; and third, if he didn't find anything in these two, he would exercise his judgement. The prophet (SAW) is reported to have been pleased with Mu'ādh's three-step approach and supplicated for him.[283]

Moreover, the fact that the Prophet prayed to ʿAbdullah ibn ʿAbbās clearly signified the importance of taʾwīl which is the opposite of taqlīd (blind immitation). This, therefore, encourages ijtihād and tafsīr bi al-raʾy is also a kind of ijtihād.

DIVISIONS OF TAFSIR BI AL-RA'Y

Tafsīr bi al-ra'y is a unique kind of ijtihād whose door will ever remain open up to the day of judgment. This type of tafsīr has been devided into two. These are tafsīr bi al-raʾy al-mahmūd and tafsīr bi al-ra'y al-madhmūm.[284]

2.9.2.1 TAFSĪR BASED ON ACCEPTED OPINON

(TAFSĪR BI AL-RA'Y AL-MAHMŪD)

The word al-mahmūd means the good or accepted one. This is the type of tafsīr bi al-raʾy whereby the mufassir has all the necessary requirements for a good tafsīr. It is also known as al-tafsīr al-mashrū'.[285]

2.9.2.2 TAFSĪR BASED ON REJECTED OPINON

(TAFSĪR BI AL-RA'Y AL-MADHMŪM)

This type of tafsīr is also referred to as tafsīr bi al-raʾy al-bātil. By al-bātil in this context it is meant the distorted one, i.e. a kind of tafsīr whereby the mufassir either lacks the needed requirements, or he has the requirements but interprets the Qur'ān to suit his deviated sect or fancies.[286]

2.9.3 THE INDICATIVE TAFSĪR (AL-TAFSĪR AL-ISHĀRĪ)

By al-tafsīr al-ishārī we mean the type of tafsīr which considers the distant meaning of a text and does not necessarily go with the direct or literal meaning of the text. Such tafsīr is normally carried out by talented and gifted scholars who do not rely much on the acquired knowledge. [287]

Scholars differ on the legality of this type of tafsīr. Some view it as permissible while others hold the contrary view. The difference between al-tafsīr al-ishārī and al-tafsīr al-bātiniyyah is that the former looks at the literal meaning of the Qur'ānic text before arriving at its distant interpretation, whereas in the latter, regard is never given to the direct or literal meaning of

the verse but on what is referred to as the hidden meaning. In al-tafsīr al-ishārī consideration is given to the direct or literal meaning. According to the scholars who uphold this view, refusal to do so is like attempting to enter a house through the back of that house. According to the bātiniyyah scholars of tafsīr, looking at the direct meaning of the verse is of less important. To them, what matters most is the hidden meaning of the verse. [288]

2.9.3.1 THE BASIS FOR AL-TAFSĪR AL-ISHĀRĪ

According to al-Dhahabī (1962) al-tafsīr al-ishārī has its basis from verses 78 and 82 of sūrah al-Nisā':[289]

> … So what is wrong with these people that they fail to understand any word (sūrah al-Nisā':78)
>
> Do they not then consider the Qur'ān carefully? Had it been from other than Allah, they would surely have found therein much contradictions (sūrah al-Nisā':82)

The above verses are clear indications that there is the surface and the deeper meanings of the Qur'ān. When Allah challenged the non-believers that they don't understand the Qur'ān, He does not mean understanding its literal meaning. Allah referred to misunderstanding the deeper meaning of the Qur'ān. Abū ʿUbaīdah is of the opinion that two meanings could be deduced from the qisas mentioned by Allah in the Qur'ān about past communities and the punishment accorded to them by Allah. The first is meant to narrate the information, thus a knowledge is imparted. This could be regarded as the surface meaning. The second, which could be regarded as the deeper meaning, is to intimidate the later generations that if they disobey Allah and commit similar offences they would be punished in the same way. [290]

Moreover, the sahābah interpreted the Qur'ān very well by applying the tafsīr al-ishārī method. For instance, the interpretation given by ʿAbdullah ibn ʿAbbās on sūrah al-Nasr "when comes the help of Allah and victory" showed that even some of the sahābah did not understand what goes beyond the direct meaning of the said verse. It also showed that Caliph ʿUmar ibn al-Khattāb and ʿAbdullah ibn ʿAbbās knew both the direct and the deeper meanings of the said sūrah [291]

Furthermore, when verse 3 of sūrah al-Mā'idah was revealed :

> …This day I have perfected your religion for you, completed My favour upon you and have chosen for you Islām as your religion…

Many sahābah were very happy to hear this, but caliph ʿUmar cried and said "after perfection then comes declining". It was reported from ibn Abī Shaibah, that ʿUmar cried when this

verse was revealed. The Prophet (SAW) said: "what makes you cry?" ʿUmar replied: "our religion has reached perfection after which comes declining". The Prophet (SAW) said: "you are correct." Based on this, therefore, it could be said that ʿUmar understood the deeper meaning of the verse while the rest of the sahābah understood only its direct meaning. [292]

2.9. 3.2 CONDITIONS FOR ACCEPTING AL-TAFSIR AL-ISHĀRI

Some mufassirūn have laid down the following requirements for a valid tafsīr al-ishārī.

i. That such tafsīr 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 text.
iii. The interpretation should not be far from the probable linguistic meaning.
iv. It should not contradict the legal or logical aspects.
v. It should not distort people's understanding. [293]

2.10 INTERPRETATION OF THE QUR'ĀN BASED ON ARABIC LANGUAGE (TAFSĪR BI AL-LUGHAH)

According to Shaykh Ahmad ibn Taimiyyah (d.738 A.H/1328), tafsīr through the application of al-lughah (Arabic language) is another kind of tafsīr. [294] This is necessary only if such interpretation is not available in the Qur'ān or the sunnah, of the Prophet (SAW) or the sayings of the sahābah or the unanimous interpretation of the tābiʿūn. [295] In this situation, attention should be focussed first to the Qur'ānic language (lisānin 'Arabiyin) then to the diverse Arabic dialects. [296]

Lisānin 'Arabiyin is the language with which the glorious Qur'ān was revealed. [297] In this regard Allah says:

> Verily We have sent it down as an Arabic Qur'ān inorder that you may understand [298]

Allah says again:

- And truly this is a revelation from the Lord of the Worlds.
- Which the trustworthy spirit (Jibrīl) has brought down.
- Upon your hearts (O Muhammad) that you may be (one) of the warners.
- In the plain Arabic tongue.[299]

2.11 METHODS OF TAFSĪR

There are three methods of tafsīr. These are : the comparative method, (al-minhaj al-muqāran), the thematic method (al-minhaj al-maūdū 'ī) and the summarised (brief) method (al-minhaj al-ijmālī). [300]

2.11.1 THE COMPARATIVE METHOD (AL-MINHAJ AL-MUQĀRAN)

This method consists of writing the interpretations of certain verses, which a number of mufassirūn have interpreted, by comparing their views showing their diverse ways of expounding the meanings of the verses, and indicating the areas of similarity and differences. This method of interpretaion also compares two or more chapters of the Qur'ān that seem to discuss the same matter but from different perspectives. [301]

2.11.2 THE THEMATIC METHOD (AL-MINHAJ AL-MAŪDŪ ‘Ī)

The mufassir applying this method interprets the verses on the basis of their objective meanings. This method is of two types. The first requires the mufassir to think deeply over a chapter and consider of the main topic it discusses, then interpret the chapter according to this theme, and when necessary, emphasize this by referring to verses on the same topic which are included in other chapters. The second method requires one to put together the verses that discuss one and the same topic, regardless of their hierarchical inclusion in the Qur’ān and to try to interpret them and explain how they handle the matter they discuss. [302]

2.11.3 THE SUMMARISED (BRIEF) METHOD (AL-MINHAJ AL-IJMĀLĪ)

This is a method with a touch of literature. It does not follow the sequence of the verse and interpret them verse by verse. It rather gives a general exposition to a certain number of verses collectively. [303]

2.12 INTERPRETATION OF THE QUR’ĀN USING A LANGUAGE OTHER THAN ARABIC (TAFSĪR AL-QUR’ĀN BI GHAĪR LUGHATIHI)

The interpretation of the Qur’ān using a languae other than Arabic, otherwise known as the translatory tafsīr of the Qur’ān is a very important aspect which needs to be discussed in this study.

LITERAL MEANING OF TARJAMAH

Literally, tarjamah has two meanings:

i. To extract a statement from one language to another without explaining the original meaning as it is in the original language.
ii. To explain and interpret a statement from one language to another.[304]

Based on this, tarjamah is divided into two types: tarjamah harfiyyah (direct or literal translation) and tarjamah-ma‘nawiyyah aw tafsīriyyah (indirect or explanatory translation).[305]

2.12.1 DIRECT OR LITERAL TRANSLATION OF THE QUR’ĀN (TARJAMAH HARFIYYAH LIL QUR’ĀN)

This means to extract a statement from one language to another, taking into cognizance the style and orginial meaning of the statement. Direct or literal translation of the Qur’ān

(tarjamah harfiyyah lil Qur'ān) could either be translation with illustration (tarjamah harfiyyah bil mithli) or translation without illustration (tarjamah harfiyyah bi ghaīr mithli).[306] Tarjamah harfiyyah bil mithli, means to translate the glorious Qur'ān from Arabic into another language verbatim, taking into consideration the general style of the Qur'ānic expression.[307] In fact, this is not possible as far as the word of Allāh (the Qur'ān) is concerned.[308] Tarjamah harfiyyah bi ghaīr mithli, means to translate the Qur'ān and its style of expression verbatim, in accordance with the capacity of the translator (mutarjim) and also in accordance with what the mutarjim's language could accommodate.[309] This will not also be possible as far as the Qur'ān is concerned.[310]

It could be deduced that as far as the Qur'ān is concerned both tarjamah harfiyyah bil mithli and tarjamah harfiyyah bi ghaīr mithli are not possible.[311] It is far above human capability to imitate the unique kind of Qur'ānic expression.[312] Allah had already challenged human being and jinn that they will never bring even a verse similar to that of the Qur'ān (both in content and meaning). This, in essence, means that tarjamah harfiyyah is not the tafsīr of the Qur'ān.[313]

2.12.2 INDIRECT OR EXPLANATORY TRANSLATION OF THE QUR'ĀN (TARJAMAH MA'NAWIYYAH AW TAFSĪRIYYAH)

This is the indirect explanation of the meaning of the Qur'ān from Arabic to another language. This is done in order to enable the audience to comprehend the divine message of the Qur'ān.[314]

Suppose a scholar applies tarjamah harfiyyah (direct translation of the glorious Qur'ān) to explain verse 29 of sūrah al-Isrā':

> And let not your hand be tied to your neck, nor stretch it forth to its utmost reach so that you become blameworthy and in severe poverty.

His explanation could only portray that "to place one's hand tied to his neck" is prohibited. This, of course, is completely a deviation from what Allāh refers to in this verse.[315] However, if the verse is explained through tarjamah tafsīriyyah, the real meaning of the verse could rightly be conveyed that "Allāh prohibits squandering (tabdhīr) and stinginess and tightfistedness (taqtīr). [316]

On the whole, it could be suggested that tarjamah tafsīriyyah is allowed for the fact that it is much nerarer to the tafsīr of the Qur'ān.[317]

2.13 THE DIFFERENCE BETWEEN TAFSĪR AND TARJAMAH TAFSĪRIYYAH

The difference between tafsīr and tarjamah tafsīriyyah could be seen from two angles.[318]

i. The difference between the two languages, i.e., Arabic and another language. Explanation of the Qur'ān is regarded to be tafsīr if conducted in the original language of the Qur'ān (Arabic).[319] In sharp contrast with tarjamah tafsiriyyah, which is conducted in any other language beside Arabic,[320] such as Kanembu (Kanuri), Fulfulde, Hausa, Yoruba, Igbo, Nupe to mention a few.

ii. As far as tafsīr is concerned, both the mai jan baki, and the scholar interpreting the Qur'ān are highly expected to be very proficient in Arabic.[321] They could easily realize whenever a mistake is made in the process of tafsīr. However, in a situation whereby the mufassir did not notice the mistake in the tafsīr text, his mai jan baki may easily draw his attention to it. [322] On the contrary, the mai jan baki to tarjamah tafsīriyyah, may not be aware of some of such mistakes. This is because he may not necessarily be proficient in Arabic language.[323] As such, he may think that the explanation rendered into the language of the audience is the correct version of the tafsīr text he already read.[324]

2.14. CONDITIONS LAID DOWN FOR TARJAMAH TAFSĪRIYYAH

The following are the four conditions for tarjamah tafsīriyyah. [325]

i. It must be in conformity with the general rules and conditions governing a valid tafsīr. For example, there should not be ta'wīl unless when it is necessary to do so; and that such ta'wīl must be supported with genuine hadīth of the Prophet (SAW).

ii. The mutarjim (translator) should never be inclined to a deviated ideology.

iii. The mutarjim must be an expert in the two languaes, that is Arabic language and another language.

iv. The Qur'ānic text should be written separately from its tafsīr text, from where tarjamah tafsīriyyah should be conducted. The wisdom behind separating the Qur'ānic text from the tafsīr text is, so that some people might not wrongly assume that the mutarjim is conducting tarjamah harfīyyah. [326]

In conclusion, direct or literal translation of the Qur'ān is not permissible as it will lead to the distortion of the actual message of the Qur'ān. This is because some Arabic words cannot accept direct or literal translation; and the conditions necessary in translation (tarjamah tafsīriyyah) are similar to those in tafsīr, but in addition the mutarjim must be fluent in the language of his translation.[327]

Tarjamah tafsīriyyah of the Qur'ān is necessary since the Qur'ān which embodies the message of Islām is revealed in Arabic. Non-Arabs and even uneducated Arabs could only get the message through translation or interpretation. This is in consideration of the fact that the Qur'ān was revealed as a guidance to the whole of mankind irrespective of their Arabic

background.[328] It is noteworthy that even during the time of the Prophet (SAW) he permitted the translation of the Qur'ān.[329] This is confirmed in the various letters which he sent to the then rulers of Byzantine Empire, Persia and Abyssinia.[330] Moreover, the sahābah of the Prophet (SAW) dispersed to various provinces especially during the conquest under the second Caliph 'Umar ibn al-Khattāb, they translated the Qur'ān to the converts.[331] The translation of the Qur'ān was necessitated by the conversion of non-Arabs to Islām since the first century under the hijrah.[332] The population of non-Arab Muslims today has out numbered the Arabs greatly. Due to the necessity of transmitting the Qur'ān to the Muslims, most of whom were non-Arabic speaking, translation of the Qur'ān (tarjamah tafsiriyyah) into any language was permissible according to the consensus of Muslim scholars.[333]

Professors Murata and Chittick submitted that:

> Translations however inspired they may be only shadows of the original. They should always be read with a healthy dose of skepticism concerning the degree to which they reflect the original. The gulf between the original and the translation is an important reason why Muslims must recite the Qur'ān only in Arabic for the required daily prayers. A translation of the Qur'ān is not the Qur'ān; it is simply one person's interpretation of the Qur'ān. To a limited extent, however, translations can shed light on the meaning of the Qur'ān.[334]

2.15 CONCLUSION

The Qur'ān is the greatest gift of Allah to humanity and its wisdom is of a unique kind. It is beyond human imagination to produce anything like it. The Arabs were the greatest masters of Arabic, but they could not produce anything like the Qur'ān in content and style. The Prophet (SAW) had no formal schooling. It is his greatest miracle that "he was unable to read and write" (al-ummī), but he taught the whole mankind the true message of Allah. One of the major characteristics of the Qur'ān is that it is not static. It is a dynamic wisdom that goes with all time. Another characteristic of the Qur'ān is its practicability. It does not indulge in wishful thinking, nor do its teachings demand impossible actions. The practicability of the Qur'ānic teachings is established by the examples of the Prophet (SAW) and Muslims throughout the ages. The distinctive approach of the Qur'ān is that its instructions are aimed at the general welfare of man and are based on the possibilities within his reach. The Qur'ān pays due attention to all facts of life and all needs of man. Its deals with them in such a way that helps man to realize the noble objectives of his being [335].

The impact of the Qur'ān could be noticed in three principal dimensions, inwardly, outwardly and upwardly. Inwardly for it penetrates into the innermost recesses of the heart and reaches the farthest depths of the mind because it is the word of Allah. The outward impact of the

Qur'ān embraces all walks of life and covers the principles of the entire field of human affairs from the most personal matters to complex international relations. The Qur'ān reaches areas unknown to any secular system of law. It makes the presence of Allah felt in every transaction and acknowledges Him as the first source of guidance and the ultimate goal of all transactions. It is man's spiritual guide, his system of law, his code of ethics and above all his complete way of life. The upward impact of the Qur'ān is that it focusses on Allah. Every thing that was, or that is, or that will be, must be channeled to attain the pleasure of Allah. Man is merely a trustee in the vast domain of Allah and the sole purpose of his creation is to worship Allah in all its ramifications. [336]

On the whole, it is very important to note that Muslims will only be successful if the instructions of the Qur'ān are clearly understood and applied to govern their daily transactions (muʿāmalāt). This will only be possible when the Qur'ān is clearly and efficiently interpreted with an unbiased mind.

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202. Ibid, http://www.findarticles.com/p/articles/mi_mOQY/is-1_2_/ai_n6160529

203. The source of this comment is "This is the truth (Video tape)" visit www.islam-guide.com/truth for a copy of this video tape or to view the video clips of Profesor Keith Moore's comments online.

204. Ibid, www.islam-guide.com/truth

205. Ibid, www.islam-guide.com/truth

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SCIENTIFIC MIRACLES OF THE GLORIOUS QUR'ĀN

The Qur'ān, which was revealed fourteen centuries ago, mentioned facts only recently discovered or proven by scientists. This proves without doubt that the Qur'ān must be the literal word of Allāh, revealed to Prophet Muhammad (SAW), and that the Qur'ān was not authored by Prophet Muhammad (SAW) or by any other human being. This also proves that Muhammad is truly a Prophet sent by Allāh. It is beyond reason that anyone fourteen hundred years ago would have known these facts discovered or proven only recently with advanced equipment and sophisticated scientific methods. Some few examples follow :

THE GLORIOUS QUR'ĀN ON MOUNTAINS

A book entitled Earth is a basic reference textbook in many universities around the world. One of its two authors is Professor Emeritus Frank Press. He was the Science Advisor to former US President Jimmy Carter, and for twelve years was the President of the National Academy of Sciences, Washington, DC. His book submits that mountains have underlying roots. These roots are deeply embedded in the ground, thus, mountains have a shape like a peg. (Visit: www.islam-guide.com/truth)

This is how the Qur'ān has described mountains. Allāh says in the Qur'ān :

> Have We not made the earth as a bed, the mountains as pegs? (al-Nabi'i : 6-7).

Modern earth sciences have proven that mountains have deep roots under the surface of the ground, and that these roots can reach several times their elevations above the surface of the ground. The history of science tells us that the theory of mountains having deep roots was introduced only in 1865 by the Astronomer Sir George Airy. (Visit: www.islam-guide.com/truth).

Mountains also play an important role in stabilizing the crust of the earth. They hinder the shaking of the earth. Allāh says in the Qur'ān:

> And He has set firm mountains in the earth so that it would not shake with you (al-Nahl:15)

Could anyone imagine that the solid massive mountain which he sees before him actually extends deep into the earth and has a root, as Scientists affirm? Modern geology has confirmed the truth of the Qur'ān.

THE QUR'ĀN ON THE ORIGIN OF THE UNVERSE

The science of modern cosmology, observational and theoretical, clearly indicates that, at one point in time, the whole universe was nothing but a cloud of "smoke". Allah says in the Qur'ān:

> Then He turned to the heaven when it was smoke. (Fussilat:11)

Because the earth and the heavens have been formed from this same "smoke", we conclude that the earth and the heavens were one connected entity. Then out of this homogeneous "smoke", they formed and separated from each other. Allah says:

> Have not those who disbelieved known that the heavens and the earth were once connected entity, then We separated them? (Anbiyā':30).

Dr. Alfred Kroner is one of the world's renowned geologists. He is Professor of Geology and the Chairman of the Department of Geology at the Institute of Geosciences, Johannes Gutenberg University, Mainz, Germany. He maintained that:

> Thinking where Muhammad came from… I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years, with very complicated and advanced technological methods (www.islam-guide.com/truth).

SOME SCIENTISTS' COMMENTS ON THE SCIENTIFIC MIRACLES IN THE GLORIOUS QUR'ĀN

1. Dr. T.V.N Persaud is Professor of Anatomy, Professor of Pediatrics and Child Health, and Professor of Obstetrics, Gynecology and Reproductive Sceinces at the University of Manitoba, Winnipeg, Manitoba, Canada. He is the author of 22 textbooks and has published over 181 sceintific papers. In 1991, he received the most distinguished award presented in the field of anatomy in Canada, the JCB Grand, Award from the Canadian Association of Anatomists. When he was asked about the sceintific miracles in the Qur'ān which he has researched, he submitted the following:

> …Muhammad was a very ordinary man. He could not read, didn't know how to write… You have someone "illiterate" making profound pronouncements and statements that are amazingly accurate about scientific nature. And I personally can't see how this could be a mere chance. There are too many accuracies and like Dr. Moore, I have no difficulty in my mind that this is a divine inspiration or revelation which led him to these statements.
> (www.islam-guide.com/truth).

2. Professor Tejatat Tejasen is the Chairman of the Department of Anatomy at Chiang Mai University, Chiang Mai, Thailand. During the Eight Saudi Medical Conference in Riyād, Saudi Arabia, Professor Tejasen stood up and said:

> During the last three years, I became interested in the Qur'ān …From my study and what I have learned from this conference, I believe that everything that has been recorded in the Qur'ān fourteen hundred years ago must be the truth, that can be proved by the scientific means. Since Prophet Muhammad could neither read nor write, Muhammad must be a messenger who relayed this truth, which was revealed to him as an enlightenment by the One who is eligible (as the)

> creator. This creator must be God. Therefore, I think this is the time to say Lā ilāha illā Allah, there is no god to worship except Allah (God), Muhammadur rasoolu Allah, Muhammad is the messenger (Prophet) of Allah … The most precious thing of all that I have gained by coming to this place is Lā ilāha illā Allah, Muhammadur rasoolu Allah to have become a Muslim.

3. Dr. Yoshihide Kozai is Professor Emiratus at Tokyo University, Hongo, Tokyo, Japan, and was the Director of the National Astronomical Observatory, Mitaka, Tokyo, Japan. He said:

> Iam very much impressed by finding true astronomical facts in the Qur'ān, and for us the modern astronomers have been studying very small pieces of the universe. We have concentrated our efforts for understanding of a very small part. Because by using telescopes, we can see only very few parts of the sky without thinking about the whole universe. So, by reading the Qur'ān and by answering to the questions, I think I can find my future way for investigation of the universe.

From these few examples we have seen about scientific miracles in the glorious Qur'ā`n and all these scientists' comments on this, one can easily draw a conclusion that the Qur'ān is the word of Allah sent to Prophet Muhammad (SAW) and that it is an everlasting miracle that goes with all times in all its ramifications.

(For more detail on the scientific miracles of the Qur'ān, visit : www.islam-guide.com/truth).

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223. Ibid, p.159

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232. Al-Zarkashī, op-cit pp.27-28 and ibid, pp. 59-61

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236. Al-Zarkashī, op-cit, p.28

237. The Qur'ān sūrah, al-Baqarah :106

238. Al-Zarkashī, op-cit, p.28 and Amīn, op-cit, pp.59-60

239. Ibid, Amīn, pp.61-64

240. Amīn, op-cit, p.53, al-Zurqānī op-cit, pp.99-101

241. The Qur'ān sūrah, al-Baqarah :115

242. Al-Sābūnī, op-cit pp.17-20

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245. The Qur'ān sūrah, al-Anbiyā' : 25

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249. Ibid, p.163

250. Al-Zarkashī, op-cit, vol.2, pp.68-70 and al-Zurqānī op-cit, vol.2, pp.166-168

251. The Qur'ān, sūrah al'Imrān : 7

252. Al-Zarkashī, op-cit, vol.2, pp.68-70 and Al-Zurqānī, op-cit, vol.2, pp.166-168

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CHAPTER THREE

TRENDS OF TAFSĪR IN NORTHERN NIGERIA[1]

3.1 INTRODUCTION

The correct way of studying the Qur'ān is to derive from it all Islāmic teachings, but not to bring ready made ideas and seek to justify them from the Qur'ān. However, levels of understanding influenced by philosophical positions, the prevailing political situation and sectarianism made some Muslim scholars to interpret the Qur'ān in different ways. The understanding of the Qur'ān requires its adequate explanation especially to those who are non-Arabs. For this reason the trend of tafsīr was domesticated and further justify the use of Kanembu (Kanūri), Fulfulde, Hausa etc. as the vehicle of tafsīr.

3.2 TAFSĪR IN KANEM – BORNO CALIPHATE

Islām was already fully established in Egypt and North Africa as far back as the seventh century. It was from these areas that the Islamization of the peoples of Africa south of the Sahara started. As early as the seventh century, Muslims from North Africa used the famous and well established trade routes as a means of the propagation of Islām.[2] Most historians are of the opinion that Islām reached Africa South of the Sahara through the trans-Saharan trade routes. J.D. Fage, for example, stated that the trans-Saharan trade route provided immediate means for the penetration of Islām into Kanem-Borno, while ʿAbdullah Smith asserted that the trans-Saharan trade routes provided a gateway through which Islām penetrated into Kanem-Borno throughout the period of the Sayfawa dynasty. This routes was not only coveyer of goods and articles of trade; but was also transmitter of culture and ideas and has been described as the ancient, shortest and easiest of all routes.[3] Historians such as Lavers believe that Islām made its first appearance in Kanem-Borno in the eleventh century.[4] However, Mustafā (1987) has a contrary view, indicating that Islām came to Borno much earlier than eleventh century. [5]

Balogun held the view that there was Islāmic influence in Kanem-Borno prior to the reign of Mai Hume Jilmi ibn 'Abduljalīl ibn Arki and that there were Muslim Mais like Mai Arki (the grandfather of Mai Hume Jilmi), Mai Kade ibn Arki and Mai 'AbdulJalil (Mai Hume's father), prior to his reign.[6] Balogun stated further that there was not only the influence of Islām in Kanem-Borno prior to the eleventh century but also there were Muslims in greater numbers living there. In fact, it could only be said that the reign of Mai Hume Jilmi witnessed the establishment of an Islāmic 'ummah headed by the most learned of them. During his reign and afterwards, the propagation and spread of Islām was undertaken by the fiat of the royal might with a high degree of concern. The reign of Mai Hume Jilmi was also characterized by

a high level of intellectual pursuit by the 'ulamā'.[7] According to Palmer (1928), the first country in the Sūdān which Islām entered was the land of Borno. It came through a scholar Muhammad ibn Mani who lived in Borno for five years in the time of king Bulu, six years in the time of king Arki, four years in the time of king Kadai Hawami, fourteen years in the time of king Hume.[8] Palmer stated further that :

> King Bulu read with Muhammad ibn Mani from "Tabārak alladhī bi yadihil mulk" down to "min aljinnati wal nās". Bulu gave his teacher fifty camels. King Arki read from "yāsīn" to "walnās" and gave him sixty camels. King Kade ibn Arju read from "K.H.'A.S" to "walnās" and gave him seventy camels. 'AbdulJalīl read from "A.L.M.S" (sūrah al-A'rāf) onwards and gave him eighty camels. Mai Hume read secretly from sūrah al-Baqarah to "wal nās". Then he read the Risālah twice and gave his teacher Mani one hundred camels, one hundred pieces of gold, one hundred pieces of silver and one hundred slaves, all because of the reading and instruction he derived from him.[9]

It is noteworthy that the various gifts given to the scholar Muhammad ibn Mani by Mai Hume Jilmi for teaching him the Qur'ān and fiqh are clear evidence to prove Mai Hume's concern for Islāmic education as well as for his great motivation to the Islāmic scholars. It is also very interesting to note that Mai Dunama Humani the son and successor of Mai Hume Jilmi built a mosque (madrasah) in Cairo for the education of the people of Kanem Borno. To demonstrate his willingness and desire, he settled his "slaves" to be taught there in Egypt. Mai Dunama Dibbalemi (1221-2159) built hostel in Cairo. Up to now this hotel is in existence, and it is referred to as riwāq al-Barnāwī (Borno Students' Hotel).[10] Al-Maqrizi writing in 1364 submits that :

> This madrasah was popular with the tukrūr and most years they sent money for its maintenance.[11]

The tafsīr of the Qur'ān in Borno is generally referred to as tarjumo (from the Arabic term tarjamah) that is the translation of the Qur'ān from Arabic to the indigenous languages of Kanembu (Kanuri), Hausa, Mandara and Fulfulde.[12] As Islām entered Kanem-Borno, the study of the Qur'ān became necessary and indispensable tool for understanding the religion. As a result of this the tarjumo (translation of the Qur'ān) came into existence as a veritable branch of learning. In this field the contribution of the Sayfawa 'ulamā' was unique and remarkable. They were the first non-Arabs to have introduced the tarjamah of the Qur'ān (translating the Qur'ān into a language other than Arabic) as a method of tafsīr suitable to non-Arab speakers who did not understand the language of the Qur'ān. [13]

Tarjamah (known in Kanuri as tarjumo) has three stages :

1. The allō (slate) stage The allō stage is the introduction to tafsīr where the student normally writes some verses of the Qur'ān leaving some enough space between the lines to enable

him to write his notes of explanation in vernacular in the Arabic script. Sometimes it is only the meaning of some difficult words that are rendered into the vernacular. At this stage, the student combines the study of Arabic language with the tarjamah. Hence, the Qur'ān serves as the reading material for the student. [14]

2. The ferno stage: This is a stage where text books on tafsīr are used. It has two stages: the use of the Qur'ān with tarjamah and the study of the Qur'ān with the Arabic translation (tafsīr) only. At the initial stage the student uses the text with the vernacular, and as he masters the meanings of the text in the most perfect manner he moves to the second stage of ferno, which is the study of the Qur'ānic text translated into Arabic only. When the student is able to read the text and its Arabic translation, and can translate it precisely into vernacular, he would then be considered to have possessed tarjuman. This means that he is not recognized as a mufassir yet but only a mutarjim (translator). His main work is to express the meaning of the mufassirūn's works into vernacular so that people could understand the message of the Qur'ān. It is the mastery of the translation skills by the student that leads him to acquire the skills necessary to posses mahūm (from the corrupted Arabic term mafhūm meaning understanding). [15]
3. Mahūm is a stage where the student will be able to grasp the asbāb al-nuzūl of all the verses of the Qur'ān, plus the other requirement necessary to undertake the tafsīr, Arabic language, hadīth, fiqh etc. Thus, he is considered as having reached the highest level in Qur'ānic studies. At this stage a student is supposed to have a thorough understanding of the Qur'ān including deducing some legal injunctions from the text. Once a mufassir reached this stage he would be regarded as a shaykh. [16]

In the seventeenth century there was evidence of the translation of the completed Qur'ān in Kanembu written by a scholar Muhammad ibn Ahmad ibn Masfarma. A copy of this Qur'ān was said to have been discovered by A.D.H Bivar in 1959 at Gwandu in the present Kebbi State, and two similar copies were found by him in Maiduguri.[17] These copies are now available with some prominent Borno scholars such as Shaykh Abū Bakr al-Miskīn. However, two centuries earier to the discovery of the Qur'ān written by ibn Masfarma, that is in the fifteenth century, the Kanuri tradition had it that Mai ʿAlī Ghāji Dunama (1460–1500) the first Khalīfah of the Sayfawa dynasty who founded the city of Ngazargamo in 1467 and laid its intellectual foundation had written, in his own handwriting, the Qur'ān with its tarjumō and mahūm versions. [18]

The tafsīr of Borno of Mai ʿAlī Ghāji is a classic example of the salaf with emphasis and reliance upon the explanation or interpretation of a verse by another verse, accompanied by the detailed explanation given by the sunnah of the Prophet (SAW) and full of extensive quotations from the works of earlier mufassirūn like Jāmi' al-Bāyan Fī Tafsīr al-Qur'ān of ibn Jarīr al-Tabarī (d.310 AH/922), Bahr al-'Ulūm of Abū al-Laīth al-Samarqandī (d.373 AH),

Kashf Wa al-Bayān ‘an Tafsīr al-Qur’ān of Ahmad ibn Ibrāhīm al-Tha’labī al-Nisābūrī (d.383 AH/993), Tafsīr al-Qur’ān al-‘Azīm of Isma’īl ibn Amr ibn Khathī al-Dimashqī (d.774 AH/1372) and Jāmi‘ Ahkām al-Qur’ān of Abū Abdullah Muhammad ibn Abū Bakr ibn Farh al-Qurtubī (d.671 AH/1294).[19]

The tafsīr in Arabic is accompanied by the notes of explanation written between the lines in vernacular in the Arabic script expressing either the meanings of the text or only the meanings of some difficult words in Kanembu. The use of the Arabic language and Kanembu simultaneously has, to a great extent, reduced the fear that the tarjamah as a means of tafsīr could not adequately give all the shades of meaning attached to some Arabic words and phrases. The reduction of this fear was according to Mustafā the greatest contribution of the Sayfawa ‘ulamā’ to the studies of tafsīr. [20]

Apart from the Kanembu translation of the Qur’ān many other tafsīr books were translated to the people especially during the month of Ramadān. Few among such books include the famous tafsīr al-Jalālaīn, al-Durr al-Manthūr Fī Tafsīr Bi al-Ma’thūr of Imām al-Suyūtī Ma‘ālim al-Tanzīl of Imām al-Baghawī, Madārik al-Tanzīl Wa Haqā’iq al-Ta’wīl of Imām al-Nasafī and Anwār al-Tanzil Wa Asrār al-Ta’wīl of Imām al-Baīdāwī.[21] The contribution of Goni Bukar Gana in the field of tafsīr in Kanem-Borno in the 1900’s was very tremendous. He was said to be an authority in the recitation of the Qur’ān. He had travelled very widely in West Africa in the search for knowledge and had visited Timbuktu In the present Mali Republic and other cities of the Western Sudan. No sooner had he returned to Borno, he realised that the caliphate was in need of more mufassirūn. Hence, he devoted his time to the teaching of tafsīr. He travelled from one village to another conducting tafsīr. [22]

3.3 TAFSĪR IN SOKOTO CALIPHATE

Kurawa (2000) suggested that the exact time during which Islām came to Kano cannot be ascertained. He further suggested that the first Muslim ruler of Kano was perhaps Bagauda (389-455 AH/999-1063). Thus, making Kano Islām one of the oldest in the Central Sudan. He went on to state that there were many Muslim rulers in Kano before the reign of ‘Alī Yāji Dan tsāmiyā (1349-1385) It could be assumed that Islām was revived and made the official religion of Kano kingdom during the reign of ‘Alī Yāji by the Wangarawa scholars from Māli.[23]

Kano was in fact the first area where Islām was introduced in the whole of Hausaland.[24] This suggests that from Kano Islām spread to other parts of Hausaland including Sokoto, Katsina and Zaria. The remaining parts of Northern Nigeria might have come into contact with the Muslims of Kanem Borno through their trading, but they did not feel the impact of Islām until thirteenth to fourteenth century.[25] There were some good scholars of tafsīr in Hausaland prior to the jihād of Shaykh ʿUthmān ibn Fūdī (1754-1817). One of them was Malam Hāshim from

Zamfara who taught Shaykh ʿUthmān the tafsīr of the Qur'ān.[26] Shaykh ʿUthmān also studied tafsīr under his cousin Ahmad ibn Muhammad ibn al-Amin. The Shaykh's brother ʿAbdullah ibn Fūdī (1766-1839), studied tafsīr under his brother ʿUthmān. Likewise Muhammad Bello (d. 1837) the son of Shaykh ʿUthmān also studied under his father such works as tafsīr al-Jalālaīn and the tafsīr works of al-Baīdāwī, al-Khāzin, al-Baghawī, al-Nasafī and many other similar books.[27]

Among the subjects which Shaykh ʿUthmān taught, tafsīr had a prominent place. He used to address the common people in the night and meet the students in the afternoon. His public lectures focused on verses of the Qur'ān which he explained to his audience. When preaching, he supported his explanation with relevant extracts from the Qur'ān which he translated into the language of the people Fulfulde and Hausa.[28] His lectures to the students on the other hand were formal and scholarly. He taught them taūhīd tafsīr, hadīth and fiqh. His contemporary scholars admitted his superiority in knowledge and attended his lectures on tafsīr.[29] Shaykh 'Uthmān did not write any book about tafsīr, and instead devoted himself to teaching and preaching. His aim was to train some people to work with him. [30]

The scholar who gave the field of Qur'ānic studies due attention and major contributions to it was Shaykh ʿAbdullāh ibn Fūdī.[31] He received most of his education under his brother Shaykh ʿUthmān. In his book 'Īdā' al-Nusūkh Man Akhadhtu ʿAnhu Min al-Shuyūkh, Shaykh ʿAbdullāh mentioned the subjects he studied under his brother Shaykh ʿUthmān. Pertaining to tafsīr Shaykh ʿAbdullāh submitted that:

> I learnt from him (Shaykh ʿUthmān) the tafsīr of the Qur'ān from the beginning to the end many times more than I can remember.[32]

Shaykh ʿAbdullāh devoted much of his time to studying the Qur'ān as a consequence of which he produced his Diyā' al-Ta'wīl Fī Maʿān al-Tanzīl and other valuable works. In fact, the credit of changing the attitude of fear of innovation (bidʻah) by students and scholars towards the study of the Qur'ān in Hausaland goes to Shaykh ʿAbdullāh. He produced six books, three on tafsīr and the remaining three on the sciences of the Qur'ān. Al-Miftāh Li al-Tafsīr (written in 1794) Sulālat al-Miftāh (written in 1795) and al-Farā'id al-Jalīlah (written in 1796) are his books on Qur'ānic sciences. His tafsīr books are Naīl al-Su'l Min Tafsīr al-Rasūl (written in 1796), Diyā' al-Ta'wīl Fī Maʿān al-Tanzīl (written in 1816) and Kifāyah Duʿafā' al-Sūdān Fī Bayān Tafsīr al- Qur'ān (written in 1822).[33]

In Diyā' al-Ta'wīl, Shaykh ʿAbdullah consulted a number of significant works on tafsīr. Among these sources were Tafsīr al-Jalālāin, Anwār al-Tanzīl Wa Asrār al-Ta'wīl of al-Baīdāwī, Lubāb al-Ta'wil Fī Maʿān al-Tanzīl of al-Khāzin, Ghāyah al-Amānī of al-Kurānī, Ahkām al-

Qur'ān of ibn ʿArabī, al-Jawāhir al-Ihsān Fī Tafsīr al- Qur'ān of al-Thaʿlabī and al-Jāmiʿ al-Muharrar al-Wajīz Fī Tafsīr al-Kitāb al-ʿAzīz of ibn ʿAtiyyah. Beside these, Shaykh ʿAbdullah consulted Mafātih al-Ghaīb of al-Rāzī, Madārik al-Tanzīl Wa Haqā'iq al-Ta'wīl of al-Nasafī, Maʿālim al-Tanzīl Wa Haqā'iq al-Ta'wīl of al-Nasafī, Maʿālim al-Tanzīl of al-Baghawī and many other tafsīr books.[34]

Shaykh ʿAbdullah tried to make Diyā' al-Ta'wīl a standard tafsīr which could provide guidance for the people in solving their problems. He treated almost all those important issues which he considered very useful to his community.[35] For example, while interpreting sūrah al-Baqarah 185:

> … So whoever of you is present (at his home) should fast the month and whoever is ill or on a journey, the same number (should be made up) from other days. Allah intends for you ease and He does not want to make things difficult for you…

Here, Shaykh 'Abdullah opined that if the farm produce of a farmer became ripe for harvest in the month of Ramadān and it was certain that it would perish if it was not quickly harvested, it was not only lawful but obligatory on such a farmer to break his fast, harvest it and then compensate the missing days of Ramadān later. Failing this, Shaykh 'Abdullah warned the farmer would be guilty of wilful destruction of natural resources, which is a grave sin in Islām. He reasoned further that sight should not be lost of the fact that the farm produce was not wholely owned by the farmer. The poor had a lawful share in it. Therefore, if part of the farm produce or all of it perished that would inadvertently affect the share realisable for zakāt which was not the farmer's right but that of the poor. However, it may be difficult if not an impossibility in such a situation, to offer the poor any compensation, while in the case of fast, compensation of the equal number of days to be missed under excuse or necessity is possible.[36]

In fact, Shaykh ʿAbdullah produced Diyā' al-Ta'wīl on the persistent demand of students who were desperately looking for a book of tafsīr that could help them in understanding the Qur'ān. They indicated their wish to have a book that was based on the exposition of the most acceptable views, pronouncement of the iʿrāb where it was required, and an indication of the well known qirāʿāt with particular emphasis on the qirāʿah of Warsh. He also elucidated in Diyā' al-Ta'wīl some legal rulings with special reference to the Mālikī school of law. He illustrated some points on rhetoric (balāghah). However, when Shaykh ʿAbdullah produced Diyā' al-Ta'wīl many students considered it too advanced for them. As such, he abridged it and wrote Kifāyah Duʿafā' al-Sūdān in 1822 as a separate book of tafsīr for the less advanced students, hence, the title, Kifāyah Du'afā' i.e, (something) sufficient for the weak.[37]

In Diyā' al-Ta'wīl, Shaykh 'Abdullah sparingly interpreted some verses of the Qur'ān with the Qur'ān. For instance, he interpreted sūrah Qasas :88 with sūrah al-Rahmān :26-27. He also applied ta'wīl in his tafsīr. For example, the interpreted the word wajhuhu as in sūrah Qasas :88 to mean dhātuhu. Shaykh 'Abdullah also applied his personal ijtihād (ra'y) while interpreting some verses such as sūrah al-Baqarah:185 as submitted earlier. [38]

Furthermore, in Diyā' al-Ta'wīl, Shaykh 'Abdullah used the term ta'wīl different from tafsīr. For instance, in volume I of Diyā', he submitted that, the fact that Allah says in sūrah Yūsuf :2 "Verily! We have sent it down as an Arabic Qur'ān in order that you may understand", this, according to Shaykh 'Abdullah suggests the need for ta'wīl (ijtihād) when the need arises; and he restricted ta'wīl to the mutashābihāt verse of the Qur'ān.[39]

3.4 THE QĀDIRIYYAH –TIJĀNIYYAH DICHOTOMY AND THEIR TREND OF TAFSĪR

The Qādiriyyah was founded by Shaykh 'Abdul Qādir al-Jīlānī (d. 561 A.H) in 'Irāq. This tarīqah appeared to have found its way into West Africa from the time of Shaykh Ahmad al-Bakkā'i (d. 1515). As far as Hausaland is concerned, the Qādiriyyah was said to have been introduced with the arrival of Shaykh 'Abdulkarīm al-Maghīlī (d. 1505) of Tilmisān in the fifteenth century. But the wide spread of this tarīqah did not happen until after the emergence of the Sokoto jihād movement, and the subsequent establishment of the Sokoto caliphate in the nineteenth century. The Qādiriyyah, therefore, became the dominant tarīqah of the jihād leaders and their numerous adherents.[40]

On the other hand, the Tijāniyyah was founded at the end of the eighteenth century by Shaykh Ahmad Tijānī (d. 1815) at 'Aīn Mādī, a village in the South of Algeria. The doctrines and beliefs of its followers are contained in its major book of reference the Jawāhir al-Ma'ānī which was written by Shaykh 'Alī Harāzimī, one of the leading disciples of Shaykh Ahmad Tijānī[41]. The actual time of the penetration of the Tijāniyyah into what is now known as Nigeria is not certain. It has been claimed that the Tijāniyyah reached Nigeria as early as during the life time of its founder Shaykh Ahmad Tijānī. This claim seem to be supported by some oral traditions. In Kano for example, it is believed that some Madabo 'ulamā' were Tijāniyyah followers before the arrival of Shaykh 'Umar al-Fūtī (1794-1864). It is said that one Malam 'Abdurrahmān al-Suyūtī of Madabo quarters was initiated by one Malam Shārih, who came to Kano from Futa. However, in 1830 'Umar al-Fūtī performed the pilgrimage. On his

return he visited Borno and passed through a number of places like Bauchi, Kano, Zaria, Katsina and then proceeded to Sokoto. It has been said that he initiated some people into the movement in all these places. [42]

It is very important to note that from the death of Sultān Muhammad Bello in 1837 to the appearance of Shaykh Ibrāhīm Nyās (1900-1974) in 1937 a number of developments took place within the circles of the two dominant sūfī orders in Hausaland. By the time Sultān Muhammad Bello died, the Qādiriyyah was at its peak. It was the only tarīqah that had the total control and monopoly of almost all the imāms, judges and scholars in Hausaland. By the time the Tijāniyyah was introduced it was accepted and became very popular in Hausaland as well as in Kanem Borno. In Kano, for instance, a great number of its 'ulamā' and their disciples came to be identified with it.[43] However, the consolidation of the Tijāniyyah became very apparent in Kano with the conversion of the ruling dynasty during the reign of Emir Muhammad 'Abbās (r.1903-1919). Since then, its strength and influence have always been increasing considerably, not only in Kano, but in Nigeria as a whole.[44]

The strained relationship between the followers of the Qādiriyyah and the Tijāniyyah started from Sokoto, from where it spread to other places in different forms. The Sultān of Sokoto felt that it was his responsibility to protect the interest of the Qādiriyyah by preventing the Tijāniyyah from gaining ground.[45] While this was the case in Sokoto, it was not like that in other places. In some other places the traditional rulers have joined the Tijāniyyah. Prominent among them were the emirs of Kano (Muhammad 'Abbās), Zaria (Aliyu Dan Sidi) and Katsina (Muhammad Dikko).[46]

The mass conversion of people from the Qādiriyyah to the Tijāniyyah in the defunct Sokoto caliphate has created some problems for the followers of the two orders.[47] Even prior to the death of Muhammad Bello, the rivalry between the members of the Qādiriyyah and the Tijāniyyah had taken a definite character. This was inspite of the respect and cordial relationship existing between Muhammad Bello and 'Umar al-Fūtī which even led the former to give the latter his daughter in marriage. In fact, the rate of conversion from the Qādiriyyah to the Tijāniyyah was very alarming to the extent that it even made some people to speculate that Muhammad Bello himself had converted to the Tijāniyyah before his death.[48]

The Qādiriyyah and the Tijāniyyah have always been rivals with each trying to dominate and supersede the other. The Tijāniyyah followers regard themselves as comprising a superior class of Muslims since Shaykh Ahmad Tijānī, the founder of the order, was regarded by them as the chief and superior of all saints – the founder of the Qādiriyyah Shaykh 'Abdulqādir al-Jīlānī being no exception. The followers of the Qādiriyyah naturally would not concede to this contention. They claimed that Shaykh 'Abdulqādir was the chief of all saints and that Shaykh

Ahmad Tijānī had revolted against the Qādiriyyah. As a result, some misunderstanding with regards to their sūfī practices developed among the followers of both orders.[49] Moreover, when the Qādiriyyah reached West Africa it appeared to be the tarīqah of the ruling class, whose power and privilege the Hausa peasants resented. When later the Tijāniyyah made its appearance it was welcomed by the masses and Hausa peasants.[50]

The period from 1930's to early 1970's was marked as an important period in the intellectual history of Northern Nigeria. It was the period during which the leaders of the Qādiriyyah and the Tijāniyyah seemed to have lost their track as a result of the rising challenges. In view of this, the leaders appeared to have concentrated all their attention and activities on issues not central to the main objectives of their sūfī orders.[51] Considerable attention was devoted to the conduct of the rituals relating to salāt and other social behaviour of the Muslim community. With regards to salāt, for instance, there emerged some major differences on issues like qabd (praying with arms folded) and sadl (praying with arms outstreched). This crisis led to the break up of the Tijāniyyah into two groups in the 1930's under the Madabo and the Salga 'ulamā' in Kano. The Madabo 'ulamā' in alliance with the Qādiriyyah 'ulamā' opposed the Salga 'ulama' for their rejection of funeral alms (sadakokin mutuwa) and other related rituals. The Salga 'ulamā' were also attacked for showing their preference and the subsequent adoption of the practice of qabd instead of the more familiar sadl. Muhammad Salga attacked a number of rituals practiced by the Madabo 'ulamā'. He even wrote a treatise concerning this question Risalāt al-Su'āl (The Book of Questions). The Babban Malami of Madabo answered his former disciple in another booklet Hujāj al-'Ulamā' al-Madabawiyīn (The Argument of the Madabo Scholars).[52]

When Shaykh Ibrahim Nyās made his first public appearance in Nigeria in 1951 he practiced qabd. Shaykh Nāsir Kabara, who had until then been one of the few scholars in Kano who was identified with the practice of qabd prior to Shaykh Nyās responded by reverting to the practice of sadl in order to dissociate himself from the Tijāniyyah-Ibrahimiyya. The conflict surrounding the problem of qabd and sadl was intensified by the fact that the followers of

each tarīqah refused to pray behind an Imām who practiced a position of arms different from their own.[53] In Sokoto and Adamawa provinces, the period between 1948 and 1965 witnessed a number of violent incidents between the Qādiriyyah and the Tijāniyyah communities. This was sequel to the first major conversion tour of Northern Nigeria between 1948 and 1949 undertaken by Sidi ibn 'Umar, a direct descendant of Shaykh Ahmad Tijānī, who later became the chief Imām of the zāwiyah at 'Aīn Mādī. [54]

Within the stipulated period the 'ulamā' resorted to portraying the superiority of their sūfī orders over the others. In his book al-Nafahāt al-Nāsiriyyah Fī al-Tarīqah al-Qādiriyyah (The Nasirine Fragrances Within the Qādiriyyah Sūfī Order) Shaykh Nāsir Kabara expressed his displeasure over the attitude of some Tijānī muqaddams for encouraging the Qādiris to change their tarīqah.[55] Shaykh Abū Bakr 'Atīq replied Shaykh Nāsir Kabara immediately al-Nafahāt was published. Shaykh 'Atīq wrote two books. In the first book Risālah Fi Tahdhīr al-'Isābah (Treatise of Caution In Respect of Factionalism) he disproved Shaykh Nāsir Kabara's claims and attacked him in return.[56] In the other book al-Sārim al-Mushrafī he challenged the Qādiris to prove that the drumming (bandīr) which accompanies the Qādiriyyah rites, especially where the rites are done congregationally, was established by Shaykh 'Abdulqādir al-Jīlānī. [57]

In view of the foregoing, some Qādiris and some Tijānis interpreted some verses of the Qur'ān to portray the basis of their sūfī orders. For example, they interpreted verse 35 of sūrah al-Mā'idah "O you who believe! Do your duty to Allah, seek the means of approach to Him…" to emphasize the teachings of their respective sūfī orders. Some Qādiris interpreted the verse extensively denoting that Qādiriyyah was established in the context of the verse. They asserted that the founder of the tarīqah Shaykh 'Abdulqādir al-Jīlānī was the Qutb al-Aqtāb (chief of all saints) and considered him as their means of approach (wasīlah) to Allah.[58] On this, Shaykh Nāsir Kabara maintained that :

> Ma'anar wannan aya ku nemi tsani zuwa ga Allah ta hanyar da'a, son Annabawa da son waliyyai da karbar wuridinsu.. Kada a kula da masu kafirta Musulmai saboda ziyarar waliyyai.

Meaning:

> The meaning of this verse is that you should seek the means of approach to Allah through obedience, love for the prophets and the saints as well as litanies (awrād)… Do not mind those people who considered visiting saints as kufr.

On the contrary, while some Qādiris considered Shaykh ‘Abdulqādir al-Jīlānī as their wasīlah to Allah, some Tijānis considered Shaykh Ahmad al-Tijānī as superior to all other saints. Thus, they regarded him as their wasīlah to Allah. The extent to which some of these ‘ulamā’ interpreted this verse in conformity with their sūfī orders more especially some decades prior to the emergence of the Izālah was very serious.[60]

Moreover, sūrah al-Jamu’ah : 10, al-Ahzāb : 4, al-Kahf : 28 and some verses in which Allah mentions dhikr in the Qur’ān were extensively interpreted in the context of sufism.[61] Shaykh Nāsir Kabara, for example, while interpreting verse 28 of sūrah al-Kahf maintained that it is one of the basis of the Qādiriyyah in the Qur’ān. He stated that:

> … wannan aya ta sauka ne cikin ashabul suffati su dari bakwai ne a cikin masallacin Manzon Allah, ba sa fita izuwa ciniki, ko wani aiki, zaman sallah kawai suke a cikin masallaci da zikirin Ubangiji… wannan aya it ace asalin sufanci..

Meaning:

> …This verse was revealed in relation to the seven hundred sahābah of the Prophet (SAW) who remained in the Prophet’s masjid uttering dhikr all the times to the extent that they do not engage in any activity such as trading or any labour as a means of surviving… this is the basis of sufism in the Qur’ān.

On the contrary, Shaykh Abū Bakr Gumi maintained that the verse is directing believers towards strict adherence to the teachings of the sharī’ah. He went further to state that anyone who tries to relate sūrah al-Kahf with sufim does not understand the basic teaching of the sūrah.[63]

3.5 THE IZĀLAH (SALAFIYYAH) TREND OF TAFSĪR

Izālah al-bid‘ah wa iqāmah al-sunnah, henceforth referred to as Izālah, is an Islāmic organisation that was established with the aim of eradicating what they considered as bid‘ah (innovation), and establishing the sunnah of the Prophet (SAW). The term salafiyyah which literally means something of the past, is, however, technically used to denote the views of sahābah of the Prophet (SAW), the tābi‘ūn and their followers. Hence, salafiyyah here is referred to the views of the past generations of Muslims. [64]

By the time the leaders of the Qādiriyyah and the Tijāniyyah were busy fighting among themselves Shaykh Abū Bakr Gumi (1924-1992) had already

began his open struggle and attack against the sūfī orders, particularly the Qādiriyyah and the Tijāniyyah, as early as 1971. In 1972 he published his treatise al-'Aqīdah al-Sahīhah Bi Muwāfaqah al-Sharī'ah (The Right Belief According To The Sharī'ah) [65]. In this book Shaykh Abū Bakr Gumi rejected some practices and ideas of the sūfi orders, such as the belief that the Prophet (SAW) continues to be active in a mystical way even after his death, by transmitting new instructions or recommendations to mankind through the dreams and visions of the sūfis, which means the sūfis would extend his sunnah in an inadmissible way [66]. He emphasized that the degree of personal faith (īmān) is determined by the intensity of a person's practice of his religious obligations. Thus, the faithful who support their confession of faith by deeds show that their faith is greater than the faith of those who are faithful only in their heart (ma'rifah bi al-qalb).[67]

Moreover, he particularly criticised the salāt al-fātih and the book Jawāhir al-Ma'ānī Wa Bulūgh al-Amānī Fī Faīd Sīdi Ahmad Tijānī (The Jewels Of The Meaning And The Fulfilling Of The Wishes In The Grace Of Sidi Ahmad Tijānī) which is a compilation of the sayings and deeds of Shaykh Ahmad Tijānī compiled by his disciple 'Alī Harāzimī. The salāt al-fātih according to the Tijānīs was revealed to Muhammad al-Bakrī by the Prophet himself.[68] Ahmad Tijānī is said to have received a revelation from the Prophet (SAW) that a single recitation of that prayer equals in its blessing six complete recitations of the Qur'ān. Shaykh Abū Bakr Gumi also attacked the Jaūharat al-kamāl. According to the belief of the Tijānīs, this prayer is to be recited just like the five daily prayers only after a water ablution.[69] Shaykh Abū Bakr Gumi went on to attack the popular Qādiriyyah book al-Fuyūdāt al-Rabbāniyyah Fī al-Ma'āthir Wa al-Aūrād al-Qādiriyyah (The Streams Of Divine Grace In The Glorious Deeds And In The Litanies Of The Qādiriyyah) written by Ismā'īl Sa'īd al-Qādirī. From that time onwards Shaykh Abū Bakr Gumi started openly questioning the justification for the existence of the tarīqah in Islām. He argued that bandīr was nothing more than a musical instrument meant

only to entertain rather than for spiritual guidance, and that it were only those under the influence of satan who could continue to preserve it.[70]

Already during this period Shaykh Ismā'īl Idrīs Jos (1938-2000), who was a disciple of Shaykh Abū Bakr Gumi, had been taking part in the disputes between Shaykh Abū Bakr Gumi and the rest of the sūfī scholars.[71] Shaykh Abū Bakr Gumi and Ismā'īl Idrīs noticed that the sūfī scholars have dominated the Jamā'ah Nasr al-Islām, especially after the assasination of Ahmadu Bello the Premier of the defunct Northern Nigeria on 15th January 1966. Shaykh Abū Bakr Gumi failed to enlist the support of the Jamā'ah Nasr al-Islām for his religious activities.[72] Shaykh Ismā'īl Idrīs had already been busy delivering Islāmic lectures in Jos, Bauchi, Gombe and some neighbouring settlements. His lectures against the sūfī teachings were recorded on cassettes and disseminated in this way. During the course of his lectures in Jos, disputes with other sūfī scholars broke out again and again. In these disputes Ismā'īl Idrīs elaborated his ideas through his rhetorical capabilities.[73]

Over time Shaykh Ismā 'īl Idrīs succeeded in building up a growing core group of followers in Jos. These followers were recruited predominatly from the Tijāniyyah, which can be explained simply by the fact that the Tijāniyyah was numerically much stronger than the Qādiriyyah in Plateau State. This group of followers supported the efforts of Ismā'īl Idrīs to establish an Islāmic organisation for the campaign against the sūfī practices. Hence, the establishment of the jamā'ah Izālah al-bid'ah wa iqāmah al-sunnah at Jos on 8th February 1978.[74]

The severe attack from Shaykh Abū Bakr Gumi on the two sūfī orders was never limited to his preaching, but could be noticed even while he was conducting his Ramadān tafsīr. This is the genesis of the emergence of another trend of tafsīr popularly referred to as the Izālah (salafiyyah) trend of

tafsīr. In his interpretation of sūrah al-Ma'idah 35, Shaykh, Abū Bakr Gumi maintained that wasīlah should only be sought through obedience to Allah and Prophet Muhammad (SAW).[75] He viewed wasīlah in a quite different way from some tarīqah 'ulamā'; and he defined it thus:

> Wasilah it ace dukkan aikin ibadah wanda zai kusantar da Musulmi zuwa ga Allah, kamar yadda Allah ya yi umarni a bi shi ta hanyar Manzonsa (SAW) amma ba ta hanyar wani mutum ba ko mai matsayinsa.[76]

Meaning:

> Wasīlah (a means of approach) stands for any act of 'ibādah which makes a Muslim very close to Allah. However, for the 'ibādah to bea means of approach to Allah, it must be in conformity with Allah's directives as pointed out by the Prophet (SAW); it should not be in conformity with someone's directives no matter how influencial he may seem to be.

While some Qādiris and Tijānis viewed the content of sūrah al-Kahf especially verse 28 as the basis of sufism in the Qur'ān, Shaykh Abū Bakr Gumi as pointed out earlier submitted that the sūrah teaches strict adherence to the provisions of the sharī'ah and it at has nothing to do with sufism.[77]

The emergence of Shaykh Abū Bakr Gumi's trend of tafsīr symbolized the extent to which the Izālah doctrines penetrated into the sūfī area of the Muslim communities in Northern Nigeria. The Izālah trend of tafsīr contributed to the subsequent emergence of some new ideas and "radical" Islāmic organisations from 1970's onwards.[78] This trend of tafsīr will also be discussed later on in chapter five - Shaykh Abū Bakr Mahmūd Gumi and his tafsīr circle.

3.6 THE QĀDIRIYYAH AND TIJĀNIYYAH COALITION AGAINST THE IZĀLAH

The criticisms of Shaykh Abū Bakr Gumi against the doctrines and teachings of the sūfī orders in Northern Nigeria served as a major unifying factor for the Qādiriyyah and the

Tijāniyyah followers.[79] Shaykh Abū Bakr Gumi and later with some scholars like Shaykh Ismā'īl Idrīs Jos directed all their efforts towards educating Muslims to understand what they referred to as "the existing contradiction between the teachings of the sharī'ah and the tarīqah".[80] Shaykh Abū Bakr Gumi's reason for the rejection of some sūfī doctrines such as salāt al-fātih was because of the belief of the Tijānis about it that it was granted by Allah to one Shaykh Muhammad al-Bakrī after the death of the Prophet. He based his argument that since the Prophet (SAW) had accomplished his mission, no other person can receive a revelation nor is it possible for the Prophet to teach a new thing to his followers after his death. He contend that to do otherwise will be contrary to the Qur'ān [81].

It was this attitude of Shaykh Abū Bakr Gumi and his disciples which helped, to a large extent, in shifting the attention of the Qādiriyyah followers from their traditional rivalry with the Tijāniyyah followers over the issue of qabd, sadl and the controversies over the superiority complex of one tarīqah over the other.[82] The attack between Shaykh Abū Bakr Gumi and the leaders of the sūfī orders reached its climax in 1972 when he published his book al-'Aqīdah al-Sahīhah Bi Muwafaqah al-Sharī'ah. In this book he totally condemned sūfī doctrines. In the same year Shaykhs Nāsir Kabara and Sani Kafinga (1909-1989), wrote a rejoinder to the book were they published al-Nasīhah al-Sarīhah Fī al-Radd 'Alā al-'Aqīdah al-Sahīhah (Frank Advice In Response To al'Aqīdah al-Sahīhah) and al-Mināh al-Hamīdah Fī al-Radd 'Alā Fāsid al-'Aqīdah (Praiseworthy Gifts In Response To The One Who Is Corrupted In His Faith) respectively.[83] A similar rejoinder on Shaykh Abū Bakr Gumi's book was also made in 1982 by Shaykh Sharīf Ibrāhīm Sālih of Maiduguri (b. 1939).[84] He published a book al-Takfīr Akhtar al-Bid'ah Tuhaddid al-Salām (The Accusation Of Unbelief Constitutes A Blameworthy Innovation And Threatens Peace). The following year also, Shaykh Tāhir 'Uthmān Bauchi (b. 1927), wrote a rejoinder on Shaykh Abū Bakr Gumi's book which he called Gaskiya Ta Bayyana (The Truth Has Emerged).[85]

However, the book Raf' al-Shubhāt 'Ammā Fī al-Qādiriyyah Wa al-Tijāniyyah Min al-Shathāt (The Lifting Of Doubts About The Deviation Of The Qādiriyyah And The Tijāniyyah) is the only book which was jointly published by the Qādiriyyah and the Tijāniyyah scholars against the Izālah. This book was published in 1978 by Malam 'Ali Abū Bakr Jabata (a Tijānī) and

Malam Muhammad Ibrāhīm al-Nufawī (a Qādirī). The Emir of Ilorin, Sulu Gambari (b.1915), inspired the work and the late Shaykh Adam ‘Abdullah Ilorin wrote the introduction.[86]

It is this coalition between the Qādiriyyah and the Tijāniyyah against the Izālah which later on appeared as a new trend of tafsīr in Northern Nigeria. With this coalition some mufassirūn belonging to the two sūfī orders ignored their long existing dichotomy in order to attack the common “opposition”. In fact, Shaykh Abū Bakr Gumi’s book brought the members of the two sūfī orders together. For instance, Shaykhs Sharīf Ibrāhīm Sālih, Sani Kafinga and Tāhir ‘Uthmān Bauchi did not only attempt to defend the Tijāniyyah but also the Qādiriyyah, while Shaykh Nāsir Kabara (1910-1996), spoke in defence of the Qādiriyyah in particular and sufism in general.[87]

Unfortunately, this conflict between the tarīqah and Izālah has nowadays dominated the tafsīr scene in Northern Nigeria and has created an unhealthy atmosphere among the Muslim communities. The worse part of it is that the two camps tend to see nothing good from each other.

3.7 THE LIBERAL (MODERATE) TREND OF TAFSĪR

The serious conflict between the tarīqah and the Izālah has reached a stage where Muslims in Northern Nigeria became heavily divided and weak. The Muslims have kept aside the great challenge facing them and resorted to the internal conflict among themselves. It is this unhealthy situation which necessitated the emergence of some Muslim scholars with a new trend of thought. Some of these scholars are neither tarīqah nor Izālah adherents. However, in a situation whereby some of these scholars are members of the tarīqah, their affiliation with the tarīqah never influences them to be biased in their approach on issues relating to Islām.[88]

The main motive of the scholars belonging to the liberal trend of thought is not to find out who among the tarīqah and Izālah followers is on the right cause. They regard the followers of the two camps as Muslim brothers. The liberals are all after the truth regardless of where it comes from. They intermingle freely with both the tarīqah and Izālah members devoid of portraying any sentimental behaviour.[89] Their priority is for the Muslims to understand the teachings of Islām and this is only possible through the search for knowledge. It is through this that the Muslims could meet the challenges of the modern time.[90] This liberal idea could be noticed in the tafsīr of some prominent mufassirūn in Northern Nigeria. Among them is Shaykh Sharīf Ibrāhīm Sālih. He is a very refutable Islāmic scholar with a considerable number of adherents among the western educated and young Tijānīs. He has a lot of followership among students in the universities and some tertiary institutions in Nigeria and beyond. His views are respected by almost all the scholars from different trends of thought

and inclinations. He is thus regarded by many intellectuals as neutral despite his affiliation with the Tijāniyyah.[91] According to Loimeier (1997):

> I thus observed that Salih was the only speaker during a rally of a council of 'ulamā' in Kano on 3rd March 1988 who received the applause of the delegations of the Muslims Students' Society (MSS) which were taking part. Other speakers,…were simply ignored by the mass of young Muslims.[92]

Other liberal mufassirūn in Northern Nigeria include Malam Abba Aji,[93] the Imām of Mairi mosque in Maiduguri, Malam Mūsā Muhammad,[94] the chief Imām of the national mosque, Abuja, Shaykh Ahmad Lemu,[95] the national President of the Islāmic Education Trust (IET), Minna, Niger State, Shaykh Ibrāhīm 'Umar Kabo,[96] the late Malam Lawal Qālarāwī,[97] Malam Ibrāhīm Abū Bakr Ramadan (Tudun Nufawa) [98]and Malam Nasidi Abū Bakr Gwauron Dutse, Kano.[99]

During my interview with him, Shaykh Ahmad Lemu (b.1929), expressed that one of the problems facing Muslims in Nigeria is that they need to comprehend the real message of the Qur'ān.[100] He stated that:

> …babban abin da ya addabi Musulmai a yau shi ne kamata ya yi su san me Allah ya aiko Annabi Muhammad (SAW) da shi na wannan al-Qur'ān. Ba sani kawai na ma'ana ba, a'a, me ma'anar ita kanta ta kunsa (implication), in an san ma'anar sai a ce to yaya za a aiwatar da abin da Allah ya yi mana horo ko ya yi mana gargadi (application).[101]

Meaning:

> The main problem confronting Muslims today is that they need to comprehend the message which Allah sent through the Prophet (SAW) as contained in the Qur'ān. Not only merely knowing the meaning but what the meaning itself contains, that is the implication. If the implication is clearly understood we should then try to apply what Allah commands or prohibits us to do, that is the application.

Some liberal 'ulamā' interpreted "…Wabtaghū ilaīhi al-wasīlah" as "approach Him (Allah) with obedience and work which pleases Him". This is also the interpretation given by 'Abdullah ibn 'Abbas, Mujāhid, Qatādah as well Shaykh 'Abdullah' ibn Fūdī.[102]

In a nutshell, if the mufassirūn from the two opposing camps i.e., the tarīqah and the Izālah could be moderate while expressing their views, the level of the conflict and rivalry between the tarīqah and the

Izālah could at least be minimized. Hence, paving the way for a peaceful co-existence and mutual understanding among the Muslims.

3.8 THE POLITICAL TREND OF TAFSĪR

Some critics of the emirate system of Northern Nigeria who have based their proposed reforms on Islāmic grounds turned to the Qur'ān itself for support.[103] In the 1950's and 1960's some of the major reformers in Northern Nigeria such as Malams Sa'ād Zungur (1915-1958), Aminu Kano (1920-1983), 'Isā Wālī, Abba Mai Kwārū, and Ibrāhīm Imām of Maiduguri were tafsīr scholars.[104] conducted tafsīr at his residence. In fact, tafsīr was one of his area of specialisation. Malam SA'ād Zungur made several attempts to translate the Qur'ān into Hausa. Malam 'Isa Wālī did not conduct the public tafsīr but he specialised in it at the School For Arabic Studies, Kano.[105]

Between 1950's and 1960's there was much political rivalry between the Northern Elements Progressive Union (NEPU) and the Northern Peoples' Congress (NPC). The NPC was made up of most of the northern Emirs who have much control of their domains. On the other hand, the NEPU was on the opposition side and was made up of many progressive Northerners headed by Malam Aminu Kano. In fact, majority of the leaders and followers of NEPU were people with sound Islāmic scholarship. These include people like Malams Sa'ād Zungur, Aminu Kano, 'Isā Wālī, Abba Mai Kwārū and 'Aliyu Akilu as mentioned earlier. The NEPU considered that the NPC government was not administered on the right direction, and therefore advocated a social justice reform and attacked the legality and dominance of the emirate system.[106]

The verses that the politicians interpreted to codemn the emir's and chiefs as well as the emirate system include most of the verses in which Allah mentioned the word mulk (leadership) and zulm (oppression and injustice) in the Qur'ān. Few among such verse are: sūrah al-Imrān :17 and 26, sūrah al-Taubah: 116, sūrah al-Isrā': 11 sūrah al-Fātihah and sūrah al-Nur: 42.

While interpreting sūrah al-Nūr :42, where Allah says "And to Allah, belongs the dominion (mulk) of the heavens and the earth, and to Allah is the final return (of all)". The politicians oftenly maintained that the emirate system was not administered on the right direction. Hence, they advocated social justice reform and condemned the dominance of the emirate system stating that "to Allah alone and not to someone else belongs the total control of the heavens and earth .. and the territories of the emirs and chiefs and all other places.[108]

The politicians went on the state that :

> …since Allah created heavens and earth, and what is between the two for the benefit of humanbeing, there is no justification whatsoever for the emirs and chiefs to oppress the talakawa under the guise of the sarauta.[109]

Malam Aminu Kano, therefore, carried out his political campaign against the emirate system using his Islāmic background as a basis for the reform. This fact could be ascertained in the light of his interpretation of sūrah al-Fātihah. While interpreting this sūrah, he clearly pointed out the supremacy of Allah over the emirate system of administration. His main concern here was to enlighten his audience that the unlimited respect which people accorded to the emirs was uncalled for. The only absolute king is Allah, and all others are created by Him.[110] He stated that:

> We start with bismillah (in the name of Allah), then Alhamdu lillāhi Rabb al-'ālamīn (praise be to Allah, Lord of Creation). This is praise. It is not the praise that praise singers recite to human beings, but a praise showing that you believe there is one greater than you, not because you are in chains but because of the honour and respect you feel. All of this praise belongs to Allah. Therefore, even if your king or your malam or a rich man or your father is praised, the final praise is reserved to Allah. Our final thanks is to Allah. Even during the time of slaves and even now at work, people may ask, "who is your master (ubangiji)?" you may say a particular government official or a particular european (bature). Because ubangiji means both "master" and "God". We should understand which ubangiji is being referred to. That Ubangiji is He who is Rabb al-'ālamīn (Lord of Creation) or Ubangijin 'ālam (Master of all things). 'Ālam includes tālikai (ordinary people). In Hausaland, we understand tālikai to mean my self, you, women and everybody. Human beings are not the only creatures in the world. There are trees, mountains, insects, animals of the land and water. There are nonliving things like air, light, stars, moon, oil, the sky and a host of things that Allah Has created. If you say that Allah is only a god of human beings, then who is the God of these other things?. Creation is all these things together: the World, the hereafter, the angels, the insects, the humanbeing. Allah, then, is the God of these things, which collectively we call 'ālam. The God of creation is the One we are referring to, not any other ubangiji. The king of your town (sarkin garinku) should not think we are speaking of him, since that king himself is a part of 'ālam.[111]

In his interpretation of al-Rahmān as it appears in verse 2 of sūrah al-Fātihah, Malam Aminu Kano went on to state that:

> Yet what kind of god is the God of creation? God is al-Rahmān (the Beneficient). If your king is kind and is praised you may think his charity is beyond compare. Yet sometimes the king is angry with you and will pass you by in the distribution of gifts. Or he may not favour you in some other way. God gives you gifts, wealth and He gives you a throne (sarauta), but not just because you follow Him. He is not like a king who honours you only when you honour him. If you cheat that king, he cheats you. If the common people don't like the king, he tries to imprison them. God does not behave in that way. God is al-Rahmān. The Jews do not like to hear

> us refer to God as al-Rahmān. Whether you call Him God or al-Rahmān it is all the same, since al-Rahmān is His other name.[112]

It is worthy of note that Malam Aminu Kano's Islāmic background and education must have been responsible for most of his political activities and ideas and by extension NEPU's ideology. He must have been influenced by the egalitarianism always embedded in the judicial principles of Islām. The argument and belief in some quarters that Malam Aminu Kano was Marxist oriented or that the opposition led by NEPU against the NPC was due to the former's Marxist influence are not true.[113] Malam Aminu Kano said when resigning from NPC and government:

> I resigned because I refuse to believe that this country is by necessity a prisoner of the Anglo-Fulani autocracy or the unpopular indirect rule system. I resigned because there is no freedom to criticise this most unjust and anachronistic and unislāmic form of hollow institutions promulgated by Lugard. I resigned because I fanatically share the view that the N.A's as they stand today, coupled with all their too trumpeted "fine tradition" are woefully hopeless in solving our urgent educational, social, economic, political and even religious problems… I can not tolerate these institutions because of their smell. I can not tolerate them because they do not tolerate any one. They even go to the extent of dooming the future of their critics. I am prepared to be called by any name. Call me a dreamer or call me a revolutionary, call me a crusader or any thing you will. I have seen a light on far horizon and I intend to march into its full circle either alone or with any one who cares to go with me.[114]

According to Paden (1986):

> The strength of Aminu Kano both in his political role and on his influence on the younger generation of Northerners is related to his status as an Islāmic scholar of the highest order as being able to interpret the Qur'ān.[115]

Feinstein (1973) described Malam Aminu Kano's political thought thus:

> If we scrutinize Aminu's thinking closely over the years, it becomes evident that he conceived of the Qur'ān in non-fundamentalist term, attempting to give a modern frame to the moral thinking contained in the good Book. Hence, his emphasis on those portions of the Qur'ān that dwelt upon democratic precepts, women's rights, equality and freedom.[116]

Tahir (1975) quoted Malam Aminu Kano as saying during his 1973 Ramadān tafsīr that:

> Every time the Muslim raises his arm in prayer and recites the kabbara he issues a challenge and a repudiation of all earthly power. He invites emperors, kings, despots and all of the powerful and everything in the universe to bear witness and to deny if they dare that nothing but Allah

> Has power and is to be worshipped and obeyed. The Islāmic faith and Islāmic prayer are a call to revolution.[117]

To sum up, Malam Aminu Kano was indeed an Islāmic socio-political reformist. He viewed Islām and Politics as always interwoven. It is in view of the foregoing, therefore, that whenever Malam Aminu Kano was conducting his tafsīr he called for the political, social and economic opportunities for the common people so as to lay the foundation of a new society whose middle class is prosperous and whose peasantry is contented. [118]

3.9 THE 'YAN QĀLA QĀTO (THE MAN SAID) TREND OF TAFSĪR

From 1950's up to 1960's there emerged in Kano some "Islāmic scholars" whose manner of preaching was very strange and not in conformity with the orthodox principles of Islām.[119] Among these people were Malam Muhammad Banufe, Malam Mai Kaūlāsan and Malam Muhammad Marwa. Muhammad Banufe started his preaching in Kano central mosque by reading and translating the Qur'ān without the required pre-requisites. Some people, especially those who did not know the side effect of his type of preaching, referred to him as the mai tsage gaskiya (some one who told the truth). Malam Mai Kaulāsan's preaching and style of tafsīr was in fact more dangerous than Malam Muhammad Banufe's. He used to ascribe the term kufr to any Muslim whose way of perception differed with his.[120]

However, of all the 'yan qāla qāto, Malam Muhammad Marwa, was the most fanatic and notorious. Muhammad Marwa apart from ascribing kufr to many Muslims, also cursed them by saying Allah ta tsine (May Allah curse you). His use of the feminine Hausa pronoun "ta" to refer to Allah, instead of the masculine "ya" suggested his non-native background in Hausa. Muhammad Marwa was originally from the Republic of Cameroon. It was as a result of the provocative preaching and tafsīr of these three "scholars" and others sharing the same idea that the then Emir of Kano Muhammad Sanūsī (b.1905) repatriated Malam Banufe to Bida and Malam Mai Kaūlāsan to Nguru while Muhammad Marwa was imprisoned and later on deported to the Cameroon, his home country.[121]

That unacceptable type of preaching and trend of tafsīr gradually disseminated to some other parts of Northern Nigeria. These "scholars" earned the lebel 'yan qāla qāto, because they based their preaching and "tafsīr" on unjustifiable grounds outside the fold of accepted Islāmic principles. They interpreted the Qur'ān according to their wishful interest. The Maitatsine followers, for instance, believed that the only authentic source from which Muslims could derive their knowledge and authority for all actions and judgement was the Qur'ān.[122] While interpreting verse 18 of sūrah al-Jinn where Allah says:

> And the places of worship are for Allah alone, so invoke not any one along with Him

They stated that it is illegal to mention the name of any one other than Allah in a mosque. It was as a result of this that they refused to recite any sūrah of the Qur'ān or to observe any practice in which they had to include the name of Prophet Muhammad while praying. They did not do the iqāmah and the tahiyah in their salāt because of the appearance of Prophet Muhammad's name in the iqāmah and the tahiyah respectively.[123] Their rejection of the hadīth, ijmā', qiyās and all other accepted sources of the sharī'ah other than the actual text of the Qur'ān was according to them based on this Qur'ānic text.[124]

> These are the verses of Allah which we recite to you (O Muhammad) with truth. Then in which speech after Allah and His signs will they believe? [125]

However, it is believed in some quarters that the emergence of 'yan qāla qāto's trend of tafsīr was due to the conflict among the scholars. Hence, a by product of such conflict. As special features of these 'ulamā', were traced and leveled signs of kufr or curse, i.e, Allah ya tsinewa mai amfani da agogo (May Allah curse he who wears a wrist watch). The tarīqah followers have taken into business (trade) and started to show the signs of wealth which become the targets of the 'yantatsine rather than any ideological foundation.[126]

Moreover, there are some hawkers who parade themselves on the streets in Northern Nigeria, especially on market days and on fridays, selling traditional medicine. In the process of advertising their products they try to conduct "tafsīr" in order to attract the attention of the people to patronise their products.[127] This is very unfortunate especially in view of the fact that most of such hawkers lack the requirements for conducting tafsīr. Besides, majority of them are only mere dupers, as such, they are aso lebelled as 'yan qāla qāto.[128]

3.10 TRENDS OF TAFSĪR AND THE EMERGENCE OF SOME TAFSĪR (TARJAMAH) BOOKS IN NORTHERN NIGERIA

The first tafsīr (tarjamah) book of the Qur'ān Tafsīr Juz' Amma in Hausa was published in the 1950's by Shaykh Ahmad Lemu (Niger State) and Malam Nāsir Mustafā (Kano State). This book was published by Abū al-Sa'ūd and 'Uthmān al-Tayyib, Kano.[129] In fact, the general preaching and tafsīr of these two scholars at least reflect a kind of liberality. In 1974 Shaykh Abū Bakr Mahmūd Gumi published Juz 'Amma, Juz Tabārak in Hausa, and later in 1979 published a complete Al-Kur'ān Mai Girma Da Kuma Tarjamar Ma'anoninsa Zuwa Ga Harshen Hausa. In the same year also he published his Arabic tafsīr book Radd al-Adhhān Ilā Ma'ān al-Qur'ān which was published by the Dār al-'Arabiyyah, Bairūt. This is a one-volume book produced through consulting some recognised tafsīr books including Tafsīr al-Jalālaīn and Safwah al-Tafāsīr of Muhammad 'Alī al-Sābūnī.[130]

In fact, the Hausa and Arabic tafsīr books of Shaykh Abū Bakr Mahmūd Gumī were seriously condemned by some tarīqah scholars for two reasons. The first is that the Hausa tafsīr book was written occasionally applying the Sokoto-Hausa dialect which is not widely used compared to the Kano-Hausa dialect, and that both tafsīr books were published to portray some anti sūfī teachings.[131] In 1983 Alkāli Muhammad Kabīr Alwali produced his unpublished tafsīr (tarjamah) book in Hausa Inuwa Mai Sanyi: Fassarar al-Qur'ani Mai Girma Zuwa Ga Harshen Hausa.[132] Likewise Shaykh Adam 'Abdullah Ilorin produced a complete tafsīr of the Qur'ān (n.d) Tarjamah Ma'ān al-Qur'ān al-Karīm Ilā Lughah Yoruba. This book was published by Dār al-'Arabiyyah Bairut. Shaykh Abdussalām Bolājī also translated Qur'ān into Yoruba in 1973. The work was sponsored by the World Islāmic League Saudi Arabia.[133] However, in response to some of the interpretations of Shaykh Abū Bakr Gumi, in 1988 Shaykh Nāsir Kabara published his tafsīr book in Hausa Ihsān al-Mannān Fī Ibrāz Khabāya al-Qur'ān Ilā Kulli Hawārī Min Fuqarā' Hadhā al-Zamān. It is a four–volume book with chapterisation on some chapters and verses. The book was published by Jam'iyah al-Da'wah al-Islāmiyah al-'Ālamiyyah, Tripoli, Libya.[134]In 1993 Bashīr Ahmad Muhy al-Dīn published his tafsīr book together with Malam Tijānī Yūsuf Sūdāwā. The book al-Kur'ān Mai Girma (Fassara Da Bayanai) Zuwa Ga Harshen Hausa was published by the Continental Book Centre, India.[135] In 1995, Malams Nāsir Mustafā, Tijānī Yūsuf Sūdāwā and Bello Sa'īd published Tataccen Fassarar Ma'anonin al-Kur'ān which was published by Mai Nasara Printing Press, Kano.[136]

3.11 CONCLUSION

We have so far seen the contribution of the Sayfawa 'ulamā' and Mais to the studies of tafsīr. The contribution of the Sayfawa 'ulamā' in this field was unique and very remarkable. They were the first non-Arabs to have introduced the tarjamah of the Qur'ān as a method of tafsīr suitable to non-Arab speakers who did not understand the lanuage of the Qur'ān. We have also discussed that the tafsīr of Borno of Mai 'Alī Ghāji is a classic example of the salaf with emphasis and reliance upon the explanation of a verse by another verse, accompanied by the detailed explanation given by the sunnah of the Prophet (SAW) and full of extensive quotations from the works of earlier mufassirūn. The chapter also discussed the contribution of Shaykh 'Abdullah ibn Fūdī in the field of tafsīr. He produced three books on the science of tafsīr and another three on tafsīr with Diyā' al-Tawīl and Kifāyah Du 'afā al-Sūdān as the most known of all the six books. Moreover, the conflict and rivalry between some Qādiris and some Tijānis in the past dedaces; and presently between the sūfī orders and the Izālah has led to a deep division within the Muslim community in Northern Nigeria. Each division interprets the Qur'ān in conformity with its ideology. Likewise, some critics of the emirate system in the 1950's and 1960's who have based their proposed reforms on Islāmic grounds turned to the Qur'ān itself for support.

NOTES TO CHAPTER THREE

1. Northern Nigeria refers to and includes the geographical and political areas of the nineteenth century Kanem Borno and Sokoto caliphates. In other words, Northern Nigeria comprises, roughly speaking, the areas formerly known as the Northern region of Nigeria before the creation of the present states structure in May, 1967. These areas are predominantly inhabited by Muslims, though in the Southern part of the region and along the banks of the rivers Niger and Benue there are considerable numbers of non-Muslims. However, not all the Northern States including Abuja are Muslim majority, but majority of the people of these states maintain a common heritage both religiously and culturally. These states have common judicial systems, education, economic activities and other general aspects of life. (See Traore, A.M. (1993), 'The Application of the Sharī'ah in Northern Nigerian Courts 1900–1960' unpublished Ph.D thesis submitted to the Department of Islāmic Studies, Bayero University, Kano, p. xvii).

2. Mustafā, A. (1987), 'The Contribution of Sayfawa 'Ulamā' to the Study of Islām C. 1086-1846' unpublished Ph.D thesis submitted to the Department of Islāmic Studies, Bayero University, Kano, p. 16.

3. Ibid, p.16

4. Ibid, p. 16

5. Ibid, p. 31, The conquest of Mediterranean littoral from Egypt to Morocco by Muslims at the beginning of seventh to eleventh century established Islāmic education in North Africa and Maghrib. Eventually, this lead to the emergence of three eminent centres of Islāmic education. These are :Qayrawān mosque (in Algeria), in 670; Zaytuna mosque (in Tunusa) in 750; and al-Azhar mosque (in Egypt) in 970. The Qayarawān and Zaytuna mosques were initially established to teach non Arabs how to read and recite the Qur'ān with some emphasis on theology (taūhīd) and jurisprudence (fiqh). These two mosques later became the specialized centres for Qur'ānic studies and they greatly influenced West African Qur'ānic scholarship. However, al-Azhar was initially established by the Fātimids as a propaganda centre for shi'ism. With the coming of the Ayubids into power in 1171 al-Azhar was converted as a sunnī centre where madhāhib al-arba'h (the four sunnī schools of fiqh) were taught, and the traces of shi'ism eliminated. Kanem Borno was linked to the Mediterranean littroral and beyond by the shortest and widely traveled trans-Saharan trade route. This route linked kanem Borno intellectually to the mosques of Qayrawān and Zaytuna as early as their establishments. Kanem Borno was also linked to Egypt and beyond by the savanah route. This also linked Kanem-Borno intellectually to the mosque of al-Azhar in Cairo. (see ibid, pp.1-2 and pp.373-375).

6. Ibid, p. 39

7. Ibid, p. 32-33, The establishment of Islām as a state religion began in 1086 during the reign of Mai Hume Jilmi. (see ibid, p.374)

8. Ibid, p. 42

9. Palmer, H. R. (1928) "Kano Chronicle" in Sudanese Memoirs Being mainly translation of a number of Arabic Manuscripts relating to the Central and Western Sudan, three volumes in one, Negro Universities press, Newyork, p. 14.

10. Mustafā, op-cit, p.44

11. Ibid, p.45

12. Ibid, p.14

13. Dahiru, U. (1995), 'Qur'ānic Studies in Borno: Developments in the Nineteenth and the Twentieth Centuries,' unpublished Ph.D thesis submitted to the Department of Islāmic Studies, Bayero University, Kano, p. 137.

14. Mustafā, op. cit, ,pp. 173-174

15. Ibid, pp. 174-175.

16. Ibid, pp. 175-176

17. Dahiru, op. cit, pp. 141-142.

18. Ibid, p. 140 and Mustafā, op-cit, p.177

19. Ibid, Mustafā ,pp. 178-179

20. Ibid, p.140.
21. Mustafā, op-cit, pp.179

22. Dahiru, op-cit, p.141

23. Kurawa, I.A. (2000), Sharī'ah and the Press in Nigeria :Islām Verses Chirstian Civilisation, Kurawa Holding Limited, pp. 215-217.Suggesting about the advent of the Wangarawa in Hausaland in the thirtienth to fourtienth centuries,

M.S. Usman (1987) submitted that :

> The main reason for the arrival of the Wangarawa in Hausaland in the thirtienth to fourtienth centuries was to Islamise the government circles in Kano, Katsina and other ancient cities of Hausaland, but not to be regarded as giving an acceptable history of the first arrival of Islām in Hausaland.

(see "Sūfism and Anti Sūfism in Nigeria" unpublished MA thesis submitted to the Department of Islāmic Studies, Bayero University, Kano, 1987, p.27).

24. Palmer, op-cit, p.94 and p.104
25. Ibid, p. 104
26. 'Abdulhamīd, A.A (1980), 'Abdullāh ibn Fūdī as an Exegetist,' unpublished Ph.D thesis submitted to the Department of Islāmic Studies, Bayero University, Kano, p. 25

27. Ibid, p. 25. Shaykh 'Uthmān ibn Muhammad ibn 'Uthmān ibn Sālih popularly called Shaykh 'Uthmān ibn Fūdī was born in Gobir at a place called Maratta in the land of Galmi on Sunday 15th December 1754. He belonged to the Fulānī tribe which migrated from Fūtatoro in Senegal. He studied the Qur'ān, hadīth, fiqh, lughah, taūhīd, sīrah and other elementary Islāmic disciplines from his father Muhammad al-Fūdī (meaning Muhammad the learned). After studying the Qur'ān with his father, Shaykh 'Uthmān moved to other teachers. They include his paternal and maternal uncle 'Uthmān Biddūri, Muhammad Sambo (also his relation) and Shaykh Jibrīl ibn 'Umar al-Agdasī. His stay with the latter had dominant influence in his life.

Shaykh 'Uthmān started teaching and preaching in 1774 while he was twenty years. This gained him an ever increasing followers. Such popularity was perceived by the kings of Gobir as a threat to the power. He was forbidden to preach; he was harassed, and his life was

threatened. To escape the hostility of the kings of Gobir the Jamā'ah (as Shaykh followers were known) had made a hijrah from Degel to Qudu (Gudu).

In an attempt to protect the status quo, the king of Gobir attacked the jamā'ah in June 1804. The king forces were defeated and the resulted high morale enabled the jamā'ah to persist with their jihād until they sacked Alkālāwā the capital of Gobir in 1808. With the fall of Alkālāwā many Hausa states became under Shaykh 'Uthmān. Efforts were geared towards islāmising the administration of Hausaland. Hence, establishment of the Sokoto caliphate. Shaykh 'Uthmān died in 1817 at the age of sixty three. (For more detail on Shaykh 'Uthmān ibn Fūdī and Sokoto Caliphate, see Last, M.(1967), The Sokoto Caliphate, Longmans, Green and Co. Ltd, London; and Malumfāshī, U.F (1973), 'The Life of Shaykh 'Uthmān Dan Fodio And Sultān Muhammad Bello Being An Edition; Translation And Analysis of Raūd al-Jinān Fī Dhikr Ba'd Karāmāt Shaykh 'Uthmān And al-Kashf Wa al-Bayān 'an Ba'd Ahwāl Muhammad Bello' by Gidādo ibn Laīma, thesis submitted for the degree of Master of Arts, Department of Islāmic Studies, Abdullāhi Bayero College, Ahmadu Bello University, Kano).

28. Ibid, p. 26

29. Usman, Y. B. (ed. 1979), Studies in the History of the Sokoto Caliphate – The Sokoto Seminar Papers, published by the Department of History, Ahmadu Bello University, Zaria, p. 182

30. Ibid, p. 183

31. Ibid, p. 183

32. Ibid, p. 183 and fieldnotes, interview with Malam Alu Tābōbī (80) Sarkin Malamai na Sarkin Gwandu, Gwandu town, Kebbi State on 28th February 2002. He is the most elderly and prominent mufassir in Gwandu. He is an authority on the history of Gwandu and Sokoto caliphate.

33. Usman, op. cit, , p. 183

34. 'Abdulhamid , op. cit, p. 24

35. Ibid, pp. 24-25

36. Ibid, p. 24 and 'Abdullah, S.U. (1984), On the Search For a Viable Political Culture:Reflections On the Political Thought of Shaykh 'Abdullah Dan Fodio, NNN Commercial Printing Department, Kaduna, pp.11-12

37. Ibn Fūdī, A. (1961), Diyā' al-Ta'wil Fī Ma'ān al-Tanzīl, Istiqāmah Publisher, Cairo.

38. Ibid, vol.3, p.198

39. Ibid, vol.4, p.163

40. Ahmad, A.F (1986) 'The Qādiriyyah And Its Impact In Nigeria,' unpublished Ph.D thesis submitted to the Department of Arabic and Islamic Studies, University of Ibadan, p. 165, Quadri, Y.A (1981), 'The Tijāniyyah In Nigeria,' unpublished Ph.D thesis submitted to the Department of Arabic and Islāmic Studies, University of Ibadan, p.53 and ibid, p. 19

41. Ibid, Ahmad, p.165, Anwar, op.cit, pp. 20-21 and Loimeier, R. (1997), Islāmic Reform And Political Change In Northern Nigeria, North Western University Press, Evanston, Illinois, p.20

42. Quadri, op.cit, p.1, p. 23 and p. 39

43. Ibid, pp. 64-66, 'Alī, N. (1972), 'Tijāniyyah In Kano State,' unpublished B.A project submitted to the Department of Islāmic Studies, Abdullahi Bayero College, Kano, p. 9 and Loimeier, op.cit, p.24

44. Anwar, op.cit, p.22

45. Quadri, op. cit, p. 374

46. Ibid, p. 374

47. Anwar, op. cit, pp. 22-23 and Loimeier, op-cit, p. 19.

48. Quadri, op. cit, pp. 67-69 and 'Alī, op. cit, p.9

49. Ibid, 'Alī, p.24 and 'Abdullah, I.I. (2004), Maukibin Qādiriyyah, Tārihinsa, Nasarorinsa Da Matsalolin Da Ya Gamu Da Su, (n.p), pp.39-40

50. Ibid, 'Alī, p. 25

51. Quadri, op. cit, pp. 374-377 and Ahmad, op.cit, pp. 293-295.

52. Anwar, op. cit, p. 26 and 'Abdullah, op-cit, pp.39-41

53. Ibid, Anwar, p. 27, Ahmad, op. cit, pp. 296-302, and Loimeier, op-cit, p. 32 and p. 79

54. Ahmad, op. cit, p. 295 and Loimeier, op-cit, p. 40.

55. Quadri, op. cit, p. 376 and ibid, Loimeier, op-cit, p.14.

56. Ibid, p. 377 and Ahmad, op.cit, pp. 293 – 295

57. Ibid, p. 377 and ibid, pp. 293 – 295

58. Fieldnotes, interview with Malam 'Abdulhamid 'Abdullah (the Imām Malli) Ilorin central mosque, Kwara State on 12th January 2003. He obtained his Bachelor and Master of Arts Degrees in Islāmic Studies from Bayero University, Kano where he was once a lecturer before his appointment as the Imām in the 1980's, Anwar, op-cit, pp. 27-28 and fieldnotes, tafsīr cassette of Shaykh Nāsir Kabara on sūrah al-Mā'idah.

59. Fieldnotes, Shaykh Nāsir Kabara's tafsīr cassette on sūrah al-Mā'idah.

60. Fieldnotes,

61. Fieldnotes, Shaykh Nāsir Kabara's tafsīr cassette on sūrah al-Jumu'ah, al-Ahzāb and al-Kahf

62. Ibid, sūrah al-Kahf

63. Fieldnotes, Shaykh Abū Bakr Gumi's tafsīr cassette on sūrah ___ al-Kahf

64. Yandaki, A.I. (1992) Matsayin Izalah A Najeriya, Kamfanin Fisbas Bakin Ruwa, Kaduna, p. 7 and Loimeier, op. cit, (1997), p.209

Shaykh Abū Bakr Gumi's major religious goal, according to his numerous public statements, was the tajdīd (reformation) of Islām and the eradication of all bid'ah. Like Shayk 'Uthmān, Shaykh Abū Bakr Gumi denounced the propagators of the bid'ah as 'ulamā' al-sū'. Like Shaykh 'Uthmān, Shaykh Abū Bakr Gumi tried to make Islāmic education for the Muslims accessible and easier by translating important works of Islām into Hausa. Shaykh Abū Bakr

Gumi thought that his own efforts for the reviving of Islām in Northern Nigeria would have been meaningless without the achievements of Shaykh 'Uthmān ibn Fūdī. Thus Shaykh Abū Bakr Gumi's concept of the bid'ah was strongly influenced by Shaykh 'Uthmān's work Ihyā' al-Sunnah Wa Ikhmād al-Bid 'ah. (see Loimeier R. (1997), Islāmic Reform and Political Change in Northern Nigeria, North Western University Press, Evanston, Illinois, p.179).

However, Sulaīmān (1986) maintained that:

> The goal of tajdīd is to effect an all-embracing transformation of society. This includes calling people to religion (Islām), commanding good and prohibiting evil, and working relentlessly to demolish the edifice of innovation. That precisely was Shaykh's ambition and declared goal. His purpose, was to revive the sunnah and annihilate innovations… Ihyā' al-Sunnah Wa Ikhmād al-Bid'ah, is a book of practical, social and moral education (reformation) which focuses its attention entirely on Hausa society with the sole aim of rectifying its wrong deeds and guiding it right.

He went further to state that:

> Imām Muhammad ibn 'Abdurrahmān al-Barnāwī (d.1169 AH/1755) who hailed from Borno personified the ideal of social reformation. His Shurb al-Zulal, a short composition of 123 verses, written in 1707 summarised that approach. It appears that the political and social climate under which al-Barnāwī wrote Shurb al-Zulal was not different from the one Shaykh 'Uthmān described in Kitāb al-Farq.

(See Sulaimān, I. (1986), A Revolution in History: The Jihād of Usman Dan Fodio, Mansell Publishing Limited, London and New York, pp.64-65).

. Mustafā (1987) submitted about Shurb al-Zulal and its author that :

> This work was seen by the 'ulamā' and fuqahā' as distinguishing between halāl and harām in the eyes of the sharī'ah… Theauthor was regarded as one of the fore-runners of the reformist movement of the early nineteenth century.

(See Mustafā, A. (1987), "The Contribution of the Sayfawa 'Ulamā' to the Study of Islam C. 1086-1846" unpublished Ph.D thesis submitted to the Department of Islāmic Studies, Bayero University, Kano, pp.254-256).

65. Ibid, pp. 10-11 and ibid, p. 209.

66. Ibid, p. 11, ibid p. 188 and Anwar, op. cit, p. 121

67 Ibid, pp. 188-189.

68. Ibid, Loimeier, pp. 190-191, Quadri, op.cit, p. 394 and fieldnotes, interview with Kadi Hamman Joda Mūsā (Rtd.) at Jalingo, Taraba State on 28th December 2002. He graduated from Azhar University Egypt in 1966. His University mates were 'Isā Waziri, Abū Bakr Jakada, Nāsir Mu'āzu, and Kuliya Idrīs Alkali among others.

69. Ibid, Loimeier, p. 194

70. Ibid, Loimeier, p. 196 and Yandaki, op.cit, p.33

71. Ibid, Loimeier, p. 211.

72. Ibid, p. 208.

73. Ibid, p. 213.

74. Ibid, p. 213.

75. Fieldnotes, Shaykh Abū Bakr Gumi's tafsīr cassette on sūrah al-Mā'idah.

76. Ibid,

77. Fieldnotes, Shaykh Abū Bakr Gumi's tafsīr cassette on sūrah al-Kahf

78. Loimeier, op. cit, p. 213-214

79. Ibid, p128 and Quadri, op-cit, pp. 386-387

80. Fieldnotes, interview with Alhassan Sa'īd, op-cit, at Jos Plateau State and Quadri, op. cit, pp. 219 – 230.

81. Ibid, pp. 386 – 388

82. Shaykh Sharīf Ibrāhīm Sālih ibn Yūnus originated from a family of Arabs. His family claims to be able to retrace its genealogy to the famaily of the Prophet (SAW). He was born on 12th May 1939 in Dikwa (Borno). He began his education in 1945 in the Qur'ānic school of his father. He continued his education after his father's death under a student of his father Muhammad Sayyid. After the completion of his Qur'ānic studies he went to Maiduguri where he continued his higher Islāmic studies from 1956/57 under the tutelage of Shaykh Muhammad al-Mustafā from Mauritania. He became a student of late Shaykh Abū al-Fath of Maiduguri.

    In the 1960's he established his trade in books and a Publishing Company in Maiduguri. He is one of the prominent Islāmic scholars in Nigeria. He has been the chairman of the fatwah council a sub-committee under the National Council of 'Ulamā' for many decades. He is the Proprietor of al-Nahdah Islāmic Organisation in Maiduguri.

83. Fieldnotes interview with Malam Hassan Adam Tāhir at Dutsen Kobi, unguwar Nufawa, Bauchi State on 24th December 2002. He is a disciple of Shaykh Tāhir 'Uthmān Bauchi and the Deputy Director Malam 'Uthmān Islāmic Centre, Dutsen Kobi, unguwar Nufawa, Bauchi.

84 Quadri, op. cit, pp. 393 – 394, pp. 406 – 408, and Ahmad, op. cit, pp. 308 – 311, with some observations from his researcher.

85. Fieldnotes, interview with Malam Muhammad Abba Aji at Maiduguri, Borno State on 28th December 2002.

86. Loimeier, op. cit, p. 267.

87. Ibid. p.267

88. Fieldnotes, interview with Aji, op-cit,

89. Ibid. interview with Aji

90. Ibid. interview with Aji

91. Loimeier,op. cit, p. 277

92. Ibid, p. 276

93. Malam Muhammad Abba Aji was born in 1943 at Hausari ward of Maiduguri, Borno State. He followed the traditional system of Islāmic education until 1966 when he was admitted into Arabic Teachers' College, Sokoto. He obtained his Bachelor and Master of Arts Degree in Islāmic Studies from Usmanu Dan Fodio University and University of Maiduguri respectively. He is presently the Imām of the Mairi Jumu'ah mosque situated along Bama road in Maiduguri. He started conducting tafsīr since 1959 and has a completed translation of the Qur'ān in Hausa recorded in ninety audio cassettes.

94. Malam Mūsā Muhammad was born in Jos, Plateau State in 1946. His father Malam Muhammad Inuwa was an indigene of Jos while his mother 'Ā'ishah Jibrīl was from 'Yar gantsa village now under Jigawa State. He attended the School For Arabic Studies, Kano (Higher Islāmic Studies Section) from 1969-1972, and from 1973-1977 he read law at the Ahmadu Bello University, Zaria. He has been the chief Imām of the national mosque, Abuja since its official commissioning in 1992.

95. Shaykh Ahmad Lemu was born in 1929 at Lemu town in the present Niger State. He studied the traditional karatun zaure under his father who was a recognised Islāmic scholar. He graduated from the School of Oriental and African Studies, University of London with a Bachelor of Arts Degree in Islāmic Studies in 1955. His University mates were Abū Bakr al-Nafaty, Hamid Alkali, Sadiq Zaria and Bashir Sambo. He was the Principal at the School For Arabic Studies, Kano from 1965 – 1966. He was a one time Grand Kadi of Niger State. He has been a member of many Islāmic Organisations in Nigeria and beyond. He is currently the National President of the Islāmic Education Trust (IET) Minna, Niger State. He has to his credit over twenty books on different aspects of Islām.

96. Shaykh Ibrāhīm 'Umar Kabo is an M.A. holder in Arabic literature. He lectured in the Department of Arabic, Bayero University, Kano and Aminu School of Islāmic Legal Studies, Kano, respectively. He is a member of the National Council of 'Ulamā' as well as its Kano chapter Chairman for over sixteen years.

97. Malam Lawal Qālarāwī was born at Adakāwā quarters in Kano City in 1928. His father was Malam Abū Bakr the Imām at Dantata mosque in Koki quarters. Malam Lawal studied a variety of Islāmic discipline and was said to have memorised the Qur'ān at the age of fifteen all under his father. As the teacher who wanted to know more about sīrah and the battles fought by the jihādists, he studied the History of Antar and other history books. He visited many places within the then Kano metropoliian before he finally settled in one place. Among the places he toured for his preachings and tafsīr were Kofar Mazugal, Kofar Nassarawa, 'Yan Awaki, Yola, Kofar Mata, Daneji, Kofar Dan Agundi, Makwalla, Mādigāwā, Dala, Yakasai and Kankarofi quarters. It was during that time that he gained the title of Qālarāwī (meaning, the narrator said) due to his constant references in hadith.

    Though Malam Lawal Qālarāwī claimed to be a Qādiriyyah follower, he accepted some of its teachings and rejected others. For example, he was against the beating of bandīr in mosques and many other Qādiriyyah practices. (See Mādigāwā, L.A (1978) 'Schools of Tafsīr in Kano: A Comparative Study of the Schools of Malams Adamu Jibril, Lawal Qālarāwī, and Salihu Dan Fagi,' unpublished B.A project submitted to the Department of Islāmic Studies, Bayero University, Kano, pp. 34-48)

98. Malam Ibrāhīm Abū Bakr Ramadān was born in 1943 at Tudun Nufawa quarters in Kano. He is popularly known as Malam Karami (The small scholar for his late father was referred to as the big scholar i.e. Malam Babba). Malam Karami is an authority on tajwīd, qirā'ah, tafsīr and fiqh. His tajwīd school is said to be the largest of its kind in Nigeria. He is also the Imām of

the Sharada friday mosque in Kano City. In addition to conducting tafsīr at his popular tafsīr circle at Tudun Nufawa quarters, Malam Karami has also been conducting the yearly Ramadān tafsīr at Government House Kano from 4.30-5.30p.m.

99. Malam Nasidi Abū Bakr was born in Kano fourty-three years ago. He studied under his father. He also spent some years in Maiduguri were he memorized the Qur'ān. Later on he moved to Shaykh Mahmūd Salga and Malam Muhammad Kani Gwale. He is presently one of the young tafsīr specialists in Kano. His tafsīr circle is gaining a great reputation in Kano.

100. Fieldnotes, interview with Shaykh Ahmad Lemu, Minna, Niger State on 9th January 2003.

101. Ibid. interview with Lemu.

102. Ibn Kathīr, I. (1966), Tafsīr al-Qur'ān al'Azīm vol.2, Dār 'Ālim al-Kutub, Saudi Arabia, p.69 and ibn Fūdī, op-cit vol.1, p.237

103 Paden, J.N (1973) Religion and Political Culture in Kano, University of California Press, London, p. 293

104. Ibid, p. 298.

105. Ibid, p. 298 and Dambazau, L. (1963), Malam Aminu Kano, p.23, (n.p)

106. Dahir, op. cit, pp. 249-252.

107. Fieldnotes, interview Hussaīn 'Īsā Bello Gwale on 1st July 2003

108. Ibid, Interview with Bello

109. Ibid, Interview with Bello

110. Ibid, p. 252.

111. Paden, op. cit, p. 300.

112. Ibid, pp 300-301

113. Jāmi'u, S.M.(1996), 'Islām and Politics in Nigeria 1903-1983,' unpublished Ph.D thesis submitted to the the Department of Islāmic Studies, Bayero University, Kano, p.308.

114. Ibid, p. 309.

115. Paden, J.N (1986), Ahmadu Bello: Sardauna of Sokoto Values and Leadership in Nigeria, Hudahuda Publishing Company, Zaria, p. 302

116. Feinstein, A. (1973) African Revolutionary-The Life and Times of Nigeria's Aminu Kano, Davision Publishing Ltd., England, p. 29

117. Tahir, I.A (1975), 'Scholars, Sufis, Saints and Capitalists in Kano 1904 –1974, The Pattern of Bourgeois Revolution in an Islāmic Society' unpublished Ph.D thesis submitted to the University of Cambridge, London, p. xi.

118. Jāmi'u, op. cit, p. 309, with some observations from this researcher.

119. Dahir, op. cit, p. 254.

120. Ibid, p. 254

121. Ibid, p. 254

122. Anwar, op. cit, p. 258 with some observations from this researcher.

123. Ibid, p. 261

124. Ibid, pp. 261-262

125. The Qur'ān, sūrah al-Jāthiyah :6.

126. Fieldnotes,

127. Fieldnotes, interviews with Malam Bashīr Tijānī 'Uthmān at Zangon Barebare quarters, Kano city on 2nd November 2002 and Malam Yūsuf 'Alī on 4th November 2002 respectively.

128. Ibid, with some observations from this researcher.

129. Fieldnotes, interview with Lemu, op-cit, 9th January 2003.

130. Ibid, interview with Lemu

131. Ibid, interview with Lemu and interview with Shaykh Lawal Abū Bakr at Kaduna on 18th December 2002 respectively.

132. 'Tarjamāt al-Qur'ān Wa Tafāsiruh Bi al-Lughah al-Muhalliyah Fī Nigeria – Suwar Min Musāhamāt 'Ulamā' Bilād Hausa' – A paper presented by Malam Ahmad Murtala of the Department of Islamic Studies, Bayero University, Kano on 29th July 2002, p.11. I was lucky to meet and interview Malam Daihur Muhammad Kabir the son of the author. He submitted that, this tafsīr was typed but is yet to be published. It is a thirty – volume tafsīr with some clear explanations. When published it will be the first Hausa tafsīr of its kind in terms of elucidation. The author Alkali Muhammad Kabir died on 22nd November 1995 (interview with Malam Daihur Muhammad Kabir on 7th of July 2004).

133. Fieldnotes, interview with Imām Mallī 'Abdulhamīd 'Abdullah at Ilorin, Kwara State on 12th January 2003 and Dr. Shu'aīb 'Abdulhamīd Agāka at Agāka quarters Ilorin, Kwara State on 12th January 2003 respectively.

134. Ibid and fieldnotes, interview with Khalīfah Qarībullah Nāsir Kabara at his Kabara residence, Kano city on 28th August 2002.

135. Fieldnotes, interview with Malam Tijāniī Yūsuf Sūdāwā on 20th May 2002 at his office, Islām and Social Affairs Commission, Kano.

136. Ibid, interview with Sudawa

CHAPTER FOUR

SHAYKH NĀSIR KABARA AND HIS TAFSĪR CIRCLE

4.1 INTRODUCTION

This chapter focuses on the life history of Shaykh Nāsir Kabara and his contributions to Islām; his scholarly works, It also disccusses the establishment of Shaykh Nāsir Kabara's tafsīr circle, the style and methodology of his tafsīr, the main source of his tafsīr as well as the focus of his tafsīr on five aspects: extraction of some historical aspects of he Qur'ān, interpretation of the Qur'ān in the context of sufism especially the Qādiriyyah sūfī order, defending the ash'arite creed, rejection of some isra'īliyāt interpretations and interpretation of the Qur'ān in the context of the social condition of people.

4.2 HIS BIOGRAPHY AND EDUCATION

Shaykh Nāsir ibn Muhammad al-Mukhtār ibn Muhammad al-Nāsir ibn Muhammad Mai Zaure ibn al-Shaykh 'Umar (popularly known as Malam 'Umar Kabara) [1] was born in 1910 at Gurungāwā, a village near Sheka not far from Kano Zoological Gardens. This village is now under Kumbotso Local Government Area in Kano State[2]. His mother Hajiya Maryam bint Hassan was of Fulani origin from Gurungāwā [3]. As he lost his father at the age of six his uncle Malam Ibrāhīm ibn Ahmad popularly known as Ibrāhīm Natsugune took the responsibility of looking after him.[4] He was enrolled in the Qur'ānic School of Malam Muhammad Gajere (d.1933) at Sorondinki quarters (zauren lagwanawa) in Kano City. After the death of Malam Muhammad Gajere his senior brothers Malam Mu'āz (the father of Malam Nāsir Mu'āz) and Malam Sarki succeeded him. Shaykh Nāsir Kabara proved himself to be a very intelligent disciple, for he graduated from that school at the age of nine [5].

He received his early education from Malam Ibrahim Natsugune and spent almost twenty three years closer to him studying a wide variety of Islāmic disciplines [6]. During his childhood life Shaykh Nāsir Kabara studied at different makarantun zaure on a daily basis with the exception of thursdays and fridays [7]. The following were the scholars under whom he studied.[8]

MALAM IBRAHIM NATSUGUNE (1867-1949)

He was a very prominent scholar. Shaykh Nāsir Kabara studied under him the following disciplines and books:

- Fiqh - Kitāb al-Akhdarī, al-Risālah, Mukhtasar al-Khalīl.
- Nahw - Kitāb Milhah al-I'rāb and the Alfiyah of Ibn Mālik.
- Adab - Al-Mu'allaqāt, Muqāmāt al-Harīrī and al-Dāliyah of ibn al-Nāsir al-Dar'ī.
- Tasawwuf - Kitāb al-Hikam of ibn 'Atā' Allah al-Iskandarī.
- Taūhīd – Bad'u al-Amālī, Nazm al-Kubrā, al-Minhāj al-Farīd, Muhsil al-Maqāsid.
- Hadīth – al-Muwatta of Imām Mālik, Sahīh al-Bukhārī, Sahīh Muslim and Kitāb al-Shifā'.

MALAM IBRAHIM IBN AL-USTĀZ (1855-1933)

He was the chief Alkali of Kano and lived at Yakasai quarters in Kano city. He was Popularly known as ibn al-Ustāz. Shaykh Nāsir Kabara studied the following disciplines and books under him:

- Nahw – Kitāb al-Mughnī al-Labīb of ibn Hishām, Kāfiyah of ibn Mālik, Alfiyah of ibn Mālik, Alfiyah of al-Suyūti, Alfiyah of ibn al-Mu'tī, Qawā'id al-I'rāb of ibn Hishām, Shudhūr al-Dhahabi and Qatr al-Nadā.
- Arūd – Kitāb al-Khazrajiyyah
- Balāghah – Kitāb al-Jauhar al-Maknūn, Hilyah al-Lubbi al-Masnūb, 'Uqūd al-Jimāni.
- Lughah – al-Misbāh al-Munīr, al-Qāmūs al-Muhīt.
- Ādāb al-'Arabī – Maqsūrah of ibn Duraīd, Kitāb al-Dāliyah of ibn al-Nāsir al-Dar'ī.
- Tafsīr – Tafsīr al-Jalālaīn and Diyā' al-Ta'wīl.
- Usūl al-Fiqh – al-Kaūkab al-Sāti', Jam'u al-Jawāmi', Sharh Tāj al-Dīn al-Subkī Fī Usūl al-Fiqh.
- Tasawwuf – al-Fuyūdāt al-Rabbāniyah Fī Ma'āthir Wa al-Aurād al-Qādiriyyah, Tanbīh al-Mughtarīn of 'Abdul Wahāb al-Sha'rānī and al-Fath al-Kabīr of al-Shaykh Yūsuf al-Nabahānī.

MALAM MUSTAFĀ

He was the Alkali of Bichi in Kano and an expert in Arabic and its literature. He resided at Kurawa quarters in Kano City. Shaykh Nāsir Kabara studied the following subjects and books under him:

- Nahw – Alfiyah of Ibn Mālik and Ahmār of ibn Baūna
- Qirā'āt – Al-Shātibiyyah.
- Al-Sarf– al-Hisn al-Rasīn of Shaykh 'Abdullah ibn Fūdī.
- 'Ilm al-Aūfāq – al-Durr Wa al-Tiryāq

MALAM SANI NĀ'IBI

He was the deputy Chief Imām of Kano and also one of the leading scholars of his time. He lived at Daneji quarters in Kano City. Shaykh Nāsir Kabara studied Arabic, taūhīd, nahw, balāghah, tajwīd and mantiq under him.

MALAM INUWA THE IMĀM OF ZĀWIYAH

He came from Katsina and studied under Shaykh Muhammad Salga (the father of Shaykh Mahmūd Salga). He lived at Mayanka quarters in Kano. Shaykh Nāsir Kabara studied under him Mukhtasar al-Khalīl Fī al-Fiqh al-Mālikī.

MALAM SABO

His real name is 'Abdulkarīm. He lived at Chiromawa quarters in Kano City. He was a prominent scholar of hadīth. He had many publications on hadīth and fiqh. His books on the Sceince of hadīth include 'Uqūd al-Mārī Fīmā Likulli Sāhib Min Ahādīth al-Bukhārī. Shaykh Nāsir Kabara studied under this scholar these two books al-Tajrīd al-Sarīh Li Ahādīth al-Jāmi' al-Sahīh of al-Zubaīdī and al-Fiyah al-'Irāqī Fī Mustalah al-Hadīth.

SHAYKH MAULĀYA 'ABDURRAHMĀN

He came from Gāwō in the present Māli Republic and resided in Kano. Shaykh Nāsir Kabara studied under him some hadīth books like al-Muwatta of Imām Mālik and the six collections of hadīth.

SHAYKH MAHMŪD AL-JANZŪRĪ

This scholar came from Libya and resided in Kano. He was a product of the famous Azhar University in Cairo. He also engaged in some businesses in Kano beside teaching. Shaykh Nāsir Kabara studied under him 'Ilm al-mantiq, mustalah al-hadīth, fiqh and tajwīd.

SHAYKH MUHAMMAD IBN SHURRĀH

He was an Arab scholar who came to Kano periodically. Shaykh Nāsir Kabara studied the science of writing the Qur'ān ('ilm al-rasmī) and mantiq from him.

MALAM ABŪ BAKR GADŌ DA MĀSŪ SABONSARA (1860-1953)

He was a respected scholar. Shaykh Nāsir Kabara studied hadīth from him including Kitāb al-Shifā'

MALAM ADAMU NA MA'AJI AL-FINDIKI (d.1944)

This was also one of the leading Qādiriyyah scholars of his time. Shaykh Nasir Kabara studied tasawwuf and astronomy under him.

SHAYKH SA'D IBN AHMAD ALFINDIKI (1860-1933)

He was the leading Qādiriyyah scholar in Kano as far back as 1930's. His zāwiyah was the earlier place where the Qādiriyyah dhikr was made congregationally in Kano. Shaykh Nāsir Kabara studied under this scholar tasawwuf with particular reference to the Qādiriyyah order.

SHAYKH SHARĪF MUHAMMAD IBN ZAĪN AL-'ĀBIDĪN

He was a grandson to Shaykh Muhktār al-Kuntī. He was called "Sharif Sami'tu". He visited Kano severally and died in Bauchi. Shaykh Nāsir Kabara studied al-aūfāq under this great Shaykh.

One peculiar thing with Shaykh Nāsir Kabara is that he never went beyond Kano on the search for knowledge. Even those foreigners whom he studied under were then either residing in Kano or they visited Kano regularly for one reason or another.[9]

4.3 HIS SCHOLARLY WORKS

Shaykh Nāsir Kabara produced a great number of books covering many aspects of knowledge. By estimate, over two hundred and fifty books in Arabic and Hausa, including manuscripts, were produced by him. Some of his writings were produced as a result of the expeditions he embarked upon, consequently he published his experience in relation to such expeditions. Whenever he came across some points which required some clarifications he simplified such points in form of a book.[10] Some of his publications were made in form of Arabic and Hausa poems. The contents of such poems covered many aspects of 'ibādāt like wudū', tahārah, salāt, sawm and hajj. In addition to that, his poems contain some messages in relation to tasawwuf particularly on the Qādiriyyah sūfī order.[11]

The following are just a few of his famous books: Ihsān al-Mannān, al-ajwibah al-Nāsiriyyah, al-Nasīhah al-Sarīhah Fī al-Radd 'Alā al-Aqīidah al-Sahīhah, Bayān Haqīqah al-Tasawwuf al-Islāmī, Sabīl al-Jannah [12]

IHSĀN AL-MANNĀN- This is the translation of the complete Qur'ān into Hausa. It was published in 1988 by Jam'iyyah al-Da'wah al-Islāmiyyah al-'Ālamiyyah, Tripoli, Libya. In the introduction of this tafsīr, he gave the reasons for which the book was published. He stated that some people misused the Qur'ānic tarjamah in order to suit their interest. In this tafsīr he referred to tafsīr al-Jalālaīn as the basis for his explanations. He gave each chapter of the Qur'ān a title reflecting the modern concept so as to make it more comprehensive to the readers. In this tafsīr, he interpreted some verses of the Qur'ān to portray his sūfī inclination, particularly the Qādiriyyah sūfī order.

AL-AJWIBAH AL-NĀSIRIYYAH – This book was written based on some questions which were asked to him during interviews at Radio Kaduna. It is the questions and the answers that were documented in a book form. It is in its manuscript form.

AL-NASĪHAH AL-SARĪHAH FI AL-RADD 'ALĀ AL-AQĪDAH AL-SAHĪHAH This book was written by Shaykh Nāsir Kabara in 1972 as a rejoinder to Shaykh Abū Bakr Gumi's al-'Aqīdah al-Sahīhah Bi Muwāfaqah al-Sharī'ah. In his book Shaykh Nāsir Kabara condemned Shaykh Abū Bakr Gumi's book saying that it was published mainly in order to distort sufism and sufists.

BAYĀN HAQĪQAH AL-TASAWWUF AL-ISLĀMĪ-In this book, he explained the meaning as well as the position of sufism in Islām.

SABĪL AL-JANNAH – In this book, he explained three aspects, that is, taūhīd, fiqh and tasawwūf. He discussed the reasons behind the existence of Allah and His siffāt. He also pointed out some issues in relation to tahārah, salāt, wudū', al-zakāt, hajj, and the general aspects of sufism.

4.4 SHAYKH NĀSIR KABARA'S CONTRIBUTIONS TO ISLĀM

We would like to discuss the contributions of Shaykh Nāsir Kabara to Islām in the light of his da'wah activities, the establishment of Islāmic schools and mosques as well as his call for the unity of Muslims.

4.4.1 HIS ISLĀMIC CALL TO NON-MUSLIMS

During his early period Shaykh Nāsir Kabara traveled to some places in Northern Nigeria predominantly inhabitated by pagans calling them to Islām. He spent some days moving from one village to another. In the present Plateau State, for example, he visited places like Dorawar Babuje, Gindiri, Barikin Ladi, Yalwan Shandam to mention a few.[13]

In 1988 Shaykh Nāsir Kabara visited Agatu town in Benue State. This was as a result of the complaint he received from its people that apart from the late Premier of the defunct Northern Nigeria Alhaji Ahmadu Bello who visited their area, they never witnessed the visit of any Muslim leader into their area [14]. During such visit, Shaykh Nāsir Kabara established a mosque and an Islāmic school [15]. On 1st of July 1989 he visited Garauci town in Kiru Local Government Area of Kano State. During this tour a large number of pagans embraced Islām [16].

4.4.2 ESTABLISHMENT OF ISLĀMIC SCHOOLS AND MOSQUES

Shaykh Nāsir Kabara was among the Northern scholars who embraced the formal system of teaching and learning Islāmic Studies. When he visited Egypt and Sudan and became familiar with their system of education there, he requested the then Emir of Kano Muhammad Sanūsī to grant him a piece of land in order to establish a formal Islāmic Primary School. Hence, the establishment of Ma'had al-Dīn Islāmic Primary School in 1958. The school moved to its permanent site at Gwale quarters in 1960. It was this school which gave birth to Kulliyah al-Turāth al-Islām Secondary School at Gwauron-Dutse in Kano in December 1987. [17]

Shaykh Nāsir Kabara also contributed towards the establishment of mosques in different parts of Kano. Whereever he established a mosque it also served as a centre for learning. [18]

4.4.3 HIS ROLE AS A TEACHER IN THE TRADITIONAL AND FORMAL SCHOOLS

Shaykh Nāsir Kabara contributed towards the development of Islāmic education both in the traditional as well as in the formal way. He taught a variety of Islāmic disciplines through the traditional karatun zaure. He imparted knowledge almost at every time. His main task was to see that Muslims acquire education. As such, his residence has been the centre for teaching and learning. [19]

Shaykh Nāsir Kabara was an outstanding Islāmic scholar. He taught at Kofar Kudu Primary School inside the Emir's palace, Kano. He also taught at the Shahuci Judicial School where he attained the rank of its Headmaster in 1958. He remained the Headmaster of this school up to 1968 when the school was elevated to the status of senior school and he was made its Principal in that year. Shaykh Nāsir Kabara administered this school up to 1976. He contributed immensely through attending Islāmic lectures in tertiary institutions and universities. Whenever he attended such lectures he spoke on the importance of Islāmic education and on the necessity for wealthy individuals to assist in promoting Islām and

education. [20] He always stressed the necessity of acquiring Islāmic education. He stated in one of his poems that:

Ibada da jahli zama kan wuta ce
Ba ta sami hanyar shiga ko kadan

Farilla da sunnah na ke so ku gane
Ku bambanta tsaba da tsakuwa daban. [21]

Meaning:

To worship Allah with ignorance is like sitting on a fire
such type of worship will not be acceptable
I would like you to grasp the difference between the obligatory and non obligatory (sunnah) acts of worship
To distinguish between a grain and a piece of stone.

Shaykh Nāsir Kabara disseminated Islāmic education through his yearly Ramadān tafsīr and ashafa reading sessions, through the lectures he delivered while commissioning schools and mosques, through the lessons he taught to his disciples at his zāwiyah, through some Islāmic programmes and through the programme he presented at radio and television stations.

As for his disciples, it is not possible for one to quantify them in view of the years he spent teaching and preaching at various stages of his life. However, the following are a few of his numerous disciples: Malam Muhammad Bashīr Kabara (Shaihun Khalqa), Malam Yūsuf ‘Abdullah Makwarārī, Shaykh Abū Bakr Mahmūd Gumi, Malam Ibrāhīm Abdulqadir Makwarari, Malam Muhammad Khamis (Dorawar Babuje, Barikin Ladi, Plateu State), Imām Idris Kuliya Alkālī, Prof. Kabir Galadanchi, Dr. Muhammad Sani Ibrāhīm, Dr. Shehu 'Usman Kabara, Malam Muhktār Atamma, Alhaji Sanūsī Dantata, Alhaji Dan Shu'aīb, Alhaji 'Isā 'Abdullah, Alhaji Sani Sabonsara (Sarkin Aiki), Māhiru Sharīf Bala, Malam Dan Yalwa, Alhaji Umaru Tireda, and Alhaji Musa UAC. [22]

4.5 SHAYKH NĀSIR KABARA AND THE QĀDIRIYYAH SŪFĪ-ORDER: HIS INFLUENCE IN THE SOCIETY

Writing about Shaykh Nāsir Kabara will in fact be incomplete without pointing out his position in the Qādiriyyah sūfī order. He received his original authority in the Qādiriyyah from his uncle and mentor Malam Ibrāhim Natsugune (1867-1949). As pointed out earlier, Shaykh Nāsir Kabara grew up under the care of Malam Ibrahim Natsugune. It is said that his ancestors were also the followers of the Qādiriyyah. In addition to that, Shaykh Nāsir Kabara received the Qādiriyyah from different scholars such as Shaykhs Sa'ād al-Findikī (1860-1933), Muhammad al-Fātih Qarībullah (d.1935), Muhammad al-Mujtabah al-Shanqītī, Muhammad al-Sammānī (d.1934), the Khalīfah of the Qādiriyyah Sammaniyyah in Madinah. The impact of the latter on Shaykh Nāsir Kabara was very tremendous. He was the one who introduced him to the Qādiriyyah Sammāniyyah and authorized him to spread the order in Nigeria.[23]

The Qādiriyyah is the earlier existing sūfī order in Western Sūdān. Shaykh 'Uthmān ibn Fūdī was among its prominent scholars. It was the dominant sūfī order in Sokoto caliphate. With the death of Shaykh 'Uthmān and his son Muhammad Bello, the activities of the Qādiriyyah in the caliphate started withering away little by little. Among the responsible factors for such easy collapse was the lack of a substantive place for the congregational dhikr. Each follower performed his dhikr personally in his own residence. [24]

At an early period of Shaykh Nāsir Kabara's life there was only one Qādiriyyah zāwiyah in Kano where dhikr was done congregationally. This was the zāwiyah of Shaykh Saʿād ibn Ahmad al-Findikī. This Shaykh was a renowned scholar and an outstanding figure and authority in the Qādiriyyah. When asked to produce some reading materials he declined. As such, he did not have any publication. The trend continued like that up to the death of Shaykh Sa'ād al-Findiki, and was succeeded by his son Shaykh 'Abdulqādir Sa'ād. Up to the post world war II period, the Qādiriyyah followers in Kano felt the need for leadership and reforms. [25]

From 1935 to 1955, Shaykh Nāsir Kabara established a direct contact with the primary sources of the Qādiriyyah in Khartoum (Sūdān), Timbuktu (Māli) and Baghdād ('Irāq). Hence, he became increasingly independent on the "traditional Qādiriyyah". His trip to Baghdād in 1953 was indeed a turning point in his career. It clearly established his authority directly within the international headquarters of the Qādiriyyah. While in Baghdād he observed some aspects of the Qādiriyyah and subsequently introduced some of them to the Nigerian context.[26]

With his return from Baghdād in 1953, he established his own zāwiyah and declined to attend the mosque (zāwiyah) of Shaykh Sa'ād ibn Ahmad at al-Findikī quarters. By 1956 most of the leadership of the Qādiriyyah aligned with Shaykh Nāsir Kabara. During this period, he traveled throughout Northern Nigeria commissioning mosques (zawāyā) and appointing muqaddams, thus establishing his leadership. He placed special emphasis on a group celebration of the founder's birthday (maūlīdin Sidi 'Abdulqādir). This was initiated in Kano by Shaykh Nāsir Kabara in 1951. The maūlid (maūkibī) of Shaykh 'Abdulqādir al-Jīlānī takes place annually on 11th of Rabīʿ al-Thāni and consists not only of a solemn dhikr, but also of a great procession by the Qādiris from Shaykh Nāsir Kabara's house through the City of Kano to the cemetery of the Qādiriyyah at the North Eastern part of the City. Infront of the cemetery, where the tombs of some saints of the Qādiriyyah are buried, prayers are said for the dead and Shaykh Nāsir Kabara and a number of other dignitaries present speeches about Shaykh 'Abdulqādir al-Jīlānī and the Qādiriyyah. [27]

From 1950's onwards, Shaykh Nāsir Kabara brought some minor branches of the Qādiriyyah together into a consolidated community. Since 1958 he was considered the leader of all the

branches of the Qādiriyyah in Kano. Since that time also he concentrated on the establishment of his zawāyā in different parts of Kano City, and later on he moved to some nearby towns and villages. When he realized that the Qādiriyyah reached almost all parts of Kano, he then focused his attention on other states and cities of Nigeria. The effort of Shaykh Nāsir Kabara towards the development of the Qādiriyyah did not stop at the national level only. He traveled to many countries on the African continent. Among such countries are Niger, Chad, Cameroun, Ghana, Benin, Sudan, Mali, Libya, Egypt, Mauritania, Tunisia, Morocco and many others. [28]

4.6 SHAYKH NĀSIR KABARA'S CALL FOR MUSLIMS' UNITY

Shaykh Nāsir Kabara's concern for Muslims' unity in Nigeria, especially during the last part of his lifetime, is noteworthy and commendable. He thought that the differences of understanding among the Muslims should never be an excuse for creating disharmony. It was this desire for unity that motivated him to call a unity meeting in his Qādiriyyah residence at Kabara quarters in Kano City on 6th of May 1990. The meeting was attended by Muslims from different trends of thought and inclinations. After stating the purpose of the meeting he called on all Muslims to forgive one another for what had happened in the past. He strongly appealed that Muslims should desist from calling one another disbelievers in so far as one believes in the kalimah al-shahādah. [29]

After that meeting, in the same year, he paid visits to some leading Islāmic scholars in Nigeria. He visited Shaykh Abū Bakr Mahmūd Gumi in Kaduna, Shaykhs Ahmad ibn 'Alī Abū al-Fath, Abū Bakr al-Miskīn and Sharīf Ibrāhīm Sālih in Maiduguri. He also visited Shaykh Tāhir 'Uthmān in Bauchi. He paid a similar visit to some Yoruba Muslim scholars like the late Shaykh Adam 'Abdullah in Ilorīn and Shaykh Mustafā Zaghlūl in Lagos.[30] Whereever he visited he stated that :

هذه زيارة إسلامية أخوية وُدِّية بَهْتَة [31]

Meaning:

"This is purely an Islāmic brotherly visit"

The invitation to that unity meeting at his Kabara residence and the subsequent visits to some leading Islāmic scholars in Nigeria by Shaykh Nāsir Kabara showed his concern for Muslims' unity and understanding in Nigeria. This, in essence, requested all Muslims to, as a matter of necessity, stop abusing their fellow Muslim brothers and sisters. This is the task ahead of his successor (Khalīfah) Qarībullah, the Nigerian 'ulamā' and Muslims in general.

4.7 SOME OF THE POSITIONS HE HELD BOTH NATIONALLY AND INTERNATIONALLY

By virtue of his Islāmic education and exposure in life, Shaykh Nāsir Kabara was appointed as a board member of many councils, committees, Islāmic organizations since 1940's.[32] In 1952 he assisted the then Kano Native Authority towards uniting the Kano 'yan tauri [33]. The following were some of the positions he held during his lifetime:

- The leader of the Qādiriyyah sūfī order in Africa (1986)
- Member, Islāmic Research Council, Cairo (1962)
- Member, Board of Trustees Saddam Hussain Islāmic University, Baghdād, 'Irāq (1990)
- Member, International Islāmic Propagation Society, Tripoli, Libya (1993)
- Member, Board of Trustees University of Tunisia (1994)
- Member, Supreme Council For Islāmic Affairs, Nigeria
- Member, National Council of 'Ulamā', Nigeria
- The leader of Wahdah al-Islām Wa al-Hajj Association, Nigeria (1970)
- The late Sultān Abū Bakr III appointed him as the Amīr al-Jaīsh of Shaykh 'Uthmān ibn Fūdī (1974). [34]

4.8 DISENGAGEMENT FROM ACTIVE DA'WAH AND HIS DEATH

It was on 29th March 1990, during the yearly Ramadān tafsīr session at exactly 9.33 p.m, when his mai jan baki Goni Muhammad Hadī Tāhir reached verse 19 of sūrah al-Mā'idah, that Shaykh Nāsir Kabara voluntarily assigned his son Qarībullah to succeed him in conducting the historic Ramadān tafsīr in the Emir's Palace, Kano.[35] It was also in the same year that he assigned his son Mūsā al-Qāsiyūnī to succeed him in conducting the yearly karatun ashafa at his Kabara residence during the month of Ramadān. This signaled his retirement from active da'wah. It was exactly six years and seven months after his disengagement from active da'wah that he passed away on 4th of October 1996 leaving behind thirty five children, one hundred and thirty five grand children and many great grand children. It was on 7th of October 1996, the choice of his successor (Khalīfah) fell on his second son 'Abdulqādir Qarībullah. From that time onwards Malam Qāribullah has been the Khalīfah of Shaykh Nāsir Kabara as the leader of the Qādiriyyah movement in Africa.[36]

4.9 THE ESTABLISHMENT OF HIS TAFSĪR CIRCLE

The establishment of Shaykh Nāsir Kabara's tafsīr circle is connected with the death of his teacher Alkalin Bichi Mustafā in 1947. The late Emir Muhammad Sanūsī, then the Chiroma of Kano, requested for a scholar who would interpret two hizbs of the Qur'ān in just two hours. When the search was done regarding that request it was discovered that Alkali Mustafā was very competent in carrying out that enormous task. When Alkali Mustafā passed away, the choice of the scholar to fill that vacuum fell on Shaykh Nāsir Kabara.[37]

From the outset, the tafsīr circle took off at Chiranchi quarters, the residence of the Chiroma of Kano Muhammad Sanūsī. When Emir 'Abdullahi Bayero died in 1953 his eldest son

Chiroma Muhammad Sanūsī succeeded him. The new Emir authorized the transfer of the tafsīr, which was conducted at his former Chiranchi residence, to the Emir's Palace. When Emir Sanūsī was "removed" from the throne in 1963, he was succeeded by Emir Muhammad Inuwa who ruled Kano for only seven months. With the death of the latter, Ado Bayero was appointed as the new Emir on 12th of October 1963. Therefore, right from the reign of Sanūsī down to the present Emir, Shaykh Nāsir Kabara conducted tafsīr in the Emir's palace. This is how his tafsīr circle was established and later on institutionalized by the Kano Emirate Council.[38]

The tafsīr commences on the 27th of Sha'bān and ends on the 27th of Ramadān of every year. The tafsīr starts from 8.30pm and ends at 10.30pm. The first Qur'ānic reciter (mai jan baki) of this tafsīr circle was Goni Tāhir. It was after his death in 1973 that his son Goni Hadi Tāhir succeeded him. His masu jan baki read the Qur'ān according to the qirā'ah of Warsh.[39]

4.10 THE METHODOLOGY OF HIS TAFSĪR

The methodology of his tafsīr was unique in the sense that he interpreted the Qur'an in a different way from other mufassirūn.

4.10.1 HIS UNIQUE APPROACH TO TAFSĪR

The methodology adopted by Shaykh Nāsir Kabara in his Ramadān tafsīr differed greatly from those of other mufassirūn. His source of tafsīr, which he carried along with him while conducting his tafsīr, was tafsīr al-Jalālaīn. But he consulted many other tafsīr books at home before he comes to the tafsīr scence. In addition to that, he consulted books on theology, fiqh and others dealing with various aspects of Islām. It is only at his tafsīr circle that two hizbs of the Qur'ān are interpreted within only two hours. Thus, he interpreted the whole Qur'ān within the twenty nine days of Ramadān.[40]

According to tradition, this tafsīr circle received two authoritative permissions. The first is in respect of studying tafsīr al-Jalālaīn and the other is the authority to conduct its tafsīr with the said tafsīr book. The former is known as sanad dirāyatan while the latter is referred to as sanad riwāyatan.[41]

Generally, mufassirūn read both the actual Arabic text of the Qur'ānic verse and then make a commentary from the side commentaries within the tafsīr book they make use of. But this was not the case with Shaykh Nāsir Kabara. He merged the verse and the relevant commentary as well as the other information obtained from other books dealing with the same tafsīr; and then give the meaning all at a time without necessarily repeating the reading of the verse already read by his mai jan baki. By so doing he hoped to simplify his tafsīr so that the audience can grasp the actual meaning of the content without unnecessary hardship. He realized that the majority of those attending his tafsīr were common people who hardly

understand the actual meaning if he discussed all the implications therein. For example, he tried as much as possible to avoid discussing too much issues on nahw, sarf, balāghah and other sciences contained in the Qur'ān.[42]

Moreover, it is very important to note that some feminine Arabic words are masculine in Hausa. So whenever Shaykh Nāsir Kabara comes to such feminine Arabic words, he simply interpreted them in their Hausa form as masculine so that the audience could comprehend their clear meanings. For instance, the word yadd (يَدُ) as in verse 10 of sūrah al-Fath where Allah says "يد الله فوق أيديهم", here Shaykh Nasir Kabara interpreted it as ikon Allah yana sama da kawunansu. The word يَدُ that is hannu is a feminine noun in Arabic but masculine in Hausa. Shaykh Nāsir Kabara never also used the direct interpretation. For example, in the interpretation of verse 10 of sūrah al-Nisā' where Allah says:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَـمَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا وَسَيَصْلَونَ سَعِيرًا.

> "verily those who unjustly devour the property of orphans, devour only a fire into their bellies, and they will be burnt in the blazing fire"

Many Northern Nigerian mufassirūn interpret this verse as:

> "hakika wadannan da suke cin dukiyar marayu bisa zalunci to hakika suna cin wuta ne a cikinsu…"

The interpretation given by Shaykh Nāsir Kabara to this verse differed, especially in relation to the application of certain Hausa phrases where he substituted for instance, "suna cin wuta ne a cikinsu" with "sun ci wuta bal bal" which is more vivid especially to the typical Hausa listeners. [43]

Another distinctive feature of this tafsīr circle is that once the mufassir interpret the verse, the mai jan baki proceeds to the next verse without waiting to receive the command from his mufassir as the case is with some other tafsīr circles. The mufassir also starts to interpret the Qur'ān even before the reader finishes reading the Qur'ānic text. Moreover, both the mufassir and the mai jan baki adopt a system whereby they pronounced the same sound intonation. The type of the intonation pronounced by the mai jan baki was also immediately imitated by the mufassir while interpreting the Qur'ān. This shows that both express some styles indicating how they have mastered their fields. They normally employ two to three different intonations while conducting tafsīr. In this way, this tafsīr circle captures the attention of many of its audience whenever Ramadān comes. [44]

4.10.2 SHAYKH NĀSIR KABARA'S USE OF UNIQUE TERMINOLOGY

Some of the interpretations given by Shaykh Nāsir Kabara on some verses could not be easily comprehended by the ordinary listeners. A typical example of this is in verse 76 of sūrah al-Rahmān where Allah Says :

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ.

"Reclining on green cushions and rich beautiful mattresses".

Shaykh Nāsir Kabara interpreted it as "Suna jingine a kan rafrafi na dabino kore da kyakkyawar saka". The word rafrafi in this context could not be easily understood by ordinary listeners because it is an Arabic word. Had it been the word matasai (cushions) is employed instead of rafrafi the meaning of the verse could have been easily comprehended.

Moreover, in verse 18 of sūrah al-Wāqi'ah:

"بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ"

"With cups and jogs and a glass from the flowing wine".

Shaykh Nāsir Kabara interpreted it to mean "Suna kewaye da finjaloli da sintala ko barbadu". Here, had it been the word kofuna is employed instead of finjaloli, the meaning of the verse could have been easily grasped; eventhough kofuna is derived from English word “cup” while finjaloli is derived from Arabic term finjāl.

Furthermore, in verse 31 of sūrah al-Kahf:

أُوْلَـئِكَ لَهُمْ جَنَّـتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ الأَنْهَـرُ
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا
خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ...

"These! For them will be Gardens of eternity, wherein rivers flow beneath them, therein they will be adorned with bracelets of gold, and they will wear green garments made from fine and thick silk…"

Shaykh Nāsir Kabara interpreted the verse as:

"Wadancananka aljannatai na zama, na dawwama na garesu. Koramu suna kwarara karkashinsu ana kawata su a cikin aljanna da kwandagai na zinariya ana daura musu tufafi korra na sundusu da istabraki shi ne abin da yake na alharini kakkaura…"

Many of the audience could not understand the meaning of the underlined words in the verse that is kwandagai, sundusu and istabraki; and Shaykh Nasir Kabara interpreted ūlā'ika ( ) as wadancananka whereas many Northern Nigerian mufassirūn interpret it as wadannan. But wadancananka and wadannan conveyed the same meaning. It is only difference of expression. That is the beauty of human language.

In verse 71 of sūrah al-Isrā' Allah says:

فَمَنْ أُوتِيَ كِتَـبَهُ بِيَمِينِهِ فَأُوْلَـئِكَ يَقْرَءُونَ كِتَـبَهُمْ وَلاَ يُظْلَمُونَ فَتِيلاً.

> "…So whoever is given his record in his right hand such will read their records and they will not be dealt with unjustly in the least."

Shaykh Nāsir Kabara interpreted the verse as:

> Wadanda aka ba su littafinsu a dama su ne masu arziki. Wadancananka suna karantawar littafinsu ba za a tauye musu komai ko da gwargwadon bawon dan balle ba.

Here, he interpreted fatīlā ( ) to mean bawon dan balle and Shaykh Abu Bakr Gumi interpreted it as gurtsin dabino. Had it been the two mufassirūn used the word ko kadan (no matter how small it be) the meaning of the verse could have been easily comprehended.

Shaykh Nāsir Kabara also interpreted verse 1 of sūrah al-Nasr where Allah says:

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

> "And you see the people enter Allah's Religion (Islām) in crowds".
>
> "…Za ka ga jama'a suna shiga cikin addinin Allah bundu bundu".

By the phrase bundu bundu here he meant that people entering in to Islām in unison (in groups). The ordinary listener could not understand the real meaning of this verse unless the phrase bundu bundu is substituted with a clearer word such as kungiya kungiya or sahu sahu or jama'a jama'a. [45]

It is very important to note, Shaykh Nāsir Kabara frequently used Arabic words and phrases while conducting his tafsīr. For example whenever he comes to interpret some Qur'ānic words like بعض (some of) which in Hausa simply means wasu daga ciki or shāshi, he would translate it as ba'ali. So also the Qur'ānic word إذا as in verse 1 of sūrah al-Jumu'ah was simply interpreted by him as izan (which is more of Arabic root) instead of idan which is popularly more and recognized by ordinary Hausas. Shaykh Nāsir Kabara also interpreted the word dhālika ( ) to mean wancananka whereas many mufassirūn in Northern Nigeria interpret it as wancan.However, this is thebeauty of the human language as pointed out earlier.

4.10.3 HIS AGREEMENT WITH SOME MUFASSIRŪN IN DEFINING CERTAIN QUR'ĀNIC PHRASES

Interestingly, Shaykh Nāsir Kabara shared the same view with Shaykh Abū Bakr Mahmūd Gumi in defining certain Qur'ānic phrases. A typical instance of this is in verse 9 of sūrah al-Taghābun where Allah says:

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ...

> "(And remember) the Day He will gather you (all) on the Day of Gathering – that will be the Day of mutual loss and gain (among you some in Paradise and some in Hell)…"

Shaykh Nāsir Kabara interpreted this verse as:

> "ranar da Ya ke tārā ku a cikin ranar tattaro shi ne ranar alkiyama wancananka shi ne ranar kamunga."

Both Shaykhs Nāsir Kabara and Abū Bakr Mahmūd Gumi defined "يوم التغابن" "the Day of mutual loss and gain" in their Ramadān tafsīr to mean ranar kāmunga. By kāmunga in this context, Shaykh Nāsir Kabara referred to the situation a person will find himself on the day of judgement whereby some will be losers while some will be gainers.[46]

4.10.4 THE NATURE OF HIS TAFSĪR

It is said in some quarters that the nature of Shaykh Nāsir Kabara's tafsīr is more of tarjamah harfīyyah (direct translation of the Qur'ān). But majority of my informants submitted that Shaykh Nāsir Kabara's tafsīr is more of tarjamah tafsiriyyah (indirect translation). They maintained that Shaykh Nāsir Kabara's intelligence coupled with his masterly of Hausa language afforded him an opportunity to interpret the Qur'ān instantly; without waiting for a while to think of the most appropriate Hausa words to merge with the Qur'ānic expressions. In view of the teachers under whom Shaykh Nāsir Kabara studied, it is therefore, not a surprise to see him interpreting the Qur'ān in this way.

Moreover, as an ash'arite scholar, Shaykh Nāsir Kabara applied ta'wīl while interpreting some verses of the Qur'ān more especially the mutashābihāt verses. (This will be discussed later in relation to his defence of the ash'arite creed).

4.11 THE FOCUS OF SHAYKH NĀSIR KABARA'S TAFSĪR

It is a common phenomenon that a teacher must have his focus while teaching his students. The same thing applies to a mufassir. He must have some priority messages which he wants to convey to his disciples or listeners while conducting his tafsīr. These priority messages are referred to as the focus of his tafsīr.

The discussion here revolves around five aspects. These are: extraction of some historical aspects of the Qur'ān, interpretation of the Qur'ān in the context of sufism particulaly the Qādiriyyah sūfī order, defending ash'arite creed, rejection of some isrā'iliyāt interpretations of some mufassirūn, and interpretation of the Qur'ān in the context of the social condition of people.

4.11.1 HISTORICAL EVENTS IN THE QUR'ĀN

His uniqueness from other mufassirūn was in relation to extracting some details of historical aspects of the Qur'ān. He gave much emphasis in his tafsīr on the siyar (historical) aspects of the Qur'ān. He tried to narrate the history behind the revelation of some verses and chapters. He also narrated the history of some prominent personalities related with a verse or chapter, their contributions to Islām as well as the historical origin of their birth places, towns, countries and so on.

On the interpretation of verse 8 to 9 of sūrah al-Hashr where Allah states:

> (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah to please Him and helping Allah (helping His religion) and His Apostle. Such are indeed the truthful (to what they say).
>
> But those who before them, had homes (in Madīnah) and had adopted the faith, love those who migrated to them and have no jealousy in their hearts for that which they have been given (from the Booty of Banī al-Nadīr, a Jewish tribe) but give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful.

While interpreting the verses Shaykh Nāsir Kabara pointed out the historical aspect in relation to the assistance given by the ansār to their muhājirūn counterparts during the hijrah. The muhājirūn left their estates and properties at Makkah for the sake of Allah and His apostle. On the other hand, the ansār rewarded the latter with a befitting welcome and accommodation. They exhibited a truly Islāmic brotherhood and a feeling of affection by dividing their houses, wives and farms in giving them to the muhājirūn. All these were done for the sake of Islām. Shaykh Nāsir Kabara went further to state that present day Muslims should learn lessons from that historical fact. He elucidated thus:

> Hakika irin abin da Ansaru suka aikata gami da Muhajiruna ya isa abin mamaki a yayin da suka bakunci mutanen Madinah. Sayyidina Rasulullahi ya daura kawance ga kowanne ya ba shi abokinsa. Ansari da ya ke da mace biyu sai ya ce da Muhajir ka duba a cikin matan nan wacce kake so, sai in sallame ta, in bar maka. Kuma sai ya kai shi gonarsa wacce tafi kyau ya ba shi guda daya. Yadda dan Adam yake da kishi ba zai yarda ya sallami matarsa a kan wani kurum ya aura ba, amma su

kaunarsu ga Allah da Sayyidina Rasulullahi ta kai ga wannan kishin ya kau daga gare su. [47]

Meaning:

The kind of hospitality and warm reception accorded to the people of Makkah by their Madinan counterparts was very wonderful. The Prophet (SAW) established a unique kind of brotherhood. He assigned to each companion from Makkah a Madīnan brother. The ansār with two wives requested their muhājir brother to choose one from among the two wives in order for the husband to divorce the chosen wife for his Makkan brother to marry. He also took him to his farms and surrendered to him the most beautiful and valuable one; it is a natural phenomenon that man will not easily surrender his most favourable wife simply for someone to marry. But to the sahābah their love for Allah and His Messenger (SAW) removed that kind of jealousy.

On the interpretation of verse 1 of sūrah al-Mujādalah

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِی تُجَـدِلُكَ فِی زَوْجِهَا وَتَشْتَكِی إِلَی اللَّهِ...

Indeed, Allah Has heard the statement of her (Khaulah bint Sa'labah) that disputes with you (Muhammad) concerning her husband and complains to Allah…

Shaykh Nāsir Kabara interpreted the verse as :

Hakika Ubangiji ya ji maganar matar nan da take jayayya da kai a cikin sha'anin mijinta, tana kai kara izuwa Ubangiji…"

While interpreting the verse Shaykh Nāsir Kabara narrated some historical facts contained there in. He stated that:

Shi mijin nata Awsu dan Sāmitu ya ce da matarsa Khaulatu 'yar Sa'labatu cewa bayanta kamar bayan mahaifiyarsa ne. Ga al'adar Larabawa, wannan shi suke ce ma zihari. Su a wajensu wannan ba saki ba ne, amma kuma miji ba zai kusanci matarsa ba har abada domin su a wurinsu in ya kusance ta kamar ya kusanci mahaifiyarsa ne. A saboda wannan magana ta Awsu sai Khaulatu ta kai karar mijin nata wajen Sayyidina Rasulullahi a kan wannan batu inda ita Khaulatu ta yi jayayya da Sayyidina Rasulullahi. Wannan shi ne ya sa aka kira surar da suratu Mujadalati (wato surar jayayya). Daga nan kuma sai Allah ya saukar da hukunci cewa wanda ya yi zihari yace: أَنتِ عَلَیَّ كَظَهْرِ أُمِّی (wato ke a wajena tamkar bayan mahaifiyata ne) lalle ya sani cewa ita matarsa ba uwarsa ba ce, uwarsa ita ce wannan da ta haife shi. [48]

Meaning:

Aws ibn Sāmit said to his wife Khaulah bint Sa'labah that her back was like the back of his mother. According to the tradition of the Arabs, this is what they referred to as a zihār.

To them, it was not a divorce but still the husband who uttered such kind of statement will never approach his wife.

In view of Aws' statement, his wife Khaulah complained the matter to the Prophet (SAW). The Prophet stated that she became illegal to Aws. This displeased her as a result of which she argued with the Prophet (SAW). In order to clarify the issue, Allah intervened by revealing this sūrah. Allah states that whoever pronounces zihār, his wife will never be his mother. His mother is only she who gave birth to him. Hence, the sūrah was named as sūrah al-Mujādalah (sūrah for argument) because Khaulah argued with the Prophet over her husband's pronouncement before Allah intervenes.

Furthermore, while interpreting sūrah al-Kahf, Shaykh Nāsir Kabara narrated some historical event connected with the revelation of the sūrah. He maintained that during the reign of a Roman Emperor Daqyānus, there were some faithful young men whom Allah removed the veils of ignorance from their hearts and they realized that their people were wrong-doers, that is they were performing idol worship. Consequently, they deserted the religion of their people and resorted to the worship of Allah. It is said that each one of them, guided by Allah, abandoned his people and they coincidentally gathered in one place. They resorted to hide in a cave. It was there that they were made to sleep for three hundred and nine years. When they were awaken they failed to know exactly for how long they slept. Then, they sent one of them named Tamlīkha to buy them food in the market. By the time the ashāb al-kahf were awaken from "their sleep" the people of Daqyānus were no longer in existence and the next generation of people were believers. When those believers realized that Tamlīkha was among the people of Emperor Daqyānus [49]

While interpreting some verses connected with some historical events in the Qur'ān, such as the history of the prophets and messengers of Allah, some sahābah of the Prophet (SAW), and some devoted servants of Allah, Shaykh Nāsir Kabara would first cite aspects of the history of these people. He was said to have personally visited the graves, cities and places of historical importance mentioned in the Qur'ān. For example, madyān, the city of Prophet Shu'aīb, ghayābah al-jubb, the well in which Prophet Joseph's (Yūsuf's) brothers dropped him, the prison in which he was detained and tūr sīnā (the mountain where Prophet Moses talked to Allah) among others. After narrating some of these historical events, Shaykh Nāsir Kabara would to say:

Allah ya nufa mun ziyarce su [50]

Meaning:

Allah Has made it possible for us to visit them.

4.11.2 INTERPRETATION OF THE QUR'ĀN IN THE CONTEXT OF SUFISM PARTICULARLY THE QĀDIRIYYAH SŪFĪ ORDER

As we pointed out earlier, the Qur'ān is a unique kind of book which contains all sources of knowledge. In view of this, Some Muslim scholars refer to the Qur'ān in order to find out from it the justification for their teachings and practices. Shaykh Nāsir Kabara was a renowned Islāmic scholar in Nigeria and beyond. His popularity was and is still as a result of the influence of the Qādiriyyah sūfī order. It is one of the attributes of his tafsīr that he interpreted the Qur'ān in the context of sufism, particularly the Qādiriyyah sūfī order. Below are some of the typical instances that portray his mystical interpretation of the Qur'ān.

On the interpretation of verse 10 of sūrah al-Jumu'ah where Allah states:

فَإِذَا قُضِيَتِ الصَّلَوةُ فَانتَشِرُواْ فِي الأَرْضِ وَابْتَغُواْ مِن فَضْلِ اللَّهِ وَاذْكُرُواْ اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ.

> Then when the prayer is finished, you may disperse through the land and seek the bounty of Allah (by working e.t.c) and remember Allah much that you may be successful

Shaykh Nāsir Kabara interpreted the verse as:

> izan (idan) an gama sallah sai ku daidaita a bayan kasa ku nema daga falalar Ubangiji, ku ambaci Allah ambato mai yawa domin ku rabauta.

He went on to state that the phrase "وذكر الله كثيرًا" "and remember Allah much" (ku ambaci Allah ambato mai yawa) is the basis for the friday dhikr and mī'ād in the Qādiriyyah sūfī order. Shaykh Tāhir Bauchi also considered this phrase as one of the basis of the Tijāniyyah in the Qur'ān. However, according to Shaykh Abū Bakr Gumi, dhikr Allah in this context, as it appears in many verses of the Qur'ān, is never restricted to verbal dhikr. He maintained that it covers all what Allah enjoins Muslims to practice in relation to 'ibādāt and mu'āmalāt [51]

On the interpretation of verse 41 of sūrah al-Ahzāb

يَـأَيُّهَا الَّذِينَ ءَامَنُوْا اذْكُرُواْ اللَّهَ ذِكْرًا كَثِيرًا...

> O you who believe! Remember Allah with much Remembrance.

In this verse, the word dhikr implies salāt, sawm and all other obligations and general transactions (mu'āmalāt) in so far as they are in line with the Qur'ān and sunnah.

Here, Shaykh Nāsir Kabara interpreted it as:

> Ya ku wadanda su ka yi imani, ku ambaci Allah ambato mai yawa.

Just like in the preceeding verse, Shaykh Nāsir Kabara interpreted the phrase " اذْكُرُواْ اللَّهَ ذِكْرًا كَثِيرًا ا" as the basis for the Qādiriyyah dhikr. He went further to state that the concept of the tarīqah had been clearly stated in the Qur'ān [52] He cited verse 16 of sūrah al-Jinn where Allah says :

وَأَلَّوِ اسْتَقَـمُواْ عَلَى الطَّرِيقَةِ لأَسْقَيْنَـهُم مَّـاءً غَدَقًا.

> If they (non-Muslims) had believed in Allah and went on the (right) way, we should surely have bestowed on them rain in abundance.

Shaykh Nāsir Kabara interpreted the verse as:

> Da sun yi daidai su wadannan kafirai a kan darika ta Musulunci, da mun shayar da su ruwa mai yawa.

It is worthy of note here that the verse was revealed drawing the attention of the non-Muslims to embrace Islām as a religion and a complete way of life so that Allah could bestow on them His bounties like the rain and many other things. But in the process of his interpretation, Shaykh Nāsir Kabara maintained that this verse is one of the basis of the Qādiriyyah sūfī order in the Qur'ān. In his tafsīr book Ihsān al-Mannān he chapterised this verse under the title "darikar Junaidu a cikin al-Qur'āni" that is Junaīd's sūfī order in the Qur'ān. [53]

While interpreting sūrah al-Kahf, Shaykh Nāsir Kabara emphasised much on the mystical interpretation, especially in relation to those verses where Allah talks about the people of the cave (ashab al-kahf). On the episode between Prophet Moses (Mūsā) and Khidr, he interpreted it to mean that the episode was meant to show Moses his "shortcoming" as a result of his statement that he knew no one who was more knowledgeable than him (Moses). Moses was supposed to have said that Allah is the Most knowledgeable. It was as a result of that, that Allah joined Moses with Khidr. Consequently, Moses who is one of the five most senior messengers of Allah, "studied" and learnt many things from Khidr who was not a Prophet but a true servant of Allah. [54]

Muslims are generally taught from the context of this sūrah to consider knowledge as a property of Allah. He is the most knowledgeable. All people including messengers and prophets of Allah, were only given some portion of knowledge from the treasury of Allah. But according to Shaykh Nāsir Kabara, the teachings of sūrah al-Kahf are far more than that. He stated that the basic teaching of the sūrah is to show Muslims that there are sharī'ah provisions on one hand and haqīqah provisions on the other. The encounter between Moses and Khidr, according to Shaykh Nāsir Kabara was a clear testimony to this assertion. He went on to state that Moses viewed all the actions of Khidr in the context of the sharī'ah; that

was why he regarded Khidr's actions as not on the right cause. On the contrary, Khidr acted the way he did for he was guided by the provisions of the haqīqah (refer to sūrah al-Kahf: 65-70). Shaykh Nāsir Kabara also maintained that the fact that Khidr explained to Moses the basis for all his actions was a clear testimony that Khidr did not commit his actions baselessly. [55] Allah says:

...ذَٰلِكَ تَأْوِيلُ مَالَمْ تَسْطِع عَّلَيْهِ صَبْرًا[56]

> "…That is the interpretation of those (things) over which you were unable to hold patience".

Coming to our contemporary time, Shaykh Nāsir Kabara urged the Muslims who are not proficient in sufism not to comment on it simply because they thought they are learned in some aspects of Islām. According to him, such people should at least endeavour to study the basic aspect of sufism so that they could be just in weighing its status in Islām.

On the interpretation of verse 28 of the same sūrah where Allah says:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيَن يَدْعُونَ رَبَّهُم بِالْغَدَوةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ...

> And keep yourself patiently with those who call on their Lord (i.e remember their Lord with glorification, praising in prayers and other righteous deeds etc) morning and evening seeking His face…"

Shaykh Nāsir Kabara interpreted the verse as follows:

> Ka daurar da kawukanka ka tsare ta da wadanda suke rokon Ubangijinka safiya da yammaci suna nufi da ibadarsu yardar zatin Ubangiji ba wani garari daga gararin duniya ba, su ne ashabul suffati.

He opined that this verse is the basis upon which the Qādiriyyah followers relied for doing dhikr inside the mosques. He went on to state that:

> Wato wannan ayar ita ta tabbatar da cewa lallai sahabban Annabi suna zikrullahi a tattare a masallacinsa a gabansa safiya da yammaci. Mai cewa zikrullahi a cikin masallaci bid'ah ne to bai san al-Qur'ān ba, ga abin da Allah yake fada kuru kuru. Idan kuma an duba tafsirin Ibn Kathir wanda su wadannan malamai suka yarda da shi za su ga haka ya fassara wannan waje. [57]

Meaning:

> This verse is a justification that the sahābah of the Prophet (SAW) conducted dhikr in unison inside the Prophet's mosque and in his presence in the mornings and evenings. Therefore, whoever said that doing dhikr inside the mosque is innovative, such person does not know the Qur'ān. If one refers to the tafsīr book of ibn Kathir, the book that is mostly referred to by

such 'ulamā', one will see that he interpreted this verse in the same way we did.

From the foregoing, one could see how Shaykh Nāsir Kabara interpreted the Qur'ān in the context of sufism, especially the Qādiriyyah sūfī order. According to him the appearance of the phrases like: اذكر الله، اذكر الله كثيرًا، وألّو استقاموا على الطريقة in sūrah al-Jumu'ah: 10, sūrah al-Ahzāb: 41, sūrah al-Jinn: 16 and verse 28 of sūrah al-Kahf are some few examples denoting the basis of the tarīqah in the Qur'ān.

4.11.3 HIS DEFENCE OF THE ASH'ARITE CREED

The basic principle of ash'arism is that Allah can never be in any form in resemblance with His creatures. Whenever mention is made of the talk, seeing, hearing, hand, and face of Allah, all these and many other attributes are not to be understood in the same way as those of His creation. As the Creator, He must not resemble any of His creation. Allah says of Himself in verse 11 of sūrah al-Shūrah:

...لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.

… There is nothing like unto Him, and He is the All-hearer, the All-seer.

Whenever mention is made in the Qur'ān of the sifāt and dhāt of Allah, Muslims should just believe in them without making any attempt to find out how they really are. When asked about the istiwā' of Allah, for instance, Imām Mālik stated that:

الإستواء معلوم والكيفية مجهول والسّؤال عنه بدعة والإيمان به واجب [58]

The istiwā' is known, but its description is unknown, to ask a question about it is an innovation (bid'ah) and to believe in it is obligatory.

In verse 16 of sūrah al-Mulk:

ءَأَمِنتُم مَّن فِى السَّمَـاءِ أَن يَخْسِفَ بِكُمُ الأَرْضَ فَإِذَا هُيَ تَمُورُ.

Do you feel secure that He, who is in the Heaven (Allah), will not cause the earth to swallow you, then behold it shakes (as in an earthquake?)

Shaykh Nāsir Kabara interpreted the verse thus:

Shin kwa amince wanda ikonsa yake sama ya kife kasa da ku sai ga ta tana dandangurza da ku. [59]

The underlined phrase in Shaykh Nāsir Kabara's interpretation wanda ikonsa ya ke sama denotes his ash'arites interpretation of the Qur'ān. Shaykh Nāsir Kabara did not say wanda

ya ke sama which is the literal interpretation of من فى السّماء . This is because according to Shaykh Nāsir Kabara one can not say that Allah is in the heaven. The heaven itself is makhlūq (created). It was created by Allah. There was a time when the heaven was not in existence. Shaykh Nāsir Kabara went on to submit that if one admits that Allah is in the heaven then where was He (Allah), before the creation of the heaven? (Refer to his tafsīr cassette on sūrah al-Mulk).

The same thing applies to verse 5 of sūrah Tā Ha where Allah says:

الرَّحْمَـنُ عَلَـالْعَرْشِ اسْتَوَى.

The beneficent (Allah) arose over the (mighty) throne.

Shaykh Nāsir Kabara interpreted the verse as:

> Ubangiji (Mai Rahma) wanda ikonsa ya daidaita a bisa al'arshi. [60]

Shaykh Nāsir Kabara did not say:

> Ubangiji (Mai Rahma) wanda ya daidaita a bisa al'arshi

In fact, the application of the phrase wanda ikonsa ya daidaita a bisa al'arshi instead of wanda ya daidaita a bisa al'arshi also denotes an interpretation conveying the ash'arite creed. Shaykh Nāsir Kabara maintained that one should not say that Allah is established on the throne. The throne is also a created. There was a time when the throne was not in existence. If one admits that Allah is established on the throne, then where was He (Allah) before the creation of the throne? (Refer to his tafsīr cassette on sūrah TāHa

On the interpretation of verse 22 of sūrah al-Fajr where Allah states:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا.

And your Lord comes with the angles in rows.

Shaykh Nāsir Kabara interpreted the verse as:

> Al'amarin Ubangijinka ya zo da mala'iku safu safu. [61]

Here, Shaykh Nāsir Kabara used the underlined phrase instead of saying Ubangijinka ya zo da mala'iku safu safu.

Moreover, in verse 10 of sūrah al-Fath where Allah states:

... يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ...

… the Hand of Allah is over their hands…

Shaykh Nāsir Kabara interpreted it as:

> Ikon Allah ya na sama da su. [62]

Here, he did not say hannun Allah yana sama da hannunsu. By interpreting the verse as hannun Allah yana sama da hannunsu, Shaykh Nāsir Kabara stated that there is the danger that Allah would be thought of as having hands like humanbeing do. He submitted that such kind of interpretation could only lead to confusing some listeners. (Refer to his tafsīr cassette on sūrah al-Fath).

4.11.4 HIS REJECTION OF SOME ISRĀ'ILIYĀT INTERPRETATIONS OF SOME MUFASSIRŪN

The term isra'īlīyāt originally stands for stories connected with the Jewish religion. But when used in the sciences of tafsīr and hadīth, it refers to any material which penetrated into the Islāmic literature from Jewish, Christian or any other non-Muslim sources. When new converts embraced Islām, they came along with them some information which were foreign to Islām. Most of such information were contrary to Islām. Isrā'īlīyāt should only be accepted in tafsīr if the information is in line with Islām. However, if it contradicts Islām, such information must be rejected. This is indeed one of the focus on Shaykh Nāsir Kabara's tafsīr. He rejected some views expressed by some mufassirūn whenever he realized that their interpretations were contrary to the generally accepted principles of Islām. The following are instances of how and why he made such rejection.

In sūrah al-Isrā' verse 3 Allah says:

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا.

> Offspring of those whom we carried (in the ship) with Noah! verily he was a grateful slave.

Shaykh Nāsir Kabara rejected the fabricated hadīth normally cited by some mufassirūn while interpreting the verse. It states that black people were originally the great grand children of Hāmu the son of Prophet Noah (Nūh). It goes on to state that one day Prophet Noah uncovered his body while he was sleeping. Having seen him, one of his sons Yāfith covered him. Prophet Noah once again uncovered his body while he was sleeping. Another son of his, Sāmu also covered him. But when he uncovered his body for the third time his son Hāmu refused to cover him, but instead laughed at him. For this, Prophet Noah cursed Hāmu and consequently all his (Hāmu's) sons became the servants of Sāmu and Yāfith, and they were made blacks. Hence they were made inferior to the sons of Sāmu and Yāfith. [63]

Shaykh Nāsir Kabara rejected such fake hadīth for it is against Islām. Logically, the Prophet (SAW) could never have said that because it clearly contradicts the Qur'ānic message where Allah says:

...إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَـكُمْ... [64]

> … verily, the most honourable of you in the sight of Allah is that (believer) who is best in religion and best in good deeds…

Shaykh Nāsir Kabara went on to state that:

> Mu ba mu yarda da wannan hadisi ba saboda ya yi karo da ayar al-Qur'ān. Wadannan maganganu marin baya ne na farar fata da su ke raina bakin mutum. Ba wata addu'a Annabi Nuhu ya yi ma dansa ba. Wannan Hadisi in an gan shi sau dubu karya ne. Za kuma ku gan shi cikin Tabarī, akwai shi cikin Mas'ūdī da sauran littafai na masu Tarihi. Allah babu abin da ya dame shi illa ka ba da gaskiya da shi. Manzo (SAW) ya ce: "ba bu bambanci tsakanin Balarabe da Ba'ajame sai da tsoron Allah".[65]

Meaning:

> We do not accept this hadīth for it clearly contradicts a Qur'anīc verse. All these statements are nothing but a kind of humiliation targetted at black people by the whites (Arabs and Persians). It is a fake hadīth, even though it is available in Tabarī, Mas'ūdī and some other books of history. The most important thing in the sight of Allah is to believe in Him. The Prophet (SAW) was reported to have said that "there is no distinction between an Arab and a non-Arab except with the fear of Allah."

Shaykh Nāsir Kabara also criticized some prominent as well as his contemporary mufassirūn. He criticized some aspects of their tafsīr which he observed as having gone outside the fold of Islām. For example, he criticized al-Zamakhsharī who, in his tafsīr book al-Kashshāf, stated that the Prophet (SAW) had never seen Allah. Zamakhsharī stated that the Prophet (SAW) was only able to meet angel Jibrīl. On this, Shaykh Nāsir Kabara brought some evidence from the Qur'ān and hadīth supporting that the Prophet had really seen Allah. [66]

4.11.5 HIS INTERPRETATION OF SOME VERSES OF THE QUR'ĀN IN THE CONTEXT OF THE SOCIAL CONDITION OF PEOPLE

This is another focus of Shaykh Nāsir Kabara's tāfsīr. Sometimes when he reached a verse which talked about some social and economic aspects, he interpreted it in relation to the immediate condition.

While interpreting verse 95 of sūrah al-Wāqi'ah where Allah says:

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ.

> Verily, this is the very truth and certainty

Shaykh Nāsir Kabara interpreted the verse as:

> To wannan al-Qur'āni da shiga cikin aljanna ko jahannama shi ne haqqul yaqini [67]

On this, he stated that there are three categories of knowledge, 'ilm al-yaqīn, 'aīn al-yaqīn and haqq al-yaqīn. In this verse Allah mentioned the third category that is haqq al-yaqīn. Scholars have given a clear distinction between these categories of knowledge with particular reference to the hajj. A Muslim who has never performed the hajj still believes in the existence of the Ka'bah. This is called 'ilm al-yaqīn. When he gets the opportunity of performing the hajj, the moment he enters Makkah and sees its building as well as his first glance at the Ka'bah from a far, this is called 'aīn al-yaqīn.

In a situation where he finds himself before the Ka'bah doing tawāf, this may be regarded as haqq al-yaqīn. According to Shaykh Nāsir Kabara this is exemplified in the case of a Muslim who believes that there is paradise and hellfire in the hereafter. This is 'ilm al-yaqīn. When he dies and is buried, the moment he is shown his position either in the paradise or in the hellfire from far distance, this may be regarded as 'aīn al-yaqīn, and when he finally finds himself either in paradise or in hellfire, this may be regarded as haqq al-yaqīn. [68]

On the verses talking about the social and economic affairs, sometimes Shaykh Nāsir Kabara interpreted them in strong terms. For example, while interpreting verse 7 of sūrah al-Hadīd where Allah says:

ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُواْ مِنكُمْ وَأَنفَقُواْ لَهُمْ أَجْرٌ كَبِيرٌ.

> Believe in Allah and His Apostle and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's way) theirs will be a great reward.
>
> "Ku dawwama bisa imani ga Ubangiji da Manzon Allah, ku ciyar a cikin inganta addinin Allah daga abin da Muka sanya ku masu mayewa (wakilai) a cikinsa ba mamallakansa ba. Wanda su ka ba da gaskiya daga cikin ku suka ciyar lada mai girma na gare su.

Shaykh Nāsir Kabara drew the attention of the wealthy individuals in the society to assist in the cause of Allah. He maintained that they should regard the wealth given to them by Allah as a mere trust.

Shaykh Nāsir Kabara stated further that:

> Abin da Ubangiji yake fada mana duk wanda Allah ya ba shi wani abu na dukiya, kada ya yi ta'adda ga Allah, ya kaddara dukiyar nan tasa ce har ta kai ga mai kudi ya dinga ganin zai talauta wani ko zai azurta wani wanda ya ga dama. Duk mai kudi bai isa yin haka ba. Abin da Allah ya tattara na jama'a ya ba mutum, ajiya aka ba shi, mustakhlafi ne kawai. Kamar misalin kana da kantinka da dukiya a ciki sai ka kirawo wani mutum ka zaunar da shi kace masa: zauna a kan kayan nan

nawa, idan wane ya zo ka ba shi abu kaza, to mutumin nan ya tsaya irin abin da kace da shi zai yi, wanda ya yi haka ya kyauta wa kansa don ya bi yadda aka ce da shi. Amma kada shi wannan da aka zaunar da shi a kantin nan ya ce ai ni tun da ka zaunar da ni a wannan kanti ai abin da yake a ciki nawa ne, sai wanda na ga dama zan ba wa. A gaskiya masu kudi suna da garari a ranar lahira gami da Ubangiji. Saboda kowa ya sami kudi, kudi ya ishe shi sai ya kaddara wannan abu abu ne ya mallake shi ta fuskar kokarinsa da dabarunsa kamar yadda Qārūn yake da'awar cewa إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِى" "an bani wannan abu ne ta ilmi da hanyar ciniki da dabaruna" na samu na tara kuma kaka zan fallasar da shi in ba wa kowa, sai wanda na ga dama zan ba wa, sai wanda nake so zan bawa". Idan ka zama haka, to baka zama mustakhlafi ba, Allah kuma yana cewa " وَأَنفِقُواْ مِمَّا جَعَلَكُم مُسْتَخْلَفِينَ فِيهِ..." wato "…ku ciyar daga abin da ya sanya ku wakilai a cikinsa…" ba naku ba ne kamar yadda na yi misalin nan, kamar haka Allah yake. Allah ne mamallakin abin, in kace kai ne da abin sai abin da ka ga dama za ka yi, ba zai ce da kai komai ba, abin da duk ka ga dama ka ce nakan ne, za ka fada, kuma ba wa duk wanda ka ga dama, ka hana wanda ka ga dama, amma fa ka sani rubutawa yake yi. Akwai ranar da za ku gamu da shi zai bincike ka a kan ka yi yadda ya ce ka yi ko ba ka yi ba? A sannan hanzari zai yi kadan izan (idan) ka saba wa abin da ya ce, kuma ranar da za a yi haka din ba shakkun ta muke ba, za ta zo. [69]

Meaning:

Allah tells us here that whoever has been given wealth should realize that it belongs to Allah. He should not regard the wealth as his personal property to the extent that he feels as capable of enriching whoever he likes and denying whoever he desires. A wealthy man is incapable of doing that. Whatever is given to someone, it is just a mere trust given to him out of the wealth of Allah. Man is only a caretaker. For instance, suppose somebody has a shop in the market, then he employs a shop attendant and instructs him to give a certain amount of money to certain people; it is necessary for that shop attendant to comply with the instruction of the shop owner. However, under no circumstance should such a shop attendant give any amount of money to whoever he likes. In fact, it is in this same way that some wealthy individuals shall have a problem with Allah on the resurrection day. This is because whoever gets a huge amount of money begins to realize that he gets it out of his own effort just as Allah tells us the qissah of Qārūn in the Qur'ān.

Whoever behaves in this way does not comply with Allah's instructions " وَأَنفِقُواْ مِمَّا جَعَلَكُم مُسْتَخْلَفِينَ فِيهِ"

Allah is the real owner of all things. If somebody pretends that the wealth belongs to him and will be doing whatever he likes with it, Allah will let him do whatever he likes, but will surely punish him severely in the hereafter, for he has violated His instructions, and we

> are quite sure that day will definitely come. In view of this, whoever Allah has given wealth out of His bounties should better know that his position is only a trustee.

The word mustakhlafin in the verse suggests clearly that all wealth belongs to Allah. The remaining portion of the verse, according to Shaykh Nāsir Kabara, was revealed in relation to 'Uthmān ibn 'Affān who financed all the needs of the thirty thousand sahābah who participated in the battle of tabūk. For this, the Prophet assured him of Allah's reward. He further maintained that this verse is pointing to us that whoever has the means should assist in the cause of Allah. Wealthy individuals, he asserted, should not be arrogant to think that the wealth belongs to them. They are merely trustees and will account before Allah in the hereafter for the trust and how they administered it. [70]

On the interpretation of verse 18 of the same sūrah where Allah states:

إِنَّ الْمُصَّدِقِينَ وَالْمُصَّدِّقَـتِ وَأَقْرَضُواْ اللَّهَ
قَرْضًا حَسَنًا يُضَـعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ.

> Verily those who give in charity, men and women, and lend to Allah a good loan, it shall be increased manifold (to their credit). And they shall have (besides) a good reward (paradise).

Shaykh Nāsir Kabara interpreted the verse as:

> Masu yin sadaka mazaje da mataye suka ranta wa Allah rance kaykkyawa to wadannan Ubangiji zai yi musu sakamako abin ninkawa.

He buttressed his interpretation of the verse by stating that:

> A gaskiyar Allah, a wannan zamani namu ana samun masu amsawa Allah. Idan an samu wani aiki na Ubangiji akwai mummunai wadanda suke ba da gwargwadon ikonsu, za a yi masallaci, za a yi makaranta, za a yi asibiti za'a yi wani abu na amfanin jama'a duk ana samun gwargwadon masu amsawa. Amma da kamar wadanda duk Allah ya azurta su da wani alheri idan wata takara ta sha'anin Allah ta tashi za su ringa yunkura gaba daya da sun sami kyakkyawan sakamako. Amma za a ga gari kamar Kano idan irin wannan takara ta Allah ta tashi sai mutum biyar ko shida ko bakwai ko takwas su ne za su zo su dinga wani abu na zakara, wannan ba kyakkyawa ba ne. Irin yadda Allah ya azurta wannan gari, ba za a iya kirga wanda Allah ya yi musu sutura ba. Amma in an ce takarar ubangiji ta taso ba za ka ga mutane da yawa a fagen ba. Saboda rudin shaidan wasu kance ai riya ne, saboda haka ai su ba za su yi saboda riya ba. Duk abin da za ka yi saboda Allah kai dai ka yi kyakkyawar niyya. Wadanda suke yin ayyukan alheri bai kamata a ringa cewa riya suke ba. Ya kamata a yi musu kyakkyawan zato, su kuma masu yin, su ringa yin kyakkyawar niyya. Saboda idan su ka yi aikin don a ji ko don a gani a ranar lahira ba za su sami ladan komai ba. Wadanda kuma ba sa yi, yakamata su ringa yi.[71]

Meaning:

> Sincerely speaking, there are some faithful in this time who adequately contribute in carrying out some projects like building of mosques, schools, hospitals and many other public utilities. Our wealthy individuals could have been earning the blessings of Allah by contributing out of their wealth whenever such projects are initiated. It is very unfortunate that in a City like Kano only very few people execute such projects despite the fact that one could not be able to quantify the wealthy individuals in the City. Some people do not want to contribute pretending that by so doing some people might accuse them of insincerity. One should always try to purify his intention whenever he embarks on a noble cause so as to earn the pleasure of Allah. It is also very important for the people to always think good of others. Those who do not contribute should endeavour to be doing so.

On this verse, Shaykh Nāsir Kabara commented that the percentage of the wealthy individuals in Kano who contribute in the cause of Allah was very discouraging. He stated that even some few individuals who were contributing are often discouraged by other people through unnecessary condemnation and abuse. Whenever Shaykh Nāsir Kabara reached this verse, he made a very thrilling appeal to the wealthy individuals. To the ordinary people, his appeal was that they should always think positively and wish good for others. To those few wealthy individuals who participate in philanthrophy, his appeal was that they should be sincere in all their donations; and to those who do not, his appeal was that they should do so in the name of Allah. His appeal to the 'ulamā' was that they should fear Allah and always appeal to people to do commendable deeds. The 'ulamā' he often said should make the appeal even if it will annoy the people. [72]

On the interpretation of verses 32-43 of sūrah al-Kahf Shaykh Nāsir Kabara drew the attention of the present day Muslims not to over value wordly materials. He asserted that Allah does not regard wordly materials as valuable. As one could observe, so often Allah gives wordly materials to those people who betray His commandments, and His believers sometimes suffer some kinds of "difficulty". Had it been possessing some worldly materials is the yardstick for valuing the greatness of humanbeing, Allah would have given much of it to His faithful servants. He further noted that what is vital in the sight of Allah is the fear of Allah. He therefore drew the attention of Muslims to be self contented with what Allah Has given them. He went on to cite the episode of the two men mentioned by Allah in this sūrah. The believer spent all his wealth in the cause of Allah. Consequently, the disbeliever, though granted gardens and orchards (of which are two gardens mentioned in the Qur'ān in full detail) he diverted from Allah's path. His two gardens had grapes, and date-palms sorrounding the grapes, along with over flowing rivers and water streams running every where along with his property. The fruits of his trees were numerous and the sight of his gardens was very pleasant. However, the owner of the two gardens became proud and dealt arrogantly with the believer saying "I am more than you in wealth and stronger in respect of

men" i.e., I am better than you, as you spent all your wealth in vain and you did not do as I did: buying gardens and orchards and investing the money therein to gain the profits later.

To further buttress the above interpretation, Shaykh Nāsir Kabara maintained that:

> Wannan ishara ce Allah yake buga mana da wannan rayuwa ta duniya. Allah ya azurta mutum da imani da Allah, gwargwadon kuma abin da yake na lafiya da arziki ya bā shi, ya tashi ya wayi gari ya hada cefane da kyar, kuma ga 'yan bari bari (kananan yara) su kuma a san yadda za a yi da su da kyar. Sai kuma a duba a ga ga wadansu Ubangiji ya ninninka musu ninke ninken abin da za su yi ta ci a duniya. Har idan za su shekara dubu ma suna da abin da za su yi ta ci.
>
> To abin da Allah yake gwada mana a nan shi ne kada mumini ya zaci irin wannan yawaice yawaicen gonakai da koramai da mallake mallaken shanu da gidaje da de sauran abubuwa, ya zaci yanda shi yake ganin girmansu Allah ma ganin girman wadannan abubuwa yake. shi Allah ba ya ganin girman wani abu illa imani da shi kawai. Irin wannan mashasha, madudun arziki galiban ba wadanda Allah yake ganin girmansu yake yi wa ba. Saboda haka, ka da ka nemi Allah ya ba ka mashashan arziki, kai dai ka nemi ya ba ka mastada'a, gwargwadon yadda ba za ka wofar da fuskarka izuwa wani tāliki ba. Amma idan Allah ya ba wa mutum irin wannan arziki kuma bai rude shi ba, yana kula da Allah to lallai wannan ni'ima ce sosai وقليل ما هم kadanne irin wadannan.
>
> To shi Allah yake jawo hankalinmu a cikin wadannan ayoyi. Galiban muminai kamar wancan mumini ne wanda Allah yake bamu labarinsa. Shi ba shi da yawan dukiya, ba shi da yawan 'ya'ya. Yawaicin مترفون wadanda Allah ya faifayo musu, aka bulbulo musu duniyar nan, galiban Allah ba ganin girmansu yake ba. Saboda haka, har abada wanda Allah ya ba shi irin wannan arziki ya yi kokarin ya ga yana bin Allah. Kada wannan dukiya ta rufe masa ido ya sa ya manta da Allah. In ba haka ba, abin nan da aka ba shi da shi da wannan mai maganar nan ta gona matsayinsu daya ne. kai kuma mumini ka yi kokari ka zama kana ganin girman Allah. Ka amince da shi, ka yarda da yadda ya yi maka ko da yake abin da ya yi maka ba yawa gareshi ba. Idan ka yi haka, sai ka zama kai ne kake da babban rabo a ranar lahira. Wannan muhimmiyar hikayah ce Allah ya kawo mana domin mu lura da ita. Idan Allah yana magana a cikin al-Qur'āni ba maganar banza yake ba. [73]

Meaning:

> This is a clear example forwarded by Allah. One could notice how a true believer wakes up in the morning just trying to provide some basic needs to his family members for that day. On the other hand, Allah Has given some people a huge amount of money to the extent that if they could survive up to one housand years, they would have enough means to sustain themselves.
>
> Allah shows that a true believer should consider that worldly material is not valuable in the sight of Allah. Allah does not value the worldly materials as humanbieng value them. All Allah requires of the believer is to fear Him. Moreover, most of the people whom Allah Has given such kind of wealth are not necessarily the kind of people He likes most. Therefore, a Muslim should not strive by any means to

have that kind of wealth. The most important thing is for a Muslim to be self contented with what Allah Has given him. But in a situation whereby Allah gives somebody such kind of wealth and at the same time it did not deviate him from Allah's cause, such is indeed a great bounty and very few are of such kind (wa qalīlun mā hum).

So, Allah draws our attention here that most of His true servants might not necessarily be financially very sound. They are like that believer whom Allah Has told us about. The rich men should therefore try to see that they spend the wealth entrusted to them by Allah judiciously. What happened to that wealthy unbeliever whose qissah Allah Has told us in the Qur'ān is a clear parable. Allah also drew the attention of the believers to always consider His supremacy and not to succumb to worldly materials.

4.12 CONCLUSION

We have presented the life and works of Shaykh Nāsir Kabara. We have seen some of his contributions to Islām. We have also studied him as a teacher in both the traditional makarantar zaure as well as in the formal schools. We have seen him as an outstanding Islāmic scholar as well as a prominent figure in sufism, particularly the Qādiriyyah sūfī order. An analysis showing the methodology and focus on his tafsīr has been provided. Shaykh Nāsir Kabara merged the verse and the relevant commentary as well as the other information obtained from other books dealing with the same tafsīr and then give the meaning all at a time without repeating the reading of the verse already read by his mai jan baki. He avoided discussing too much issues on nahw, sarf, balāghah and other sciences contained in the Qur'ān. Another distinctive feature of his tafsīr is that once the mufassir interpreted the verse, the mai jan baki proceeded to the next verse without waiting to receive the command from his mufassir.

As for his tafsīr focus, Shaykh Nāsir Kabara extracted historical events in the Qur'ān; he interpreted the Qur'ān in the context of sufism particularly the Qādiriyyah sūfī order, he defended the ash'arite creed; he rejected some isrā'iliyyāt interpretations and he interpreted some verses of the Qur'ān in the context of the social condition of people.

NOTES TO CHAPTER FOUR

1. Malam 'Umar Kabara (1750-1844) came to Kano from Kabara a very popular area in Timbuktu (Tambutu as pronounced in Hausaland) in the present Mali Republic. He was from Sanhāja tribe and was a devoted sūfī shaykh who was greatly influenced by Shaykh Mukhtār al-Kuntī. Malam 'Umar Kabara left Mali in the twelvth century A.H and came to Hausaland for the sūfī expedition (siyāhah). He stayed in Nupe area and Katsina briefly before he finally settled in Kano. He first stayed at the residence of Sharu Ashafa at 'Yan tandu, Adakawa quarters in Kano City. Malam 'Umar Kabara moved from Adakawa to Jarkasa quarters. Hence, the name of the area changed from Jarkasa to Kabara. He remained in Kabara up to the end of his life. He was buried at mai giginya graveyard.

(For more detail on this, refer to Kabara, S.U (1980), 'Shakhsīyah al-Shaykh Muhammad al-Nāsir Kabara Wa ādābuhu' an M. A Arabic thesis submitted to the University of Khartoum, Sudan, Hausawa, A.A.A (1996), Kagon Allah Mai Wuyar Turewa: Tarihin Rayuwa Da Gwagwarmayar Shaykh Muhammad Nāsir Kabara, (n.p) pp. 5-7, Kabara, M.S.U 'Shi'r al-Shaykh Muhammad Nāsir Kabara, Jam'uhu Wa Tartībuhu Wa Hasbi Maudū'uhu al-Shi'rī (1994), a B.A Arabic project submitted to the Department of Arabic, Bayero University, Kano p. 12, Kabara, Q.N (1993), al-Risālah al-Jaliyyah Li Makānah Nigeria al-'Ilmiyyah Qabla Kiyān Daūlah Sokoto al-'Āsimah al-'Iliyyah Min al-Qarn al-Thānī ilā Muntasif al-Qarn al-Thānī 'Ashara al-Hijrī, pp. 53 – 55 and Kabara, Q.N (2002), Daūr al-Tarīqah al-Qādiriyyah Fī Mustawā al-Lughah al-'Arabiyyah Wa al-Tarbiyyah al-Islāmiyah Fī Gharbi Afrīqiyyah, pp. 18-19).

2. Fieldnotes, interview with Khalīfah Qarībullāh Nāsir Kabara on 20th and 28th August 2002 respectively.

3. Hausawa, A.A.A, (1996), Kagon Allah Mai Wuyar Turewa: Tarihin Rayuwa Da Gwagwarmayar Shaykh Muhammad Nāsir Kabara, (n.p) p. 15

4. Loimeier, R. (1997), Islāmic Reform and Political Change in Northern Nigeria, North Western University Press, Evanston, Illinois, p. 52. Ibrāhīm Natsugune was the Councillor under four Emir's of Kano. These are:

i. Aliyu the son of 'Abdullāhi Maje Karofi popularly referred to as Sarkin Kano Alu or Aliyu Babba (r.1894-1903).

ii. Muhammad 'Abbās the son of 'Abdullāhi Maje Karofi popularly known as Sarkin Kano 'Abbās (r. 1903-1919);

iii. Usman the son of 'Abdullāhi Maje Karofi (r.1919-1926), and

iv. 'Abdullāhi Bayero the son of Muhammad 'Abbās otherwise known as Sarkin Kano Bayero (r.1926-1953).

5. Kabara, M.Q.N (n.d), Marmaro Garai-Garai Mai Tacaccen Bayanonin Ashafa Kwarai-Kwarai vol. I, (n.p), p. I, 'Abdullāhi, I.I (2004), Maukibin Qādiriyyah, Tarihinsa, Nasarorinsa Da Matsalolin Da Ya Gamu Da Su, (n.p) p.24

1. Ibid, Kabara, p. II.

2. Ibid, p. III and Abdullahi, op.cit, pp.23-25

3. Kabara, M.S.U, (1994), 'Shi'r al-Shaykh Muhammad Nāsir Kabara, Jam'uh Wa Tartībuh Wa Hasbi Maudū'uh al-Shi'rī" a B.A Arabic project submitted to the Department of Arabic, Bayero University, Kano, pp. 20-27

4. Fieldnotes, interview, with Kabara, (Qarībullah), August 2002.

5. Ibid, Kabara, August 2002.

6. Fieldnotes, interview with Malam 'Abduljabbār Nāsir Kabara at Gwale quarters, Kano City on 2nd October 2002. In Arabic alone, one hundred and sixty two published and unpublished works are credited to Shaykh Nāsir Kabara. For the detail of such works, see Ihsān al-Mannān vol. I, pp.5-12.

7. Fieldnotes, interview with Kabara (Qāribullah), August 2002

8. Kabara, (Matbūlī), op.cit, , p. 40

9. Ibid, p. 40

10. Ibid, p. 41

11. Ibid, p. 42

12. Ibid, pp. 45-47 and Loimeier, op. cit, pp.64-66.

13. Ibid, pp. 45-47

14. Fieldnotes, interview with Kabara (Qarībullah), August 2002

15. Ibid. Kabara, August 2002

16. Fieldnotes, interview with Kabara ('Abduljabbār), on 2nd October 2002.

17. Fieldnotes, interviews with Kabara (Qarībullah) and Malam Mūsā al-Qāsiyūnī on 28th August and 8th September 2002 respectivley.

18. Paden, J.N (1973), Religion and Political Culture in Kano, Univeristy of California Press, p. 156

19. Kabara, (Matbūli), op.cit, pp. 47-55.

20. Ibid, pp. 47-55.

21. Paden, op.cit, p. 157 and Loimeior, op. cit, (1997), p. 56

22. Ibid, pp. 157-159 ibid, Loimeior, pp. 58- 59 and p. 62 and Abdullah, op.cit, pp.42-43

23. Fieldnotes, interview with Kabara, (Qarībullah), August 2002

24. Fieldnotes, interview with Kabara, (Qāsiyūnī) 8th September 2002

25. Ibid. Kabara, September 2002

26. Shaykh Nāsir Kabara's expression as narrated to me by Malam Mūsā al-Qāsiyūnī during my interview with him on 8th September 2002

27. Paden, op. cit, pp. 157-158

28. Fieldnotes, interview with Professor 'Abdallah Ubā Adamu, at his Management Information System (MIS) Office, Bayero University, Kano on 12th September 2002

29. Fieldnotes, interview with Kabara, (Qarībullah), August 2002 and Abdullah, op.cit, pp.25-26

30. Fieldnotes, interview with Adamu, op.cit, 12th September 2002.

31. Fieldnotes, interview with Kabara (Qaribullah), op.cit, August 2002

32. Abdullah, op. cit, p.24 and p.32

33. Fieldnotes, Kabara, op.cit

34. Ibid, Kabara.

35. Fieldnotes, interview with Dr. Shehu Usman Kabara at his Office, Department of Arabic, Bayero University, Kano on 22nd August 2002.

36. During my second interview with Khalīfah Qarībullah on 28th August 2002 he narrated to me two authoritative permissions which their tafsīr circle secured from the original source: sanad dirāyatan, it is said to be the chain of authoritative permission received by Shaykh Nāsir Kabara to study tafsīr al-Jalālaīn; and sanad riwāyatan, is said to be the chain of authoritative permission derived by Shaykh Nāsir Kabara to conduct his tafsīr with tafsīr al-Jalālaīn.

THE SANAD DIRĀYATAN OF SHAYKH NĀSIR KABARA'S TAFSĪR CIRCLE

Khalīfah Qarībullah Nāsir Kabara (b. 1958)

Shaykh Nāsir Kabara, (1910-1996)

Alkālī Ibrāhīm ibn Ustāz (1855-1933)

Shaykh Sālih Dan Badde Baggal

Shaykh Sa'd ibn 'Abdurrahmān

Shaykh 'Abdullah ilbn Fūdī (1766-1839)

Shaykh 'Uthmān ibn Fūdī (1754-1817)

Shaykh Jibrīl ibn 'Umar

Shaykh Murtada al-Zabīdī (Egyptian)

THE SANAD RIWĀYATAN OF SHAYKH NĀSIR KABARA'S TAFSĪR CIRCLE

Khalīfah Qarībullah Nāsir Kabara

Shaykh Nāsir Kabara

Shaykh Muhammad al-Harīrī (al-Dimashqī)

Al-Imām al-Saqqā'

Shaykh Muhammad al-Amīr

Shaykh 'Abdullah ibn Sālimī (al-Basrī)

Al-Imām al-Bāhilī

Shaykh Sālim al-Sankhūrī

Shaykh 'Abdurrahmān al-Alqamī

Shaykh Jalāl al-Dīn al-Suyūtī (1445-1505)

37. Haruna, H.A. (1982) 'the Contribution of Shaykh Nāsir Kabara Towards The Development of Islamic Education in Kano State with Particular Reference to Kano Municipal' a B. A. project submitted to the Faculty of Education, Bayero University, Kano.

38. Fieldnotes, interview with Kabara, (Shehu) on 22nd August 2002.

39. Ibid. Kabara, 22nd August 2002.

40. Ibid. Kabara, 22nd August 2002.

41. Ibid., Kabara, 22nd August 2002.

42. Fieldnotes, tafsīr cassette of Shaykh Nāsir Kabara on sūrah al-Hashr, October 2002.

43. Ibid., Kabara, October 2002.

44. Ibid. Kabara, October 2002.

45. Fieldnotes, tafsīr cassette of Shaykh Nāsir Kabara on sūrah Yūsuf October 2002

46. Hausawa, op.cit, p. 39 and ibid, sūrah al-Jumu'ah, October 2002.

47. Fieldnotes, tafsīr cassette of Shaykh Nāsir Kabara on sūrah al-Ahzāb, October 2002

48. Ibid., sūrah, al-Jinn, October 2002 and Kabara, M.N, (1988) Ihsān al-Mannān Fī Ibrāzi Khabāya al-Qur'ān ilā Kulli Hawārī Min Fuqarā' Hadhā al-Zamān, vol.IV, Jam'iyyah al-Da'wah al-Islāmiyyah al-Ālamiyyah, Tripoli, p.1776

49. Ibid, vol.I, p.17

50. Fieldnotes, tafsīr cassette of Shaykh Nāsir Kabara on sūrah al-Kahf. Many important lessons could be extracted from the qissah of Prophet Moses and Khidr. The following are some of such lessons:

    i. It is not allowed to boast, however justified it may seem.
    ii. Allah does not get angry with His chosen people on making any mistake. He provides more training to them.
    iii. Prophet Moses was eager to learn from Khidr even though Allah had bestowed upon him (Musa) a great deal of knowledge. Hence, acquiring more and more beneficial knowledge is the sunnah of prophets.
    iv. Acquisition of knowledge entails a great deal of hard work, sacrifice and patience.
    v. A student must show respect to his teacher (teachers) Moses was a prominent Prophet but he addressed his teacher, Khidr, very humbly and respectfully.
    vi. Allah gives only limited and specific knowledge to prophets and His other chosen persons. The knowledge of Allah is unlimited.
    vii. Prophet Moses taught us the traveling etiquettes. He explained to his "servant" the direction of their journey and the final destination before they started their journey. We should share such information with our assistants. Unfortunately many peoples consider it an insult for them to share traveling information with their assistants and drivers.
    viii. Khidr said that he did not happen to do various extraordinary things on his own. Allah had given him some special knowledge which was not given to Prophet Moses. Hence, all forms of knowledge is a gift from Allah. He bestows part of His knowledge on whom He wills. Allah knows the unseen and we are very limited in our understanding and comprehension of it. (See, Ahmad I. (2003), Reminders For People of Understanding, Madinah Munawwarah, Saudi Arabia, pp.82-83).

56. Fieldnotes, tafsīr cassette of Shaykh Nāsir Kabara, on sūrah al-Kahf, October 2002.

57. Ibid. Kabara, October 2002

58. Amīn, B. (1979), al-Ta'bīr al-Fannī Fī al- Qur'ān Dār al-Fikr, Baīrūt, p. 69

59. Fieldnotes, tafsīr cassette of Shaykh Nāsir Kabara on sūrah al-Mulk, October 2002

60. Ibid. Kabara, October 2002

61. Ibid. Kabara, October 2002

62. Ibid. Kabara, October 2002

63. Ibid. Kabara, October 2002

64. Qur'ān, sūrah al-Hujrāt : 13

65. Fieldnotes, tafsīr cassette of Shaykh Nāsir Kabara on sūrah Nūh, October 2002

66. Fieldnotes, interview with Kabara (Qarībullah) and Kabara (Shehu), op.cit, August 2002

67. Fieldnotes, tafsīr cassette of Shaykh Nāsir Kabara on sūrah al-Wāqi'ah, October 2002

68. Ibid. Kabara, October 2002

69. Ibid. Kabara, October 2002
70. Ibid. Kabara, October 2002

71. Ibid. Kabara, October 2002

72. Ibid. Kabara, October 2002
73. Ibid. Kabara, October 2002

CHAPTER FIVE

SHAYKH ABŪ BAKR MAHMŪD GUMI AND HIS TAFSĪR CIRCLE

5.1 INTRODUCTION

This chapter examines the life history of Shaykh Abū Bakr Mahmūd Gumi and his contributions to Islām. It also discusses the establishment of his tafsīr circle, its style and methodology and his tafsīr focus on five aspects. These are : his high priority to verses relating to taūhīd, interpretation of the Qur'ān with hadīth, extraction of some fiqh issues especially of the Māliki school, interpration of the Qur'ān to facilitate socio-economic and political reformation and

attitudinal changes and interpration of the Qur'ān in accordance to what he referred to as the salafiyyah trend of thought.

5.2 HIS BIOGRAPHY AND EDUCATION

Shaykh Abū Bakr ibn Mahmūd [1] ibn Muhammad ibn Shaykh 'Alī was born at Gumi town [2] in the then Sokoto Province of Northern Nigeria on 7th of November 1924 [3]. Like the children of many Islāmic scholars, Shaykh Abū Bakr started his early education by studying the Qur'ān under his father at the early age of five. He graduated (saukā) from the Qur'ānic school in 1936 at the age of twelve [4]. He also studied some disciplines like taūhīd, fiqh and hadīth under his father. On fiqh, he studied books like Akhdarī.[5] 'Ashmāwī [6], 'Iziyyah [7] and Qurtubī [8]. His mother Malama Hafsah [9] also taught him some lessons on general ethics and morality [10]. Most of the time she supplemented what he studied under his father [11].

Shaykh Abū Bakr Gumi joined Malam Mūsā [12] to Ambursa town at the age of five to six [13]. He remained with this Malam for a short period three month. He memorized sixteen hizbs of the Qur'ān at Ambursa. His short stay there was a turning point in his life. It was his first movement outside Gumi town in the pursuit of education.[14]

In 1933 Shaykh Abū Bakr Gumi was enrolled into Dogon Daji Elementary School at Sokoto where he spent three years. From there he proceeded to Central Elementary School (Sokoto Middle School) on 25th December 1935. His classmates include Malam Abū Bakr Tunau Mafara, Alhaji Shehu Shagari and Alhaji 'Ali Akilu Tsafe, while Alhaji Haliru Binji was a year ahead of him.[15] The intelligence, dedication and other outstanding qualities of Shaykh Abū Bakr Gumi facilitated his appointment as the student in charge of Magajin Gari House while he was in Middle IV. His teachers in this school were Malam Abū Bakr Sese (the Headmaster), Malam 'Umar Sokoto, Malam Junaīdu (later Waziri Junaīdu) and Malam Shehu Yabo to mention a few [16]. He graduated from the Middle School in 1942.[17]

In 1942 after successful completion of his studies at Sokoto Middle School, Shaykh Abū Bakr Gumi was admitted into Kādī School, Sokoto. He studied in this school for a complete year. Some of his prominent teachers at this school were Alhaji Abū Bakr, a one time Chief Alkali of Sokoto, Malam Sarki Uban Doma, Malam Dan Kimalle and later on Wazīr Junaīdu was transferred from Middle School to this school.[18] From 1943 to 1947 Shaykh Abū Bakr Gumi studied at Kano Law School. The impact of this school on his life was very tremendous.[19] Some of the subjects he studied in this school include taūhīd, fiqh, hadīth, tafsīr, lughah, usūl al-fiqh, usūl al-Dīn, Geography, History, Arabic writing, Hausa and mudārasah. His teachers were Shaykh Bashīr al-Rayyāh, Shaykh Awad Ahmad, Shaykh 'Abdulhamīd and Shaykh Muhammad Suwār al-Dhahabī. All these were Sudanese. However, the indigenous teachers

were Malams Amīn Yakub Zaria, Nāsir Mustafā Kano, ‘Umar Ibrāhīm Zaria, Bōyi Sokoto, Ujdūd Sulaīmān Wālī Kano, Muhammad Dan Amu Kano and Dr. ‘Alī Abū Bakr Bauchi (Jos) [20]

It is worth mentioning that Shaykh Abū Bakr Gumi studied many books in Sokoto even prior to his coming to Kano Law School, with the exception of Nazm al-Kubrā, a recognized book on taūhīd. Therefore, when he intended to come to Kano, he was given a letter of introduction by his teacher Waziri Junaīdu to be submitted to Shaykh Nāsir Kabara. In the letter Shaykh Abū Bakr was introduced as a student of Kano Law School who would like to study Nazm al-Kubrā with him (Shaykh Nāsir Kabara). When he came to Kano Shaykh Abū Bakr Gumi did not study the book but instead studied the Alfiyah of ibn Mālik an outstanding book on nahw [21]. Shaykh Abū Bakr Gumi, together with his school mate Haliru Binji, studied under Shaykh Nāsir Kabara at his residence after school hours. They both remained in contact with Shaykh Nāsir Kabara up to the year they graduated from Kano Law School and after [22].

Shaykh Abū Bakr Gumi’s stay in Kano from 1943 to 1947 as a student of Kano Law School afforded him an opportunity to teach in both the formal school as well as in the makarantar zaure. It also afforded him an opportunity to complete his memorization of the Qur’ān which as we stated earlier on, he started by memorising sixteen hizbs of the Qur’ān at Ambursa in Sokoto Province [23].

5.3 HIS WORKING CAREER

After his graduation from Kano Law School in 1947 he was employed as a Registrar in the court of the Chief Alkali Abū Bakr of Sokoto. It was also in this year that he started conducting the yearly Ramadān tafsīr [24]. In 1948 as the Registrar of the unit, Kadis court, Shaykh Abū Bakr Gumi was not happy with how some cases were handled in the Islāmic courts. As such, he wrote a letter to his close friend Alhaji Haliru Binji in Kaduna seeking his advice as whether to continue working in the judiciary or not. He was advised to quit the job and he immediately complied [25]. Between 1948 and 1949 he taught at Kano Law School. Between 1949 and 1950 Shaykh Abū Bakr Gumi was at the Teachers’ College, Maru [26] in Sokoto province. He taught Arabic, Islāmic Studies and Arithmetic. Conducting the traditional karatun zaure after school hours was among his daily routine in Maru. It was at this school that he met the late Malam Aminu Kano who was the English teacher, and since then they became life long friends.[27]

From 1950 to 1954, Shaykh Abū Bakr Gumi was transferred to teach at the School For Arabic Studies, Kano, the former Law School.[28] Between 1954 and 1955 he was at Bakht al-Rudā Institute of Education, an affiliate of the University of Khartoum. This was the nerve-centre of teacher Education in the Sūdān at that time, and was a central teacher training college [29]. After his return from the Sūdān he remained as a teacher in the School For Arabic Studies, Kano up to 1957 when he was promoted to the rank of Education Officer. From 1958 to 1959 he was the Senior Education Officer after his return from Saudi Arabia as Nigeria's Representative during that year's pilgrimage. Shaykh Abū Bakr became the Deputy Grand Kādī of Northern Nigeria in Kaduna from 1960 to 1962. In 1963 he was appointed as the Grand Kādī. He remained in this position up to 1975 [30]. From 1976 to 1978 he was the Chairman of the National Pilgrims' Board and from 1978 to 1987 he was the Chairman of the National Teachers' Institute (NTI) Kaduna. [31]

5.4 HIS DA'WAH ACTIVITIES

Shaykh Abū Bakr Mahmūd Gumi started da'wah activities since 1941 while he was in class six at Sokoto Middle School[32]. At that year also he married at the age of seventeen. After the school hours he taught some students at makarantar zaure in his residence. He was married and was living in town. Through this traditional way of teaching his name spread to many areas within Sokoto [33]. Even some 'ulamā' attended the lessons he offered at his residence in order to testify the reports they were receiving about his competence [34]. In addition to that, he moved to different areas within Sokoto province preaching and drawing the attention of Muslims to get education. It was as a result of his constant preaching in Sokoto that the late Ahmadu Bello the Sardauna of Sokoto knew about him as far back as 1949 [35]. From that time onwards, whereever Shaykh Abū Bakr Gumi went either as a student, as a teacher or as a civil servant also converted his residence into a center for teaching and learning after working hours. He preached to his disciples as well as to the people within the community in which he resided.[36] On the importance of education and preaching, he stated that:

> Neman ilimi da wa'azi ne kadai za su iya daukaka matsayin Musulmi a ko ina suke a duniyar nan.[37]

Meaning:

> To get education and to preach are the bedrocks for the upliftment of Muslims anywhere in the World.

His call to his disciples was always that they should get education. They should be calm and polite while preaching. They should try to bring unity among Muslims, and that they should be peace-loving citizens. He maintained that:

> … Mai gaskiya ba ya fada, amma a kawo hujja.[38]

Meaning:

> …The bearer of truth never quarrels since he has evidences to justify his stand.

Shaykh Abū Bakr Gumi resided in Kaduna in 1960, that was the year he was appointed as the Deputy Grand Kādī of the Northern Nigeria. He resided at Unguwar Rimi and later on moved to Modibbo Adama Road, Kaduna. The following is the weekly routine for his da'wah activities throughout the time he was in Kaduna. He however used to travel outside Kaduna in order to attend some Islāmic activities or on some national assignments.[39]

- From Sundays to Wednesdays, 4.00 to 6.00 p.m he taught his disciples taūhīd, tafsīr, qirā'ah, tajwīd, fiqh hadīth and nahw at his residence.
- On weekends, between maghrib and 'ishā' prayers he taught taūhīd, fiqh, hadīth, tafsīr, qirā'ah, tajwīd and Islāmic History also at his residence.
- Every Friday from 4.30 to 6.00 p.m he taught the Qur'ān and tafsīr at the Sultān Bello mosque, Kaduna.
- Every Saturday from 4.30 to 6.00p.m he taught hadīth from Sahīh al-Bukhārī and similar hadīth books at the Sultān Bello mosque, Kaduna.
- He taught his family members i.e, wives and children after the subh prayers.

Furthermore, Shaykh Abū Bakr's door was always open for his disciples and other people including non-Muslims who approach him for any question relating to Islām. He expressed his views freely and politely. In a situation whereby he did not know the answer to the question he easily stated that he did not know the answer. Malam Sālih kubau, one of his disciples, maintained that;

> Abin da bai sani ba, zai ambata a fili ya ce bai sani ba, kuma gaskiyarsa ke nan. [40]

Meaning;

> Whenever he was asked a question whose answer he did not know, he easily admitted that he did not know the answer.

Based on his open door policy to all and sundry he became a friend to members of the press during his lifetime. They approached him as an Islāmic scholar and an elder statesman to get his views on various national and international issues. It was his accommodating nature as well as the wide variety of Islāmic disciplines he taught that attracted members of the press to always be close to his teaching circles. The radio Nigeria kaduna, for instance, aired and is still airing some of his teachings, particularly on tafsīr and hadīth. [41]

5.5 SHAYKH ABŪ BAKR GUMI'S INFLUENCE IN THE SOCIETY

Shaykh Abū Bakr Mahmūd Gumi was one of the most popular Islāmic scholars in Nigeria. It is not surprising that he was proficient in many Islāmic disciplines as a result of his scholarly back ground as both his father and mother were well learned.

He was groomed to be a teacher by his parents even prior to his admission into Dogon Daji Elementary School, Sokoto in 1933. That was why he found his school lessons very easy for he studied most of the books under his father. His exposure as a student in makarantar zaure, and later a student in formal schools, his teaching in the Kano Law School, his short stay as the Register of Islāmic court in Sokoto, his one and a half year teacher-training programme at Bakht al- Rudā Institute of Education in the Sūdān and many other courses he attended prepared him well enough to be easily recognized and accepted both nationally and internationally.

As a result of all this experience, the Sardauna of Sokoto recommended him to be appointed as the Nigerian representative on the 1958 hajj.[43] It is very important to note that the Jamā'ah Nasr al-Islām (the Society For the Victory of Islām) was established by the late Sardauna of Sokoto only after receiving the consent of Shaykh Abū Bakr Gumi in 1962.[44] This organization was established to promote the cause of Islām and bring unity and understanding among Muslims. Both the Sardauna and Shaykh Abū Bakr Gumi realized that unless Muslims from the diverse trends of thought and inclinations moved together they would not achieve their goal of propagating Islām.[45] Through the Jamā'ah Nasr al-Islām the Sardauna tried to unite the traditional rulers, the 'ulamā' and Muslims generally. Through this organization the Sardauna islamalized about 60,000 non-Muslims in Northern Nigeria within five months.[46]

Moreover, it was through the activities of this organization that Nigeria was admitted into the Muslim World League with its headquaters in Saudi Arabia. Later on the Muslim World League appointed Ahmadu Bello as its Deputy Chairman for two consective periods.[47] The Jamā'ah Nasr al-Islām was also the brain behind the establishment of 'yan agajin farko (first-aid group members). In 1976 the committee was launched with its headquarters in Kaduna under the leadership of the late Emir of Katsina Alhaji Usman Nagogo with the late Chief Moshood Kashimawo Olawale (MKO) Abiola as his Deputy, while Alhaji Nā'ibī Sulaīmān Wālī chaired the Planning Committee. Currently, the present Emir of Katsina, Alhaji Muhammad Kabir Usman is the Chairman of the 'yan āgaji[48].

It is worthy of note that Shaykh Abū Bakr Gumi never received any allowance for all the services he rendered through the Jamā'ah Nasr al-Islām and other Islāmic organisations both nationally and internationally.[49] Moreover, he never collected any allowance in relation to his da'wah activities which were aired for decades at Radio Nigeria Kaduna throughout his life.

He even advised his disciple, the late Shaykh Lawal Abū Bakr not to collect any allowance whenever he preached [50]. Shaykh Abū Bakr Gumi was the first among his contemporary 'ulamā' in Northern Nigeria who drew the attention of wealthy individuals in the society to the necessity and importance of giving out zakāt to the appropriate classes of people mentioned by Allah in the Qur'ān. He also pointed out the need for them to build hospitals, schools, mosques and other public institutions as sadaqah jāriyah [51]. Through this appeal many wealthy individuals in Northern Nigeria became renowned Muslim philantrophists.[52]

Because of all the good qualities of Shaykh Abū Bakr Gumi, the Sardauna of Sokoto appointed him as the Deputy Grand Kadi and later as the Grand Kādī of Northern Nigeria and his Special Adviser on Islāmic Affairs[53]. The Sardauna also introduced and recommended him to Arab countries, especially Egypt and Saudi Arabia, and some international Muslim organisations.[54]

After the death of the Sardauna on 15th January 1966 Shaykh Abū Bakr Gumi was regarded by many Muslims, especially in the Arab countries, as the Khalīfah to the Sardauna.[55] As such, the recognition they gave to the Sardauna was accorded to Shaykh Abū Bakr Gumi[56]. In Saudi Arabia, for instance, the Muslim World League appointed him as its permenant member in 1962. He was also appointed to serve as a member on different sub-committees within the League. For example, he was a permenant member on the World Fiqh Council, permenant member on the Supreme Council on World's Mosques, Adviser on Islāmic Law to the Islāmic Bank, Jeddah in Saudi Arabia as well as a permenant member on the Irsāliyyah Committee. In 1974 Shaykh Abū Bakr Gumi along with the other members of this committee visited the leaders of Morocco, Algeria, Tunisia, Libya, Egypt, Saudi Arabia, Kuwaīt, Qatar, Bahrain, United Arab Emirates and Oman. The Irsāliyyah Committee also visited Sūdān, Iran, Ethiopia, Pakistan, Guinea, Ghana, Senegal, Jordan, 'Irāq, Spain and the United Kingdom where they met the leading Islāmic scholars in London.[57]

From 1950 onwards, Shaykh Abū Bakr Gumi was consulted by Nigerian leaders on issues relating to Islām as well as on national unity and security. He offered good advice to all and sundry. He interacted with people in a decent and sincere manner. He was peace-loving and always appealed to his disciples to follow the suit [58]. He stated that:

> Duk wanda ya yi fada saboda ni to ban yafe masa ba [59]

Meaning:

> Whosoever caused conflict for my sake
> I would not forgive him

He also maintained that:

> A kowane lokaci ana bukatar musulmi su zama masu halin kirki, halin da za a yaba wa mutum. Kuma su zama masu kiyaye abin da zai kawo zaman lafiya [60].

Meaning:

> Muslims are always required to be of good conduct worthy of being praised. They should also be very conscious of what will bring peace and stability (amongst them).

From the foregoing, we could see how Shaykh Abū Bakr Mahmūd Gumi was regarded as one of the leaders of Islām in Nigeria and beyond.

5.6 HIS CONTRIBUTIONS TO ISLĀM AND SOME OF HIS PUBLICATIONS

The life of Shaykh Abū Bakr Mahmūd Gumi was spent entirely in the service of Islām. As we pointed out earlier, he was taught in the traditional makarantar zaure by his father. As such, he was very conversant with Islām even prior to his enrolment in the elementary school in 1933.

Shaykh Abū Bakr Gumi was a teacher throughout his life. Wherever he worked, he combined his work with teaching at makarantar zaure at his residence after working hours. This shows that he was a teacher in both the traditional and formal schools. He taught in the traditional way at Sokoto, Kano and Kaduna, apart from his official duties as a teacher, Inspector of Education, Deputy and later Grand Kādī of Northern Nigeria.[61]

Shaykh Abū Bakr Gumi was of the view that knowledge itself is a trust given to the 'ulamā' by Allah. They will be asked by Allah as to how they handled such trust. Hence, he always believed that it was the responsibility of the 'ulamā' to spread Islāmic education to the larger society. He opined that the fact that the 'ulamā' teach in their zauruka is not adequate unless they teach and preach to the entire community through constant da'wah. That is why he always attended many Islāmic activities, lectures, seminars, and conferences organized by various Islāmic groups. During such events he always spoke his mind.[62]

Shaykh Abū Bakr Gumi traveled to all parts of Nigeria and many parts of the world for the propagation of Islām, as we pointed out earlier. Wherever he went, he appealed to Muslims to stick to the Islāmic way of life as ordained by Allah and exemplified by the Prophet (SAW) and the salaf. On this he maintained that:

> A ka'idar Musulunci ba mutum shi kan kansa ake bi ba. Abin da mutum (Malami) ya fadi, suka kuma dace da shari'ah da sunnar Manzon Allah (SAW) shi ake bi. Saboda haka duk lokacin da Malami ya fadi karya, to,

dole a dago shi, kuma a karyata shi. Domin sai dakiki da maras hankali kawai zai daure bin mai karya.[63]

Meaing:

As far as Islām is concerned, it is not the scholar that is followed, but rather what he says in so far as it conforms with the sharīʿah and the prophetic tradition. In view of this, therefore, whenever a scholar tells a lie, it must be pointed out and rejected. For, it is only a dull and an insane person who will endure blind followership.

Throughout his life, Shaykh Abū Bakr Gumi always tried to state or give an answer to what he understood and considered as the truth. He stated that:

Duk abin da mutum (musulmi) bai sani ba, to, kada ya kuskura ya ba da amsa a kansa, domin tilas ya yi karya ko yaudara. A kullum mutum ya yi kokari ya tsare gaskiya, ya fadi gaskiya, kuma kada ya damu da abin da za a samu idan an yi karya. [64]

Meaning:

A Muslim should never comment on or judge what he is ignorant of. For that will lead him to tell lies and become deceitful. A Muslim should always try to maintain and speak the truth and should never bother about what will be derived out of telling lies.

SOME OF HIS PUBLICATIONS

The contributions of Shaykh Abū Bakr Mahmūd Gumi to Islām were never limited to teaching and preaching alone. He published a number of scholarly publications and translated some works of Shaykh ʻUthmān ibn Fūdī into Hausa, so that people could be able to grasp the contents of such books, especially those who do not understand Arabic.[65] The following are some of his books:

- Fassarar Hadīth Arba'in Da Hausa published by Norla, Zaria in 1959
- Littafin Koyan Addinin Musulunci
- Guzuri Ga Mai Zuwa Hajji
- Aikin Hajji Da Umra
- Hasken Musulunci, 1967
- Al-Wird al-ʻAzīm Fī al-Ahādīth Wa al-Qur'ān al-Karīm, 1962
- Al-ʻAqīdah al-Sahīhah Bi Muwāfaqat al-Sharīʿah, 1971
- Radd al-Adhhān Ilā Maʻānī al-Qur'ān, 1979
- Tarjamar Ma'anonin al-Qur'ān Mai Girma, 1979
- Juz Tabāraka (In Hausa), 1974
- Juz ʻAmma (In Hausa), 1974

AL-'AQĪDAH AL-SAHĪHAH BI MUWĀFAQAH AL-SHARĪ'AH

This is one of the famous among the publications of Shaykh Abū Bakr Mahmūd Gumi. It is an 80-page book published in 1971 by Dār al-'Arabia, Baīrūt, Lebanon. According to the author, 'aqīdah is said to be sahīhah only if it is in conformity with the sharī'ah [66]. The author discussed the meaning of kalimah al-shahādah that is Lā ilāh illa Allah, Muhammad Rasūl Allah [67]. He also explained the meanings of al-nubūwah, al-risālah and al-wilāyah. Some Islāmic terminologies like al-īmān and what Shaykh Abū Bakr Gumi described as al-bid'ah al-madhmūmah were also discussed [69]. Moreover, he discussed some aspects on sufism like 'ilm al-bātin and what he described as the inconsistency of some mufassirūn [70]. For example, he pointed out that some mufassirūn do not cross check some qisas while explaining the asbāb al-nuzūl of some verses of the Qur'ān in order to ascertain whether such qisas are in conformity with al-qīdah al-sahīhah or not. According to Shaykh Abū Bakr Gumi, most of such qisas were brought by non-Muslims from the Jewish and Christian scriptures so as to tarnish the authentic Islāmic ideology (aqīdah).[71] Such qisas include the story of Hārūt and Mārūt [72], the story of Joseph (Yūsuf) [73] and that of David (Dāwūd) [74].

In this book also Shaykh Abū Bakr Mahmūd Gumi discussed the difference between the two terms, Allah and al-tāghūt [75]. He pointed out what is Islām and what is sharī'ah [76]. He also stated clearly that he had a reservation about writing the book on account of the controversies it would generate, [77] but was encouraged to do so by Allah's saying in verses 159 to 160 of sūrah al-Baqarah:

> Verily, those who conceal the clear signs and the Guidance which We have sent down after we have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.
>
> Except those who repent and make amends and openly declare (the truth which they concealed). These it is whom I will accept their repentence. And I am the One Who accepts repentence, the Most Merciful.

With the publication of this book, the relationship between Shaykh Abū Bakr Gumi and the majority of the 'ulamā' in Northern Nigeria became strained for what they considered as an attack on both the Tijāniyyah and the Qādiriyyah sūfī orders[78]. Consequenty, Shaykh Nāsir Kabara wrote a rejoinder to Shaykh Abū Bakr Gumi's book when he published al-Nasīhah al-Sarīhah Fī al-Radd 'Alā al-'Aqīdah al-Sahīhah. [79]

RADD AL-ADHHĀN ILĀ MA‘ĀNI AL-QUR’ĀN

It is a one-volume tafsīr of the Qur’ān published in Arabic by Dār al-Arabiyyah, Baīrūt in 1979. From the outset, the title of this tafsīr portrays an element of Islāmic reform i.e., radd al-adhhān. The author tried to bring back the mind of Muslims to what he described as the (real) meanings of the Qur’ān. In essence, Shaykh Abū Bakr Gumi considered this tafsīr as the vehicle for his reform. In the book, he drew the attention of Muslims to stick to what he considered as the orthodox teachings of Islām and to do away with what he regarded as innovations. Shaykh Abū Bakr Gumi consulted tafsīr al-Jalālaīn and other books of tafsīr while writing it. Radd al-Adhhān is now among the recognized tafsīr books. [80]

TARJAMAR MA’ANONIN AL-QUR’ĀN MAI GIRMA

This is the translation and explanation of the entire Qur’ān in Hausa. It was published by the King Fahd Qur’ān Publishing House in 1979. It is widely recognized and consulted by Hausa speaking Muslims not only in Nigeria but also abroad.

In view of his contributions to Islām, his services to humanity and the role he played as one of the respected members of the National Council of ‘Ulamā’ he was awarded an honourary doctorate degree by the Ahmadu Bello University, Zaria and University of Ibadan, respectively. He was also awarded a Commander of the Order of the Federal Republic (CFR). At the international level, he also received the King Faisal International Prize for his services to Islām at Saudi Arabia on Sunday 8th March 1987, and received from the Egyptian Government President Nasir Award in 1963, as well as a Certificate of International Who is Who of Intellectuals from Cambridge University, England in 1982. He died on 11th September 1992 leaving behind four wives, thirty children and sixty grand children. All his wives and children are very conversant with Islāmic teachings. Some of his children are army officers, civil

servants, medical doctors, engineers, lawyers, teachers, workers in financial houses and private businessmen [81]

5.7 THE ESTABLISHMENT OF HIS TAFSĪR CIRCLE AND ITS IMPACT IN NORTHERN NIGERIA

The establishment of Shaykh Abū Bakr Mahmūd Gumi's tafsīr circle dates back to 1947. As we pointed out earlier, immediately after his graduation from the Kano Law School in 1947 he was employed in the same year as a Registrar in the court of the Chief Alkali Abū Bakr of Sokoto. It was also in the same year that he started conducting his yearly Ramadān tafsīr [82].

However, when he was appointed the deputy Grand Kadi of Northern Nigeria in 1960, he noticed that majority of the mufassirūn in Nigeria focused their attention during their tafsīr sessions on telling Muslims the do's and dont's of Islām. According to him such mufassirūn never concentrated on enlightening Muslims on the simplicity of Islām as well as the wisdom and rationale behind the revelation of the Qur'ān. Therefore, in order to fill in that gap he started conducting his Ramadān tafsīr in Kaduna at Sultan Bello's mosque situated at unguwar Sarkin Musulmi. The late Premier of the Northern region Ahmadu Bello attended the tafsīr with some of his ministers and staff officers like Ahmadu Fatika, Alhaji 'Umar Abba Tukur, Alhaji Tijānī Hāshim and many others. His mai jan baki was Malam Ibrāhīm Arab Kaduna who read the Qur'ān according to the qirā'ah of Warsh. [83]

The tafsīr circle of Shaykh Abū Bakr Gumi is, according to our observation the most popular among the four tafsīr circles under examination. Its popularity is due to the fact that it has always been broadcast by Radio Nigeria Kaduna, as far back as 1967. In view of this, therefore, his name as a scholar and a mufassir became popular in Nigeria and beyond. The frequent appeal he made during his tafsīr sessions revolved around all aspects of human endeavour. For example, he frequently appealed to Muslims to acquire education; to engage in any legal occupation regardless of any stigma usually

attached to it, such as butchery in Hausa society; to engage in various professions; to join politics with the aim of serving humanity; to join the armed forces; to join the police; to join the custom services; e.t.c. He frequently stated to his audience that as far as Islām is concerned, the concept of 'ibādah encompasses the totality of human activities. Hence, a Muslim could get the pleasure of Allah if he discharges his work in accordance with the provisions of Islām. He could also get Allah's displeasure if he deviates from such provisions. [84]

Shaykh Abū Bakr Gumi's simplicity resulted in his being free with his disciples and audience. They asked him questions and he answered them according to his understanding. In a situation whereby he did not know the answer to their questions, he stated clearly that he did not know, and any one among the audience who knows the answer was at liberty to come and answer it for the benefit of all, including the Shaykh himself. Indeed, this earned him the respect not only of his disciples but of all and sundry. On this, Malam Lawal Abū Bakr stated that:

> Saboda saukin kan Malam, mutane a Nijeriya da sauran kasashe suna kallon sa a matsayin jagora ne na Musulunci. [85]

Meaning:

> Due to his simplicity, people in Nigeria and beyond regarded him as a great Islamic leader.

During my interview with late Khalifah Lawal Abū Bakr at Kaduna on 18th December 2002 he narrated that Shaykh Abū Bakr Gumi's disciples cut across the Federation of Nigeria. As such it will not be possible to mention all of them. Some of them include the late Premier of Northern Nigeria, Alhaji Ahmadu Bello the Sardauna of Sokoto, the late Alhaji Yahya Yola, the late Alhaji Ibrāhīm Arab, the late Malam Lawal Abū Bakr, Muhammad Abba Aji, General Shehu Musa 'Yar Adu'a, General Ibrāhīm Badamasi Babangida,

Alhaji Shehu Shagari, Alhaji Ahmadu Chanchangi, Alhaji Haruna Danja, Dr. Tāhir Maigari, Alhaji Bello Maitama Yūsuf, Alhaji Ado Dandolo, Dr. Amīn al-Dīn Abū Bakr, Alhaji Yūsuf ‘Abdullah Kofar Wambai Kano, Imām Kuliya Idris, Alhaji Sālih Kubau, Malam Muhammad Idrīs a Lecturer in the Department of Public Administration, ABU Zaria, Alhaji Tanimu Saulawa, former Nigerian Ambassador to Algeria, Major Ahmad Garba Tudu, Malam Bello Bindawa, Malam Tukur Katsina, Mūsā Lawal Funtuwa, Alhaji Bala Abdullahi Funtuwa, Malam Sanūsi Ahmad Gumbi, Alhaji Lawal Ahmad Funtuwa and many others.

5.8 THE METHODOLOGY OF HIS TAFSĪR

From 1947 to 1966, Shaykh Abū Bakr Mahmūd Gumi interpreted the Qur’ān in the presence of his immediate audience. He expressed his understanding freely. Any one who wanted further explanation asked him. But from 1967 onwards, when his tafsīr sessions were broadcast to the entire Northern region he was very conscious of his statements relating to the tafsīr. This is because his audience were no more within his reach. Certainly they could not all understand his expressions very well. Therefore, he had to be careful so that what he said did not contradict their existing knowledge. As such, he drew up a scheme in which he interpreted a quarter of the Qur’ān every Ramadān. In this way, he covered the interpretation of the entire Qur’ān in four years. The tafsīr commences on the 27th of Sha‘bān and ends on the 27th of Ramādan of every year. The tafsīr starts by 4:00 p.m after the ‘asr prayer. Since the arrival of Shaykh Abu Bakr Gumi to Kaduna in 1960 Malam Ibrāhīm Arab was his mai jan baki. After the death of Malam Arab, his son became the mai jan baki. They read the Qur’ān according to qirā‘ah of Warsh.[86]

During the first period he expressed his views cautiously especially when he was dealing with issues concerning tarīqah and tasawwuf. After the first four years he felt confident that he had laid down the necessary intellectual foundations to be more forthright. He improved on his previous interpretations, disagreeing openly with some scholars where he could sufficiently explain the basis for his disagreement to his audience for their comprehension. After the second round of four years, Shaykh Abū Bakr

Mahmūd Gumi succeeded in raising the awareness of the people. Many of his listeners developed the attitude of questioning him on what they formerly took for granted from some books. This change of approach was responsible for his method of tafsīr during the initial years. [87] The method adopted by Shaykh Abū Bakr Gumi in his tafsīr was that he limited his audience at the early stage of his tafsīr to senior government officials and elite, for he thought if they understand the Qur'ānic message it could be easily spread to the general public.

On this approach, Shaykh Abū Bakr Mahmūd Gumi maintained that:

> My aim was to catch the top, as it were the first step towards checking the general ills in the society. It has always been my conviction that the best way to effect change in any society is to educate those who have power about the virtues of justice and fear of God. If they could accept to do good and carry out the demands of their offices in conformity with the wishes of God, there would always be peace and happiness in the society…[88]

However, one day, the late Alhaji Ibrāhīm Imām of Borno, attended the tafsīr of Shaykh Abū Bakr Gumi and later went and talked to the Sardauna about it, that he had never listened to anything like it. He therefore requested that the Sardauna should allow the tafsīr to be aired on the radio stations for the benefit of all. When Shaykh Abū Bakr Gumi went to see the Sardauna in his bouse later, the Sardauna mentioned this to Shaykh Abū Bakr Gumi who declined the proposal immediately and stated that :

> I was aware that my interpretation of the Qur'ān and other laws differed significantly from that of most other Malams. In many aspects, the Malams were handicapped by lack of exposure and proper orientation to fully appreciate the meaning of the Qur'ān. This always limited their understanding and deductions, making them to see only a part rather than the full picture. They lacked the necessary experience to consider every situation in relation to others like it, which was why they sometimes expressed views that could easily be fouled… I did not want to confuse things further by preaching to an unprepared audience. I therefore requested the Sardauna not to allow it, until we had a better

> situation. I also feared that his (Sardauna's) opponents could exploit the situation against him by accusing him of using me to disgrace the Malams. This was why the radio stations did not begin to transmit my preachings at that time. [89]

It was in 1967 that Malam Bello the Galadiman Yola (Adamawa Province) of Nigerian Broadcasting Corporation Kaduna approached Shaykh Abū Bakr Gumi and expressed the desire of airing his tafsīr sessions. Hence, the airing in the programme "azumi garkuwar Musulmi" (fasting: the shield of Muslims against evil) started. The success of this programme among the listeners attracted the attention of other radio stations notably Radio Television, Kaduna to also follow the suit. [90]

5.8.1 HIS REFUSAL TO GIVE AN ANSWER TO WHAT HE WAS NOT SURE OF

It was one of the main features of Shaykh Abū Bakr Mahmūd Gumi's tafsīr and general teachings and methodology, as we pointed out earlier, that whenever he was asked a question by his students and listeners, he only answered what he knew and admitted his limitations if he did not know the answer, and stated that whoever among the listeners knew the answer should please contribute what Allah Has taught him. Moreover, he expressed his happiness and gratitude whenever he was corrected in his interpretations of certain issues. [91] He stated that:

> … Even to accept correction one needs to be educated and be intellectually mature, because only a generous mind could admit a mistake in public especially if he is held in great respect by that public. Our scholars and the general public in Nigeria are far from being in that position. [92]

5.8.2 THE SOURCES OF HIS TAFSĪR

Shaykh Abū Bakr Mahmūd Gumi started conducting tafsīr using the tafsīr al-Jalālaīn [93] as his reference. He stated one day that he came across some weak narrations in the book: for example, the story that Prophet Adam had

children, that did not live long, and satan informed him that when he got a child he should name the baby as Abdul Hāris and the baby would survive; and that Prophet David (Dāwūd) married the wife of his servant ‘Ūriyah against his wish. Shaykh Abū Bakr Gumi was not satisfied with these narrations because all the prophets of Allah were infallibles, and as such, it was not proper to attach such statements to them. For this, therefore, he abandoned tafsīr al-Jalālaīn and went to Sokoto in order to seek permission from the Sultān to conduct his tafsīr using Diyā’ al-Ta’wīl of Shaykh ‘Abdullah ibn Fūdī. The permission was not granted to him because sultanate considered that Shaykh Abū Bakr Gumi attacked sūfī orders in his tafsīr, and when such permission was granted some Muslims might think it was Shaykh ‘Abdullah ibn Fūdī himself who was attacking sufism [94].

In view of this, Shaykh Abū Bakr Gumi consulted some tafsīr works including tafsīr al-Jalālaīn and produced his Radd al-Adhhān Ilā Ma‘ānī al-Qur’ān. Tafsīr al-Jalālaīn was indeed the major work consulted by Shaykh Abū Bakr Gumi. Even most of the explanations cited in the book were also quoted in his Radd al-Adhhān except of course those views and narrations which he considered not in conformity with Islām. [95]

In his tafsīr, Shaykh Abū Bakr Gumi also read the verse as well as its explanations as contained in the tafsīr book (tafsīr al-Jalālaīn and later his Radd al-Adhhān). It is the actual explanation as contained in his tafsīr book that he was making use of. Sometimes he explained some points for his listeners to grasp what the verse is all about. Even in such situations he never narrated lengthy qisas so that the listeners would not forget the main teachings of the tafsīr. This means that he only brought a very short qissah when necessary. [96]

5.8.3 HIS USE OF THE SOKOTO-HAUSA DIALECT

In his tafsīr, Shaykh Abū Bakr Mahmūd Gumi occasionally used the Sokoto-Hausa dialect which is not as widely used in Northern Nigeria as the Kano-Hausa dialect [97]. For example, in verse 28 of sūrah Maryam where Allah says :

يَـأُخْتَ هَـرُونَ مَاكَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَاكَانَتْ أُمُّكِ بَغِيًّا

> O sister of Hārun (not the brother of Moses but he was another pious man at the time of Mary)! Your father was not a man of evil nor was your mother an unchaste women.

Shaykh Abū Bakr Gumi interpreted the verse as :

> Ya 'yar'uwar Haruna! Ubanki bai kasance mutumin alfasha ba, kuma uwarki ba ta kasance karuwa ba. [98]

The words ubanki and uwarki which are somewhat profane are not appropriate according to the standard Hausa. Had it been he substituted them with the words mahaifinki and mahaifiyarki which are the commonly used in the Kano-Hausa dialect his interpretation of the verse could have been better. Moreover, in verse 7 of sūrah al-Duhā where Allah says:

وَوَجَدَكَ ضَالاًّ فَهَدَى

> Did he not findyou astray and guided you?

His interpretation of this verse is "kuma ya same ka jahili ba ka da sharī'ah, sai ya shiryar da kai"[99]

5.8.4 HIS CLARIFICATION OF SYNONYMS IN THE QUR'ĀN

In his tafsīr, Shaykh Abū Bakr Mahmūd Gumi clarified synonyms in the Qur'ān. For example, he differentiated between al-kahf and al-ghār as they

appeared in verse 9 of sūrah al-Kahf and verse 40 of sūrah al-Taūbah, for example, Allah says:

أَمْ حَسِبْتَ أَنَّ أَصْحَـبَ الْكَهْفِ وَالرَّقِيمِ كَانُواْ مِنْ ءَايَتِنَا عَجَبًا (al-Kahf :9)

"Or you think that the companions of the cave and the inscription were a wonder among our signs?

...ثَانِىَ اثْنَيْنِ إِذْ هُمَا فِى الْغَارِ إِذْ يَقُولُ لِصَـحِبِهِ لاَتَحْزَنْ إِنَّ اللَّهَ مَعَنَا.

(al-taubah:40)

…The second of two, when they were in the cave, and he said to his companion: Be not sad, surely Allah is with us…

He maintained that al-kahf refers to a very big cave while al-ghār refers to a small one.

Likewise, he distinguished between the terms al-hulm and al-ru'yā. He interpreted al-hulm as untrue vision and al-ru'yā as true vision (refer to his tafsīr cassette on sūrah Yūsuf). He also distinguished between al-khaūf and al-khashyah as they appeared in the Qur'ān. He stated that khaūf could be employed to describe a kind of fear somebody expresses towards Allah, or towards somebody, or even to something for instance, a lion; but khashyah is employed to describe a kind of fear a devoted Muslim expresses towards Allah alone. Shaykh Abū Bakr Gumi also distinguished between al-hamd and al-shukr. He interpreted al-hamd as a unique kind of praise to Allah as the Creator, Nourisher, Sustainer and the only One deserves to be worshipped; while the word al-shukr as it appears in the Qur'ān may either mean a gratitude to Allah or to somebody else. He also distinguished between half and qasm and submitted that while half refers to untrue swearing normally associated with hypocrites (munāfiqūn), qasm stands for a real swearing as Allah applies it in sūrah al-Balad.

5.8.5 HIS INTERPRETATION OF SOME VERSES WITHOUT APPLYING TA'WĪL

Eventhough Shaykh Abū Bakr Mahmūd Gumi was an ash'arī, as he stated himself, he still interpreted some verses without applying ta'wīl. For instance, in verse 1 of sūrah al-Mulk Allah says:

تَبَـرَكَ الَّذِى بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

> Blessed be He in whose hand is the Dominion, and He is able to do all things.

He interpreted the verse as:

> Wanda mulki ga hannunsa yake to albarkansa sun bayyana, shi Ubangiji mai nufi ne ga komai.[100]

Because of his interpretation of الَّذِى بِيَدِهِ الْمُلْكُ as wanda mulki ga Hannunsa yake instead of wanda mulki yake karkashin ikonsa one could correctly say that Shaykh Abū Bakr Gumi interpreted some verses without making use of ta'wīl.

5.8.6 DIFFERENCE OF EXPRESSION IN THE WAY HE INTERPRETED SOME WORDS

Shaykh Abū Bakr Mahmūd Gumi differed with some mufassirūn in the way he interpreted some phrases of the Qur'ān. For instance, in verse 19 of sūrah al-Kahf Allah says

"... فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا..."

> … and let him find out which is the lawful food and being some of that to you…

Shaykh Abū Bakr Gumi's interpretation of the verse is "… ya duba wanene mafi tsarkin abinci…"[102] Here Shaykh Abū Bakr Gumi's interpretation differed from those of the three other studied mufassirūn in this study. For instance, Shaykh Nāsir Kabara sometimes interpreted "أَزْكَى طَعَامًا as abinci mai dadi and sometimes as abinci mai kyau, while Shaykh 'Isā Waziri as we shall see later, interpreted it as abinci mafi halacci and Shaykh Tāhir 'Uthmān Bauchi interpreted it to mean abinci mafi kyau. This is only difference of expression without changing the meaning. That is the beauty of human language.

Furthermore, the appearance of "واذكر والله كثيرًا" (and remember Allah much) in sūrah al-Jumu'ah was interpreted by Shaykh Abū Bakr Gumi as:

> Komai za ka yi ka bincika ka gani yaya Allah ya ce a yi, watau kayi yadda Allah ya ce a yi.[103]

Meaning:

> Whatever a Muslim should do, should first of all try to find out how Allah wants it to be done. Hence, a Muslim should only do things in the precise way ordained to him by Allah.

On the contrary, Shaykhs Nāsir Kabara and Tāhir ‘Uthmān Bauchi maintained that the phrase واذكر والله كثيرًا portrays the basis of the sūfī practices in the Qur’ān particularly the Qādiriyyah and the Tijāniyyah sūfī orders.[104]

5.9 THE FOCUS OF SHAYKH ABŪ BAKR MAHMŪD GUMI’S TAFSĪR

In his tafsīr, Shaykh Abū Bakr Mahmūd Gumi focused mainly on five aspects. These are: his priority to veses relating to taūhīd, interpretation of the Qur’ān with hadīth, extraction of some fiqh issues especially of the Mālikī school, interpretation of the Qur’ān to facilitate socio-economic and political reformation and attitudinal changes and interpretation of the Qur’ān in accordance to what he referred to as the salafiyyah trend of thought [105]

5.9.1 HIS HIGH PRIORITY TO VERSES RELATING TO TAŪHĪD

Shaykh Abū Bakr Mahmūd Gumi accorded high priority to the verses relating to taūhīd. This means that whenever he comes across any verse that dealt with taūhīd he explained and extracted in detail many issues contained in the verse in relation to taūhīd.

In verse 110 of sūrah al-Isrā’ Allah says:

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَنَ أَيًّامَّا تَدْعُواْ فَلَهُ الأَسْمَاءُ الْحُسْنَى وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَتُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً.

> Say (O, Muhammad): “invoke Allah or invoke the Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belongs the best Names. And neither say your prayer aloud, nor say it in a low tone, but follow a way between.”

Shaykh Abū Bakr Gumi interpreted the verse as :

> Ku kirayi Allah ko ku kirayi al-Rahman (shi ma dai Allah yake nufi), kowanne kuka kira daidai ne domin (Allah) yana da sunaye wadanda suka fi kyau, kada ka bayyana sallarka (watau kayi karatu da karfi) kada kuma ka yi ta a boye (idan kana limanci a lokaci) kai dai ka nemi hanya tsakanin wannan.[106]

While interpreting this verse, he pointed out that as far as Islām is concerned the du'ā' is only directed to Allah alone. He went further to state that nobody including messengers of Allah, should be invoked. He also stated that a Muslim is required not to read very loudly while performing salāt. He stated that, it is only the Imām who should not make his reading very soft so that the Muslims he is leading could at least hear his qirā'ah of the Qur'ān. However, in both cases, the qirā'ah should be between the two that is neither very loud nor very low.

In view of the mentioned Qur'ānic injunction, Shaykh Abū Bakr Mahmūd Gumi stated that Allah prefers the "verbal dhikr" to be made in secret except in the following three ways:

1. The Muslim armies who are protecting other Muslims against the attack of unbelievers are allowed to offer the "verbal dhikr" openly.
2. During the two 'Īds, that is, 'Īd al-fitr and 'Īd al-adhā.
3. During the pilgrimage at Makkah, such as in the case of al-talbiyyah. [107]

5.9.2 HIS INTERPRETATION OF THE QUR'ĀN WITH THE HADĪTH

Shaykh Abū Bakr Mahmūd Gumi interpreted the Qur'ān with the hadīth. He opined that since the Qur'ān was revealed to Prophet Muhammad (SAW) and that the Prophet's general conduct and behaviour are the practical aspects of the Qur'ān; it is therefore necessary for a mufassir to rely heavily on the hadīth of the Prophet (SAW) while interpreting the Qur'ān.

On the interpretation of verse 18 of sūrah al-Kahf where Allah says :

... لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا

> … Had you looked at them you would have certainly turned back from them in flight, and would certainly have been filled with awe of them.

Shaykh Abū Bakr Gumi interpreted the verse as:

> Da ka leka su da lalle ka juya daga gare su a guje kuma da lalle ka cika da tsoro daga gare su.[108]

Here, he brought a tradition to shed more light to the verse. The hadīth reads thus:

روى عن سعيد بن جُبَير عن ابن مسعود قال غزونا
مع معاوية بن أبى سفيان نَحوَ الرّومَ فمررنا باالكهف

الذى فيه أصحاب الكهف، فقال معاوية: لو كشف لنا عن هؤلاء نظرنا إليهم، فقال ابن عبّاس: لا، قد مُنِعَ من ذلك من هو خير منك، فبعث معاوية أناسا فقال إذهبوا فانظرو، فلما دخل القوم بعث الله عليهم الرّيح فأخرجهم [109]

It was reported from Sa'īd ibn Jubaīr from 'Abdullah ibn Mas'ūd who said: we went to a battle with Mu'āwiyah ibn Abū Sufyān near Rome. There we passed by the cave in which the people of the cave are. Mu'āwiyah said: Had it been the cave could be opened to us we could see them. Ibn 'Abbās said: No, it was denied to somebody who was better than you. Mu'āwiyah thereafter sent some people to see it. When they were about to enter the cave Allah sent al-rīh (strong wind) which dispersed them.

On the interpretation of verse 14 of sūrah al-Taghābun where Allah says:

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَـدِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ...

O you who believe! verily among your wives and children there are enemies of you (i.e., may stop you from the obedience of Allah) therefore beware of them!…

Shaykh Abū Bakr Gumi interpreted the verse as :

Ya ku wadanda kuka yi imani, lalle akwai makiyi gareku cikin matanku da 'yayanku, sai ku ji saunarsu (the underlined word is a Sokoto-Hausa dialect meaning ku ji tsoronsu) [110]

The above verse was revealed when some Muslims intended to migrate to the Prophet (SAW) but their wives and children prevented them from doing so. Their wives said to them: “we have exercised patience for your converting into Islām, but we will not exercise patience for you to leave us. Consequently, the men did not migrate until they heard this verse. He elucidated his interpretation of the verse by stating that :

> Kada ku yi musu da’a a cikin abin da suke so. Za ka yi abin alheri sai uwargida ta ce: to in ka yi yaya za mu yi? Ka ga ta zama makiyarka, ko ko za ka yi hijrah sai tace: to ka tai ka bar ni nan? ka ga ta zama makiyarka.[111]

Meaning:

> One’s wives and children became his enemies in a situation whereby he intends to do what Islām commands but either of them objects and he succumbs to their objection. They become his enemies because they have made him deviat from Allah’s instruction.

In view of his interpretaion of the Qur’ān with the hadīth, Shaykh Abū Bakr Gumi supported his above interpretation with the following hadīth:

> That one day while the Prophet (SAW) was conducting a khutbah in Madīnah, he saw his two beloved grand children al-Hassan and al-Hussain wearing a red cloth approaching him. On their way al-Hassan fell down and broke his toe. Having seen what happened the Prophet abandoned the khutbah, went to them and brought them to the mosque and stated that :
>
> إِنَّمَا أَمْوَالُكُمْ وَأَوْلَـدُكُمْ فِتْنَةٌ [112]
>
> Surely your wealth and your children are a fitnah (sometimes they deviate somebody from concentration in the worship of Allah.)

5.9.3 ASPECTS OF FIQH IN HIS TAFSĪR

Shaykh Abū Bakr Mahmūd Gumi was a faqīh par excellence. Fiqh was one of his areas of specialization. In his tafsīr, he extracted and thoroughly discussed some jurisprudence (fiqh) aspects in the Qur'ān with special consideration to the Mālikī school of law.

On his interpretation of verses 9-10 of sūrah al-Jumu'ah where Allah says:

> O you who believe! When the call is proclaimed for the prayer on the day of friday come to the Remembrance of Allah and leave off business that is better for you if you did but know.
>
> Then when the (friday) prayer is finished, you may disperse through the land and seek the bounty of Allah (by working e.t.c) and remember Allah much that you may be successful.

Shaykh Abū Bakr Gumi interpreted the verse thus :

> Ya ku wadanda suka yi imani, idan an yi kira zuwa ga sallah ranar jumu'ah, sai ku yi aiki zuwa ga ambaton Allah, kuma ku bar ciniki. Haka shi ne mafi alheri a gareku idan kun kasance kuna sani.
>
> Sannan idan an kare sallah, sai ku watsu a cikin kasa kuma ku nema daga falalar Allah, kuma ku ambaci sunan Allah da yawa ko kwa sami babban rabo.

A Muslim is not prohibited to work and engage in any lawful transactions on any day including fridays. The law stipulates that once the time for friday prayer approaches and the second nidā' is made, all transactions are disallowed. The first nidā' was introduced by Caliph 'Uthmān ibn 'Affān in order to remind the Muslim to prepare for the friday prayer. Originally the first nidā' was made in the markets. This means that a transaction could be made after the first nidā' in so far as it will not be a very lengthy one for the fear that it might reach the

time of the second nidā'. It is very important to note that by Allah's saying "...فانتشروا فى الأرض وابتغوا من فضل الله.. (...You may disperse through the land and seek the bounty of Allah...) this is amr ibāhatan i.e, it is a command by Allah that after friday prayers Muslims are at liberty to go for their daily activities. Islām does not declare a particular day as a work-free day as Jews and Christians set aside saturdays and sundays as their work free day respectively [113]. Shaykh Abū Bakr Gumi stated that:

> Wannan shi ne bambanci tsakanin addinin Muslunci da waninsa. Ga Musulunci, da wanda ya tafi masallaci da wanda ya tafi salga duk Allah suke bi; in ka tafi salga kayi yadda Allah ya ce ka samo lada; in ka tafi masallaci ba ka yi abin da Allah yace ba ka samo zunubi. Ga Musulunci babu wata rana da aka kebe don hutu, sai dai gwargwadon bukata. Asabar ita ce ranar hutawa ga Yahudawa, an haramta musu aiki a cikinta sai dai ibadah kawai. Haka kuma Lahdi Nasara su suka kaga ta.[114]

Meaning:

> As far as Islām is concerned, a Muslim who goes to the mosque and the other one who goes to trade all are obeying Allah's injunction. He who goes to the mosque but did not abide by the Islāmic provisions maight get nothing and he who goes for trading maight get a reward from Allah in so far as he abides by Islāmic injunctions. Islām does not set aside a particular work free day as some other religions do. Saturday is a work free day for the Jews while the Christians have converted sunday as their work free day.

On the interpretation of verse 11 of this sūrah where Allah says :

> But when they see some bargain or some amusement, they disperse to it and leave you (Muhammad SAW)) standing (while delivering khutbah) say: that which Allah has is better than any amusement or bargain! And Allah is the Best of providers.

Shaykh Abū Bakr Gumi interpreted the verse as :

> Kuma idan suka ga wani ayarin ‘yan fatauci ko kuma wani wasan shagala, sai su yi ta ruguguwar fita (daga cikin masallaci) zuwa gare su, alhali kuma su bar ka (Manzon Allah (SAW) kana tsaye (kana yin khutbah). Ka ce, “abin da yake a wurin Allah ne mafi alheri daga fatauci, Allah kuma shi ne mafi alherin masu arzurtawa. [115]

The Prophet (SAW) was one day delivering friday khutbah after the prayer, because originally the khutbah was delivered after the prayer, then traders came to the town beating their drums as a sign of their coming. The Muslims, with the exception of twelve people, left the mosque while the Prophet was still standing delievering his khutbah. In view of this the khutbah was then shifted to be delivered before the salāt. This, according to Shaykh Abū Bakr Gumi, clearly portrays the importance of the friday khutbah as one of the pre-requisites for friday prayer. He also stated that under the Mālikī school of law, it is also a pre-requisite that the number of participants to the friday prayer at least be twelve, with the Imām making a total number of thirteen. Furthermore, under the Mālikī school, at least twelve out of the entire participants must be able to understand the khutbah. On these points Shaykh Abū Bakr Gumi elucidated thus :

> In ya zam mutane ba su kai goma sha biyu ba duk da liman sha uku in anyi sallar juma’a ba ta inganta ba ga Mazhabar Imām Mālik. Kuma in babu khutbah babu juma’a. Tilas sai ka ji abin da aka fada sannan ka halarce ta. Ashe sharadi ne ke nan cikin mutanen da ke halartar sallar juma’a a sami mutane goma sha biyu da suke jin abin da liman yake fada. In liman bai san abin da yake fada ba, babu sallar juma’a, domin bai yi khutbah ba, domin khutbah shi ne ka san abin da kake fada, ka gaya wa mutane su fahimci abin da kake gaya musu. Amma sauran khutubobi kamar na idi wannan mustahabbi ne.[116]

Meaning:

> According to the Mālikī school of law, for the friday prayer to be a valid one among others, there should at least be twelve participants with the Imām making the number thirteen. Secondly, the friday prayer is invalid without the khutbah which must be delivered in Arabic. This means that the Imām must be able to comprehend the khutbah he delievers and at least twelve among the participants must also be able to clearly comprehend the khutbah. However, apart from the friday khutbah, the remaining ones like those of the two ‘īds are all recommendatory.

On the interpretation of verse 1 to 2 of sūrah al-Talāq where Allah says:

O Prophet! When you divorce women, divorce them at their prescribed periods and count (accurately) their prescribed periods. And fear Allah your Lord and turn them not out of their (husband's) homes, nor shall they leave except in case they are guilty of some open illegal sexual intercourse. And those are the limits (imposed) by Allah. And whosoever transgresses the limits of Allah then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allah will afterward bring some new thing to pass (i.e., to return her back to you if that was the first or second divorce).

Then when they are about to fulfill their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you. And establish the witness for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosever fears Allah and keeps his duty to Him, He will provide a way for him to get out (from every difficulty).

Shaykh Abū Bakr Gumi started his interpretation of these verses by stating what the sūrah is all about. He stated that:

> Wannan sūra muhimmiya ce kwarai, amma kasar nan ba a kula da ita ba. Abin da take karantarwa yaya ake sakin mace, me ah hukuncin sakin nan, haka nan iddar da za ta yi kafin ta yi wani aure, da abin da ya rataya da saki da iddah da mayar da mace da hakkin ciyarwa da lokacin idda ko kuma in aka sake ta da da wa zai shayar da yaron. [117]

Meaning:

> This is a very important sūrah but its teachings are not strictly adhered to in this country. It teaches how a

> wife should be divorced, the legal position of divorce, the ‘iddah, returning the wife after the divorce, the responsibility for maintenance and feeding during the ‘iddah, and when the wife is divorced with a baby who will feed the baby.

In verse 1, mention has been made of the Prophet (SAW), but in reality Allah is drawing the attention of the Prophet’s immediate community as well as the later generations. The Prophet’s name was mentioned in the sūrah as a symbol of respect which Allah shows to the Prophet (SAW). By Allah’s saying "فطلّقوا هنّ لعدتهنّ" (divorce them at their prescribed periods), He is drawing Muslims’ attention not to divorce their wives when they are in their menstruation period. The divorce should only be effected when they have finished their menstruation and have not been engaged in any sexual intercourse. However, when the divorce is pronounced, the ‘iddah should be observed in their rooms (i.e., their husband’s houses).

In verse 2, Shaykh Abū Bakr Gumi highlighted some important aspects of jurisprudence in relation to divorce, matrimonial life and khitbah. On the issue of divorce for example, he stated that there are many cases in Muslims’ courts of law and this, according to Shaykh Abū Bakr Gumi, is an indication that the matrimonial life in most homes has one problem or another. On the issue of khitbah, he pointed out that it is not necessary that only the men or their representatives should initiate it, but the women are also allowed to do so in order to indicate their willingness either directly or indirectly. According to Shaykh Abū Bakr Gumi, women could either directly initiate the khitbah or they could send either their relatives or friends to initiate the khitbah on their behalf. The role of witnesses while making the divorce and while returning the wife was also explained by Shaykh Abū Bakr Gumi in his interpretation of the verse. He stated that :

> Kada shaidu su ce sai an ba su goro ko sai an ba su kudi. Shaida domin Allah ake yin ta. Amma idan saboda addu’a ne ya halatta ā iya ba da goro ko alawa ko kudi dade sauransu.[118]

Meaning:

> Witnesses (to any legal transaction) should not request for kolanut or money. The people chosen should witness for the sake of Allah. But it is allowed to give kolanut, sweet or money for the purpose of the du‘ā’.

On the issue of feeding entitlements in relation to divorce, Shaykh Abū Bakr Gumi enumerated the following three points.

1- The woman who is divorced (al raj'ī) is entitled to feeding and shelter until she finishes her 'iddah.

2- According to Mālikī and Shāfi'ī schools of law, there are two situations in which the divorced wife has no right to feeding, but is entitled to shelter. These are when the wife takes her husband before a court of law for the dissolution of the marriage or when the divorce is made through khūl. But according to Hanafi school of law any divorced woman, even if the divorce is made through khūl, has the right of feeding and shelter until she finishes her 'iddah. Shaykh Abū Bakr Gumi preferred the Hanafī view based on the prophetic saying: "she is entitled to feeding and shelter".

3- If the divorced woman is pregnant, she is also entitled to feeding. But the pregnant woman whose husband is dead, is not entitled to feeding because already she and her baby are entitled to inheritance. She should therefore feed herself and her baby from what they will inherit. Moreover, for the pregnant woman, whether divorced or widowed, her 'iddah is only her deliberation; and is entitled to feeding. If a pregnant woman delivers three minutes after the death of her husband, she has completed her 'iddah and she can get married immediately if she so wishes. But it is makrūh for her to wash the dead body of her husband. [119]

By listening to the tafsīr of Shaykh Abū Bakr Gumi one could really deduce the fact that he was an erudite Jurist. Zahradeen (1976) quoted Hiskett as saying :

> … He is an excellent Arabist and a Jurist interested in Islāmic reform. He has written prefaces to some of the published editions of the revivalist leaders' work such as the Diyā' al-Ta'wīl of Shaykh 'Abdullāh and Infāq al-Maīsūr of Muhammad Bello. He disapproves some of the excesses of the sūfī Shaykhs because he thinks that some of their practices are illegal. He has, therefore, been labelled as wahhābī by a majority of them.[121]

5.9.4 HIS INTERPRETATION OF THE QUR'ĀN TO FACILITATE SOCIO-ECONOMIC AND POLITICAL REFORMATION AND ATTITUDINAL CHANGES

As a social reformer, Shaykh Abū Bakr Mahmūd Gumi dwelt at length on the verses that deal with contemporary issues. For example, while interpreting some verses which discuss the importance of education, legal means of earning a living, and general ethics and morality, he tried to relate his interpretation of such verses to the present day so that his audience could fully comprehend the Qur'ānic message. In

this regard, his main concern was attitudinal changes that is, socio-economic and political reformation.

On the interpretation of verse 60 of sūrah al-Kahf where Allah says:

وَإِذْ قَالَ مُوسَى لِفَتَـهُ لاَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَينِ أَوْ أَمْضيَ حُقُبًا.

> And (remember) when Moses said to his boy-servant: I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years of travelling.

Shaykh Abū Bakr Gumi interpreted the verse as:

> A lokacin da (Annabi) Musa ya ce wa yaronsa ni ba zan gushe ba zan ta tafiya har sai na isa mahadar teku biyu ko kuma in yi ta tafiya shekaru arba'in arba'in.[122]

According to Shaykh Abū Bakr Gumi مجمع البحرين are the bahr al-Rūm and bahr al-Fāris. According to the context of sūrah al-Kahf, Prophet Moses was instructed by Allah to go to the junction of the two seas (مجمع البحرين) and meet Khidr so that Prophet Moses could learn many things out of Allah's wisdom and knowledge. Moses was accompanied in that journey by his servant [123] and the two suffered a great deal before they reached the appointed place. According to Shaykh Abū Bakr Gumi, the effort of meeting Khidr at the مجمع البحرين and the difficulties Moses and his servant encountered in the process is a very clear indication that a Muslim should strive to get knowledge no matter how long it will take him, and no matter how much he will suffer in the process [124]. On this, Allah says in verse 62 of this sūrah:

فَلَمَّا جَاوَزَا قَالَ لِفَتَـهُ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَـذَا نَصَبًا.

> So when they had passed on further, Moses said to his servant: "Bring us our early meal, truly we have suffered much fatigue in this our journey".

On the interpretation of verse 78 of the sūrah where Allah says :

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَينِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَالَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا.

> (Khidr) said: "This is the parting between you and me, I will tell you the interpretation of (those) things over which you were unable to hold patience".

Shaykh Abū Bakr Gumi interpreted the verse as :

> Sai (Khidr) ya ce, wannan shi ne rarraba tsakanina da kai, amma ban rabuwa da kai sai na nuna maka hujjojin da ya sa na yi wadannan abubuwa (don kada ka tafi kana gani na wani mutum daban).[125]

According to Shaykh Abū Bakr Gumi the verse clearly teaches that if a teacher does something in the presence of his disciples which contravenes laid down principles, he must tell them the basis for his action so that they could not get confused. [126] He went on to state that knowledge should always be supported with proper evidence and proof, that is why Khidr explained to Prophet Moses the basis for all his actions. He buttressed his interpretation in the following terms:

> To kun ga lallai wanga muhimmin abu ne a zamanin da muke ciki. Lallai malamai su kawo hujjojinsu na gaskiya a duk lokacin da suke ma jama'a wa'azi maimakon jefa su cikin rudami da bata.[127]

Meaning:

> This is a very important issue in our present time. Scholars must always try to support their views with genuine reasons while teaching instead of throwing people into confusion and wrong direction.

On the interpretation of verse 6 of sūrah al-Tahrīm where Allah says:

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ قُـوا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ...

> O you who believe! Ward off yourselves and your families a hell fire whose fuel is men and stones…

Shaykh Abū Bakr Gumi interpreted the vere as:

> Ya ku wadanda suka yi imani, ku tsare kawunanku da iyalinku daga wuta wanda mutane da duwatsu su ne makamashinta…[128]

According to him in the above verse Allah meant that Muslims should try to educate their families and train them in accordance with the provisions of Islām. In a situation where Muslims don't have the time to do so, they must allow their families to get education or employ a teacher to educate them. When they fail to do so they should expect the punishment of Allah in the hereafter. He went further to state that:

> Duk wanda ya ki ya yi karatu ko ya hana iyalinsa (matansa da 'yayensa) karatu to wannan ba Musulmi na kwarai ne ba. Matukar bai tuba ba, ya yi karatu kuma ya sa iyalinsa su ma sun yi karatu to lallai zai shiga wuta.[129]

Meaning:

> Whoever refuses to learn his religious obligations and denies his family the chance to do so, such is not a good Muslim. If he did not repent i.e., to get education and also allow his family to get education he will definitely be punished in hellfire.

While interpreting sūrah al-Mā'idah, Shaykh Abū Bakr Gumi encouraged Muslims to engage in any lawful occupation and profession. He mentioned times without number that it is necessary for Muslims to engage in butchery regardless of the stigma usually attached to it so as to make sure that they eat lawful meat from animals that have been slaughtered in an Islāmic way. He also encouraged Muslims to join all kinds of professions; and to participate very actively in politics; [130]

Shaykh Abū Bakr Gumi interpreted the Qur'ān with illustrations from everyday life situation. The tafsīr of Sayyid Qutb (1906-1966) Fī Zilāl al-Qur'ān had a great influence on Shaykh Abū Bakr Gumi's tafsīr. The interpretation of the Qur'ān, by establishing connection with the real life situation enables the audience to grasp the divine message of the Qur'ān; to comprehend the beauty nature of Islām and it also offers such a scholar the opportunity to influence his disciples and audience socially, politically and religiously. [131]

As a social reformer, Shaykh Abū Bakr Gumi focused his tafsīr to almost all the spheres of human endeavour. For example, prior to his residing in Kaduna in 1960, Zaria and Kaduna were regarded as centres of thieves. But no sooner had he started conducting Ramadān tafsīr at Sultān Muhammad Bello's mosque and his other series of da'wah, the impact of his reformation touched the lives of many people; and the two areas became stable. In addition to this, the role played by "filin cigiya da sanarwa" a radio Nigeria Kaduna Programme also supplemented Shaykh Abū Bakr Gumi's social reformation compaign. In fact, it was Shaykh Abū Bakr Gumi who suggested the idea for the initiation of this programme.[132]

It is said in some quarters that, it was Shaykh Abū Bakr Gumi's social reformation and simplicity which endeared him to the top government officials, educated elite and political class in Nigeria. For example, we have pointed out earlier how very influential Shaykh Abū Bakr Gumi was during the reign of Ahmadu Bello the Premier of the then Northern Nigeria. Shaykh Abū Bakr Gumi decisively influenced not only the religious policy of Ahmadu Bello-according to his own words he was "the man behind Bello".[133]

In 1975, the Federal Military Government under General Murtala R. Muhammad appointed Shaykh Abū Bakr Gumi as the Amīr al-Hajj. General Murtala also authorized Shaykh Abū Bakr Gumi to prepare the accession of Nigeria to the Organisation of the Islāmic Conference (OIC), an organization which had been established in 1972. The purpose of joining the OIC

was to gain access to the interest - free loans of the Islāmic Development Bank in Jiddah, Saudi Arabia.[134]

General Shehu Musā 'Yar Adu'a was also a confidant of Shaykh Abū Bakr Gumi. It was Shaykh Abū Bakr Gumi who presented Shehu 'Yar Adu'a as a leader of the Muslims in the North during the sharī'ah debate between 1976-1979 on the basis of his vigorous demands for the integration of the sharī'ah into the new constitution.[135] Shaykh Abū Bakr Gumi was also a bosom friend of Alhaji Shehu Shagari. He taught Shehu Shagari various aspects of Islāmic education privately. He declared his support to Shagari in 1979.[136] Under General Ibrāhīm Babangida, Shaykh Abū Bakr Mahmūd Gumi also received the official recognition of the Federal Government.[137]

Shaykh Abū Bakr Gumi and his followers promoted the political mobilization of Muslims particularly Muslim women. In 1986 just before the local government elections, Shaykh Lawal Abū Bakr (1924-2004), declared in an interview with Radio Kaduna on 14th October 1987 that it would be a disaster if Muslims were to prevent their women from registering for the elections.[138] He argued that Muslim women could leave their homes without any problem as long as they were dressed properly. Their husbands should accompany them to the registration centres "so that they can register and vote for all those that would guarantee tranquility and economic prosperity in the country".[139] Some days later Malam Amīn al-Dīn Abū Bakr and Malama Hassana Maikifa respectively appealed to women to register as "it is our fundamental right and we do not want to wake up to see that we are dominated".[140]

The interesting point in all these statements was that in their arguments and in even their choice of words, they resembled the appeals of Shayk Abū Bakr Gumi made much earlier in 1982/83. It could thus be claimed that Shaykh Abū Bakr Gumi's campaign for the political mobilization of Muslim women in the North was not only an important step in the consolidation of the political power for the Muslims in Nigeria, but also a stimulus for the development of a politically active Muslim women's movement in Nigeria.[141]

Pertaining to his effort of effecting socio-political and attitudinal changes among Muslims, Shaykh Abū Bakr Gumi pointed out that :

> … the best way to effect change in any society is to educate those who have power about the virtues of justice and fear of God…[142]

In view of this, as an exemplary Islāmic scholar, Shaykh Abū Bakr Gumi taught by his own personal example. He brought up his own children in the best Islāmic tradition and gave them good Islāmic foundation. While he ensured that they successfully pursued Islāmic education,

he saw to it that they all joined the quest for modern professions as we mentioned earlier. There is hardly any modern profession in which he did not have one of his children.

5.9.5 HIS SUBSCRIPTION TO THE SALAFIYYAH TREND OF THOUGHT

The word salafiyyah is derived from the word salaf which literally means something of the past. Technically, it means the first generation of the sahābah of the Prophet (SAW), then the generation that follows them (al-tābiʻūn) and then the generation that follows them (tābiʻ al-tābiʻūn). These three generations are referred to as al-salaf or al-salaf al-sālih meaning worthy ancestors or the guided past generations.[143]

In his tafsīr, Shaykh Abū Bakr Gumi interpreted the Qur'ān in line with what he referred to as the salafiyyah trend of thought. On this, we would like to refer to sūrah al-Kahf as an example. On their parts, Shaykhs Nāsir Kabara and Tāhir Bauchi considered sūrah al-Kahf as one of the basis for sūfī practices in the Qur'ān. On the contrary, Shaykh Abū Bakr Gumi considered the general teachings of the sūrah to be in sharp contrast with the sūfī practices.[144] According to Shaykh Abū Bakr Gumi, this sūrah teaches that a Muslim should work according to the clear teachings of the sharīʻah. He stated that, Allah brought the story of the farmer and talked about wealth and children in order to derive sharīʻah teachings from it. The fact that Allah brought the episode between Moses and Khidr and that throughout their association Moses stood firmly behind the provisions of the sharīʻah and pointed out to Khidr that all his actions were not in consonance with the sharīʻah, according to Shaykh Abū Bakr Gumi, it teaches that one should always stand behind the truth[145]. He stated that :

> Annabi Musa ya kasa yin hakuri bayan ya yi alkawura ga Khidr cewa zai yi hakuri, saboda ba ya halarta ga mutum ya ga abin da ya saba wa shari'ah, sa'an nan ya yi shiru. Da zai halatta a yi shiru da Annabi Musa bai yi magana ba ga aikin Malami da Allah ya umurce shi da ya tafi ya karbo ilmi daga gare shi a bayan ya gaya masa cewa ya ba shi wani ilmi daga gare shi. Duk sharadin da ya saba wa shari'ah warware shi ake yi. Saboda haka ne Allah bai zargi Musa ba a bayan sun rabu da Khidr.[146]

Meaning:

> Prophet Moses did not exercise patience with Khidr despite his promise to do so. This teaches that it is not allowed for a Muslim to remain silent in so far as Islāmic law is infringed. Had it been it is allowed to remain silent in such situation, Moses would not have objected to the actions of Khidr who was given some knowledge by Allah. This also teaches that any promise which contravenes Islāmic principles is considered as null and void. That is why Allah did not blame Moses for his objection.

On the interpretation of verse 9 of sūrah al-Munāfiqūn where Allah says :

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُلْهِكُمْ أَمْوَالُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ.

> O you who believe! Let not your properties or your children divert you from the remembrance of Allah, and whosoever does that then they are losers.

Shaykh Abū Bakr Gumi interpreted the verse as :

> Ya ku wadanda suka ba da gaskiya, kada dukiyoyinku da ‘yayenku su shagaltar da ku ga ambaton Allah.[147]

He interpreted ذكر الله in this context as جميع الفرائض that is all the obligations. He expressed his dissatisfaction with how some mufassirūn interpreted and restricted it to mean the mere verbal dhikr. According to him ذكر الله in this context, and as it appears in many verses of the Qur’ān, is never restricted to verbal dhikr. He maintained that the concept of dhikr in the Qur’ān is as wide as Islām itself. Hence, it also covers all what Allah enjoins Muslims to practice in relation to ‘ibādāt and mu‘āmalāt.[148] He further maintained that :

> .Akwai takaici yadda wasu ke fassara Qur’ān, ko dai ba su san shi ba ko kuma suna yin haka ne bisa son ransu. Ya zama wajibi Malamai su fito su gaya ma jama’a (Musulmi) gaskiyar sakon Qur’ān[149]

Meaning:

> The way some (scholars) interpret the Qur’ān is very unfortunate. It is either they are ignorant of the Qur’ān or they just interpret it to suit their fancies. It is necessary for scholars to enlighten Muslims regarding the true message of the Qur’ān.

5.10 CONCLUSION

We have studied the life and contributions of Shaykh Abū Bakr Mahmūd Gumi. We have analysed his methodology and tafsīr focus. His methodology was to interpret the entire Qur’ān in four years and concentrated on admonishing senior government officials and elite. According to Shaykh Abū Bakr Gumi, that was the best way to reach the general public. He was free with his audience which resulted in the latter asking him many questions. We pointed out that he started conducting his tafsīr with the Jalālaīn but later on changed his mind when he published his tafsīr book Radd al-Adhhān Ila Ma‘ānī al-Qur’ān. Shaykh Abū Bakr Gumi brought only a very short qissah when necessary and interpreted the Qur’ān using the Sokoto - Hausa dialect.

As for his tafsīr focus, he accorded verses that dealt on taūhīd high priority, he interpreted the Qur'ān with the hadīth, he extracted some legal injunctions from the Qur'ān, he interpreted the Qur'ān to facilitate socio-economic and political reformation and attitudinal changes, and expressed what he referred to as the salafiyyah trend of thought in his tafsīr.

NOTES TO CHAPTER FIVE

1. Malam Mahmūd ibn Muhammad ibn 'Alī was the father of Abū Bakr Mahmūd Gumi. He was a very popular scholar in Sokoto and Birnin Kebbi areas. He excelled in Qur'ān, tafsīr, hadīth, fiqh and taūhid. Due to his deep Islāmic knowledge he was made the Alkali of Gumi town. In Gumi, he was simply known as Malam. There were many other Malams but he appeared to have carried the title alone. In time, even his real name was lost, and to those outside the two areas he became Malam Na Gumi. He died in 1938.

2. Gumi town is situated on the South-West on the way from Gusau to Sokoto before reaching Talata Mafara.

3. Tsiga, I. A (1992), Shaikh Abū Bakr Mahmūd Gumi With Ismā'īl Abubakar Tsiga, Intec Printers Ltd., Ibadan, p.5. According to Loimeier (1997) Abū Bakr Mahmūd Gumi was born on 7th November 1922 in the village of Gumi. His date of birth was advanced in 1960 by Mervyn Hiskett, then Vice Principal of the School For Arabic Studies Kano to 1924 so as to facilitate Gumi's chances of getting a job at the Northern Region's Sharī'ah Court of Appeal. (See Loimeirer, R. (1997), Islāmic Reform and Political Change in Northern Nigeria. North Western University Press, Evanston, Illinois, p. 148

4. Kubau, S. (1993), Bincike Akan Ayyukan Alhaji Abū Bakr Mahmūd Gumi, Paragon Printers/Publishers Bakin Ruwa, Kaduna p. 11 and Loimeirer, R. (1997), Islāmic Reform and Political Change in Northern Nigeria. North Western University Press, Evanston, Illinois, pp. 148-149

5. Kitāb al-Mukhtasar al-Akhdarī Fī al-'Ibādāt 'Alā Madhhab Imām Mālik
   It is the first book that is normally studied in the traditional makarantun zaure in Nigeria, Mali, Chad, Senegal, Gambia, Niger, Cameroon and other Islāmic States of West Africa. (Refer to Abū Bakr, A. (1990), 'al-Shaykh 'Abdurrahmān al-Akhdarī Dirāsatu Hayātihi Wa tahlilu Kitabihi Mukhtasar Fī al-'Ibādāti' unpublished Ph.D thesis submitted to the Department of Islāmic Studies, Bayero University, Kano p. 52.) The popularity of the author of this book is attributed as a result of the wider popularity and acceptability of this book. The author introduced the book stating and emphasizing the Islāmic ideology, that is what is binding upon a mukallaf (a sane person). He also discussed issues on tahārah (purification), al-wudū' (ablution), al-ghusl (religious bath) and al-salāt (prayer). (see ibid, Abū Bakr, p. 72)

   The book of al-Akhdarī has been recognized by many 'ulamā' and as such as fifteen commentaries were made about it. For example, 'Umdatu al-Bayān Fī Ma'rifati Furūd al-A'yān by Shaykh al-Faqīh al-Falakī 'Abdullatīf ibn al-Misbāh (d. 980 A.H), Hidāyah al-Muta'bid al-Sālik Fī Madhhabi al-Imām Mālik by Shaykh 'Abdul Samī' al-Abī al-Azharī, al-Durr 'Alā al-Mukhtasar by Shaykh 'Abdulkarīm al-Fukūn, Su'āl Wa Jawāb 'Alā Kitāb al-Akhdarī by Malam Muhammad Kani Gwale, Kano. (ibid, Abū Bakr, pp. 72-75)

   The author of this book Shaykh 'Abdurrahmān ibn Muhammad al-Saghīr ibn Muhammad 'Amīr al-Akhdarī was born at the town of Bintiyūs in Algeria in 1512. (ibid, pp. 34-35) He was called al-Akhdarī because he was from the tribe of "Akhdar" which settled in Algeria and later migrated to Egypt. (ibid, Abū Bakr, p.36).

6. Kitāb al'Ishmāwī
It is a work of Mālikī law published by Shaykh 'Abd al-Bārī al-'Ishmāwī al-Rufā'ī. This book is normally studied in makarantun zaure in Northern Nigeria after completing studying Kitab al-Akhdarī. The author discussed issues relating to ablution, types of water, gusl, tayammum (sand ablution), salāt (prayer) imāmah (Imamship), funeral prayer and sawm (fasting).

7. Al-Muqaddimah al-'Iziyyah
It is a compendium of Mālikī law by Abū al-Hassan 'Alī al- Mālikī al-Shādhilī (857-93 A.H). It served as the elementary text book of legislation. It is also accorded priority in Nigeria and beyond especially in places where the Mālikī school of law is applied like Niger, Ghana, Cameroon, Chad and many other countries.

8. Al-Qurtubī
Is a Mālikī jurisprudential work by Abū 'Abdullah Muhammad ibn Ahmad al-Qurtubī (d. 1273/671 AH). It is also one of the basic fiqh texts in Nigeria. The author of this book was an outstanding figure not only on fiqh but on tafsīr as well. His tafsīr Jāmi' Ahkām al-Qur'ān is characterized by a heavy emphasis on fiqh issues. The author was born in Cordoba in what is now Spain and died in Egypt.

9. His mother Malama Hafsah was also very learned, but not as learned as his father. She studied the Qur'ān, fiqh, taūhīd and other Islāmic disciplines at her father's school before her marriage. She held her own school for the women and the children inside the house.

10. Fieldnotes, interview with the late Khalifah Lawal Abū Bakr, Kaduna on 18th December 2002. He died on 24th May 2004 at the age of eighty four.

11. ibid. fieldnotes, interview with Abū Bakr, 18th December 2002.

12. Malam Musa Ambursa was among the almajirai of Abū Bakr Gumi's father.

13. Ambursa is a small town located at East of Birnin Kebbi. It is about nine miles from Birnin Kebbi.

14. Kubau, op. cit, p. 12 and Tsiga, I.A. (2002), Manufata Shaykh Abū Bakr Gumi Tare Da Isma'il Abū Bakr Tsiga (n.p.) p.10.

15. Ibid, Kubau, S. pp. 13-15; Gaskiya Ta Fi Kwabo, Monday 6- Wednesday 8, May, 2002 No. 10, 014, pp. 12 – 13. "Tarihin Rayuwar Shaykh Abu Bakr Mahmud Gumi" and ibid, Tsiga, p. 14

16. Kubau, op. cit, p. 16 and ibid, Gaskiya Ta Fi Kwabo

17. Tsiga, op. cit, pp. 21-23

18. Kubau, op. cit, p. 23 and ibid, p.32

19. Ibid, Kubau, p. 25

20. Ibid, pp. 25-29 and Gaskiya Ta Fi Kwabo, Monday 6- Wednesday 8, May, 2002, pp. 12-13

21. Tsiga, op. cit, (1992), pp. 23, 24.

22. Ibid, p. 25

23. Ibid, p. 29

24. Ibid, p. 32

25. Ibid, pp. 40-41

26. Maru is a town under the then Sokoto Province. It is located after Gusau on the way to Sokoto.

27. Kubau, op. cit, pp. 41-43

28. School For Arabic Studies (SAS), Kano. - The two prominent journies which influenced the establishment of Northern Provinces Law School were that of the Emir of Katsina Muhammad Dikko (d. 1944) and Muhammad Gidado the Waziri of Kano. The Emir Muhammad Dikko was the first Emir under British rule that was permitted to go on pilgrimage to Makkah in 1928. In the course of his journey he passed through Sūdān and observed their system of education. Similar permission was granted in 1932 to Waziri Muhammad Gidado. On his way back, he stayed for some days in Sūdān. While there, he was taken to Gordon College (now University of Khartoum) to observe on behalf of his colleagues back home. To further the idea., the Emir of Katsina Muhammad Dikko was again permitted to travel for pilgrimage and on his way back was taken to Gordon College, Khartoum on 7th March 1933.

    The position and views of those two traditional authorities were highly respected by the British and local authority. Therefore when the idea of establishing this institution was discussed little or no opposition was registered. The British administration had no problem, for they had first hand experience of establishing and administering such institution. A part from Gordon College they had similar centre in India known as Anglo Oriental College, Aligarh established in 1875.

    Later in 1933 recommendations were passed to Kaduna for ratification. As anticipated, the Governor approved the idea. On 6th May 1933 the Northern Province Government in a letter to the Lieutenant Governor of Sūdān requested for the secondment of three competent Gordon College graduates and the following three were seconded, Shaykhs Bashīr al-Rayyāh, Nūr al-Tagari and Muhammad Sālih Su'ar al-Dhahabi. The school started briefly in Katsina from 18th May to 28th June 1934. However, on 2nd July 1934 the three Sudanese scholars arrived Kano. This set in motion the beginning of Northern Provinces Law School in Kano. The name of this school was later changed to the School For Arabic Studies (SAS) in 1946.

    (See Sulaīmān, B. (1990), "The Role of Shahuci and School For Arabic Studies, Kano In the Development of Legal Education in Northern Nigeria to 1967" an M.A. thesis submitted to the Department of History, Bayero University, Kano, pp. 107-122).

29. Tsiga op. cit, (2002), pp. 73-76 and Kubau, op.cit, p. 44

30. Ibid. Tsiga, pp. 83-86. In 1976 Shaykh Abū Bakr Gumi was appointed as the Grand Muftī by the Murtala/Obasanjo administration. However, after the assassination of the late Head of State Murtala Muhammad some 'ulamā' expressed their displeasure to the government over Shaykh Abū Bakr Gumi's appointment. This eventually lead to the nullification of the appointment.

31. Kubau, op. cit, pp. 93-94 and Gaskiya Ta Fi Kwabo, Monday 3-Wednesday 5 June, 2002 No. 10, 022, pp. 12-13.

32. Tsiga, op. cit, (2002), p.28 ibid, Kubau, p. 32. Kubau stated that Shaykh Abū Bakr Gumi started da'wah in 1943, but according to Shaykh Abū Bakr Gumi's narration as reported by Tsiga, he started da'wah in 1941.

33. Fieldnotes, interview with late Abū Bakr, Kaduna 18th December 2002.

34. Ibid., fieldnotes, interview with late Abū Bakr

35. Kubau, op. cit, p. 45

36. Fieldnotes, interview with Lawal Abū Bakr, op.cit

37. Kubau, op. cit, p. 85

38. Ibid, p. 85

39. Ibid, pp. 33-36 and Tsiga, (2002), p.90

40. Ibid, p. 39

41. Fieldnotes, Interview with late Malam Lawal Abū Bakr, op.cit

42. Kubau, op. cit, pp 11-12

43. The Triumph, Tursday September 17, 1992 "Shaīkh Gumi: A Life of Da'wah" by Garba A. 'Isa, p.7.

44. Paden, J.N. (1986), Ahmadu Bello Sardauna of Sokoto Values And Leadership In Nigeria, Hudahuda Publishing Company, Zaria, pp. 548-549.

45. Kubau, op. cit, p.46

46. Ibid, p. 49. According to Alkali, Sardauna islamised 50,000 indigences of Adamawa and Sardauna Provinces. (see Alkali, I. (1981), "Sir Ahmadu Bello The Sardauna of Sokoto's Coversion Campaign 1964-1965 in Adamawa and North Sardauna provinces" in the Kano Studies BUK Journal of Savannah and Sudanic Research New Series, vol.2, No.2, pp.53-60)

47. Ibid, p. 49

48. Ibid, p. 49

49. Fieldnotes, Interview with late Malam Lawal Abū Bakr, op.cit

50. Ibid.

51. Kubau, op. cit, p. 62

52. Fieldnotes, Interview with late Malam Lawal Abū Bakr, op.cit

53. The Triumph, September 17, 1992 op.cit, and Kubau, op.cit, p. 63

54. Ibid, Kubau, p. 72 and fieldnotes, interview with late Malam Lawal Abū Bakr, op. cit,

55. Ibid, fieldnotes, Interview with late Malam Lawal Abū Bakr.

56. Ibid.

57. Kubau, op. cit, p. 94 and Loimeier, op. cit, p. 156.

58. Ibid, Kubau, p. 71

59. Ibid, p. 71

60. Ibid, p. 97

61. Ibid, pp. 77-78

62. Ibid, pp. 77-78

63. Ibid, p. 103

64. Ibid, p. 104

65. Ibid, pp. 92-92 and fieldnotes, interview with late Malam Lawal Abū Bakr, op. cit.

66. Gumi, A.M (1971), Al-'Aqīdah al-Sahīhah Bi Muwāfaqah al-Sharī'ah, Dār al-'Arabia, Baīrūt, Lebanon, p. 5

67. Ibid, pp. 6-8

68. Ibid, pp. 8-12

69. Ibid, pp. 17-24

70. Ibid, pp.. 44-47

71. Ibid, pp. 57-58

72. Ibid, p. 58

73. Ibid, p. 60

74. Ibid, p.. 68

75. Ibid, pp. 73-75

76. Ibid, pp. 75-78

77. Loimeier, op. cit, p.186. Shaykh Abū Bakr Gumi clearly stated that he knew that some 'ulamā' particularly those who do not share the same view with him will never welcome the contents of this book. This is because the book challenged what they stood for. But in the end he choosed to stick to verses 159-160 of sūrah al-Baqarah.

78. Ilorin, A.A. (1984), al-Islām al-Yaum Wa Ghadan Fī Nigeria, Cairo, p. 85

79. Ibid. p.85 and fieldnotes, interview with late Malam Lawal Abū Bakr, op. cit.

80. Ibid, fieldnotes, interview with late Malam Lawal Abū Bakr.

81. Gaskiya Ta Fi Kwabo, Monday 26-Wednesday 28, August 2002 No.10, 046, p. 12 and that of Monday 19- Wednesday 21, August 2002 No.10, 044, pp. 12-13 under the title 'Tarihin Rayuwar Shaykh Abū Bakr Mahmūd Gumi.

    After the death of Shaykh Abū Bakr Gumi on 11th September 1992 the choice of the scholar to be his Khalifah fall on his disciple for many decades Malam Lawal Abu Bakr (d. 24th May, 2004). Malam Lawal conducted the tafsīr at the Sultān Bello mosque in Kaduna for twelve years. With the death of Malam Lawal, series of deliberations were made and Dr. Ahmad Abū Bakr Gumi (b.1st October 1960), was finally chosen as Khalīfah.

Dr. Ahmad Abū Bakr Gumi, a retired major in the Nigerian army and a medical practitioner, left Nigeria some years before the death of his father to resume a medical practice in Saudi Arabia. He is now about

to submit his Ph.D thesis in Islāmic Studies. He will permanently return to Nigeria after defending his thesis. Commenting on his acceptability as the new Khalifah of his father, Dr. Ahmad Gumi stated that:

> I was about to submit my thesis for the Ph.D when I was offered and of course I had to accept, as it serves the best interest of my religion Islām and my country Nigeria.

(See Weekly Trust, vol. 7, No. 44, October 16–23, 2004 / Ramadān, 2-8, 1425 A.H article of 'Abdulkarīm Baba Amīn under the title 'Return of Gumi', pp.1 – 3)

'Abdulkarīm Baba Amīn stated further that:

> The late Shaykh Abū Bakr Gumi was known for numerous qualities, among them his strong sense of commitment to the spread of Islām, and the maintenance of a vision of a world where tribalism regionalism, corruption and crime would disappear. Teeming thousands have adopted the late Shaykh's vision, cherishing its ideal. Similar traits of selflessness are already becoming visible in Dr. Ahmad Gumi, as he visited the Governor of Kaduna State simultaneously with Alhaji Ahmadu Chanchangi, a Kaduna- based businessman and philanthropist. Dr. Ahmad Gumi said about the visits: "when religious leaders meet with political ones as well as leaders in the field of commerce, all with the interest of Islām at heart, then we can not go wrong. There is great strength in unity. Fighting each other will not solve anything …" In Kaduna, a few days ago, during a sermon, the congregation was so touched by Dr. Gumi's recitation that several people were moved to tears. (See "Return of Gumi", op.cit, p.2)

82. Kubau, op. cit, p. 32 and Loimeier, op. cit, p. 149.

83. Tsiga, op.cit, (1992), p. 130.

84. Fieldnotes, tafsīr cassette of Shaykh Abū Bakr Gumi and Gaskiya Ta Fi Kwabo, Monday 24-Wednesday 26, June 2002 number 10, 028, p. 13

85. Fieldnotes, interview with Malam Lawal Abū Bakr, op.cit

86. Tsiga, op. cit, pp. 131-132

87. Ibid, pp. 131-132

88. Ibid, p. 130
89. Ibid, pp. 130-131

90. Kubau, op. cit, p.

91. Tsiga, op. cit, pp. 130-131

92. Ibid, pp. 130-131

93. Tafsīr al-Jalālaīn: This tafsīr is the product of two scholars both of whom had the title Jalāl al-Dīn (Glory of the Religion). These are 'Abdul Rahmān ibn Muhammad al-Suyūtī (1445-1505 /849-910 AH) and Muhammad ibn Ibrāhīm al-Mahallī. Jalāl al-Dīn al-Mahallī began his tafsīr starting with sūrah al-Kahf and ending with sūrah al-Nās. He died before completing the rest. As such, his disciple Jalāl al-Dīn al-Suyūtī then began from sūrah al-Baqarah and ended with sūrah al-Isrā', which is a little less than one half of the Qur'ān.

    Interestingly enough, Jalāl al-Dīn al-Suyūtī interpreted the Qur'ān following al-Mahallī's format. The basic meanings of the verses are explained and the most probable opinions are mentioned. Grammatical explanations are only relied on where absolutely necessary. Some reference is also made to the famous recitation.

94. Fieldnotes, interview with Malam Lawal Abū Bakr, op.cit

95. Ibid., fieldnotes, interview with Abū Bakr

96. Ibid., fieldnotes, interview with Abū Bakr

97. Dialects are a variety of a language which are regionally or socially distinctive. They are marked by having distinctive words, grammatical structures and pronunciations. There are numerous distinct Hausa dialects in Northern Nigeria. Most of the dialects center around a major Hausa City. For example, Sakkwatanci, (Sokoto dialect), Kananci (Kano dialect), Katsinanci (Katsina dialect), Zazzaganci (Zaria dialect), Guddiranci (Guddiri dialect). Guddiranci is mostly used in Azare, Misau and some parts of Bauchi. (See Zaria, A.B (1982), 'Issues in Hausa Dialectology' a Ph.D thesis submited to the Faculty of the Graduate School for the requirements of the degree of Doctor of Philosophy in the Department of Linguistics, Indiana University, p. 2)

    According to Bello Sa'īd, there are five dialects in Hausa. These are: Kananci, Sakkwatanci, Zazzaganci, Katsinanci and Guddiranci (According to him Bausanci and Guddiranci are almost synonymous). Sa'īd went on to state that the Kananci and Sakkwatanci are the most prominent dialects and that the Kananci is the most widely used. The Sakkwatanci seems to be difficult to the Hausas from Kano, Zazzau or Bauchi. This perhaps might be due to the distance between these places and Sokoto. This is because the Hausas from the nearby town to Sokoto like Zamfara, Katsina and Daura grasp the Sakkwatanci easier than those from Kano, Zazzau and Bauchi. (Interview with Professor Bello Sa'īd of the Center For the Study of Nigerian Languages, Bayero University, Kano on 1st July 2004. Refer to appendix II for brief elucidation on the Sokoto dialect and appendix III for some few examples on Kano, Sokoto and Katsina dialects).

    It is noteworthy that Kananci is the standard Hausa. The best example of standard Hausa is found in Gaskiya Ta Fi Kwabo" a widely distributed Hausa newspaper published by the New Nigerian Newspaper Company in Kaduna. All books and other materials published in Hausa for schools and colleges and other government offices are largely in standard dialect (Kano dialect) It is also used in the electronic media including broadcasts in both radio and television. (See Zaria, op. cit, p. 12).

98. Fieldnotes, tafsīr cassette of Shaykh Abū Bakr Gumi on sūrah Maryam, July 2003.

99. Fieldnotes, interview with Malam Ahmad Tijānī Yūsuf, the Deputy Director (Musābaqah) Islāmic Affairs Commission, Kano 20th May 2002.

100. Fieldnotes, tafsīr cassette of Shaykh Abū Bakr Mahmūd Gumi on sūrah al-Mulk, July 2003.

101. Ibid, sūrah al-Jumu‘ah, Gumi, July 2003.

102. Ibid, sūrah al-Kahf, Gumi, July 2003.

103. Ibid, sūrah al-Jumu‘ah, Gumi, July 2003.

104. Fieldnotes, tafsīr cassettes of Shaykhs Nāsir Kabara and Tāhir ‘Uthmān Bauchi on sūrah al-Jumu‘ah, October 2002 and July 2004 respectively.

105. It is worthy of note that Shaykh Abū Bakr Gumi considered the views of the salaf to be the basis for his trend of thought. On the other hand, the sūfī scholars are of the view that Shaykh Abū Bakr Gumi’s thought was contrary to that of the salaf. For this, they labelled him as a wahhabī.

106. Fieldnotes, tafsīr cassette of Shaykh Abū Bakr Gumi on sūrah al-Isrā’, July 2003

107. Ibid, sūrah al-Isra’, Gumi, July 2003

108. Ibid, sūrah al-Kahf, Gumi, July 2003

109. Ibn. Mājah reported the hadīth, see Wensing, A.J and Mensing, J.P (1943), al-Mu‘jam al-Mufahrasu Li al-Fāz al-Hadīth al-Nabawī (Concordance Et Indices De La Tradition Musulmane). Vol. 4, Leiden E.J. Brill, p. 485.

    This hadīth is not marfū’ (elevated), but maūqūf (suspended) A hadīth is said to be marfū’ when the chain of narrators for which begins with the Prophet (SAW). However, hadīth is said to be maūqūf if the chain of narrators does not trace back to the Prophet but traces back instead to a companion of the Prophet (SAW).

110. Fieldnotes, tafsīr cassette of Shaykh Abū Bakr Gumi on sūrah al-Taghābun, July 2003.

111. Ibid., Gumi, July 2003

112. Al-Tirmidhī reported it in “kitāb manāqib”, al-Nasā’ī in “kitāb ‘īdaīn” and ibn Mājah in “kitāb libās”, see Wensing, and Mensing, op.cit, vol. 5, p.60.

113. Fieldnotes, tafsīr cassette of Shaykh Abū Bakr Gumi, on sūrah al-Jumu‘ah, July 2003.

114. Ibid., Gumi, July 2003

115. Ibid., Gumi, July 2003

116. Ibid., Gumi, July 2003

117. Ibid., Gumi, July 2003

118. Ibid., Gumi, July 2003

119. Ibid., Gumi, July 2003

120. Al-Nasā’ī reported it in “kitāb al-talāq” and al-Tirmidhī in “kitāb al-Talāq”, see Wensing, and Mensing, op.cit, Vol. 6, p.520 and p.522 respectively.

121. Zahradeen, M.S. (1976) ’Abdullah ibn Fōdio’s Contribution to the Fulani Jihād in the Nineteenth Century Hausaland’ a Ph.D thesis submitted to Mc Gill University, Montreal, Canada, p. 63

122. Fieldnotes, tafsīr cassette of Shaykh Abū Bakr Gumi, sūrah al-Kahf, July 2003

123. Ibid., Gumi, July 2003

124. Ibid., Gumi, July 2003

125. Ibid., Gumi, July 2003

126. Ibid., Gumi, July 2003

127. Ibid , Gumi, July 2003

128. Ibid , Gumi, July 2003

129. Ibid , Gumi, July 2003

130. Ibid, sūrah al-Mā'idah, July 2003

131. Loimeirer, op.cit, pp.1771-78, Sayyid Qutb (1906-1966), was the most influential thinker of the Egyptian "Ikhwān al-Muslimūn" after the death of their founder, Hasan al-Banna, in 1948. Many "Ikhwān" had fled during the 1950's to Saudi Arabia as a result of the persecution by Jamāl 'Abd al-Nāsir. It was at this time and under these circumstances that Shaykh Abū Bakr Gumi came into contact with the ideas of Sayyid Qutb, as many refugees were among the founders of the Rābitāh (World Muslim League) in 1962. Shaykh Abū Bakr Gumi pointed out that he had taken over his method of tafsīr from Sayyid Qutb. (See Loimeier, R. (1997), Islāmic Reform and Political Change in Northern Nigeria, North Western University Press, Evanston, Illinois, pp. 182-183).

132. Fieldnotes,
133. Loimeier, op.cit, 148

134. Ibid, p.164

135. Ibid., p.165

136. Ibid, p.166

137. Ibid, p.168

138. Ibid, p.169

139. Ibid, p.169

140. Ibid, p.169

141. Ibid, p.169

142. Tsiga, op.cit, p.130

143. Fieldnotes, interview with Malam Nā'ibī Sulaīmān Wālī at his office, Islamic Foundation of Nigeria, Zaria Road, Kano on 2nd November 2002.

144. See item 4.11.2 and item 7.8.4 of chapter four and seven respectively.

145. Fieldnotes tafsīr cassette of Shaykh Abū Bakr Gumi on sūrah al- Kahf, July 2003

146. Gumi, A.M (1979), Al-Qur'ān Mai Girma Da Kuma Tarjamar Ma'anoninsa Zuwa Ga Harshen Hausa, Makkah, p. 638.

147. Fieldnotes tafsīr cassette, Shaykh Abū Bakr Gumi on sūrah al-Munāfiqūn, July 2003.

148. Ibid., Gumi July 2003

149. Ibid., Gumi July 2003

CHAPTER SIX

SHAYKH 'ISĀ WAZIRI AND HIS TAFSĪR CIRCLE

6.1 INTRODUCTION

This chapter focuses on Shaykh 'Isā Waziri's biography and his contributions to Islām. It also submits the establishment of his tafsīr circle, how Muslims view the circle, his methodology and the five area of emphasis of his tafsīr. These are : his high priority on the interpretation of verses dealing with some social and economic issues, extraction of some fiqh aspects from the Qur'ān, pointing out some aspects of comparative religion, protection of the ash'arite creed and his narration of asbāb al-nuzūl and some historical facts.

6.2 HIS BIRTH AND EDUCATION

He is 'Isā ibn Muhammad Gidado ibn Muhammad[2] ibn al-Mustafā ibn Abū Bakr ibn al-Mustafā a descendant of Goni Mukhtār, a disciple of Shaykh 'Uthmān ibn Fūdī and the Jihād flag bearer to Misau. He was

born at Tudun Wuzirci in Kano City in 1925.[3] As a child, Shaykh ‘Isā studied elementary Arabic from his father. He was admitted into the Qur’ānic school of Malam Mahmūd Bamalli at the age of seven. Later on Shaykh ‘Isā Waziri, together with his brothers, was transferred to the Qur’ānic school of Malam Ya‘qūb, the Imām of the famous masallacin Jalli at Yākāsai quarters in Kano City. After some time, he was taken back to his first school of Malam Mahmūd under whom he graduated at the age eleven.[4]

On his successful graduation from the Qur’ānic school he focused his attention on the study of Islāmic sciences. He studied disciplines like taūhīd, hadīth, Arabic, sīrah and fiqh with special emphasis on al-Qurtubī. This was the first book he studied under his father[5]. He continued studying under his father up to 1936 when he was admitted into Judicial School Shahuci, Kano[6]. He studied Arabic, Islāmic Jurisprudence to the extent that he performed creditably and received some prizes from the school’s Head Master Malam Na Gyātim ibn ‘Umar Babban Malami. Some of his teachers at the Judicial School include Malam Ibrāhīm Babban Malami, his late brother Waziri Shehu Gidado, Malam Baffa ibn Alkali Ibrāhīm, Malam Bello Danburam and Malam Abū Bakr Mai Saje. His classmates include Abū Bakr Jakāda, Nāsir Mustafā, the late Abū ‘Ubaīdah and the late Muhammad Bello Adamawa. His zeal and desire for education motivated him to study under his brother the late Waziri Shehu in his residence after school hours. In fact, this made a tremendous impact on his aducational career.[7] After completing his studies at the Judicial School, Shaykh ‘Isā was admitted into Kano Law School[8] in 1940 where he studied subjects relating to Islāmic legal system. His mates in this school were Abū Bakr Jakāda, Nāsir Mustafā, Adamu Kano, Ya’u Chiranchi among others. He graduated from this school in 1944 with an excellent result. [9]

Shaykh ‘Isā Waziri also studied under many ‘ulamā’. Despite the fact that he attended the formal system of education from the elementary up to the university level, this did not stop him from studying under the ‘ulamā’ in the traditional makarantun zaure. For instance, while he was working in Gwarzo, he studied taūhīd, Muqāmāt al-Harīrī and many other Islāmic disciplines under Malam Sa‘ād the Imām of Gwarzo.

In 1962 Shaykh ‘Isā Wazīri with some Northern students secured a university admission in Cairo. They were admitted into the famous al-Azhar University. They were supposed to complete their studies in 1966, but their result with which they were admitted did not contain some vital subjects like mantiq, philosophy, geology and history of Arab countries. This

therefore necessitated them to study the mentioned courses through a one-year preliminary course. They graduated in 1967. The Northern students with whom Shaykh ‘Isā studied at Cairo were Abū Bakr Jakāda, Imām al-Dīn Bello, ‘Abdurrazāq Ilōrī, Balarabe Dāwūd (Plateau State) Muhammad Dan Yalwa (Kano) and Nāsir Mu‘ādh. All these were admitted into the College For Islāmic Legal Studies under the University. There were others who were absorbed into different colleges within the unviersity. They include Suwaīd Ahmad, Hussaīn Sūfī, late Sulaīmān Ishāq, late ‘Alī Nā’ibī Suwaīd and Idrīs Kuliya Alkali. Shaykh ‘Isā studied Islāmic law with particular reference to the Mālikī school of law. Among the subjects under the programme were Qur’ān, hadīth, fiqh, taūhīd, sarf, usūl al-fiqh, usūl al-Qānūn and nahw”[11]

6.3 HIS WORKING CAREER

Right from his school days, Shaykh ‘Isā Waziri showed a keen interest in the teaching profession. His concern has always been to teach and to see that his disciples were always willing to learn. This clearly shows that teaching and da‘wah have been part and parcel of his life.

Teaching was the first career he took immediately he graduated from Kano Law School in 1944. He taught some Arab children at Dahdou Yūsuf School at Kantin Kwari. Later on he moved to Sa‘īd Shor School established mainly for the children of the latter and those of his brother ‘Alī Shor. With his graduation from al-Azhar University in 1967 he immediately returned to Kano where he was posted to teach Arabic and Islāmic Studies at Bichi Teachers’ Training College. Later on he was transferred to the School For Arabic Studies (SAS), Kano in 1969. He taught there for three years. Some of his students at the School For Arabic Studies Kano include Professor Auwal Abū Bakr, Dr. Amīn al-Dīn Abū Bakr, Yūsuf ‘Alī, Fārūq Sani Kafinga, Sani Shu‘aīb, Ya‘qūb Ahmad Dūkāwā, Tijānī Yūsuf Sūdāwā, Sani ‘Abdullah Tofa, Abū Bakr ‘Alī Darma to mention a few. In 1971 he left the teaching career and transferred to the judiciary as Alkāli. He was posted to Minjibir as Alkāli I. He worked there for three years after which he was transferred to Zākirai in 1974. In 1977 he was transferred to Birnin Kudu. After working for some time there he was transferred to Sumaila and later he was transferred to Gezawa, from Gezawa he was transferred to the Shahuci court in Kano City. He used to come to Shahuci from Gezawa during working days. It was on his way from Gezawa to Shahuci that he had an accident and was admitted to the Dala Orthopaedic Hospital for two months.[12]

While he was in Gezawa, he decided to change his career from the judiciary to his former teaching career. Many things were attributed to that. For instance, he was highly disturbed

and dissatisfied with the general legal procedure. Many unethical practices were common in the judiciary. He noticed in all the places he worked as Alkāli how cases were ill-treated and how a British non-Muslim Mr. PT Davies was assigned to be the supervisor of Islāmic courts. This really annoyed Shaykh ‘Isā and he finally decided that the best thing for him was to quit the judiciary.[13]

Despite the numerous lapses and pitfalls in the judiciary, Shaykh ‘Isā proved himself as a competent and a just Alkāli. He contributed immensely in the judiciary. Wherever he worked, he was also busy teaching, preaching, admonishing and leading Muslims in salāt. He corrected some friday as well as regular Imāms whenever he noticed them committing some mistakes in prayer. Not just that, he was consulted by some Imāms for one kind of issue or another.[14] Many people who worked with him acknowledged how just he was as an Alkāli. For example, Alkāli Adamu Muhammad Bichi, who worked under him as a clerk in Zakirai in 1974, submitted that:

> Idan sharī‘ah ta je wajensa zai yi kokari ya ga ya kammala ta. Ba ya barin sharī‘ah ta dade a hannunsa. Kuma a ko da yaushe yana gudun karbar wani abu daga wajen wani da ya danganci cin hanci. Mu kanmu yana gaya mana cewa kada mu sake mu karbi kwabon wani domin in Allah ya kama ka gobe kiyama ba za ka ji da dadi ba.[15]

Meaning:

> He never elongated any case brought before him unless it became necessary, and he never received anything from anybody in form of gratification. He also instructed us not to receive even a single kobo from anybody. For Allah’s punishment for such an offience in the hereafter will be very unbearable.

Furthermore, Alkali Bello Yakasai testified on Shaykh ‘Isā Waziri’s general conduct of sincerity, discipline and devotion to duty:

> Na zauna da Malam ‘Isā Waziri a lokacin yana Alkali ni kuma ina yi masa magatakarda. Mun zauna a garin Minjibir da Zakirai. Shi mutum ne mai tsayawa tsayin daka ya ga an fidda hakki ga wanda ya cancanta. Shi mutum ne mai dauriya da jurewa a kan aikinsa. Babbar dabi’arsa kuma ita ce yana so ya ga mutane sun yi karatu, domin yana cewa karatu shi ne yake warware sarkakiya idan mutum ya shiga cikinta. Malam ‘Isā yakan fusata matuka idan ya ga an keta haddin Allah. Kuma shi mutum ne mai kaucewa abin hannun mutane…[16]

Meaning:

> I worked under Malam ‘Isā Waziri while he was an Alkāli. I was his Registrar at Minjibir and Zakirai, respectively. He was a kind of a person who tried to ensure that justice was

done. He endured while discharging his duties. One of his known characters is that he liked to see people studying. He even used to say that it is by studying that one finds the solution to any problem he finds himself in. He got annoyed seriously when he noticed that people were infringing Allah's instructions and he never got interested in receiving gratification.

The Chief Imām of Kano, Shaykh Idrīs Kuliya Alkāli re-affirmed what others said about Shaykh 'Isā Waziri:

> … Yana yin shari'arsa ne tsakani da Allah babu son zuciya sai dai abin da Allah Ya ce.[17]

Meaning:

> … He discharged his duties in accordance with the instructions of Allah devoid of self-interest.

In 1980, after he was discharged from Dala Orthopaedic Hospital, he decided to leave the services of the judiciary and transferred to his earlier teaching profession. Shaykh 'Isā Waziri was posted to Government Arabic Teachers' College Gwale, Kano as the Vice Principal. He was there up to 1989 when he retired from the civil service.[18]

As a teacher, Shaykh 'Isā Waziri was also a very hardworking person. His method of teaching was very unique and impressive according to the students he taught as well as his colleagues. Shaykh Idrīs Kuliya Alkāli stated that:

> Lokacin da muka dawo daga Masar (Cairo) mun koyar tare da shi a Makarantar Koyon Harshen Larabci (SAS). Zan iya cewa yana daga cikin Malaman da dalibai suke son darasinsu kuma suke fahimta…[19]

Meaning:

> When we came back from Egypt, we taught together at the School For Arabic Studies, Kano. I could say that he was among those teachers whom the students liked their subjects most and understood very well.

One of his students at the School For Arabic Studies, Kano as far back as 1968, Dr. Amīn al-Dīn Abū Bakr maintained that:

> A cikin shekarar 1968, Shaykh 'Isā Waziri ya koyar da mu a Makarantar Koyon Harsen Larabci ta Kano (SAS). Ya koyar da mu inshā' da tafsīr. A wannan lokacin ana kawo Malamai ne daga Kasar Masar (Cairo). Shaykh 'Isā Waziri yana daga cikin Malamai Hausawa da aka fara turawa wannan makaranta domin su koyar. Shi gwani ne wajen iya larabci. Yana son yara masu kokari. Idan ya ga kana da himma wajen karatu shi da kansa yake taimaka maka.[20]

Meaning:

> In 1968 Shaykh ‘Isā Waziri taught us at the School For Arabic Studies, Kano. He taught us inshā’ (Arabic composition) and tafsīr. The teachers then were brought from Egypt. But he was among the few indigenous teachers that were sent to teach us in the school. He was an expert in Arabic. He liked brilliant students. As such, he even offered them some kind of assistance as a sort of encouragement.

Malam Ya‘qūb Ahmad Dūkāwā was also his student at the School For Arabic Studies, Kano and he described him thus:

> Ya koyar da mu hadīth da nahw. A ganina yana daya daga cikin manyan Malamai da ake takama da su a Kano da Nigeria baki daya. Lokacinsa mun koyi larabci kamar yadda ya kamata. Yana da hikimar koyarwa kuma ga shi da son yara. Domin irin hanyar da ya koyar da mu ni ma ita nake bi. Kuma tarbiyar da ya koya mana ita ce har yanzu take bin mu, kuma ga shi Allah ya hore wa Malam iya larabci, don in yana yi kai ka ce tamkar Balarabe ne baki.[21]

Meaning:

> He taught us hadīth and nahw. To my mind he is among the leading Islāmic scholars that we are proud of in Kano State and Nigeria as a whole. He taught us effectively. He mastered the methodology of teaching and he liked children. Even at present, I am adopting the method he was applying while teaching us. It is the blessing of the kind of training he offered to us that we are benefiting now. He spoke Arabic very well like a black Arab.

As an education administrator, Shaykh ‘Isā Waziri promoted the development of education in Kano. He was very honest, punctual and always led by genuine example. As Dr. Amīn al-Dīn Abū Bakr stressed that while he worked with him as a colleague:

> A lokacin da muke GATC Gwale, yana Vice Principal ni kuma ina Vice Principal II, hakika ya yi ayyuka na ci gaba, ga kuma iya tsari a cikin harkar tafiyar da aiki.[22]

Meaning:

> While we were at the Government Arabic Teachers’ College (GATC) Gwale he was the Vice Principal of the school and I was the Vice Principal II. He worked seriously for the development of the school. He knew the logistics of running the school’s affairs.

6.4 HIS DA‘ WAH ACTIVITIES

Shaykh ‘Isā Waziri had intended to publish some Islāmic books as far back as the 1960’s but was discouraged by the Northern Region Literature Agency (NORLA). There is no any book to his credit. He forwarded to the company a manuscript to be published but it got lost. When he reforwarded another copy the company charged him a high amount of money which he was unable to pay.[23] But Allah in His infinite mercy Has compensated him in another equally important way, that is al-da‘wah. The name of Shaykh Isā Waziri is known throughout Nigeria and many parts of West Africa. He has been preaching since the 1960’s.

Shaykh ‘Isā Waziri is one of the leading Islāmic scholars as far as the presentation of Islamic lectures is concerned. He has been presenting lectures in post-primary schools, tertiary institutions, and universities and on the request of some Islāmic organisations in Kano and Nigeria in general. He has been presenting such lectures on all aspects of Islām such as imān, ‘ibādah, salāt, zakāt, sawm, hajj and general mu‘āmalāt. He has also been presenting lectures on obedience to parents, marriage, ethics and morality i.e, patience, sympathy, enduarance, simplicity, dedication to one’s duty, maintaining peace and stability in one’s dealings with humanity, sincerity in all forms of economic transactions, business and trade, self contentment, etc. So far Shaykh ‘Isā Waziri has presented over one thousand lectures and they are available with him[24]. In fact I do not know of any Islāmic scholar in Nigeria who has presented as many lectures as Shaykh ‘Isā Waziri.

Moreover, Shaykh ‘Isā Waziri has been presenting Islāmic programmes on Radio Kano, KSTV and NTA Kano. His style and method of preaching is very thrilling. Many television viewers and radio listeners like to view and listen to his preaching because of his clear approach.[25] He has been preaching against social, economic, political and religious problems for over three decades. For this, he has been known for his fight against social vices, such as adultery, homosexuality, theft, alcoholism and juvenile delinquency among children. Based on these, a particular programme mu‘āmalāt was assigned to him by KSTV Kano. He has been presenting this programme since 1985. A similar public enlightenment programme “Hannunka-Mai-Sanda” was also initiated by the Radio Kano in the 1980’s in which Shaykh ‘Isā Waziri admonished people on virtues. The objectives of this programme was to instill in the people fear of Allah and other virtues such as truthfulness, selflessness, justice, probity and accountability, sense of community, good neighbourliness, respect for law and order, devotion to duty, cleanliness, self reliance, accommodation of differences, proper upbringing of children and so on. (This programme was similar to the Societal Reorientation Programme “A Daidaita Sahu” initiated by Malam Ibrāhīm Shekarau administration which was officially launched on 26th of Rajab, 1425 equivalent to 11th of September, 2004 at Sani Abacha Stadium). Through these programmes Shaykh ‘Isā Waziri created a general awareness about Islām. In fact the way he presented these two programmes motivated the Kano State Government in 1985 to appoint him as the Chairman of the State War Against Indiscipline Committee[26]. The committee under Shaykh Isā Waziri recorded tremendous success. Few among them are the following:

- It created a general awareness on the importance of discipline in Islām.
- It established in the minds of Muslims the importance of cleanliness in relation to one’s life. This includes spiritual, physical and general environmental cleanliness.
- It examined the competence of Islāmic preachers with the view to arresting religious disturbances in Kano.

- It offered useful suggestions to the then Kano State Government on how to modify the Qur'ānic system of education with the view to alleviating the rampant begging in Kano[27].

A member of the War Against Indiscipline Committee, Dr. Amīn al-Dīn Abu Bakr maintained that:

> Hakika ta fuskar wayar da kai Shaykh 'Isa Waziri ya ba da gudunmawa da dama. Ba zan manta ba lokacin mulkin General Buhari a karkashin kwamatin (WAI), mun je kananan hukumomi daban-daban lokacin gabatar da wannan kwamati. A kowane wuri sai an kirawo shi ya yi magana, kuma maganarsa ta kan shigi mutane, wanda wannan ya sa halin mutane ya canza.[28]

Meaning:

> On the aspect of general enlightenment Shaykh 'Isā Waziri has really offered a lot of contribution. I could remember when we were launching the War Against Indiscipline (WAI) programme during the regime of General Buhari, in every local government that we went he was called upon to address the audience. This is because his words were of great value in making the programme acceptable to the people, hence, correcting the peoples' behaviour.

It is worthy of note that considering the rate at which the institution of marriage and khitbah were completely abused in Kano, on 24th May 1988, the then Military Governor of Kano State, Group Captain Muhammad Ndātsu 'Umar (r. 3rd September 1986 to 4th August 1988), addressed the people of the state and inaugurated four committees with the aim of solving the social, economic and other related problems facing the state. The committees were those on women affairs, almājiraī, destitutes and social mobilisation. Shaykh 'Isā Waziri was appointed as the Chairman of the committee on almājiraī. He has been stating, times without number that had it been wealthy individuals capable of paying zakāt will pay it as ordained by Allah the problems of begging, unemployment, sycophancy and many other social and economic vices bedevilling the society will definitely be minimized.[29]

Furthermore, he has been enlightening all classess of businessmen and traders to consider business as an act of 'ibādah in so far as it is conducted in line with the dictates of Islām. Through his constant preaching, many businessmen are getting enlightened, as stated by Alhaji Sabi'u Bako one of the prominent businessmen in Kano:

> … Zan fadi kalma game da Shaykh 'Isā Waziri musamman ta fuskar wayar da Kan 'yan kasuwa. Hakika alakarsa da 'yan kasuwa alaka ce mai kyau, ingatacciya wanda na tabbata mu 'yan kasuwa muna alfahari da shi, kuma muna godiya da irin kokarin da yake yi wajen wayar da kan 'yan kasuwa a kan kasuwanci da yadda za a gudanar da shi ta hanyar da Allah ya yi umarni. Haka kuma a tsaye yake wajen yin tsawa da yin gargadi da hana ha'inci da algus cikin kasuwanci. Na san Shaykh 'Isā Waziri duk shekara yakan zo maulidi da muke shiryawa a

kofar gidana. Yakan zo da bulalarsa ya fyada ta ga duk wanda ya kauce hanyar Allah.[30]

Meaning:

I would like to say a word about Shaykh 'Isā Waziri especially on the aspect of his enlightenment campaign to the members of the business community. His relationship with us is very cordial and I believe we are proud of him. We are grateful for his effort towards enlightening us on how business should be conducted according to Allah's injunctions. Moreover, he is very firm in warning us against unethical form of business. Every year he attends our maūlīd which we organise in front of my residence. During such occasions he preaches against deviating from Allah's path.

6.5 SHAYKH 'ISĀ WAZIRI AS AN IMĀM

The late Head of State General Murtala Ramat Muhammad (1938-1976), was assassinated on 13th of February, 1976. He was buried at Hausawa quarters along Zoo Road in Kano. In order to immortalise his good name a new friday mosque was built at Hausawa very close to his grave. The mosque was officially opened by the first civilian Governor of Kano State Alhaji Muhammad Abū Bakr Rimi (b. 1940), and His Highness the Emir of Kano Alhaji (Dr.) Ado Bayero (b.1930) led the first friday prayer. The mosque was named Murtala Muhammad mosque or masallacin Murtala as it is popularly called in Hausa.

Immediately after the friday prayer, the Emir of Kano appointed Shaykh 'Isa Waziri as the Imām of the mosque[31]. The Imām spoke briefly on the position of salāt and the reward for attending congregational prayers. The Imām has been described as one of the most intelligent Imāms in Kano. This is because he delivered his friday khutbah based on the current conditions of people. His friday sermon covered all areas of human endeavour. That is to say his friday sermon was made to reflect the general principles of al-amr bi al-ma'rūf wa al-nahy 'an al-munkar [32].

Pertaining to Shaykh 'Isā Waziri's imamship, Dr. Amīn al-Dīn Abū Bakr stated further that:

Limanci irin na Shaykh 'Isā Waziri limanci ne da za a yi alfahari da shi. Domin tun da nake sauraron hudubarsa a kan bangarori na addinin Musulinci, ban taba jin ya maimata huduba ba. Domin hudubarsa ta shafi umarni da aikin alkhairi da gargadin jama'a a kan munanan ayyuka da kuma sauran abubuwan da ake ciki[33].

Meaning:

Shaykh 'Isā Waziri's imamship is worthy of emulation. Forever since I started listening to his sermon touching different areas of life, I never heard him repeating a sermon. His sermon touched on commanding good deeds and warning people against evil deeds. It also dealt with current affairs.

As the Imām, Shaykh ‘Isā Waziri performed a triple role. He was the Imām who led Muslims in regular as well as friday prayers. He taught different categories of people in the mosque. He preached and spread Islām to the best of his ability, in the course of which he listened to and answered his listeners’ questions. In addition to that, he settled and reconciled some minor disputes and conflicts within the environment. This shows that Shaykh ‘Isā Waziri was an Imām in the true sense of the word. It was his competence and performance which impressed the Emir of Kano Alhaji Ado Bayero to appoint him as the Chief Imām of Kano.

6.6 SHAYKH ‘ISĀ AS THE WAZIRI OF KANO

Muhammad Gidādo the father of Shaykh ‘Isā waziri was a respected Islāmic scholar. He gained recognition from all and sundry. These were the qualities the late Emir of Kano ‘Abbās who was then Sarkin Dawakin Tsakar Gida saw in Muhammad Gidādo. Initially, Abbās requested Muhammad Gidādo to be coming to his residence in order to teach him Islāmic studies and related disciplines. Muhammad Gidādo agreed but on the condition that whenever he came to the residence of ‘Abbās, and is told that he will not be able to come out that will be the end of the whole thing. ‘Abbās accepted the condition and Muhammad Gidādo continued teaching him at the latter’s residence. That was how the relationship between the two was established and remained very cordial [34].

In 1903 after the appointment of Muhammad ‘Abbās as the Emir of Kano he appointed Muhammad Gidādo to be incharge of the judiciary. He later became the Chief Alkali of the whole Kano Emirate (1903-1909). One of the servants of the Emir’s palace Danrimi Allah bar Sarki was also appointed as the Waziri in 1903. This was also on the instruction of the then newly arrived colonial administrators who showed considerable lack of insight of the traditional institution of Kano. Emir ‘Abbās was therefore the first Emir during British rule, so also Danrimi Allah bar Sarki was the first Waziri of Kano during British rule. The method of Danrimi’s appointment brought about serious drift between him and Emir ‘Abbās. Waziri Danrimi was said to have regarded himself so powerful to the extent that the relationship of Danrimi and Emir ‘Abbās became sour. This situation was arrested when the then British Governor Lord Lugard visited Kano in 1909 and ordered the immediate removal of Danrimi as the Waziri of Kano. Therefore, the responsibility of appointing a new Waziri was vested on the Emir. Hence, the appointment of Muhammad Gidādo as the Waziri of Kano in 1909. The Emir later came up with new criteria for selecting the Waziri of Kano. This criteria discouraged the appointment of Waziri either from the ruling house or its servants and that the Waziri must be a refutable Islāmic scholar. Emir ‘Abbās died in 1919 and was succeeded by Shehu Usman II (Dantsoho r. 1919-1926). He also ruled with Waziri Gidādo up to his death in 1926. He was succeeded by Emir ‘Abdullahi Bayero (r. 1926-1953). Bayero also ruled Kano hand in hand with Waziri Gidādo. Waziri Gidādo died in 1937 at the age of seventy eight.[35]

It could be assumed that through out the remaining period of Emir 'Abdullahi Bayero a new Waziri was never appointed probably out of respect for Gidādo. It was after his death in 1953 that his son and successor Muhammad Sanūsī appointed one of the sons of Waziri Gidādo Malam Abū Bakr who was then the Dokaji of Kano as the new Waziri in 1958. With the death of Waziri Abū Bakr on 12th of April 1971 he was succeeded by his junior brother Waziri Shehu who, like his father, was a calm Islāmic scholar and earned the respect of the people of Kano. Before his appointment as the Waziri he was the Imām of 'Abdullahi Bayero mosque at Fagge, Kano. He was a highly recognized scholar. His areas of specialization were tafsīr, fiqh, nahw and lughah. Waziri Shehu served as adviser to the Emir of Kano Alhaji Ado Bayero, especially on issues relating to Islām. Eventhough he was the Waziri of Kano, he never abandoned his role as a teacher. He taught different classes of people at his Tudun Wuzirci residence up to the end of his life [36].

It was in view of Shaykh 'Isā Waziri's competence and stirring qualities that the Emir of Kano Alhaji Ado Bayero appointed him as the Waziri of Kano on 13th of October 2000 after the death of his senior brother Waziri Shehu[37]. The new Waziri of Kano has been a member of the Jamā'ah Nasr al-Islām as well as a member of the National Council of 'Ulamā' for some decades. He has received certificates of commendation from Kano State Government in 1985, 1995 and 1997 respectively.[38] He has also received similar certificate from Usmanu Dan Fodio University, Sokoto and Aminu Kano College of Islāmic Legal Studies, Kano for his effort towards the spread of Islām, and for his untiring compaign against social, economic and political vices not only in Kano but in Nigeria.[39]

6.7 SOME OF THE POSITIONS HE HELD

As a disciplinarian, a teacher and a scholar with wealth of experience and versatility of Islāmic education, Shaykh 'Isā Waziri was appointed in some committees. Such included the following:

- Member, Kano State Societal Re-orientation Committee 1986-1987
- A one-time member Kano State Broadcasting Corporation
- Member, Bayero University Disciplinary Committee, 1988-1989
- Chairman, Kano State Pilgrims Board, 1981
- Chairman of the Da'wah Sub-committee Under Kano State Pilgrims Board 1983
- Chairman, Kano State Students Disciplinary Committee, 1986-1988
- Chairman Da'wah sub-committee Under Kano State Council of 'Ulamā'
- Member, Federal Government College Students' Ethical Committee, 1987
- A one-time Imām of the Murtala Muhammad Mosque at Hausawa Zoo Road
- A one-time Chief Imām of Kano
- Currently the Waziri of Kano [40]

6.8 THE ESTABLISHMENT OF HIS TAFSĪR CIRCLE

Shaykh ‘Isā Waziri has been a tafsīr specialist as far back as 1967, the year he graduated from al-Azhar University. When he started teaching in the same year, tafsīr was among his best subjects. Even when he was transferred to the School For Arabic Studies in 1969 tafsīr was also among the best subjects he taught to his students. [41]

The history of the establishment of his tafsīr circle could be traced back to 1975. He was transferred from Minjibir to Zākirai in 1974 and in 1975 he started conducting his public tafsīr during the month of Ramadān at Zakirai[42]. In 1977 he was transferred to Birnin Kudu. This could be described as a turning point in his status as a mufassir, for it was at Birnin Kudu that his popularity as a mufassir was publically noticed. He was conducting tafsīr during the month of Ramadān at Birnin Kudu friday mosque. The people of the town had a lot of regard for his tafsīr, as such whenever the month of Ramadān came they attended it.[44] when he was transferred to Gezawa he also conducted tafsīr. Unfortunately, it was at Gezawa that his recorded tafsīr cassettes of many years were destroyed by rain due to the poor condition of the house he was occupying as the Alkali.[45]

Shaykh ‘Isā Waziri’s popularity in public tafsīr appeared to the people of Kano in 1980. It was the year he transferred from the judiciary to the Ministry of Education as the Vice Principal of Government Arabic Teachers’ College Gwale as pointed out earlier. Consequently, he started conducting Ramadān tafsīr in 1980 (1st Ramadān 1410 A.H) as a result of the request made to him by the late Grand Kādī of Kano State Dr. Hassan Ibrāhīm Gwarzo[46].

From that time onwards, he has been conducting his tafsīr at masallacin Murtala in the afternoon. His becoming the Chief Imām of Kano for a while and currently the Waziri of Kano did not prevent him from conducting Ramadān tafsīr and other da‘wah activities. Alaramma Ya’u Hairan has been his mai jan baki since 1980 and he read the Qur’ān according to the qirā‘ah of Warsh.

6.9 HOW MUSLIMS VIEW SHAYKH ‘ISĀ WAZIRI’S TAFSĪR CIRCLE

Muslims from different trends of thought view Shaykh ‘Isā Waziri as a good model for others to emulate. He has been preaching and drawing the attention of all Muslims to Islām and to Hausa - Fulani traditions which are in consonance with Islām. For this he has been regarded as an educater and an Islāmic reformer. It is the same approach of his preaching that he also adopted while conducting his tafsīr. Generally, Muslims view his tafsīr as an avenue for conveying the message of Allah and nothing more than that. For this, his tafsīr circle has been gaining the recognition of diverse people within the society. This made some Muslims to view him as a “moderate” preacher and his tafsīr circle as a “moderate” one. To support this assertion Malam Ibrahim Muhammad Sarkin Malamai submitted that:

> Malam ‘Isā Waziri mutum ne mai kokarin ya ga kowa ya fahimci abin da yake nufi. Shi yana kokarin ya ga ya fadakar da mutane da su fahimci cewa dukkanninsu daya suke, babu wani bambanci. Don haka yake tsage gaskiya kuma a tafsirinsa babu wani bugun iska ko a dinga zagin wasu. Shi dai kawai zai fadi gaskiya ne a duk inda ta zo.[47]

Meaning:

> Malam ‘Isā Waziri is a person who tries to see that everybody understands what he teaches. For this, he frankly says the truth in his tafsīr without abusing others. His main concern is to state the truth wherever it comes from.

6.10 THE METHODOLOGY OF HIS TAFSĪR

Generally, mufassirūn read both the text of the Qur’ān and then read the commentary from the side commentaries within the tafsīr book they make use of. Shaykh ‘Isā is not an exception from this method but he used a simple method. He knew that his listeners include people with different levels of understanding. Hence, he used simple language in order to make his audience comprehend the tafsīr.

He never focuses his attention on one particular tafsīr book. He consulted different books such as Tafsīr al-Jalālaīn [48], Diyā’ al-Ta’wīl [49], Tafsīr of al-Qurtubī [50], Tafsīr of al-Nasafī [51] Tafsīr of Fakhr al-Dīn al-Rāzī [52], Tafsīr of al-Baghawī [53] and Tafsīr of al-Baīdāwī [54]. The idea behind his consultation of many tafsīr books is that what is found in one book might not necessarily be found in another. However, the major reference source for his tafsīr is the Commentary of the Jalālaīn by Ahmad al-Sāwī [55].

There are: some special features in his method of tafsīr. These are his moderate approach, clarifying some aspects of the Qur’ānic verses, using illustration to elaborate issues in his tafsīr, expressing some linguistic aspects of the Qur’ān and pointing out where his interpretations differed from those of his contemporary mufassirūn [56].

6.10.1 HIS USE OF A MODERATE KIND OF INTERPRETATION

Moderation means to carrying out to the best of one's ability what Allah Has prescribed and to avoid what He has forbidden, to understand the wisdom of Allah's laws and moral guidance and to grasp and apply the basic Islāmic principles to every new situation as it arises. Moderation is therefore an approach of how to practise Islām, how to interpret and apply its teachings, how to relate to other people and how to go about calling other people to the truth.[57]

While interpreting the Qur'ān, Shaykh 'Isā Waziri is always inclined towards moderation. A typical instance to this is where Allah says in sūrah al-Jumu'ah verse 9:

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا نُودِيَ لِلصَّلَـوةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَواْ إِلَى ذِكْرِ اللَّهِ وَذَرُواْ الْبَيْعَ...

> O you who believe (Muslims)! When the call is proclaimed for the prayer on the day of friday come to the remembrance of Allah and leave off business…

The verse is an obligatory command from Allah that the faithful must go to the friday prayer when the call is made. Shaykh 'Isā Waziri interpreted the verse as:

> Yā kū wadanda kuka yi imani, idan an yi kiran sallah ranar jumu'ah to ku tafi izuwa ambaton Allah (watau sallar juma'ar) ku bar ciniki…[58]

On the interpretation of the verse, Shaykh 'Isā Waziri showed his moderate approach of interpretation. He interpreted the verse and pointed out the obligation of going to the friday prayer when the call is made. He added nothing more than that, contrary to Shaykh Nāsir Kabara and Shaykh Tāhir Bauchi who explained in their interpretations to this verse that it is the basis for the friday dhikr and mī'ād, respectively.

On the interpretation of verse 35 of sūrah al-Mā'idah where Allah says:

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَابْتَغُواْ إِلَيْهِ الْوَسِيلَةَ وَجَـهِدُواْ فِى سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ.

> O you who believe! Do your duty to Allah, seek the means of approach to Him, and strive in His cause as much as you can, so that you may be successful.

Shaykh ‘Isā Waziri interpreted the verse as:

> Yā kū wadanda kuka yi imani ku ji tsoron Allah ku nemi tsani izuwa gareshi, kuma ku dage a cikin bin hanyarsa domin ku rabauta.[59]

In his interpretation, Shaykh ‘Isā Waziri did not raise some issues, capable of paving the way for some arguments among Muslims. For example, he never discussed the concept of wasīlah extensively. He was neither in support of some sufists who considered Shaykh ‘Abdulqādir al-Jīlānī and Shaykh Ahmad al-Tijānī, repectively as their wasīlah to Allah; nor was he challenging their assertion. He remained in between the two.[60]

6.10.2 HIS CLARIFICATION OF SOME QUR’ĀNIC TERMS

It has been one of the characteristics of Shaykh ‘Isā Waziri’s method of tafsīr that he clarified some terms of the Qur’ānic verses to enable his listeners grasp the meaning fully.

In verse 9 of sūrah al-Kahf Allah says:

أَمْ حَسِبْتَ أَنَّ أَصْحَـبَ الْكَهْفِ وَالرَّقِيمِ كَانُواْ مِنْ ءَايَتِنَا عَجَبًا.

> Or you think that the companions of the cave and the inscription were a wonder among Our signs?

In his interpretation of the verse, Shaykh ‘Isā Waziri clarified an issue on the word al-raqīm as it appears in the verse. He maintained that some mufassirūn have interpreted it to mean allo (a slate) which was with them, while others opined that al-raqīm is the name of the place where they came from. He also maintained that according to ‘Abdullah ibn ‘Abbās al-raqīm is among some Qur’ānic words the real interpretation of which should be left to Allah alone.[61]

In verse 2 of sūrah al-Jumu‘ah where Allah states:

هُوَ الَّذِى بَعَثَ فِى الأُمِّيِّينَ رَسُولاً مِنْهُمْ...

> He it is who has sent among the unlettered ones an Apostle (Muhammad) from among themselves…

On this, he discussed the condition of the Arabs prior to the advent of Islām pointing out that they were ummiyūn (unable to read and write)[62]. Shaykh ‘Isā Waziri went on to explain that it is an honour to describe the Prophet (SAW) as an ummī [63]. But to other people apart from

him it is a defect to be called an ummī. According to him this verse among others, shows some of the khusūsīyāt (characteristics) of the Prophet (SAW).[64]

6.10.3 USE OF ILLUSTRATION IN HIS TAFSĪR

In his tafsīr, Shaykh 'Isā Waziri illustrated certain issues either by speech or by action so as to convey the exact message he intended his listeners to understand. For instance, in verse 3 of sūrah al-Taghābun where Allah says:

خَلَقَ السَّمَوَتِ وَالأَرْضَ
بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ
صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ.

> He created the heavens and the earth in Truth, and He shaped you and made your shapes good, and to Him is the final return.

He interpreted the verse thus:

> Ubangiji Ya halicci sammai da kasa da gaskiya, Ya surantaku Ya kyautata surorinku, makoma tana gare Shi.[65]

While explaining the above, he stated that Allah created humanbeing in a better form. He went further to state:

> Duk inda dabba take da kyau (misali kamar barewa, barewa da kyau take), amma in ka dubi siffarta ka dubi mutum, sai ka ga kyawun barewa ba komai ba ne. Za ka ga wani kaho haka (describing it). Allah Ya kyautata surar mutum. Da farko dai ga shi a tsaye kyam kamar alif (the Arabic alphabet ا) kuma tare da tsaiwar nan tasa, idan yana tafiya ba zai fadi ba. Kuma ya fece a guje ra-da-da-da ya ringa ta da kura. To duk wannan hukuncin Allah ne.[66]

Meaning:

> No matter how beautiful and attractive an animal may be (say for instance, a gazelle) it is not as beautiful and attractive as humanbeing. Allah created man in the best form. In the first place He stands straight just like alif an Arabic alphabet (ا). With this structure i.e., while standing, man walks without falling down and runs quickly as he so wishes. All these indicate the wish and power of Allah.

6.10.4 SOME LINGUISTIC ASPECTS OF THE QUR'ĀN IN HIS TAFSĪR

It has also been one of the features of Shaykh 'Isā Waziri's tafsīr that he sparingly extracted some linguistic aspects of the Qur'ān while interpreting some verses.

In verse 1 of sūrah al-Hadīd Allah says:

سَبَّحَ لِلَّهِ مَا فِى السَّمَوَتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

All that is in the heavens and all that is in the earth glorifies Allah. And He is the All Mighty, the All-wise.

Shaykh ‘Isā Waziri stated that Allah opens some chapters of the Qur’ān with some important words like سَبَّحَ [67] Such words appeared in the Qur’ān in their different forms, such as in the root (masdar) of the word like سُبْحَانَ (i.e., in verse 1 of sūrah al-Isrā’), in its past tense like سَبَّحَ (verse 1 of sūrah al-Hadīd and sūrah al-Hashr), in its present tense like يُسبِّحُ (verse 1 of sūrah al-Jumu‘ah and sūrah al-Taghābun) and in its future tense like سَبِّحْ (verse 1 of sūrah al-A‘lā) [68]

According to him the appearance of these words in the Qur’ān is not just coincidence. He went further to state that Allah shows Muslims, with these words, the importance of tasbīh. As such, Muslims are requested to be doing tasbīh as many times as possible.[69]

6.10.5 COMPARING HIS TAFSĪR WITH THOSE OF HIS CONTEMPORARY MUFASSIRŪN

The way Shaykh ‘Isā Waziri interpreted some words, phrases or verses of the Qur’ān differs greatly from those of some other mufassirūn. For instance, in sūrah al-Kahf verse 19 where Allah says:

...قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُواْ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُواْ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُواْ أَحَدَكُم بِوَرِقِكُمْ هَـذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا...

... A speaker from among them said: “How long have you stayed (here)?” They said “we have stayed (perhaps) a day or part of

a day". They said your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town and let him find out which is the most lawful food and bring some of that to you…

Shaykh 'Isā Waziri interpreted the verse as:

Sai wani daga cikinsu ya ce tun yaushe kuke zaune a nan? , sai suka ce mun zauna rana daya ne ko kuma wani bangare na rana. Sai suka ce Ubangiji shi ne ya san adadin zaman nan, ku aiki dayanku da kudin nan naku ya nemo mafi halaccin abinci.[70]

Shaykh Nāsir Kabara interpreted "أَزْكَى طَعَامًا" (the most lawful food) sometimes as mafi kyau and sometimes as mafi dadi [71]. But Shaykh 'Isā Waziri interpreted it as mafi halaccin abinci [72]. According to him the pious servants of Allah were and are not after delicious (mafi dadi) but only after lawful food (mafi halaccin abinci) [73].

Moreover, on the interpretation of verse 52 of sūrah al-An'ām where Allah says:

وَلاَ تَطْرُدُ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَوةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ...

And turn not away those who invoke their Lord, morning and evening seeking His face…

Shaykh 'Isā Waziri interpreted the verse as:

Kada ka kori wadanda suke bauta wa ubangijinsu safe da yamma, suna neman yarda tasa…[74]

In fact, his interpretation of this verse differed greatly from that of Shaykh Nāsir Kabara. The former interpreted يدعون as suke bautawa, while the latter interpreted it as suke ambaton, thus portraying the basis of the Qādiriyyah dhikr in the Qur'ān.[75]

6.11 THE AREA OF EMPHASIS OF SHAYKH 'ISĀ WAZIRI'S TAFSĪR

As we pointed out earlier every mufassir has some aspects of the Qur'ān to which he gives high consideration while interpreting the Qur'ān. These are described as the focus or special area of emphasis of his tafsīr. Shaykh 'Isā Waziri's tafsīr emphasis is according high priority those verses dealing with some social issues, extraction of some fiqh aspects from the Qur'ān, pointing out some aspects of comparative religion, protection of the ash'arite creed and his narration of asbāb al-nuzūl and some historical facts.

6.11.1 HIS HIGH PRIORITY ON THE INTERPRETATION OF VERSES DEALING WITH SOME SOCIAL AND ECONOMIC ISSUES.

Shaykh 'Isā Waziri accorded this aspect high priority in his tafsīr. He dwelt at length whenever he comes across verses dealing with some social issues. For example, verses on the fear of Allah, self-contentment, some moral values like truth, simplicity, sympathy, patience, endurance, self-reliance, obedience to parents, respect for teachers and elders and accommodating people. He also condemned and warned people against social vices like theft, adultery, homosexuality, pride, extravagance, alcoholism, gambling, backbiting, laziness, some business malpractices like telling lies,

swearing with Allah in order to attract customers, ihtikār and tatfīf in all its ramifications. Let us see how he interpreted the Qur'ān in this context. In verse 1 of sūrah al-Kahf Allah says:

الْحَمْدُ لِلَّهِ الَّذِى أَنزَلَ عَلَى عَبْدِهِ الْكِتَـبَ وَلَمْ يَجْعَلْ لَّهُ عِوَجًا

> Praise be to Allah who Has sent down to His slave (Muhammad SAW)) the Book (the Qur'ān) and Has placed therein no crookedness.

Shaykh 'Isā Waziri interpreted the verse as:

> Godiya ta tabbata ga Ubangiji wanda Ya saukarwa bawanSa littafi, littafin nan kuma Allah Bai sanya masa karkace ba.[76]

While explaining his interpretaion, Shaykh 'Isā Waziri stated that:

> Allah Yā bude wannan sūrah da kalmar الْحَمْدُ لِلَّهِ Allah Yana bude surori da kalmomi masu muhimmanci a wurinsa.[77] Allah Yana matukar son wannan kalma ta الْحَمْدُ لِلَّهِ [78]. Idan mutum ya ci abinci, ko ya sha abin sha, ko ya sa tufafi, ya kuma tuna Allah ne Ya ba shi sai Ya ce الْحَمْدُ لِلَّهِ mala'iku za su ce ka ba da fiye da abin da aka ba ka.[79]

Meaning:

> Allahs opens this chapter with the word الْحَمْدُ لِلَّهِ (all praises be to Allah). He opens some Qur'ānic chapters with some important words. Allah really likes this word الْحَمْدُ لِلَّهِ. If a Muslim eats food or drinks something (lawful) or wears a cloth and remembers that it is Allah who Has provided him with all these, he should thank Allah and say الْحَمْدُ لِلَّهِ. Whenever he says that, angels will say to him: "you have offered more than what you were offered". (This suggests that uttering the word

alhamdu lillah is far greater then whatever Allah has provided to Muslims).

Shaykh Isā Waziri's interpretation of the verse requires or recommends Muslims to express sincere gratitude to Allah by saying الْحَمْدُ لِلَّهِ , and their deeds should also conform to what they said in this respect. For instance, if Muslims said الْحَمْدُ لِلَّهِ because Allah Has provided them with enough food and clothes, the mere saying of الْحَمْدُ لِلَّهِ is not enough. Their actions must also show that kind of gratitude. They should also feed the poor and the needy from the abundant food which Allah Has provided to them. Likewise, a Muslim who is very healthy should thank Allah both verbally and practically. He should try as much as possible to see that he utilizes the good health sustain to him by Allah to earn His pleasure; that is to carry out Allah's command in all its ramifications.

On the interpretation of verses 32-43 of the same sūrah (al-Kahf) Allah talks about two men, the wealthy arrogant unbeliever and the "poor" devoted Muslim. While interpreting these verses Shaykh 'Isā Waziri clearly explained the danger of pride. He maintained that whatever Allah Has provided to a Muslim such as knowledge, wealth, leadership and so on, one should not be arrogant.[80] He cited the episode in the verses where the unbeliever was arrogant. He misbehaved and abused the "poor" believer because he was a wealthy man as Allah states in verse 34:

أَنَاْ أَكْثَرُ مِنكَ مَالاً وَأَعَزُّ نَفَرًا

I am more than you in wealth and stronger in respect of man.

Allah taught that arrogant unbeliever a lesson by destroying his farms, estates and the entire wealth, and he eventually became poor. With reference to this, Allah teaches people to avoid arrogance when they are bestowed with worldly material.

The Prophet (SAW) was reported to have said:

...وما تواضع أحد لِلَّهِ رفعه الله.[81]

…No one will downgrade himself for the sake of Allah except Allah elevates him

On the interpretation of verse 128 of sūrah al-Baqarah where Allah says:

رَبَّنَا وَاجْعَلْنَا مُسْلِمَينِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَّكَ...

Our Lord! Make us submissive unto you and of our offspring a nation submissive unto you…

Shaykh ‘Isā Waziri interpreted the verse as follow:

Allah ka sanya mu Musulmi, masu mika wuya a gareka da zuriyarmu su ma su zama jama’a ne masu mika wuya gareka…[82]

He went on to explain that:

Musulmai na hakika su ne masu mika wuya ga hukuncin Allah, masu yarda da abin da Allah Ya ce, masu aiki a kan shari’ar Allah, wadannan su ne Musulmi. Amma Musulmin baka in an gaya masa abin da Allah Ya ce sai ya zunburi baki ko ya dakire wuya. To mai yin haka sai ya binciki

> Musuluncinsa. Ya bincika a cikin zuciyarsa haka ne kuwa shi Musulmi ne? Musulmi shi ne wanda yake mika wuya ga Allah baki daya.[83]

Meaning:

> True Muslims are those who succumb to Allah's injunctions, those who agree with what He says, those who act in line with His legislation. These are the true Muslims. But the nominal Muslims whenever they are told of what Allah Has said, they will show their unhappiness. Whoever behaves in such a manner should question his belief about Islām, should find out in his mind is he really a sincere Muslim?. A Muslim is he who submits entirely to Allah.

It is very important to note that Shaykh 'Isā Waziri drew the attention of Musilms to adhere to the teachings of Islām. He stated that Muslims must make sure that they submit to the injunctions of Allah. They should not be nominal Muslims but rather practical ones. He elucidated thus:

> Ku lura da Annabawa, in kuna bin al-Qur'ān za ku ga inda Annabi yake cewa Allah Ka sanya ni Musulmi. Saboda haka Ubangiji Yake cewa إنّ الدين عند الله الإسلام Allah ba Shi da wani addini sai Musulunci. Ma'anar addinin Musulunci mika wuya ga Allah, yarda da abin da Allah Ya hukunta, barin abin da Allah Ya ce a bari saboda haka duk Annabawa sun zo da wannan addini ne, shi ya sa kowane za ka ga ya ce shi Musulmi ne.[84]

Meaning:

> You should carefully look and study the Qur'ān. Wheresoever you find a place in which Allah made a mention of Prophet in the Qur'ān, he shows how such Prophet prayed to Allah in order to continue guiding him to die as a Muslim. For this, Allah says, "Surely, the only religion in the sight of Allah is Islām". Islām, means accepting the total commandments of Allah and doing away with His prohibitions. This is exactly the same propagation carried out by all the prophets of Allah. For this, you notice that all the prophets were saying that they were Muslims.

Furthermore, in verse 132 of sūrah al-Baqarah where Allah says:

> وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَـبَنِىَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ.

> And this was enjoined by Abraham upon his sons and (so did) Jacob, (saying), "O my sons! Allah Has chosen for you the (true) religion, then die not except in the faith of Islām (as Muslims)

On the interpretation of the verse, Shaykh 'Isā Waziri maintained that, the fact that Prophet Abraham bequeathed to his son Jacob that Allah selected Islām for them (and for all humanity) and that they should not die except as Muslims, is a challenge to the present days Muslims especially the wealthy individuals. Majority of them never instruct their children on strict adherence to Islām. The bequest they normally make revolves around worldly materials like houses, companies, farms, plots and money. He maintained that:

> Annabi Ibrahim ba wasici ya yi da gidan nan na kaza ba, a kula fa, ku raba, aba wane kaza; ko kuma filayan nan da suke waje kaza a ba wane da wane, a'a, sam ba haka yayi ba. Wasici ya yi ga 'yayensa da ma duk sauran Musulmi da

za su zo bayansa da kada su yarda su mutu sai a cikin addinin Musulunci.[85]

Meaning:

Prophet Abraham did not bequeath to his sons that house A, B and C should be given to so and so, or those plots situated at so and so areas should be given to so and so. He only bequeathed to his children and the later Muslims up to the Day of Judgment not to die except as Muslims.

This clearly shows that the way wealthy individuals focus their attention to worldly materials and turn away their concentration on issues relating to the religious aspects of their families is very pathetic. They fail to realize that whatever one possesses in terms of worldly materials will be left in this world. It is only his conduct and morality that will benefit him in the hereafter. Allah says in verses 88-89 of sūrah al-Shu'arā'

يَوْمَ لاَ يَنفَعُ مَالٌ وَلاَ بَنُونَ. إِلاَّ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ.

The Day where neither wealth nor sons will avail except he who comes to Allah with a sound heart.

6.11.2 HIS EXTRACTION OF SOME FIQH ASPECTS FROM THE QUR'ĀN

When asked to state his area of specialization, Shaykh 'Isā Waziri stated that his areas of specialization are: fiqh, hadīth and nahw [86]. He discussed in his tafsīr detailed aspects of some rituals like tahārah, salāt, sawm, hajj etc. He also discussed nikāh, talāq 'iddah, hadānah, tijārah among others.

In verse 1 of sūrah al-Talāq Allah says:

يَـأَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُواْ الْعِدَّةَ...

> O Prophet (SAW) when you divorce women, divorce them at their prescribed periods and count (accurately) their prescribed periods…

He interpreted the verse as:

> Yā kai wannan Annabi, idan kuka saki mataiku, ku sake su saboda idda tasu…[87]

He explained his interpretation of the verse thus:

> Kada mutum ya saki mace sakin da iddarta za ta yi tsawo. Abin da ake so da ka sake ta shi ke nan tana da damar ta yi idda. Amma kada ka sake ta sakin da za ta zauna ta yi ta zama ba ta yi idda ba. Koko ta yi ta zama kafin iddar, kamar ka saki mai goyo wadda bā ta haila, ka ga idan ka sake ta misali, farkon haihuwarta, a nan ba ka sake ta li iddatihā ba, domin za ta dade, akwai matan da ba sa haila in suna shayarwa sai sun yi yaye. Ko kuma matar da take jinin rashin lafiya in ka sake ta, ba ka sake ta don idda tata ba. In da za ka sake ta don idda tata sai ka bari sai misalin ta zauna shekara ko gab da shekara a cikin jinin rashin lafiyar nan, to sai ka sake ta a wannan lokacin. Amma in ka sake ta a cikin jinin rashin lafiya yana halin zuba, to baka sake ta don idda tata ba, don ba za ta yi idda a wannan lokaci ba sai ta shekara ko gab da shekara sannan ta yi idda tata.[88]

Meaning:

> A Muslim should not divorce his wife the kind of divorce that will elongate her waiting

period (‘iddah). The best way is to divorce her within the period she will be able to observe her ‘iddah. She should never be divorced immediately she delivers. This is because some women do not menstruate while they are suckling. She should not also be divorced during her istihādah period. The husband should only pronounce the divorce when his wife has already been in the state of her istihādah so that by the time she will observe her ‘iddah much of her time will not be wasted.

In verse 2 of the same surah Allah says:

بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ...

Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner…

Shaykh Isā Waziri interpreted the verse as:

Idan suka kai ajalinsu, idda ta cika, to ku mai da su in kuna nufin mai da su da kyakkyawa ko ku rabu da su da kyakkyawa (ban da cuta) [89]

He further explained that:

Mazan yanzu ba sa jin wannan kiran, kamar ma sam Allah bai fadi komai ba. Haka kurum mutum ya yi ta wahalar da mace ya mai da ita mu‘allaqa, ita bai sake ta ba balle ta auri wani, shi kuma bai rike ta ba rikon da zai zama auren gaskiya. A yi ta yi, a yi ta sharī ‘ah, kullum sharī ‘ah.[90]

Meaning:

Most husbands do not comply with this Qur’ānic injunction today. They put their wives in a difficult situation. She becomes neither a

divorced nor a real housewife and they keep going to the court of law.

In verse 6 of the same sūrah (al-Talāq) Allah says:

...وَإِن كُنَّ أُوْلَـتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَئَـاتُوهُنَّ أُجُورَهُنَّ...

… And if they are pregnant, then spend for them till they deliver, then if they suckle the children for you, give them their due payment…

Shaykh ‘Isā Waziri interpreted the verse as:

… idan su matan da kuka saka suna da ciki to ku ciyar da su ku shayar da su har sai sun haihu. Sannan kuma idan suka shayar muku da ‘ya’ya to ku ba su ladansu…[91]

He also explained in detail that:

Idan kuma kun sake su suna da ciki to ciyarwa da shayarwa tana nan a kanku. Kā yi mata ciki, shikenan ka cē jeki nā sake ki. Ta je ta yi ta zama da ciki ba ciyarwarka, ba shayarwarka, ba kulawarka, kai wace sharī‘ah ce ta saukar da wannan? Sharī‘ar Muhammad Manzon Allah? A’a sai dai in ta Fir’auna kake bi amma ba ta Annabi Muhammad ba.[92]

Amma idan mace ta yi kara a kotu, Alkali ya ce: “Matarka tana da ciki”?, sai ya ce: “Allah Ya gafarta Malam, e, tana da shi”. Mutanenmu su kuma da mutunci in an ce kina neman ci da sha? Sai ta ce: “a’a, Allah shi gafarta Malam a bar shi, ba na nema”. Don me za ki bar shi? Ai hakkinki ne. Su kuma iyaye sai su ce: “in kin je kar ki yi

maganar ci da sha", wato wai matsiyaci shi ne yake neman ci da sha, ba haka ba ne, sharī'ar Allah ce. Idan kuma an ce za a rubuta maka ciyarwa da shayarwa za ka biya, sai ya ce: "a'a, Allah gafarta Malam, ai ita ce ta ki zama". Dole abin da za ta ci da safe da rana da dare sai ka ba ta. Idan ko ba ka ba ta ba wallahi tallahi sai ka biya ta a lahira.[93]

Meaning:

If you divorce your pregnant wife, it is your duty to feed and maintain her. Failure to comply with this divine instruction will result in the attainment of the severe punishment of Allah in the hereafter. It is an absolute injustice to impregnate your wife, to divorce her and to refuse to provide her with the basic needs of her life. The most annoying thing is that when such case is before the court of law, it is normally the divorced wives who give off their rights of feeding and of maintenance. Most of such abandonment of rights by our people is based on the wrong notion that demanding such rights before the court of law is a sign of poverty. They fail to realize that it is their rights, which is accorded to them by Allah.

6.11.3 HIS REFERENCE TO ASPECTS OF COMPARATIVE RELIGION

The Qur'ān as the word of Allah contains all source of knowledge. As such, information regarding previous prophets and messengers of Allah, their faith, their communities and how such messengers conveyed the message of Allah to their respective communities are all mentioned in the Qur'ān. In fact, it has been one of the miraculous nature of the Qur'ān that it contains all the teachings of the previous messengers of Allah who came prior to the Prophet (SAW). It is in the

light of this that Shaykh ‘Isā Waziri interpreted some verses which have a common link with the faiths of some earlier messengers. He compared and contrasted such faiths with Islām. He drew a conclusion that Islām is all-encompassing. It supersedes and abrogates all other faiths.

In verse 136 of sūrah al-Baqarah Allah says:

> Say (O Muslims), “we believe in Allah and that which has been sent down to us and that which was sent down to Abraham, Ishmael, Isaac, Jacob and to the twelve sons of Jacob, and that given to Moses and Jesus, and that given to the prophets from their Lord. We make no distinction between any of them and unto Him we have surrendered (to Islām).

Shaykh ‘Isā Waziri’s interpretation of the verse is given below:

> Ku ce (dukkan Muminai) mun ba da gaskiya da Allah, mun ba da gaskiya da abin da aka saukar mana (al-Qur’ān), mun ba da gaskiya da abin da aka saukar wa Annabi Ibrāhīm (suhuf Ibrāhīm) mun bada gaskiya da littattafan da aka saukar wa Annabi Ismā ‘il, da littattafan da aka saukar wa Annabi Ishāq, da jikan Annabi Ibrāhīm watau Annabi Ya‘qūb. Mun bada gaskiya da ‘ya’yan Ya‘qūb, mun ba da gaskiya da Attaura da kuma suhuf Mūsā. Mun ba da gaskiya da abin da aka ba wa Annabi ‘Isā watau Injila. Kai mun ba da gaskiya da abin da aka ba wa Annabawa wadanda suka samu na littattafai da ayoyi daga wajen ubangijinsu. Dukkanninmu mun ba da gaskiya da su. Ba ma bambantawa tsakanin wani daga cikin manzanni.[94]

He went on pointing out some differences between Islām, Judaism and Christianity with particular reference to the concept of the belief with the prophets of Allah:

> Mu a addinin Musulunci, ba ma cewa mun ba da gaskiya da Annabi wane amma ba mu ba da gaskiya da Annabi wane ba, kamar yadda Yahudawa suke cewa sun ba da gaskiya da Annabi Mūsā amma ba su ba da gaskiya da Annabi Muhammad da Annabi ‘Isā ba, haka kuma kamar yadda Nasara suke cewa sun ba da gaskiya da Annabi ‘Isā amma ba su ba da gaskiya da Annabi Mūsā da sauran Annabawa ba.[95]

Meaning:

> In Islām, we don't say that we believe in one Prophet and disbelieve in another as the Jews are saying that they believe in Prophet Moses but not prophets Muhammad and Jesus; also as the Christians are saying that they believe in Prophet Jesus but not Moses and the remaining prophets.

It could easily be deduced from the foregoing that Muslims must believe in all the prophets and messengers of Allah. That is a command to them from Allah in the Qur'ān. Muslims believe in the "Prophet of the Jews" that is Moses. They also believe in the "Prophet of the Christians" that is Jesus, in addition to believing in all other prophets and messengers of Allah. On the contrary, the Jews believe in Moses only while the Christians believe in Jesus only.

In verse 144 sūrah al-Baqarah Allah says:

... وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ
أُوتُواْ الْكِتَـبَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ...

> … And wheresoever you people are, turn your faces in that direction. Certainly, the people who were given the scripture (Jews and Christians) know very well that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord…

On the issue of changing the Muslims' direction of prayer (the qiblah) from Jerusalem to Makkah as mentioned in the verse, Allah states that even the Jews and Christians already knew about it. It has been mentioned in their scriptures that the last Prophet will come and his qiblah will be changed from Jerusalem to Makkah. It was mentioned in the original scriptures of the Jews and the Christians that is Torah and Gospel. Here, Shaykh 'Isā Waziri made a strong rejoinder (radd) to the Jews and the Christians who reject the prophethood of Prophet Muhammad (SAW). He maintained that:

> Yanzu in banda taurin kai da kaushin zuciya irin na ahl al-kitāb, kun karanta hujjojin nan karara a

> cikin littattafanku, kun fahimce su, sannan kuma yanzu ku ringa karyata su. Saboda haka, idan har kun karyata su, to ba su kuke karyatawa ba, littattafanku na ainihi kuke karyatawa. Wannan kuma ya nuna ba ku yi imani da addinin naku na ainihi ba.[96]

Meaning:

> You people of the book have argumentative and unsoft mind. You have clearly read all these proofs in your scriptures. You have understood them and now you have come back saying that you disbelieve them. In view of this, if you said that you disbelieve them it clearly shows that you are only disbelieving your original scriptures. Hence, this shows that you did not even believe your original faith.

In verse 146 of the same sūrah (al-Baqarah) Allah says:

الَّذِينَ ءَاتَيْنَـٰهُمُ الْكِتَـٰبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ.

> Those to whom we gave the scripture (Jews and Christians) recognize him (Prophet Muhammad SAW)) as they recognize their sons. But verily, a party of them knowingly conceal the truth (i.e. the qualities of Prophet Muhammad which are written in the Torah and Gospel).

On the interpretation of the verse, Shaykh ‘Isā Waziri clearly stated that the Jews and the Christians knew the detailed description of the Prophet (SAW). This is because it was explicitly stated in their scriptures. But despite those clear evidence, they hide all the facts about the Prophet (SAW) because of their hatred to Islām. [97] He interpreted the verse thus:

> Wadannan da aka ba su littafi, sun san Annabi Muhammad (SAW) kamar yadda suka san ‘ya’yansu, kuma wasu jama’a daga cikinsu suna boye gaskiya alhali kuma sun san gaskiyar.[98]

With regard to what remains of the teachings of the earlier messengers of God such as Moses and Jesus, many of their followers do not appreciate those teachings fully or follow them faithfully. Otherwise, all the followers of the revealed religions would be the greatest

examples and promoters of God's consciousness, peaceful co-existence and harmony in their respective societies. In the light of what remains of the teachings of the earlier messengers of God in the old and new testaments of the Bible and of what was revealed by God to Prophet Muhammad in the Qur'ān, Nigerian Christians and Muslims are closer to each other than they would like to admit. However, mutual ignorance about the teachings of each other's religion, human weaknesses as well as bigotry and selfishness on the part of their respective religious leaders have created room for discord and instability in the Nigerian society. Every Muslim believes in all the true messengers of God including Jesus and believes in all the miracles that he performed but with the permission of Allah as asserted by Jesus himself in Mathew 12:28 and confirmed by his disciple, Peter in acts 2:22. On the other hand, only such Biblical statement as are confirmed by the Qur'ān should be considered authentic as revealed in verse 48 of sūrah al-Mā'idah [99]:

> And to you (O Muhammad) We have sent the Book (this Qur'ān) in truth, confirming the scriptures that came before it and a witness over it (old scriptures). So judge between them by what Allah Has revealed, and follow not their vain desires diverging away from the truth…

Shaykh 'Isa Waziri drew the attention of ahl al-Kitāb, especially the Christians in Nigeria to always consider the mentioned facts in the Qur'ān, which were also mentioned in their scriptures. He also appealed to Christians to be sincere and just in their dealings with Muslims.

6.11.4 HIS PROTECTION OF THE ASH´ARITE CREED IN HIS TAFSĪR

In chapter four of this study we have stated what ash'arism is all about.[100] Protection of ash'arite creed has been one of the areas where Shaykh 'Isā Waziri has been focusing his tafsīr on.

In verse 16 of sūrah al-Mulk Allah says:

ءَأَمِنتُم مَّن فِى السَّمَاءِ أَن يَخْسِفَ بِكُمُ الأَرْضَ فَإِذَا هِىَ تَمُورُ.

Do you feel secure that He, who is in the Heaven (Allah), will not cause the earth to swallow you then behold it shakes (as in an earthquake)?

Shaykh 'Isā Waziri interpreted the verse as:

Yanzu kun amince ne wanda sarauta tasa ta game sama Ya rufta kasa da ku.[101]

Also in verse 17 of the same sūrah Allah says:

أَمْ أَمِنتُم مَّن فِى السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ.

Or do you feel secure that He, who is in the Heaven (Allah), will not send against you a violent (shower of stones) so that you shall know how (terrible) is My warning?

His interpretation of the verse is:

Ko kun amince wanda sarauta tasa ta game sama da kasa baki daya Ya aiko

muku da wata iska wadda za ta ringa
jifan ku da wasu tsakwankwani….[102]

The interpretation given by Shaykh ‘Isā Waziri to the phrase " مَّن فِى السَّمَاءِ " in verse 16 and 17 as wanda sarauta tasa instead of wanda yake sama clearly indicated his utmost adherence to ash‘arite creed.

6.11.5 HIS NARRATION OF ASBĀB AL-NUZŪL AND SOME HISTORICAL FACTS

While interpreting some verses and chapters of the Qur’ān which have some historical facts as their causes of revelation, Shaykh ‘Isā Waziri pointed out briefly such historical information which is related to the revelation of the verse or chapter in question. For example, some historical facts in relation to the revelation of these chapters: Hūd, Yūsuf, Ibrāhīm, al-Isrā’, al-Kahf, Maryam, al-Rūm, Luqmān, al-Munāfiqūn, Nūh, al-Humazah and al-Fīl.

However, he never narrated the detail of such information [103]. He only mentioned those very relevant historical facts in order to make the message of such verse or chapter very clear to his listeners. On this aspect he maintained that:

> Ni a tafsirina ban damu da kawo qissah ko wani dogon tarihi ba. Na fi maida hankalina ne wajen fito da sakon aya ko surah domin masu sauraro su fahimci sakon Allah.[104]

Meaning:

I don't concentrate on narrating qissah and lengthy historical reports in my tafsīr. I focus my attention on bringing out the message of a verse or a chapter so that my listeners could grasp the message of Allah.

6.12 CONCLUSION

We have so far studied the methodology and the area of emphasis of Shaykh 'Isā Waziri's tafsīr. The methodology of this circle reflected a moderate kind of tafsīr, he expressed some linguistic aspects of the Qur'ān, he clarified some aspects of the Qur'ānic verses, he applied illustration in his tafsīr, and sometimes his interpretations of some words differed from those of his contemporary mufassirūn. Pertaining to the area of emphasis of his tafsīr, we have mentioned that he accorded high priority to the interpretation of those verses dealing with some social issues, he extracted some fiqh injunctions from the Qur'ān, pointed out some aspects of comparative religion, he protected the ash'arite creed and he narrated asbāb al-nuzūl and some historical facts of the Qur'ān.

NOTES TO CHAPTER SIX

1. Waziri Muhammad Gidādo, the father of Shaykh 'Isā Waziri was born in Yakasai quarters in Kano City in 1859. He studied in Kano and Sokoto. He also furthered his education in Zaria under Malam 'Umar Walin Zazzau who was a very outstanding Islāmic scholar in Hausaland. Muhammad Gidādo stayed with this scholar for along time. He returned to Kano in 1870. Waziri Gidādo was a very dedicated, calm and intelligent scholar who lived a very simple life. In 1903 he was appointed as the Alkali of Kano by Emir 'Abbās and in 1909 he was appointed as the Waziri of Kano. His contributions towards the development of Kano and Northern Nigeria especially in the facet of education is very enormous. He was a member of Kano Emirate Council

in charge of education. He supervised the Qur'ānic and western education schools each day before he went to the palace. On his way to Makkah in 1931, Waziri Gidado stayed briefly in Khartoum (Sudan Republic) and was taken round the City. He visited Gordon College and was impressed by it. When he came back from Makkah, he advised the Emir of Kano 'Abdullahi Bayero on the need to establish a similar school. Hence, the establishment of Kano law school in 1934. He was also the first to have given his daughters to be enrolled in primary school in Kano as far back as 1930's. Female Western education at that time was regarded as kufr by many people. It was he who also separated the female section from the male section in the City Hospital, Kano, (now Murtala Muhammad Specialist Hospital). He was also the figure behind the initiation of 'yan duba gari (the City Health Inspectors). Interestingly enough, Zahradeen, A.M (1988) described Waziri Muhammad Gidādo as:

> A versatile scholar who was very fluent in Arabic language and was well versed in all the branches of Islāmic studies. He was a teacher, an author and an able administrator. He used to teach his students (who were mainly his children and kinsmen) before going to the Emir's palace for state affairs. Looking through his biography one is reminded of scholars like the celebrated Muhammad al-Ghazālī (d.505AH/1111), Muhammad ibn 'Abdulkarīm al-Maghīlī (d.1505), and 'Abdurrahmān ibn Khaldūn (d.808 AH/1406), who combined sound scholarship with statecraft in their activities so well without letting either of the two suffer from neglect. (pp. 50-51)

For more detail on Waziri Muhammad Gidādo, refer to Zahradeen, A.M. (1988), "The Gidādo Family Library Collection: A Case Study of a Scholarly Community in Kano", unpublished Master of Library Science thesis submitted to the Postgraduate School, Ahmadu Bello University, Zaria pp. 47-51; Fagge, H.H. (1999), Tarihin Rayuwar Shaykh 'Isā Waziri (n.p), p. 20 and Dokaji, A. (1958, 1978), Kano Ta Dabo Ci Gari, Northern Nigerian Publishing Company Ltd., Zaria, pp. 87-90.

2. Muhammad ibn Mustafā was the grandfather to Shaykh ‘Isā Waziri. He was an Islāmic scholar who left his birth place in Adamawa for Kano in 1855. He came to study in Kano in order to escape from the early marriage, which his father Malam Abu Bakr intended to contract for him. Malam Mustafā stayed in the residence of Sarkin Yara one of the servants of the Emir at Yakasai quarters for a long time until he decided to get married. He informed the Shamaki of Kano Maigari to inform Emir Abdullahi Maje Karofi (1855-1882) on his plan. The Emir welcomed the idea and the marriage was blessed with Malam Ahmad (who later became the Imām of Kano). After a long time Malam Mustafā’s wife became pregnant with Muhammad Gidādo, but his father died before his birth. After the birth of Muhammad Gidādo his grandfather requested the Emir to send to him his grand children to Adamawa but the Emir replied him that the children were well taken care of and were studying in Kano where they will stay forever. (See Fagge, op.cit, pp.5-7).

3. Abū Bakr, M.A (1994), “al-Ustāz ‘Isā Waziri - Hayātuhū Wa Musahamātuhū al-‘Ilimiyyah” a B.A Arabic project submitted to the Department of Arabic, Bayero University, Kano, p.1, Fagge, H.H (1999), Tarihin Rayuwar Shaykh ‘Isā Waziri (n.p), p. 20 and fieldnotes, interview with Shaykh ‘Isā Waziri on 27th September 2002.

4. Zaharadeen, A.M (1988), “The Gidado Family Library : A case Study of a Scholarly Community in Kano” unpublished Master of Library Science thesis submitted to the Postgraduate School Ahmadu Bello University, Zaria, p.57

5. Abū Bakr, op.cit, p. 10, Fagge, op.cit, p. 24 and fieldnotes, interview with Shaykh ‘Isā Waziri, 27th September 2002.

6. On 6th May 1928 the old palace legal training unit was transferred and started operation out side the palace at a location known as Shahuci, some distance out side the North-East of the palace, henceforth, the school became Shahuci Judicial School Kano. Within its first year, the growing number of students coincided with the destruction of the two rooms by heavy rainfall. Thus, necessitated the construction of

permenant structure for school. Pending the completion of the structures the school temporarily moved to gidan dogon lamba (the present gidan Shettima, near Kano central mosque). In 1930 the school moved to its present permenant site. The schools pioneer students were picked from royal children and their subordinates.

The following were the first intake of the school:

- Shehu Gidado – son of Waziri Muhammad Gidādo
- Murtala Ibrahim son of Alkalin Bichi
- Sani Ibrahim son of Alkalin Bichi
- Bashir Manu – son of Chief Imām of Kano
- Nu'man Muhammad son of Sarkin Gaya Maminu Muhammad
- Aminu son of Imam Amadu
- Ibrahim Ahmad
- Alh. Dan Alkali Mukhtār
- Hassan Dan Labaran

The colonial administration knowing the sensitive nature of the school allowed the Native Authority (NA) to appoint the first school Head-teacher. They appointed Malam Sulaīmān Isma'īl (popularly known as Malam Wālī Sulaīmān 1928-1933 later appointed as Wālin Kano). His appointment was based on his Islāmic education and close association with the palace. His Islāmic schorlarship adequately prepared him to the challenges of such school. In 1958 the name of the school was changed to Madrasah Dirāsāt al-Islāmiyyah al-'Āliyyah (School For Higher Islamic Studies). (Refer to Sulaiman, B. (1990),' The Role of Shahuci and School For Arabic Studies Kano in the Development of Legal Education in Northern Ngieria to 1967' an M.A thesis submitted to the Department of History, Bayero University, Kano, pp.86-88.)

7. Fagge, op. cit, p. 31.

8. For the notes on the Kano Law School (School For Arabic Studies Kano) see note number 28 of chapter five of this study.

9. Fieldnotes, interview with Shaykh ‘Isā Waziri on 27th September 2002.

10. Abu Bakr, op. cit, p. 14.

11. Zahradeen, op. cit, p. 58 and Fagge, op. cit, pp. 33-36.

12. Ibid, Zahradeen, p. 57.

13. Fagge, op.cit, p. 42.

14. Fieldnotes, interview with Alkali Abū Bakr Jakada on 27th September 2002

15. Fagge, op. cit, pp. 43-44.

16. Ibid pp. 44-45.

17. Fieldnotes, interview with Chief Imām of Kano, Shaykh Idrīs Kuliya Alkali on 20th July 2004

18. Fieldnotes interview with Shaykh ‘Isā Waziri op.cit and Zahradeen, op.cit, p. 58.

19. Fieldnotes, interview with Idrīs Kuliya Alkali op. cit, and Fagge, op. cit, p. 48

20. Ibid, pp. 49-50

21. Ibid, p. 51

22. Ibid, p. 49

23. Fieldnotes, interview with Waziri, op.cit

24. Ibid, interview with Waziri,

25. Zahradeen, op.cit, p. 58 with some observations from this researcher.

26. Fagge, op. cit, pp. 90-92

27. Fieldnotes, interview with Jakada, op. cit

28. Fagge, op. cit, p. 91

29. Abbas, U.S. (1992), "Khitbah (Betrothal) in Kano City: It's Lapses and the Islamic Solutions', an M.A Islāmic Studies thesis submitted to the Department of Islāmic Studies, Bayero University, Kano, p. 101

30. Fagge, op. cit, pp. 92-94

31. Fieldnotes, interview with Waziri, op. cit.

32. Fagge, op. cit, pp. 70-71

33. Ibid, p. 70

34. Ibid, p. 10 and Zahradeen, op. cit, pp. 48

35. Abu Bakr op.cit, pp. 1-3 and ibid Zahradeen, p. 48. It is worthy of note that before the coming of Emir 'Abbās, the title of Waziri was opened to anyone the incumbent Emir felt was suitable for the appointment without any criteria. In fact, the role of the office of Waziri was not defined in a manner that could allow the title holder to discharge meaningful duties to the palace. However, having experienced the implications of these shortcomings personally, Emir 'Abbās defined a role for this office, that the Waziri must be a refutable Islāmic scholar and that he should neither be from the ruling house nor its servants. Since then, the laid down criteria is followed in the selection and appointment of subsequent holders of the title to date.

36. Paden, J.N (1973), Religion and Political Culture in Kano University of California Press, London, p. 62. For more detail on Waziri Abū Bakr Dokaji (1908-1971, r. 1958-1971) and his

junior brother Waziri Shehu Gidado (1910-2000, r. 1971-2000 see Zahradeen, op. cit, pp. 51-54.

37. Fieldnotes, interview with Jakada op. cit. The appointment of Shaykh ‘Isā Waziri as the Waziri of Kano was as a result of the death of his senior brother Waziri Shehu Gidādo on 4th of July 2000.

38. Fieldnotes, interview with Waziri, op. cit, and Fagge, op. cit, p. 54

39. Ibid, p.54 and ibid, fieldnotes, interview with Waziri

40. Fieldnotes, interview with Kuliya op. cit, and ibid, Fagge, pp. 38-40

41. Ibid, Kuliya and ibid, p. 49

42. Fieldnotes, interview with Waziri, op. cit, 27th September 2002

43. Ibid., Waziri, 27th September 2002

44. Ibid, Waziri, 27th September 2002

45. Ibid., Waziri, 27th September 2002

46. Fagge, op. cit, pp. 86-87

47. Ibid, p. 88

48. Tafsīr al-Jalālaīn is the product of two prominent scholars having the same title. These are Jalāl al-Dīn ‘Abdulrahmān ibn Muhammad al-Suyūtī (1445-1505) a Shāfi‘ī fiqh scholar. He was born at the town of al-Suyūt in Egypt. The other is Jalāl al-Dīn al-Mahallī (1389-1406.) Born at Mahallat al-Kubrā a town in Egypt. He was also a Shāfi‘ī scholar. He began his tafsīr starting with sūrah al-Kahf and ending with sūrah al-Nās. He then did the tafsīr of the first sūrah, al-Fātihah. However, he died before completing the rest. Imām al-Suyūtī then began from sūrah al-Baqarah and ended with sūrah al-Isrā’. Some commentaries have been written on the tafsīr al-Jalālaīn. The

most famous is Hāshiyah al-Sāwī by Ahmad al- Sāwī (see al – Dhahabī, al- Tafsīr Wa al-Mufassirūn vol. 1, pp. 341-344, Usool al-Tafsīr by Abu Aminah Bilal Philiphs p. 57, pp. 64-66 and from the tafsīr cassette on Shaykh Nāsir Kabara of sūrah al-Kahf.

49. Diyā' al-Ta'wīl Fī Ma'ān al-Tanzīl was written by Shaykh 'Abdullah ibn Fūdī (1766-1839), in 1816.

50. Al-Qurtubī's tafsīr is Jāmi' Ahkām al-Qur'ān Wa al-Mubayyīn Limā Tadammana Min al-Sunnah Wa Ayah al-Furqān. The author Abū 'Abdullah Muhammad ibn Ahmad al-Ansārī al-Qurtubī (d. 1273./671 A.H) was born in Cordoba in the present Spain. He started his studies there. He travelled to the East, settling in Egypt where he died. His tafsīr is popular for its much emphasis on fiqh aspects. But it is not only limited to fiqh as he also included some relevant hadīth to suit the interpretation of some verses. He also narrated the interpretation of the sahābah, tābī'ūn and major Muslim scholars. In discussing fiqh issues, Imam al-Qurtubī mentioned the major opinions along with their evidence. He then evaluated them. On the whole, he mostly supported the Mālikī school of law. (Refer to Usool al-Tafsīr by Abū Aminah, pp. 59-60).

51. Madārik al-Tanzīl Wa Haqā'iq al-Ta'wīl was written by Imām al-Nasafī. 'Abdullah ibn Mahmūd al-Nasafī (d. 1302 /701 AH) was a Hanafī scholar. He wrote some books on usūl al-fiqh and commentaries on earlier works. His tafsīr was an abridgement of al-Baīdāwis tafsīr in which he wiped away some fabricated traditions (see al-Tafsīr Wa al-Mufassirūn vol. I by Hussain al-Dhahabī, pp. 288 – 293 and ibid, Usūl al-Tafsīr, pp. 61-61)

52. Mafātih al-Ghaīb was written by Imām al-Rāzī. Fakhr al-Dīn ibn 'Alī al-Rāzī (1150-1210 /544-606 A.H) was a Shāfi'ī scholar. The author discussed issues relating to natural sciences and philosophy. He also discussed some grammatical issues in some few places. (see ibid , al-Dhahabī vol. I, pp. 276-280 and ibid , Usool al- tafsīr, p. 59)

53. Ma'ālim al-Tanzīl was written by al-Hussaīn ibn Muhammad al-Baghawī (d. 1117/520 AH). He was an eminent Shāfi'ī jurist and one of the foremost hadith scholars of his time. This tafsīr

is an abridgement of tafsīr al-Tha'labī (al-Jawāhir al-Hisān Fī Tafsīr al-Qur'ān. He was a North African Mālikī scholar d. 1472 /877 AH) and al-Jawāhir it self is an abridgement of ibn 'Atiyyah's (1089-1146 /481-540 A.H) Tafsīr al-Muharrar al-Wajīz). In Ma'ālim al-Tanzīl, Imām al-Baghawī removed majority of weak narrations from the tafsīr of al-Tha'labī. He also removed from al-Tha'labīs tafsīr some scientific information not directly related to tafsīr (see, ibid, al-Dhahabī vol. I, pp 227-229 and ibid, Usool al-Tafsīr p. 55)

54. Anwār al-Tanzīl Wa Asrār al-Ta'wīl was written by Imām al-Baīdāwī. Imām Nāsir al-Dīn 'Abdullah ibn 'Alī al- Baīdāwī (d. 1291 /691 AH) was a persian scholar of the Shāfi'ī school of law. Al- Baīdāwī's tafsīr is an abridgement al-Kashshāf of Mahmūd ibn 'Umar al-Zamakhsharī (1075-1144 /467-538 AH) with most of the Mu'tazilites philosophy deleted. However, al-Baīdāwī occasionally cited some of al-Zamakhsharīs explanations. He also followed al-Zamakhshari's practice of mentioning at the end of every sūrah some weak hadīth. He used simple language and did not bring some isrā'iliyyāt in his tafsīr (see ibd, al-Dhahabī, vol I., pp. 282-287 and ibid, Usool al-tafsīr, p. 61).

55. Fieldnotes, interview with Waziri, op.cit

56. Fieldnotes, tafsīr cassette of Shaykh 'Isā Waziri, March 2004

57. Lemu, B.A (1992), Laxity, Moderation and Extremism in Islām, Islāmic Education Trust, Minna, Niger State, Nigeria, pp. 3-4

58. Fieldnotes, tafsīr cassette of Shaykh 'Isā Waziri on sūrah al-Jumu'ah, March 2004

59. Ibid., sūrah al-Mā'idah, Waziri, March 2004

60. Ibid., Waziri, March 2004

61. Ibid., sūrah al-Kahf, Waziri, March 2004

62. Ibid., Waziri, March 2004

63. Ibid., Waziri, March 2004

64. Ibid., Waziri, March 2004

65. Ibid., sūrah al-Taghābūn, Waziri, March 2004

66. Ibid., Waziri, March 2004

67. Ibid., Waziri, March 2004

68. Ibid., sūrah al-Hadid Waziri, March 2004

69. Ibid., Waziri, March 2004

70. Ibid., sūrah al-Kahf, Waziri, March 2004

71. Ibid., Waziri, March 2004

72. Ibid., Waziri, March 2004

73. Ibid., Waziri, March 2004

74. Ibid., sūrah al-An‘am, Waziri, March 2004

75. Ibid., Waziri, March 2004

76. Ibid., sūrah al-Kahf, Waziri, March 2004

77. Ibid., Waziri, March 2004

78. Ibid., Waziri, March 2004

79. Ibid., Waziri, March 2004

80. Ibid., Waziri, March 2004

81. Muslim reported it, see al-Nawāwī, Y.S (1994), Riyād al-Sālihīn, “Bāb al-tawādi‘ ”, Dār al-Fikr, Baīrūt, hadīth number 703, p.133.

82. Op. cit, fieldnotes, tafsīr cassette of Shaykh ‘Isā Waziri on sūrah a-Baqarah, March 2004.

83. Ibid, Waziri, March 2004

84. Ibid, Waziri, March 2004

85. Ibid. See also verses 39-40 of sūrah Ibrāhīm where Allah says:

> الحمدلله الذى وهب لى على الكبر إسمعيل وإسحق إن ربّى لسميع الدّعاء ربّ اجعلنى مقيمَ الصّلوة ومن ذريتى ربّنا وتقبل دعاء...
>
> Praise be to Allah who Has given me an old age Ishmael and Isaac. Verily I my Loard is indeed the Hearer of invocation – O my Lord! Make me one who offers prayer perfectly and (also) from my offspring, our Lord! And accept my invocation

86. Fieldnotes, interview with Waziri, op. cit

87. Fieldnotes, tafsīr cassette of Shaykh ‘Isā Waziri on sūrah al-Talāq

88. Ibid, Waziri, March 2004

89. Ibid, Waziri, March 2004

90. Ibid, Waziri, March 2004

91. Ibid, Waziri, March 2004

92. Ibid, Waziri, March 2004

93. Ibid, Waziri, March 2004

94. Ibid, Waziri, March 2004

95. Ibid, sūrah al-Baqarah, Waziri, March 2004

The Qur’ān is a source of knowledge about Prophet Jesus, but thiis is not generally known to most students of Christianity. The

Qur'ān not only leads towards a better understanding of who Prophet Jesus was, but also through that understanding, the Qur'ān increases Muslims respect and love for Prophet Jesus.

The Qur'ān does not cover the life of Prophet Jesus in any great detail as regards specific events. The miracles and powers which he was given are referred to, but mostly in general terms. Similarly, the Book he was sent with by Allah is mentioned several times, but its content are not indicated. However, the Qur'ān is very specific as to Prophet Jesus's purpose, how he appeared on earth, who he was, who he was not and how his mission ended.

The first mention of Prophet Jesus is made in the Qur'ān in sūrah al-Baqarah :87

> And truly, We gave to Moses the Book and We caused a train of messengers to follow after him, and We gave to Jesus, son of Mary, clear proofs and We supported him with the pure spirits (angel Gabrīel).

Pertaining to the line of messengers, of which Prophet Jesus was a part see sūrah al-An'ām : 84-86, and the list of messengers mentioned is by no means complete, for these are:

> … Messengers We have mentioned to you before and messengers We have not mentioned to you.. (sūrah al-Nisā': 264).

The Prophet (SAW) said that Prophet Jesus was one of one hundred and twenty four thousand prophets, between whom there is no cause for conflict or argument. Allah tells the Prophet (SAW) in sūrah āl-'Imrān: 84

All the Prophets were aware that they were sent by Allah for the same purpose and with the same message. See sūrah al-Muminūn :51-52, sūrah al-Ahzāb :7-8 and sūrah al-shūrā: 13

Prophet Jesus' conception and birth are in the Qur'ān in great detail, see sūrah āl-'Imrān :35-41, sūrah Maryam: 16-36 and as for where Jesus was born, see sūrah al-Mūminūn:50

Pertaining to the misconception which arose from the circumstances of Prophet Jesus' birth that he was the "son of God", see sūrah Yūnus:68, āl-'Imrān:55-59, al-Baqarah: 116-117, al-Anbiyā' : 26-30 and Maryam : 88-93. However, the Qur'ān denies the divinity of Prophet Jesus, see sūrah al-Mā'idah:17 and 116-118, sūrah al-Taūbah :30-32. The Qur'ān also rejects the concept of trinity, see sūrah al-Nisā' :171-173, 157-158, sūrah al-Mā'idah :72-75 and sūrah al-Baqarah : 253. (see 'Atā al-Rahīm, M. (1979), Jesus: A Prophet of Islām MWH London Publishers, pp.206-229).

96. Ibid, Waziri, March 2004

97. Ibid, Waziri, March 2004

98. Ibid, Waziri, March 2004

99. Lemu, A.(2001), Religion and Morality in Islām, published by International Islāmic Charitable Organization (Nigeria Office), Minna, Niger State, pp. 38-45.

100. According to Abū al-Hassan 'Alī al-Ash'arī (d. 324 A.H/935) the essence of ash'arite creed is to safeguard the sifāt and dhāt of Allah. As the Creator, Allah can never be in any form in resemblance with His creatures. This is based in line with the teaching of verse 11 of sūrah al-Shūrah where Allah says:

> …There is nothing like unto Him, and He is the all hearer, the all seer

101. Fieldnotes, tafsīr cassette of Shaykh 'Isā Waziri on sūrah al-Mulk, March 2004

102. Ibid, Waziri, March 2004

103. Fieldnotes, interview with Waziri, op. cit, 27th September 2002.

104. Ibid., Waziri, 27th September 2002.

CHAPTER SEVEN

SHAYKH TĀHIR ‘UTHMĀN BAUCHI AND HIS TAFSĪR CIRCLE

7.1 INTRODUCTION

This chapter examines the biography and contributions of Shaykh Tāhir ‘Uthmān Bauchi to Islām. It also discusses the establishment of his tafsīr circle, the methodology of his tafsīr and that the area of emphasis of his tafsīr revolved around five aspects. These are: Interpretation of the Qur’ān with the Qur’ān, interpretation of the Qur’ān with the hadīth, exraction of some fiqh injunctions from the Qur’ān, interpretation of some verses of the Qur’ān in the context of sufism particularly the Tijāniyyah sufī order and pointing out some historical aspects in relation to some verses or chapters of the Qur’ān.

7.2 HIS BIOGRAPHY AND EDUCATION

Shaykh Tāhir ibn ‘Uthmān ibn Adam popularly known as Shaykh Tāhir Bauchi was born on 28th of June 1927 at Nāfada a town which is situated along the Gongola river in the present day Bajoga / Nāfada Local Government Area of Gombe State.[1] He belongs to one of the prominent learned families of Nāfada. His father Malam ‘Uthmān an erudite Qur’ānic scholar left his town in 1932 in order to perform the pilgrimage at Makkah. He left the little Tāhir under the care of his mother Maryam bint Ardo Sulaīmān on condition that she should hand him over to Goni Abba, a leading Qur’ānic scholar at Nāfada for his studies[2].

Hence, Shaykh Tāhir Bauchi was handed over to Goni Abba as a trust. He started studying the Qur’ān under this Goni at the early age of five. Right from that time Goni Abba realised Shaykh Tāhir Bauchi’s

intelligence and devotion to his studies. Unfortunately, this scholar died in 1935 while Shaykh Tāhir was only eight years old.[3]

In 1939 Shaykh Tāhir Bauchi and his mother left Nāfada with the intention of performing the pilgrimage, and in order to meet the Shaykh's father who was then teaching Qur'ān in Madīnah. In February 1939, they reached Maiduguri and passed on to the present day Chād Republic with the intention of proceeding further to the east. Luckily enough, their journey was shortened when they surprisingly met Malam 'Uthmān (his father) at a place called Atiyah in Chād Republic[4]. It was there that Shaykh Tāhir Bauchi started reciting the Qur'ān rigorously and continued to receive his education under the guidance of his father[5]. Shaykh Tāhir Bauchi together with his father travelled to many places in search of knowledge. They moved to Borno where they stayed in Dikwa, Bāmā and Maiduguri. Shaykh Tāhir Bauchi was able to study the Qur'ān under some leading Gonis. In 1941 Shaykh Tāhir Bauchi and his father left Borno for Kano. From there they moved to Zaria, then to Jos, and finally to Bauchi during the second world war [6].

When Shaykh Tāhir Bauchi and his father came back to Bauchi he devoted much of his time studying the Qur'ān under his father. In 1947 at the age of twenty he memorised the Qur'ān. In fact, he could have memorised the Qur'ān at the age of thirteen if not for his pre-occupation with farming and moving from one area to another rearing animals. In order to encourage him to concentrate on his studies, his father sold all the animals and instructed him to move far away from home in order to improve his memorisation of the Qur'ān [7].

As soon as he became a Qur'ānic reciter many people started forwarding to him fatwah on some aspects of Islām. He refused to answer most of such questions, for he was then only a Qur'ānic reciter even though he had earlier studied Kitāb al-Akhdarī and al-Qurtubī under his father [8]. He was also initiated into the Tijāniyyah sūfī order by his father [9].

With the establishment of his own tsangaya in Nāfada as a Qur'ānic scholar but with little knowledge of other Islāmic disciplines, Shaykh Tāhir Bauchi felt the need to study further. He therefore contacted his father and explained to him of his willingness to go to Bauchi to study. His father welcomed the idea and even directed him to reside at Alhaji Barau Na Bakin Kura's residence.[10] There Shaykh Tāhir Bauchi stayed for a complete year and studied lughah, fiqh, hadīth, taūhīd and other Islāmic disciplines under Malam Shārai at Bakin Kura quarters in Bauchi. The following year Shaykh Tāhir went back to his hometown Nāfada.

After some time, Shaykh Tāhir Bauchi returned to Bauchi to study under Malam Shārai for the second time. He continued studying lughah and other aspect of Islām. He also studied Mukhtasar al-Khalīl and tafsīr under Malam Baba Siti limanin Ajiyan Bauchi. He studied the alfiyah of ibn Mālik, i'rāb and other Islāmic sciences under the late Chief Imām of Bauchi Malam Mahmūd ibn Muhammad Bello[12]. The impact of this scholar on Shaykh Tāhir Bauchi was very tremendous as he stated that:

> Tāsirin tarbiyya da kuma ilimin da na amfana a wajen marigayi limamin Bauchi Malam Mahmūd lalle gagarumi ne[13].

Meaning:

> The impact of the discipline and the education I received from the late Chief İmām of Bauchi Malam Mahmūd is very tremendous.

Moreover, Shaykh Tāhir Bauchi occasionally went to Malam Hamid Sarkin Zungur, one of the brothers of limamin Bauchi for revision of his studies [14]. He also studied the popular Tijāniyyah book Jawāhir al-Ma'ānī under Malam Sani limamin sojoji na Bākin Ruwa [15]. As we pointed out earlier, among the places he went for study were Kano, where he studied under the late Shaykh Shehu Mai hula [16]. From there he went to Senegal and studied a variety of Islāmic disciplines under Shaykh Ibrāhīm Nyās. As a result of this he mastered a number of disciplines in the Tijāniyyah sūfī order including the ma'rifah [17].

7.3 HIS CONTRIBUTIONS TO ISLĀMIC EDUCATION

One of the greatest contributions of Shaykh Tāhir 'Uthmān Bauchi to Islāmic education is the establishment of Qur'ānic, Islāmiyyah primary and secondary schools in some Northern States and Abuja, the Federal Capital of Nigeria. These are Adamawa, Bauchi, Gombe, Kaduna, Kano, Kwara, Nassarawa and Niger States.

The following are the schools he established:

ADAMAWA STATE

In 1990 he established Qur'ānic Memorisation School near the stadium at Yola Nwal Local Government, Adamawa State with Malam 'Abdulqādir Muhammad as the teacher in charge[18].

BAUCHI STATE

i. **Al-Markaz al-Islāmī: This is the founding school of all the schools established by Shaykh Tāhir Bauchi. It was established in 1952 at Makera quarters in Bauchi. This school has produced many Islāmic scholars and mufassirūn. However, this school is now situated at Nufawa quarters, Kobi, Bauchi [19].**

ii. **Shaykh 'Uthmān Islāmic College: This school was established in 1992 so as to absorb most of the products of al-Markaz al-Islāmī and those of other Islāmiyyah Primary Schools in Bauchi and Gombe States. The products of Shaykh 'Uthmān Islāmic College secure admission to further their education in different disciplines like Arabic, Islāmic studies, law, sharī'ah and languages in some colleges and universities like College of Islāmic Legal Studies, Misau, Bauchi State, Aminu Kano College of Islamic Legal Studies, Kano, Bayero University, Kano, University of Jos and Usmānu Dan Fodio University, Sokoto among others [20].**

A tahfīz, Islāmiyyah and zaure schools were established at Kofar Gombe in Bauchi town in the early 1970's. Alaramma Muhammad Bajoga (d. 1987) was the teacher in charge of all these schools. He was the most senior disciple of Shaykh Tāhir Bauchi. However, when the latter moved his tafsīr lessons from Bauchi to Kaduna in the 1970's Malam Muhammad Bajoga succeeded him in conducting Ramadān tafsīr in Bauchi [21].

iii. Turum Islāmiyyah and tahfīz schools: In the 1980's some Islāmiyyah and tahfīz schools were established at Turum quarters in Bauchi. Alaramma Saleh and 'Alī Ismā'īl have been running the affairs of these schools respectively. The permanent site of Shaykh 'Uthmān Islāmic College is now located at Turum quarters. The project has now reached an advanced stage [22].

Moreover, some Islāmiyyah and primary schools were established in some areas of Bauchi State. Among such areas include towns like Bar, Liman Katagun, Gital, Kumsahal, Wuro Jamal and Būnūnū. However, in Das apart from the Islāmiyyah and primary schools a branch of Shaykh 'Uthmān Islāmic College was also established there [23].

GOMBE STATE

In 1983 a zāwiyah was established at Bakin Sabuwar Kasuwar Gombe. Qur'ānic tahfīz schools in tajwīd and the traditional methods were also established. Malam Abū Bakr Badamagare has been the teacher in charge of the schools as well as the zāwiyah. Moreover, in 1985, a Qur'ānic school in the traditional system was established at Bawa town under the supervision of Malam Hadi Kawu [24].

KADUNA STATE

The tsangaya school of Shaykh Tāhir 'Uthmān Bauchi in Kaduna had its root from the tsangaya school of Alaramma Sani Rijiyar lemo Kano (d. 1989) at Alhaji Abdu Dan Amarya street and currently renamed as Umar Mai Salūla street. After the death of Alaramma Sani, Shaykh Tāhir Bauchi suggested that the schoool be transferred to Kaduna under his care since there was none among the children and the almājirai of the deceased capable of running the affairs of the school. Hence, the establishement of the tsangaya school at Askulaye, Sarki Dodo street (Bakin Ruwa, Kaduna) In 1989, Alaramma 'Umar Sālihi was assigned as the first mai darasu [25].

In 1992, Alaramma ‘Umar Sālihi was transferred to another tsangaya school at the residence of Alhaji Habu Barnāwā also in Kaduna. He was replaced with Alaramma Fathu ‘Umar Dogari with the assistance of Alarammas Ibrahim Falgorai and Muhammad Mukhtār Rogo. By 1998, the number of the almajirai was estimated over one thousand five hundred [26].

Furthermore, in 1989, two other schools were established. These are the Islāmiyyah school which has five classes with over two hundred pupils[27], and the nursery school with three classes has over one hundred and eighty pupils[28]. Another Qur’ānic school was established at unguwar Sunday under the care of Malam Tijānī Abū Bakr. However, due to the 2001 Kaduna religious crisis a pupil was killed. The school as well as the mosque attached to it was also burnt. Consequently, some of the pupils were transferred to the school at Bakin Ruwa and others to Kano[29]. However, in 1990, a branch of Shaykh ‘Uthmān Islāmic College was established at Saminaka town [30]. Later on an Islāmiyyah and primary schools were also established there Malam Nazīr Shehu Gitel is the teacher incharge of all the three schools [31].

KANO STATE

The idea of establishing Shaykh Tāhir ‘Uthmān Bauchi Islāmic Foundation emanated from Alaramma Muhammad Mukhtār Rogo in 1999. Alaramma Rogo had a discussion with Shaykh Tāhir Bauchi and suggested to him the need to establish such Islāmic Foundation. As a preliminary step of establishing the foundation some Qur’ānic reciters were sent from the Askulaye tsangaya school in Kaduna to Rijiyar Zaki, Kano under the supervision of Alaramma Muhammad Mukhtār Rogo. This is how Alaramma Rogo became the first teacher in charge of the tsangaya school at Rijiyar Zaki as well as the teacher in charge of the Foundation [32].

In 2002, an Islāmic primary school was estabglished with emphasis on Qur’ānic recitation in a modern way. Thus, paving the way for the two types of Qur’ānic schools that is the tsangaya and the modern Qur’ānic school. In

2002 Malam Abu Bakr Tahir ‘Uthmān Bauchi became the Secretary of the Islāmic Foundation as well as the teacher in charge of the two schools. In August 2004, Ungogo Local Education Authority posted Alaramma Ahmad Abū Bakr Yūnus as the Headmaster of the Islāmic Primary School [33].

ILORIN (KWARA STATE)

In 1991, a branch of Markaz Tahfīz al-Qur’ān was established in Ilorin. The school is situated at Aderojo Shagaya Street along new University Campus at Tonke quarters. Lessons are offered in the formal way. Apart from the recitation of the Qur’ān subjects like Mathematics, English and Social Studies are also taught in this school. Sa‘ād Hāfiz was the teacher in charge [34].

NASSARAWA STATE

In 1989, an Islāmiyyah and a tahfīz schools were established in Lafia of Nassarawa State. Malam Rabi’u Jos supervises the Islāmiyya school while Malam Danlami supervises the tahfīz school [35].

MINNA (NIGER STATE)

In 1994, a Qur’ānic tahfīz school was established at bakin bye pass under the supervision of Malam ‘Umar Sālih [36].

ABUJA: THE FEDERAL CAPITAL

In 1991, a Qur’ānic tahfīz school was established at Gwarinpa Housing Estate near National War College quarters, Abuja. Malam ‘Uthmān Tāhir Bauchi supervises the school [37].

7.4 HIS PUBLICATIONS

Even though a renowned Islāmic scholar, Shaykh Tāhir Bauchi has not published much. He opined that the past generations of the ‘ulamā’ have published on almost every aspect of Islām to the extent that whatever one intends to publish might just be a duplication of the earlier work of some

recognised ‘ulamā’ [38]. In view of this, therefore, he concentrated much on da‘wah[39]. But still, he published some books, few among them are al-‘Ulamā’ Haula al-Sharī‘ah al-Islāmiyyah, Gaskiya Ta Bayyana, Hujjojin Dawowar Annabi ‘Isā (Arabic) and Bayanin Muwattā Mālik (manuscript) [40]

i. Al-‘Ulamā’ Haula al-Sharī‘ah al-Islāmiyyah: This is a small book published in the 1970’s. In the book Shaykh Tāhir Bauchi explained what is sharī‘ah as well as some vital issues relating to it [41].

ii. Gaskiya Ta Bayyana: This is an eighty seven-page book published in 1984. The book is divided into four sections. Section one portrays the interview Shaykh Tāhir Bauchi had with the reporter of ‘Gaskiya Ta Fi Kwabo’ in the 1980’s. This revolves around the relationship between Islām and politics. (See the book, pp.2-9). Section two discusses the rejoinder (radd) written to some members of the Izālah al-Bid‘ah Wa Iqāmah al-Sunnah on their reasons why they do not pray behind a tarīqah Imām (ibid, pp. 9-71). Section three of the book examines Shaykh Tāhir Bauchi’s remark during the Islāmic scholars meeting held at Yankari in Bauchi in 1984 (ibid pp. 72-84). Section four of the book highlights the message sent to the Islāmic scholars during their Yankari meeting by the former Head of State General Muhammad Buhari (r. 31st December to 1983-August 1985). The former Head of State expressed his sympathy over the Jimeta Maitatsine disturbances. He also expressed his displeasure over the split within the Muslim ummah due to the ‘ulamā’s disunity. General Buhari also expressed his concern over the proliferation of mosques and the emergence of incompetent “preachers” (ibid pp. 84-87) [42].

iii. Hujjojin Dawowar Annabi ‘Isā (in Arabic): This was first published in 1989. In it, the author mentioned some facts justifiying the coming back of Prophet Jesus. In this book also he made a rejoinder to those ‘ulamā’ who maintain that Prophet Jesus will not come back [43].

iv. Bayanin Muwattā Mālik: This is an analysis of Muwattā the famous hadīth book of Imām Mālik ibn Anas ibn Mālik. This work is still in its manuscript form [44].

7.5 HIS INFLUENCE IN THE SOCIETY

Shaykh Tāhir ‘Uthmān Bauchi is one of the most popular Islāmic scholars in Nigeria. As the son of a prominent Qur’ānic scholar, there is no doubt that right from the beginning Shaykh Tāhir Bauchi was groomed to be a Qur’ānic scholar [45]. He is today regarded among the leading Qur’ānic scholars not only in Nigeria but also in the West African sub region [46]. As far as the Qur’ān is concerned Shaykh Tāhir Bauchi has attained the status of Gangaran [47]. On the aspect of sūfism, he has also been recognised as one of the leading Tijāniyyah scholars in Nigeria and beyond. His association with and studies under Shaykh Ibrāhīm Nyās of Senegal elevated his status even among his contemporary Tijāniyyah scholars [48]. In fact, it was at Senegal that Shaykh Tāhir Bauchi mastered many aspects of sūfism including ma‘rifah [49]. On the aspect of tafsīr as we shall examine later Shaykh Tāhir ‘Uthmān Bauchi has also been considered among the first class mufassirūn in Nigeria [50]. On these three branches of knowledge that is, ma‘rifah, Qur’ān and tafsīr, Shaykh Tāhir ‘Uthmān Bauchi submited that:

> …Masana ilimin ma‘rifah sun ce na san ilmin. Masana al-Qur’ān su ma sun ce na san al-Qur’ān tunda ta kai suna gaya mini Gangaran. Haka nan ma masana ilimin tafsīr suma sun ce na san tafsīr. To alhamdu lillahi, muna dai gwajajjabawa ne kawai…[51]

Meaning:

> …The scholars who excel in gnosis have stated that I am competent in it. Qur’ānic scholars have maintained that I have known the Qur’ān, to the extent that they even call me a Gangaran. So also the mufassirūn have maintained that I have known tafsīr. Well, all thanks be to Allah, we are only trying…

Although Shaykh Tāhir ‘Uthmān Bauchi did not attend any formal school yet he is very current and always tries to move with the times. He has travelled to many countries in the world such as Saudi Arabia, Senegal, Morocco, Libya, Iran, Turkey, England and Holland [52]. This therefore made him very conversant with many aspects of life. He has been a member of the National

Council of 'Ulamā' and the Jamā'ah Nasr al-Islām since the 1970's. He has also been one of the architects behind the establishment Fityān al-Islām in the 1960's [53]. Shaykh Tāhir Uthmān Bauchi has many disciples both in Nigeria and in some African countries like Mali, Chad, Senegal, Niger and Cameroun [54]. In Nigeria some few of his disciples are the late Alaramma Muhammad Bajoga, Malam 'Alī Muhammad Kobi, Malam Mūsā Wasai, late Malam Muhammad 'Abdullah (d. 2002), Malam Yūsuf Ibrāhīm, Malam Ahmad Tījānī Bauchi and Malam Hassan Adam Tāhir [58].

7.6 THE ESTABLISHMENT OF HIS TAFSĪR CIRCLE

No sooner had Shaykh Tāhir 'Uthmān Bauchi started studying a variety of Islāmic disciplines, he became one of the prominent Islāmic scholars in Bauchi [56]. It was this which made some people in Bauchi to approach and ask him to conduct Ramadān tafsīr for them. This was in the early 1950's[57] He rejected their proposal, for he realised that he could not conduct tafsīr while most of his teachers were still around [58]. Many people mounted pressure on him that he was capable to conduct the tafsīr. He therefore consulted his father and some of his teachers including the late Alkalin Bauchi Malam Mahmūd. As a result of this pressure, Shaykh Tāhir Bauchi succumbed to the request and started conducting his tafsīr in 1952. He started wandering from one village to another within Bauchi Emirate. Later on he transferred his tafsīr circle to Makera quarters in Bauchi town [59]

The tafsīr circle of Shaykh Tāhir 'Uthmān Bauchi has been the leading tafsīr circle in Bauchi.[60] For this, radio Bauchi aired his tafsīr sessions throughout Ramadān [61]. In 1971 Shaykh Tāhir 'Uthmān Bauchi moved to Kaduna. This was as a result of the incessent request from his disciples. So the late Alaramma Muhammad Bajoga succeeded Shaykh Tāhir Bauchi in conducting the Ramadān tafsīr in Bauchi town. [62]

Furthermore, in 1979 a staff of the Federal Radio Corporation of Nigeria (FRCN) Kaduna late Malam 'Abdullah Shehu suggested that Shaykh Tāhir's

tafsīr be aired for the benefit of Muslims nationwide [63]. This is how Shaykh Tāhir transferred his tafsīr circle from Bauchi to masallacin Tudun Wada in Kaduna. From the outset, Shaykh Tāhir Bauchi read the text of the Qur'ān himself and interpreted it also. It was later on that he employed the assistance of mai jan baki. His current mai jan baki Malam 'Alī Tāhir Bauchi read the Qur'ān according to the qirā'ah of Warsh [64].

7.7 THE METHOLODOLOGY OF HIS TAFSĪR

In discussing the methology of Shaykh Tāhir 'Uthmān Bauchi's tafsīr, efforts will be made to dwell on three aspects. These are: his special method of tafsīr, his application of simple reasoning in order to buttress his interpretation, and his application of a clear Hausa expression and citing some clear instances.

7.7.1 HIS SPECIAL METHOD OF TAFSĪR

As an outstanding Qur'ānic reciter, Shaykh Tāhir 'Uthmān Bauchi interpreted the Qur'ān using a special method. This is because he neither held the Qur'ān nor any tafsīr text in his hand while conducting his tafsīr. This means that he relied very much on his memorisation of the Qur'ān. But sometimes when the need arises he consulted some few tafsīr books at home. [65]

7.7.2 HIS EMPLOYMENT OF SIMPLE REASONING TO BUTTRESS HIS TAFSĪR

Shaykh Tāhir 'Uthmān Bauchi applied simple reasoning whenever he interpreted the Qur'ān. He does this so as to make the message he conveyed to his audience very clear. On the interpretation of verse 5 of sūrah al-Talāq where Allah says:

ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

> That is the command of Allah which He has sent down to you and whosoever fears Allah and keeps his duty to Him, He will remit his sins from him and will enlarge his reward.

He interpreted the verse as:

> Wadannan abubuwa da ake lissafawa, hukunce-hukuncen nan sharīʿah ce fa ta Allah ya saukar gare ku. Duk wanda ya ji tsoron Allah (ya bi dokokinsa) Allah Zai kankare masa zunubansa kuma ya ba shi lada mai girma. [66]

To make his interpretation very clear, Shaykh Tāhir ʻUthmān Bauchi stated further that:

> Idan mutum yana so a zartar da hukuncin Allah a bayan kasa to ya fara da Kansa. Ba sai mai zina ya yi zina ake cewa Alkali ya ki ya jefe mazinaci ba koko ya ki ya yi masa bulala ba? Idan mutum ya ji tsoron Allah bai yi zinar ba fa?. Ba sai mutum ya sha giya ake cewa Alkali ya ki ya yi masa bulala ba? In mutum ya ji tsoron Allah bai sha giyar ba fa?. Ba sai mutum ya yi sata ake cewa Alkali ya ki ya yanke hannunsa ba?; in mutum ya ji tsoron Allah bai yi satar ba fa?. Saboda haka, kowa ya fara gudanar da sharīʿar Allah a jikinsa tun daga kan ʻaqīdah, ʻibādah da muʻāmalah tsakaninsa da mutanen gidansa da makotansa da sauran jamaʼa. Amma kai kanka baka bi sharīʿar Allah ba, sannan kana so wai a kawo sharīʿar Allah; to in an kawo ta wa za a yi wa?. Misali, mu nan Nigeria, abin da muke nema a yi shi ne sharīʿar Allah. Yanzu wani wai so yake a sare ni, wai ni kafiri ne. Haka sharīʿar Allah take? Wanda ya fadi wannan bai bi sharīʿar Allah ba tun da farko. Tunda ya ce mai sallah, mahaddacin al-Qurʼān, mai jalālaīn amma kafiri ne. Shin wanda ya fadi wannan ya bi sharīʿar Allah kuwa?.
>
> Lallai yin sharīʿah shi ne mafita, alal misali, kai ne ka je kasar waje ka sayo mota a wani kamfani, sai kamfanin suka hada ka da littafin motar da makaniken motar. Da ka zo duk abin da ya sami motar sai ka je wajen makaniken babur, bā kā zuwa wajen makaniken da kamfanin ya nuna. Don Allah wannan motar za ta gyaru?. To, Allah shi ne ya yi mutum, shi ne ya san abin da mutum yake bukata. Shi ne kuma ya san matsalolinsa, ya kuma hado shi da wanda yake injiniya wato wanda zai gyara mutum, shi ne Annabi Muhammad (SAW) wanda aka ba shi al-Qurʼān ya tafi ya bar mana. To me zai hana mu

dabbaka wannan al-Qur'ān domin mu yi rayuwa mai kyau?.[67]

Meaning:

Whoever wants Allah's injunction to be established on earth should start it on himself. Is it not when somebody commits zina that it is said that Alkali refuses to either stone or whip at him? What if he fears Allah and did not commit it? Is it not that until when somebody drinks alcohol that it is said that Alkali refuses to whip at him?. What of if he fears Allah and did not drink? Is it not when somebody steals that it is said that Alkali refuses to cut off his hand? What if he fears Allah and did not steal?. In view of these, therefore, each one of us should start to establish Allah's injunctions on himself on issues relating to 'aqīdah, 'ibādah and mu'āmalāt between himself, his family members, his neighbours and the general public at large. But in a situation whereby somebody did not abide by Allah's injunctions and still he wants it to be applied on others, such a person has violated the injunctions of Allah right from the outset. For example, we want the sharī'ah to be applied, but somebody might want my head to be cut off, for he considers me as a non-believer. Is this how the sharī'ah is?. Any one who says such did not follow the sharī'ah right from the outset. For he has said that a Muslim, who has memorized the Qur'ān, and is a Qur'ānic reciter is a non-beliver.

Indeed, the application of sharī'ah is the only way out towards solving Muslims' problems. Suppose you go abroad and purchase a car, the company that produced the car issued you with its manual and an engineer to repair it whenever it has problem. Then when you come back to your country the car gets a problem, but instead of you to take it to that engineer you take it to a motorcycle mechanic. For God's sake, will that car be repaired?. In the same way, it is Allah who created us, He knows our wants and all our problems better than we know them ourselves. Allah accompanied us with the engineer who will correct us. This engineer was the Prophet Muhammad (SAW) who was sent with the Qur'ān. He left it for us to guide us. As such, why should we not apply the instructions contained in the Qur'ān in order to have decent and excellent life?.

It is interesting to note that Shaykh Tāhir ‘Uthmān Bauchi applied simple reasoning in this interpretation. He explained the message of the verse very clear to his audience. He compared the creation of a humanbeing by Allah with the production of motor vehicle by a manufacturing company. He also described the Qur’ān as the manual for the maintenance of Muslims’ affairs just like the manual that comes with a new vehicle from the vehicle assembly plant.

7.7.3 HIS USE OF CLEAR HAUSA EXPRESSIONS AND CLEAR INSTANCES

One of the special features of Shaykh Tāhir ‘Uthmān’s tafsīr is that he interpreted the Qur’ān with a standard Hausa dialect. He also tried to bring some clear instances to support most of his interpretations. A typical example of this is the interpretation of verse 10 of sūrah al-Talāq where Allah says:

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُواْ اللَّهَ يَـأُوْلِى الأَلْبَـبِ الَّذِينَ ءَامَنُواْ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا.

> Allah Has prepared for them a severe torment. So fear Allah and keep your duty to Him O men of understanding, who have believed! Allah Has indeed sent down to you a Reminder (the Qur’ān).

Shaykh Tāhir ‘Uthmān Bauchi interpreted the verse as:

> Allah Yā shirya musu (kafirai) azaba mai tsanani. Ku ji tsoron Allah yā kū ma’abota hankali wadanda suka yi imani. Hakika Allah Ya saukar muku da gargadi.[68]

He further elucidated the verse thus:

> Allah Yana cewa da mu ku ji tsoron Allah ma’abota hankali da suka yi imani ne don kada wannan abu da aka shirya wa kafirai na azaba ya same mu. Domin Ubangiji Yā shirya azabarsa ne domin kafirai. Yana fada wa muminai ne saboda ya ba su tsoro. Idan mutum ya dana tarko don ya kama gafiya in dan akuya ya zo ya taka tarkon lallai zai kamu. To saboda haka ne Allah yake ba mu tsoro don kada mu yarda a yi mana azabar da ba a shirya ta domin mu ba. An

> tanadi wuta ne domin kafirai, amma idan Musulmi ya yi aiki irin na kafirai shi ma sai ya shiga wutar. Saboda haka lallai Musulmi sai mu yi hattara.[69]

Meaning:

> Allah is telling us that we should fear Him and be obedient to Him so as not to be punished with the hellfire which has been reserved for the non-believers. He is only telling us in order to serve as a precaution lest we shall be punished if we disobey His instructions. If some one sets a trap for a rat, if a he-goat follows the same path it will be caught instead.

Moreover, on the interpretation of verse 9 of sūrah al-Jumu‘ah where Allah says:

... فَاسْعَواْ إِلَى ذِكْرِ اللَّهِ وَذَرُواْ الْبَيْعَ...

> …Come to the Remembrance of Allah (jumu‘ah khutbah) and prayer and leave off business…

> "…Ku yi maza maza izuwa ambaton Allah (yin sallah da jin khutbah) ku bar ciniki"

Shaykh Tāhir ‘Uthmān Bauchi explained the word فَاسْعَواْ that is, maza-maza in the following terms:

> Da Hausa in an ce maza-maza ana nufin ku yi aiki da gaggawa irin na maza watau ba aikin mata-mata ba. In ka tafi masallacin jumu‘ah da gaggawa da himma to ka yi maza-maza. Ko ka ta fi tun lokacin sallar bai yi ba, watau lokacin ya same ka a can masallacin shi ne ma’anar maza-maza.[70]

Meaning:

> The Hausa expression maza-maza means that a Muslim should go to friday prayer in a hurry, the kind of men’s walking not the kind of women’s walking. Therefore, the determination of going to friday mosque on time or even before the actual time for the prayer comes is what is referred to as فَاسْعَواْ (maza-maza).

On the interpretation of verse 9 of sūrah al-Kahf:

أَمْ حَسِبْتَ أَنَّ أَصْحَـبَ الْكَهْفِ وَالرَّقِيمِ كَانُواْ مِنْ ءَايَتِنَا عَجَبًا

> Or you think that the companions of the cave and the inscription were a wonder among Our signs?
>
> Kana zaton ko suna zaton kissar samarin nan ashābul kahfi wanda aka rubuta sunansu a allo wani abin mamaki ne daga cikin ayoyinmu?

In this verse, Shaykh Tāhir Bauchi also applied clear Hausa expression. He also cited a clear example to buttress the verse thus:

> In mutum yana so ya ga ayoyin Allah ya lura ya dubi damina mana ya ga yadda ake wa kasa ado. Ya dawo kuma da rani ya same ta ita ce dai amma an yi mata aski. Shin wannan bai ishe mu ganin mamakin ayar Allah ba?[71]

Meaning:

> Whoever wants to see Allah's parables should carefully observe the rainy season and see how Allah beautifies the earth. Let the same person also observe how the earth looks like during the dry season. It is the same earth but with a different outlook. Is it not also among the wonders of Allah's parables?

7.8 THE AREA OF EMPHASIS OF SHAYKH TĀHIR BAUCHI'S TAFSĪR

The discussion here revolves around five aspects. These are: his interpretation of the Qur'ān with the Qur'ān, interpretation of the Qur'ān with the hadīth, extraction of some fiqh injunctions from the Qur'ān, interpretation of some verses in the context of sufīsm particularly the Tijāniyyah sūfī order

and pointing out some historical aspects in relation to some verses or chapters of the Qur'ān.

7.8.1 HIS INTERPRETATION OF THE QUR'ĀN WITH THE QUR'ĀN

Shaykh Tāhir 'Uthmān Bauchi is an authority par execellence in the recitation of the Qur'ān. As such, he interpreted the Qur'ān with the Qur'ān in so far as there is a verse in the Qur'ān which sheds more light on the verse in question. On the interpretation of verse 2 of sūrah al Talāq where Allah says:

... وَأَشْهِدُواْ ذَوَىْ عَدْلٍ مِنْكُمْ وَأَقِيمُواْ الشَّهَـدَةَ لِلَّهِ...

> … And take for witness two just persons from among you (Muslims) and establish the witness for Allah…

Shaykh Tāhir Bauchi interpreted the verse thus:

> Sannan in kun yi saki din to ku kafa shaida watau shaidu guda biyu adilai daga cikin Musulmi ku ce: wance dai yau zamanmu ya kare da ita. Sannan in za ku mayar da matanku nan ma ku kafa shaidu biyu adilai ku ce: wance da na gaya muku na rabu da ita to yau na dawo da ita. Ku kuma wadanda aka sa ku yi shaida to ku ba da shaidar domin Allah [72].

In the course of his interpretation of the verse Shaykh Tāhir Bauchi also quoted some verses which portray the importance of telling the truth while giving witness. He, for example, quoted verse 135 of sūrah al-Nisā' to buttress his interpretation.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ كُونُواْ قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَو عَلَى أَنفُسِكُمْ أَوِ الْوَلِدَينِ وَالأَقْرَبِينَ إِن يَكُنْ غَنِيًا
أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا...

> O you who believe! Stand out firmly for justice, as witness to Allah even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better protector to both (than you)…
>
> Yā kū muminai ku tsaya a kan gaskiya da adalci wajen ba da shaida ko a kanku ne, ko a kan iyayenku ne. ko a kan yayanku ne ko a kan danginku ne, ko a

kan mai sarauta ne, ko a kan kowa ma dai, Allah ya fi kowa [73].

He also quoted verse 8 of sūrah al-Mā'idah in support of the verse in question.

يَـأَيُّهَا الَّذِينَ ءَامَنُوا كُونُواْ قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلاَ يَجْرِمَنَّكُمْ شَنَئَانُ قَوْمٍ عَلَى أَلاَّ تَعْدِلُواْ اعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَى...

O you who believe! (always) get up for Allah as witnesses to just dealing, and let not the hatred of others make you avoid justice. Be just, that is nearer to piety…

On the interpretation of verse 7 of sūrah al-Talāq where Allah says:

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا ءَاتَـهُ اللَّهُ، لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ مَاءَاتَـهَا...

Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah Has given him. Allah puts no burden on any person beyond what He has given him…

Idan mutum yana da yalwa ne to abin da zai bayar na shayarwa da zannuwa din ya fi na sauran mutane saboda shi mai wadata ne. wanda kuma arzikinsa a matse yake watau matalauci ne to shi kuma ya bayar gwargwadon yadda Allah ya ba shi. Allah bai dora masa fiye da haka ba.

Shaykh Tāhir 'Uthmān Bauchi interpreted verse 7 of sūrah al-Talāq with verse 236 of sūrah al-Baqarah where Allah says:

...وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَـعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ.

…but bestow on them (a suitable gift) the rich according to his means and the poor according to his means, a gift of a reasonable amount is a duty on the doers of good.

On the interpretation of verse 1 of sūrah al-Jumu‘ah:

يُسَبِّحُ لِلَّهِ مَا فِى السَّمَـوَاتِ وَمَا فِى الأَرْضِ...

> All that is in the heavens and all that is in the earth glorifies Allah…
>
> Duk abin da yake sama da duk abin da yake kasa suna tasbīh ga Allah ba yankewa…[74]

In the course of his interpretation, Shaykh Tāhir ‘Uthmān Bauchi also quoted verses 26 of sūrah al-Rūm and 116 of sūrah al-Baqarah respectively. These verses are:

وَلَهُ مَن فِى السَّمَوَاتِ وَالأَرْضِ كُلٌّ لَّهُ قَـنِتُونَ.

> To Him belongs whosoever is in the heavens and the earth. All are obedient to Him.

...سُبْحَـنَهُ بَل لَّهُ مَا فِى السَّمَوَاتِ وَالأَرْضِ كُلٌّ لَّهُ قَـنِتُونَ.

> …glory be to Him. To Him belongs all that is in the heavens and on earth and all surrender to Him.

On the interpretation of verse 2 of sūrah al-Jumu‘ah:

هُوَ الَّذِى بَعَثَ فِى الأُمِّيِّينَ رَسُولاً مِنْهُمْ...

> He is who Has sent among the unlettered ones an apostle (Muhammad SAW) from among themselves…

Shaykh Tāhir ‘Uthmān Bauchi interpreted the verse as:

> Shi ne (Allah) wannan da ya aiko Manzo daga cikin al’umma “ummiyai”. Ummiyi tana nufin mutumin da uwarsa ta haife shi haka ya girma. Ba wani Malami da ya taba koya masa karatu ko rubutu. Lokacin da Allah ya aiko Annabi (SAW.) a cikin Makkah an bincinka wadanda suka iya rubutu ba su fi mutane goma sha bakwai ba. Da ya yi hijrah zuwa Madinah mutane goma sha uku kadai aka samu wadanda suka iya rubutu. Wannan ya kara tabbatarwa cewa lallai Manzon Allah “ummiyi” ne kuma ya fito daga cikin al’umma “ummiyiya” [75].

While buttressing his interpretation that the Prophet was sent from the unlettered people, Shaykh Tāhir ‘Uthmān Bauchi quoted verses 128 of sūrah al-Taūbah and verse 164 of sūrah āl-‘Imrān thus:

لَقَدْ جَـاءَ كُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ...

> Verily there has come unto you an apostle from among yourselves. It grieves him that you should receive any injury or difficulty…

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ...

> Allah Has done indeed a great favour on the believers when He sent among them an apostle from among themselves…

While interpreting verse 8 of sūrah al-Jumu‘ah:

قُلْ إِنَّ الْمَوتَ الَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُ مَلَـقِيكُمْ...

> Say (to them): “Verily, the death from which you flee will surely meet you…”
>
> Gaya musu ya Rasulallahi: mutuwan nan da kuke guje masa, zai same ku…

He brought verse 78 of sūrah al-Nisā’ in order to explain the message of the preceeding in a very clear term:

أَيْنَمَا تَكُونُواْ يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُشَيَّدَةٍ.

> Wheresoever you may be, death will overtake you, even if you are in fortresses built up strong and high.

Having cited some examples on how Shaykh Tāhir Bauchi interpreted the Qur’ān with the Qur’ān, we move a step further to examine another area of emphasis of his tafsīr.

7.8.2 HIS INTERPRETATION OF THE QUR’ĀN WITH THE HADĪTH

In view of the position of the hadīth of the Prophet (SAW) in the interpretation of the Qur'ān, Shaykh Tāhir 'Uthmān Bauchi intepreted some verses of the Qur'ān in the light of some prophetic traditions.

In verse 1 of sūrah al-Talāq Allah says:

يَـأَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُواْ الْعِدَّةَ...

> O Prophet (SAW)! When you divorce women, divorce them at their prescribed periods and count (accurately) their prescribed periods…

Shaykh Tāhir 'Uthmān Bauchi interpreted the verse as follows:

> Yā kai wannan Annabi (SAW), idan kuka saki mata, to ku sake su lokacin da za su fuskanci iddarsu (wato kada ku sake su cikin jini ko kuma tsarki wanda kuka kusance su cikinsa) [76].

He buttressed his interpretation by stating that:

> An kasa sakin ne izuwa kashi biyar. Guda biyun farko su ne na sunnah. Guda ukun karshe kuma su ne na bid'ah. Saki na sunnah su ne, a saki mace bayan ta yi jini ta yi wanka ba a kusance ta ba, ko kuma a sake ta lokacin da take da ciki. Saki na bid'ah su ne, a saki mace lokacin da take jinin haila, ko kuma lokacin da aka kusance ta, ko kuma a sake ta saki uku a lokaci guda. Sayyidina 'Umar ibn al-Khattāb ya zo wajen Manzon Allah (SAW) ya ce dansa 'Abdullah ibn 'Umar ya saki matarsa amma tana cikin jini. Da Manzon Allah ya ji, ransa ya baci sosai ya yi ta fada ya ce: "wa ya gaya muku ana sakin mace tana cikin jini?, ka umarce shi ya mayar da ita, sai tā gama jininta, tā yi wanka tā gama, tā sake ganin jini tā yi wanka, in ya ga dama tun bai kusance ta ba ya sake ta ko kuma ya bar ta".[77] Allah yana cewa ku kiyaye ne domin a san ranar da ta yi wanka da ranar da aka sake ta saboda a san takamaiman lokacin da za ta halatta ga wani namijin mai neman auren ta domin kada a kulla aure cikin iddah. Idan iddar na watanni ne guda uku a kiyaye su. Idan na thalāthatu qurū'in ne watau tsarki uku, su ma dai lallai a kiyaye su. Idan iddar mutuwa ne wato wata hudu da kwana goma ko kuma haihuwa ga mai cikin duk dai a kiyaye su [78].

Meaning:

> Divorce has been classified into five types. The first two are referred to as the sunnī while the remaining three as the bid'ī. The sunnī divorce is to pronounce the divorce when the wife completes her monthly menstruation and has taken her bath, (she may be divorced before consummation), and to pronounce the divorce when the wife is pregnant. The bid'ī divorce are to pronounce the divorce when the wife is in her menstruation period, or when sexual intercourse has taken place after her bath, or to divorce her three times at a time. It was reported that Caliph 'Umar ibn al-Khattāb came to the Prophet (SAW) and told him that his son 'Abdullah ibn 'Umar had divorced his wife while she was in her period". The Prophet got annoyed and said that "a woman should never be divorced while she is in this period". Then the Prophet instructed 'Umar to tell his son to return his wife. When she completes her period and takes her bath and starts another period and completes and takes her bath, from then he may wish to either divorce or retain her". Allah is telling us that we should count the 'iddah period so that we could know exactly when she took her bath and when the divorce was pronounced in order to know exactly when she will be allowed to marry another husband. Allah requires us that we should be very conscious in checking the 'iddah period be it in form of three months, three periods, four months and ten days or that of a delivery as in the case of the 'iddah for the pregnant wife.

It is very important to note that some sahābah differed concerning the 'iddah of pregnant women. Some were of the view that her 'iddah was three months while others held a different view. But according to a hadīth reported by 'Ā'ishah Subaī'ah al-Aslamiyyah whose husband was killed delivered fourty days after his death. Some sahābah stated that she could not marry until after four months and ten days. When al-Aslamiyyah reported the matter to the Prophet (SAW), he said to her:

Marry whoever you like [79] أَنْكِحِى من شِئْتِ

On the interpretation of verse 9 of sūrah al-Jumu'ah:

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا نُودِيَ لِلصَّلَـوةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَواْ إِلَى ذِكْرِ اللَّهِ...

> O you who believe! When the call is proclaimed for the prayer on the day of Friday, come to the remembrance of Allah (friday khutbah and the prayer) and leave off business…

Shaykh Tāhir Bauchi interpreted the verse as:

> Yā kū muminai, idan kun ji an yi kiran sallah zuwa ga jumu'ah, to ku yi maza-maza ku tafi izuwa ga ambaton Allah [80].

According to Shaykh Tāhir Bauchi, though the verse calls the faithful to get prepared for the friday prayer, the Prophet (SAW.) exempted from the obligation of attending the friday prayer certain categories among the faithful, thus:

> A wannan ayar, Allah ya yi kira ne ga muminai, kowa da kowa. Amma kuma hadīth ya ware wadanda jumu'ah ba ta wajaba a kansu ba a cikin wannan kira na يَـأَيُّهَا الَّذِينَ ءَامَنُواْ . Alal misali, juma'ah ba ta wajaba ba ga bawa da mace da yaro da mara lafiya da kuma matafiyi lokacin da yake cikin tafiya.[81]

Meaning:

> In this verse, Allah appeals to the faithful to get prepared for the friday prayer, but a hadith of the Prophet exempted slaves, females, minor, sick person and a traveller while travelling from attending the friday prayer.

We have so far seen how Shaykh Tāhir Bauchi interpreted the Qur'ān with the hadīth of the prophet (SAW), thus proving himself as a muhaddith besides being an excellent Qur'ānic scholar.

7.8.3 THE EXTRACTION OF SOME FIQH ASPECTS IN HIS TAFSĪR

Shaykh Tāhir ‘Uthmān Bauchi extracted some fiqh aspects while interpreting the Qur’ān. For example, while interpreting verse 9 of sūrah al-Jumu‘ah

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا نُودِيَ لِلصَّلَـوةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَواْ إِلَى ذِكْرِ اللَّهِ وَذَرُواْ الْبَيْعَ

> “O you who believe (Muslims) ! when the call is proclaimed for the prayer on the day of friday, come to the Remembrance of Allah (Juma’ah religious talk i.e, khutbah and prayer)…

He spoke on the time of the friday prayer thus:

> Abin da faqihai suka yi ittifaqi a kai shi ne cewa lokacin sallar azahar shi ne lokacin sallar jumu‘ah. To amma akwai wadanda suka dogara da cewa wanda ya je masallacin da wurwuri kamar ladan wanda ya yanka taguwa ne ya yi sadaqah da ita saboda Allah. Wanda ya je bayansa kamar ladan wanda ya yanka saniya ne. wanda ya je bayansa kamar ladan wanda ya yanka rago ne. wanda ya je bayansa kamar ladan wanda ya yanka kaza ne. To sai faqihai suka ce lallai wannan misali yana nuna cewa ke nan a tafi masallaci da wurwuri ya fi lada. Misali, kamar mutum ne wanda aka ba shi “appointment” ganin wani “Minister” ko “Governor”. Ka san tun lokacin bai yi ba zai je ya zauna a wani wuri yana duba agogo, wato yana jira lokacin ya yi. Saboda haka zuwanka sallar jumu‘ah tun lokacin bai yi ba to ka yi maza-maza ke nan.[82]

Meaning:

> It is agreed by Muslim jurists that the time for the zuhr prayer is also the time for the friday prayer. However, there are some among the jurists who relied on the maxim that a Muslim who goes to the friday prayer much earlier, his reward is like he who slaughters a young she camel for the sake of Allah. He who goes after him, is like he who slaughters a cow. He who goes after him is like he who slaughters a ram. He who goes after thim is like he who slaughters a hen. It is inveiw of this, that the Muslims jurists opined that a Muslim is required to go to the friday prayer as early as possible. They compared that with somebody who has been given an appointment to see a Minister or

> Governor. Such a person must try to be at the Minister or Govenror's office before the actual appointed time. He has to wait at the main reception and keep on watching his wrist watch for the time. Therefore, going to the friday prayer before the actual time is what is meant by فَاسْعَواْ (ku yi maza-maza).

This shows that Islām attaches a lot of importance to going to the friday prayer as early as possible. Not that alone, Muslims are also enjoined to adhere very strictly to the rules and regulations governing the friday prayer, such as listening attentively to the Imām while delivering his khutbah. Muslims should also devote themselves to some nawāfil, reading of the Qur'ān, offering istighfār, salāt to the Prophet (SAW) and other recommended 'ibādāt before the start of the khutbah.

On the interpretation of verse 1 of sūrah al-Talāq:

... لاَتُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلاَيَخْرُجْنَ إِلاَّأَن يَأْتِينَ بِفَحِشَةٍ مُّبَيِّنَةٍ...

> … And turn them not out of their homes nor shall they leave except in case they are guilty of some open sexual intercourse…

Shaykh Tāhir Bauchi interpreted the verse as:

> kada ku fitar da su daga gidajensu su kuma kada su fita har sai in sun zo da alfasha bayyananniya.[83]

Here, Shaykh Tāhir 'Uthmān Bauchi shed more light in his interpretation thus:

> Ka ga a nan kamar yadda matar take cewa dakina Allah ma cewa Ya yi dakinta. Mai yiwuwa ne ma mijin dakin ba nasa ba ne haya yake yi ko ma an ba shi aro ne. Amma dai dakinta Allah ya ce. Kada ka sake ta ka kuma fitar da ita daga dakinta; bar ta da bakin ciki guda daya man. Kamar yadda aka hana miji ya fitar da matar, ita ma an hana ta ta fita. Sharī'ah ta yi umarni ne da a fitar da matar idan ta aikata laifi bayyananne, kamar ta janyo karti tana kawo wa daki, in miji ya yi magana ta ce da shi: "ina ruwanka, ai ka riga ka sake ni" ko kuma tana fada da dangin mijin.[84]

Meaning:

> As women refer to their husbands' houses as theirs, Allah also refers to their husbands' houses as theirs. It could even be that the houses do not belong to the husband. For example he might either be a tenant or that he has been allowed to reside there in, but still Allah referred to the house as her house. Whenever one divorces his wife, he should never move her away from her house until she finishes her 'iddah. The divorced wife should not also move out of the house. Islām allows the husband to move his divorced wife out of her house when she commits a clear offence such as bringing some men inside the house or quarelling with the relatives of her former husband.

On the interpretation of verse I of the same sūrah

... لاَتَدْرِى لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا.

> It may be that Allah will afterward bring something to pass (to return her to you if it was the first or second divorce).

Shaykh Tāhir Bauchi interpreted the verse as:

> … Mai yiwuwa ne Allah zai farad da wani lamari bayan hakan [85].

In his interpretation, he went further to explain that among the reasons why Allah instructs that the divorced women should stay in their houses (their husbands' houses) is that the two spouses might easily regret their actions against each other and in the end may resolve to settle their differences, and eventually re-establish their marital relationship. Shaykh Tāhir Bauch went on to state that:

> Abin da ya sa Allah Ya ce ta dakata a gidanta kada ta fita, shi ne ko Allah Zai canja ra'ayin mijin, ya yi nadamar sakin, ita kuma ta yi nadamar abin da ta yi masa har ya sake ta. Misali, ta ce: yanzu idan na bar gidan nan ban san wane irin miji zan samu ba. Ga wance nan yau shekara kaza ke nan bata sami miji ba. Ni ban da ma rashin hankalina me zai sa in yi ma maigida abin da zai sa ya sake ni ne? Tana cikin wannan tunani shi kuma mijin yana ta rayawa cewa to

ai gara dai itan dai, domin idan na rabu da ita ban san wadda zan auro ba. To shi ya yi wannan shawara, ita ma ta yi wannan shawara, kafin wata uku ko jinni uku, ka ga sā iya komawa da auransu. Saboda haka, Allah Yā kāwō wani sabon lamari kenan bayan wancan sakin [86].

Meaning:

The wisdom behind Allah's directive that the divorced wife should stay in her house and not move out is that, Allah might make her husband to change his decision and to regret for pronouncing the divorce. On her part, the wife might also regret what she has done to the husband which eventually lead to the divorce. For example, she might also thought that if I leave this house I don't know what type of a husband I shall get. Look at my sister she was divorced many years ago but up to now she did not get a husband. Hence, in this process of contemplation, the two spouses might reconcile to re-establish their marital relationship before three months or three menstruation periods. In this situation Allah Has really bring a new thing after the divorce (that is the re-establishment of their marital relationship).

From the foregoing extracts of fiqh aspects from the Qur'ānic verses, and how such extracts were related to our daily life situations, one could see Shaykh Tāhir Bauchi's knowledge of fiqh.

7.8.4 HIS INTERPRETATION OF SOME VERSES OF THE QUR'ĀN IN THE CONTEXT OF SUFISM PARTICULARLY THE TIJĀNIYYAH SŪFĪ ORDER

It has been one of the areas of emphasis of Shaykh Tāhir Bauchi's tafsīr that he interpreted some verses of the Qur'ān in the context of sufism, particularly the Tijāniyyah sūfī order.

On the interpretation of verse 16 of sūrah al-Kahf:

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلاَّ اللّهَ فَأْوُواْ إِلَى الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا.

> (The young men said to one another) “And when you withdraw from them and that which they worship, then seek refuge in the cave your lord will spread for you of His mercy and will make easy for you your affair and will give you what you will need of provision.

Shaykh Tāhir Bauchi interpreted the verse as:

> Mu dai shawararmu mu rabu da su kawai da su da abin da suke bautawa mu koma wajen Allah mu tare a cikin kogon dutse mu zauna. Allah zai daidaita muku rahmah a kanku kuma Zai shirya a cikin lamarinku wata rayuwa ta tausasawa mai dadi [87.]

The verse talks about the final decision made by the devoted young men among the people of Roman Emperor Daqyānus when they decided to abandon their people and live in the cave in order to safeguard their belief in Allah. According to Shaykh Tāhir ‘Uthmān Bauchi this verse was indirectly telling Abū Bakr the Prophet’s most senior companion that in due course they were to leave Makkah for the hijrah. However, when such time comes, the Prophet (SAW) and Abū Bakr should not be surprised to find themselves in the cave for some days. They were also informed that the people of the cave stayed there for three hundred and nine years. [88]

Shaykh Tāhir Bauchi went on to state that the episode of the people of the cave was an invitation to the sahabāh of the Prophet as well as a general invitation to all the faithful of the later generations up to the day of ressurrection to always remain with Allah whatever might be the consequences. He stated that throughout man’s life on earth, devoted Muslims normally find life uncomfortable. He maintained that:

> Wata rana Manzon Allah (SAW) yā bā da labari cewa: “wata rana wani zamani zai zo sai mumini yā rasa inda zai sa kansa. Duk abin da zai ci sai yā zama harāmun. Dā ba nā hana mutum ya zauna gwauro ba, to a wannan lokacin ya halatta mutum ya zauna gwauro”. Da Manzon Allah ya fadi haka sai sahabbai suka ce: “Yā Manzon Allah kai ne ka ce: "لارهبانية فى الإسلام" sai Manzon

Allah ya ce: “abin da na ke ji a wannan zamanin in ka ji tsoron Allah, bā kā cin harāmun, in kana da uwa da uba zā su sa ka cin harāmun. Idan ba ka da uwa da uba amma kana da mace zā ta sa ka cin haramun. Idan ba ka da mace kana da da zai sa ka cin haramun. Idan ba ka da da kana da dangi zā su sa ka cin haramun. Domin zā su sā ka a gaba ne su yi ta zaginka, wai kai tsoron Allah, kā fi kowa tsoron Allah ne, har a sa ka ci haramun din don ka samu ka zama kamar kowa. To a wannan lokaci ya kamata mutum ya gudu da addininsa, in ya so zai koma cikin daji ne ma yana kiwon ‘yan awakinsa har mutuwa ta same shi, ko kuma ya sami wani wuri inda ba zai yawaita hulda da mutane ba yā fi masa”.

Malamai sun dubi wannan hadisin musamman a wannan zamanin da muke ciki, yā yi kama da wancan zamanin da Annabi ya tsoratar da mu. A halin yanzu da wuya ka samu wani abu wanda ba kwābā a ciki kuma in ka ce ba za ka yi ba, matar ma ba za ka yi ba, me zā ta ci?. Haka kuma ba zā ka samu masoyi ba, wa zai so ka ba ka da anini? Ba zā ka samu inda zā ka zauna ka ji dadi ba. Ana cikin wannan hali sai Allah ya kawo magani. Idan ka sha maganin ciwon ba warkewa zai yi ba, amma za ka samu sauki. Sai aka kawo darikun waliyyai wato yin istighfāri, domin shi ne maganin zunuban wannan zamani wadanda muka sani da wadanda ba mu sani ba. Duk abin da muke ci a wannan zamani daga banki yake zuwa. Kowa ya san bankuna suna ta’ammali da ribāh wadda haramun ce a Musulunci. To saboda haka yā zama dole a wannan zamani da muke ciki Musulumi ya rike istighfāri domin abin da ake ci, ake sha, ake tufafi da sauran bukatun rayuwa ainihi daga bankuna suke. Ashe kenan babu wani sha’ani na rayuwar yanzu wanda wani bangare na ribāh bai shigo ba. Ribāh kuwa haramun ce. Kuma babu yadda za a yi mu zauna ba banki saboda kare addini da kare rai da kare mutunci da kare dukiya. Alal misali, idan mutum ya ajiye miliyoyin naira a gidansa, barayi na iya shiga su kashe shi sannan su debe dukiyar. Saboda haka ashe gara kudin suna banki. Haka kuma dan kasuwa idan yana so ya sayo kaya na miliyoyin naira sai ya je banki ya karbo wata ’yar takarda wadda da ita ce zai mika a ba shi kayan a madadin zunzurutun kudi. In ba haka ba kuwa, barayi na iya bin sa su kashe shi su kuma kwace kudin. Haka kuma, ba za ka dauki naira ka ce za ka tafi Makkah ka yi aikin hajji ba. Hajjin ba zai yiwu ba. Dole nan ma sai an yi hulda da bankuna. To saboda haka, a yanzu muna cikin matsuwa ne. Lallai ne Musulmi mu yawaita yin istighfāri. Ko ba ka shiga darikar kowa ba kamar yadda mu muka shiga, to ka yi ta yin istighfāri. Kada ka sake ka ce duk abin da kake ci duka mai kyau ne, a’a akwai gauraye a ciki.[89]

Meaning:

The Messenger of Allah said that: “a time will come when a true believer will be seriously disturbed. His main source of income will not be absolutely through legal means”. In this situation, the prohibition which the Messenger of Allah Has made on the ruhbāniyyah (celibacy) will be abrogated. When the sahābah heard that they said to him: “O! Messenger of Allah but you have said that: “there is no celibacy in Islām”. Then the Messenger of Allah said: “in

> that period a believer who does not like to eat from the illegitimate source might be influenced to do so by his parents, wife children or relatives. In such a situation, it could be better for a believer to safeguard his faith by disassociating himself from the polluted life of the people. Through this he can concentrate in the worshipping of Allah untill he dies
>
> Muslim scholars asserted that the time we are living today resembles the time which the Prophet refered to with this statement. In this time one hardly gets anything which is absolutely pure. This is because there is an element of shubhah in whatever occupation or trade one engages [90]. Inview of this, Allah brings the temporary remedy of such shubhāt through frequent uttering of istighfār. This is one of the teachings of sūfī orders. We can not live comfortably without utilising the services of commercial banks, and these banks operate with interest which Islām prohibits. In this time we can not do away with the services of commercial banks for the safety of life and property. Even religious obligations such as the pilgrimage to Makkah as well as transacting a business which involves a huge sum of money could only be performed or transacted easily by utilising the services of commercial banks. This means that, our life today revolve entirely around shubhāt. So, what is the way out?. The only way out is through frequent offering of istighfār. Even if you are not a follower of any sūfī order as we are, it is still almost necessary for you to always be offering istighfār. This is because you can not say that all that you are eating are pure. No, there is an element of shubhāh.

From the above interpretation, one can freely submit that it is necessary for all Muslims to rededicate themselves to performing nawāfil in form of salāt, sawm, sadaqah, reciting istighfār and salāt to the Prophet (SAW), frequent uttering of tahlīl, tahmīd, takbīr and other recommended acts of 'ibādah. Above all, Muslims should always abide by the general instructions of Islām. This is the only way out where the shubhāt of the present time could be wiped by Allah and forgive wrongdoers.

On the interpretation of "من الظّلمت إلى النور" as in verse II of sūrah al-Talāq where Allah says:

...رَسُولاً يَتْلُواْ عَلَيْكُمْ ءَايَـتِ اللَّهِ مُبَيِّنَـتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَـتِ مِنَ الظُّلُمَـتِ إِلَى النُّورِ.

> …(And Has also sent to you) an Apostle who recites to you the verses of Allah (the Qur'ān) containing clear explanations that He may take out those who believe and do good deeds from the darkness (of disbelief) to the light (of true faith).

The phrase " مِنَ الظُّلُمَـتِ إِلَى النُّورِ " (daga duhhai izuwa haske) has been interpreted by Shaykh Tāhir Bauchi as "الفاتح لما أغلق". Thus, portraying the basis of salāt al-fātih in the Qur'ān.[91] He stated that:

> Ma'anar ya fitar da ku daga duhhai izuwa haske shi ne ya fitar da ku daga duhun kafirci ya kawo ku cikin hasken Musulunci. Ya fitar da ku daga duhun fasikanci ya kawo ku cikin hasken imani. Ya fitar da ku daga duhun hijābi ya kawo ku cikin hasken wusūli da ma'rifah. Ya fitar da ku daga duhun jahilci ya kawo ku cikin hasken ilimi. To duk wanda bai san al-fātihu limā ugliqa ba, to ga al-fātihu limā ugliqa nan.[92]

Meaning:

> The phrase "to remove you out of darkness into light" means to remove you out of the darkness of disbelief in to the light of Islām. To remove you out of the darkness of evil acts into the light of faith. To remove you out of the darkness of hijābi into the light of wusūli and ma'rifah. To remove you out of the darkness of ignorance into the light of knowledge. So, anybody who does not know the meaning of "al-fātihu limā ugliqa", this is it.

From the two examples, we could see how Shaykh Tāhir Bauchi interpreted the Qur'ān in the context of sufism, especially the Tijāniyyah sūfī order.

7.8.5 HIS TREATMENT OF HISTORICAL ASPECTS OF SOME QUR'ĀNIC VERSES

Another area of emphasis of Shaykh Tāhir 'Uthmān Bauchi's tafsīr is that he traced and highlighted some historical facts relating to some verses and chapters of the Qur'ān. Indeed, the Qur'ān as a unique and comprehensive book of guidance contains some historical facts.

While interpreting verse 9 of sūrah al-Kahf:

أَمْ حَسِبْتَ أَنَّ أَصْحَـبَ الْكَهْفِ وَالرَّقِيمِ كَانُواْ مِنْ ءَايَتِنَا عَجَبًا

> Or you think that the companions of the cave and the inscription were a wonder among Our signs?

Shaykh Tāhir 'Uthmān Bauchi interpreted the verse as:

> Kana zaton kissar samarin nan as'hābul kahfi wadanda aka rubuta sunansu a allo wani abin mamaki ne daga cikin ayoyinmu?

Shaykh Tāhir Bauchi started his interpretation by tracing some historical facts associated with the revelation of the verse. He maintained that:

> Tambayoyin da kafirai Yahūdāwa suka cusa wa Quraishāwā na tambayoyin da ba wanda zai iya amsa su sai Annabin Allah cewa in Annabi Muhammad (SAW) Annabin Allah ne Quraishāwā su tambaye shi, ko kuma su Yahūdāwa su tambaye shi. Sun tambayi

Annabi maganar rai, wato yaya rai yake a jikin dan Adam? Sai Annabi ya ba da amsa kamar yadda Allah ya fada a cikin al-Qur'ān:

"وَيَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّى..."

And they ask you (O Muhammad) concerning the soul, say: "the soul – its knowledge is with my Lord…

Bayan da Annabi ya ba su amsa game da sha'anin rai, sai suka tambaye shi a kan maganar as'hābul kahfi, cewa akwai wasu samari bayan Annabi 'Isa da suka shiga daji suka buya, ba a san inda suke ba, ka ba mu labarin kissarsu. Da Annabi ya gaya musu maganar rai, sai ya ce maganar as'hābul kahfi sai gobe amma bai ce inshā' Allahu ba. Sai da aka zauna sati biyu Allah bai saukar masa da wahayi ba. Daga nan sai Yahūdāwa suka fara guna guni, suna cewa: "har yanzu goben ba ta yi ba ne?". To shi ne Allah yake nuna mana, bayan ya gama shaida wa Annabi kissar as'hābul kahfi din sai kuma ya ce to daga yau:

وَلاَ تَقُولَنَّ لِشَىْءٍ إِنِّى فَاعِلٌ ذَلِكَ غَدًا إِلاَّ أَن يَشَاءَ اللَّهُ...

And say not of anything, "Ishall do so and so tomorrow" without adding "Allah willing!"…

Kada ka ce za ka yi wani abu gobe har sai ka ce in Allah ya yarda.[93]

Meaning:

Some Jews instigated the Quraīsh to ask Prophet Muhammad some questions whose precise answers could only be given by a Prophet; or the Jews could ask him (the Prophet) such questions. The Jews asked the Prophet concerning soul; that is: how is it in humanbeing? The Prophet (SAW) answered them as Allah says in the Qur'ān.

Having answered them, the Jews requested the Prophet to brief them pertaining to "people of the cave". The Prophet told them that the following day he would inform them; but he did not say Allah willing (inshā' Allah). Consequently, Allah did not revealed anything to him for two weeks, and the Jews started spreading rumour that Allah had abandoned the Prophet. Then Allah narrated the qissah of the "people of the cave" to the Prophet; and then drew the Prophet's attention (and Muslims generally) "And say not anything, I shall do so and so tomorrow without adding "Allah willing"…

While interpreting the last part of verse 4 of sūrah al-Talāq where Allah says:

...وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا

….And whosoever fears Allah and keeps His duty to Him, He will make his matter easy for him.

Shaykh Tāhir Bauchi interpreted the verse as:

Duk wanda ya ji tsoron Allah, ya bar aikata harāmun to Allah zai ba shi abin da yake so a cikin hanya ta halak.[94]

Here, Shaykh Tāhir Bauchi explained the verse further by citing a gissah thus:

Akan yi wasu abubuwa ne domin a kafa hujja da su, ba wai don saboda raunin sahabbai ne hakan takan faru ba. A'a da karfinsu da komai amma akan yi karan gwaji da su ne. Wata rana a zamanin Manzon Allah (SAW) sai yunwa ta dami wani sahābī ta hana shi barci sai ya fita neman abinci. Wannan sahābī ya shiga wani gida yana cikin bincike sai ya ga abinci. Ya yi kokarin ya dauka sai ya tuna Manzon Allah (SAW) ya ce: "duk wanda ya ji tsoron Allah ya bar abin da yake so na haramun Allah zai ba shi abin da yake so a cikin hanyar halak". Daga nan sai ya wuce bai dauki abincin ba. Yana kokarin ya fita sai ya ci karo da mace ya yi kokarin ya kusance ta, sai ya tuna wannan hadisi wanda muka ambata a baya sai ya kyale wannan matar. Yana daf da fita daga cikin gidan sai ya ci karo da akwatin kudi, ya yi niyyar ya dauka sai ya tuna wannan hadisin, sai wannan sahābī ya fita daga cikin gidan ya yi hakuri ya dawo gida ya kwanta.

Da gari ya waye, Manzon Allah yana zaune tare da sahabbai sai wata mace ta zo ta ce: "ya Rasulallahi lokacin da mijina ya rasu na yi alkawarin ba zan sake yin wani aure ba. Amma yanzu zamani ya soma ba ni tsoro. Ba don Allah ya kiyaye ba da jiya wani ya yi mini barna. Saboda haka nake so ka aurar da ni" sai Manzon Allah ya ce: "jama'ar Musulmi ko akwai mai son wannan mata? "sai sahabin nan na jiya da daddare ya ce: " ga ni ya Rasulallahi" sai Manzon Allah ya ce: "ke kina son sa?" sai ta ce: " ai duk wanda ka ba ni ina so" sai Manzon Allah ya ce: " kai kana son ta?" sai sahabin ya ce: "e", sai Manzon Allah ya daura musu aure, wannan sahābī kuma ya koma gidan matar nan. To kun ga da akwatin kudin nan da abincin da ita kanta matar duk ya same su cikin hanya ta halak saboda tsoron Allah da ya yi. [95]

Meaning:

Some events that occurred in the past were made to occur so as to lay down some typical instances for the later generations to study carefully and examine so that they could fear Allah. Such episodes were not portraying the weakness of the companions. In fact, with their taqwah, Allah made such things to happen so as to show the dynamism of the Qur'ān. During the time of the Prophet, a companion among the companions of the Prophet was feeling hungry to the extent that he was unable to sleep. He moved out of his house on the search for food. He entered a house and found a food. While trying to take it he immediately remembered the Prophet's saying that: "whosoever fears Allah and abstains from illegalities Allah will provide him with what he likes through legitimate means". Hence, he left the food there. While attempting to move out of the house, he met a woman. He intended to have an affair with. Having remembered the earlier hadīth, he left the woman untouched. On his way out of the house, the companion found a container of money. He intended to pick that container but he once more remembered that prophetic tradition. He therefore left the money there, exercised patience and came back to his residence.

> The following day that woman came to the Prophet and said to him: "O the Messenger of Allah initially I promised not to marry again after the death of my former husband, but someone tried to "attack" me yesterday. I therefore want the Prophet to get me married." Having heard her, the prophet asked his companions whether there was someone who liked to marry her? Then that companion who entered her house in the night expressed his interest to marry her and the Prophet contracted the marriage. Hence, the companion moved to that woman's residence. In this way, Allah provided him with that container of money the food and even the woman as a result of his taqwah.

From Shaykh Tāhir's Bauchi interpretations of verse 9 of sūrah al-Kahf and the last part of verse 4 sūrah al-Talāq it could be seen how he interpreted the Qur'ān in the context of some historical perspectives.

7.9 CONCLUSION

We have so far given a survey on the life and contributions of Shaykh Tāhir 'Uthmān Bauchi. We have discussed and analysed the methodology and area of emphasis of his tafsīr where we stated that he interpreted the Qur'ān from memory without reading from the text. Shaykh Tāhir Bauchi applied simple reasoning in order to buttress his interpretation of the Qur'ān. He used clear Hausa expressions and cited some clear instances. He also interpreted the Qur'ān with the Qur'ān, and the Qur'ān with hadīth. He extracted some fiqh aspects from the Qur'ān and interpreted some verses of the Qur'ān in the context of sufism, especially that of the Tijāniyyah order. He also interpreted some verses of the Qur'ān by tracing some historical aspects in relation to their revelations.

NOTES TO CHAPTER SEVEN

1. Fieldnotes, interview with Shaykh Tāhir 'Uthmān Bauchi on Sunday 19th of January 2003 at his Rijiyar Zaki residence, Kano.
2. Gaskiya Ta Fi Kwabo of Monday 1st Wednesday - 3rd April, 2002 'Kur'ani Ne Sanadin Shaharata A Tsakanin Malamai (I)', p.12. Shaykh Tāhir's father, Malam 'Uthmān received Tijāniyyah litanies from Goni Abba at Nāfada.
3. Ibid, p.12
4. Ibid, p.12 and Dahir, U.(1995), 'Qur'ānic Studies in Borno: Developments in the Nineteenth and Twentieth Centuries' unpublished Ph.D thesis submitted to the Department of Islāmic Studies, Bayero University, Kano, pp. 70 – 71
5. Ibid, p.12
6. Dahir, op. cit, pp. 70 - 71
7. Gaskiya Ta Fi Kwabo, op.cit, p.13
8. Ibid, pp. 12-13 and fieldnotes interview with Shaykh Tāhir Bauchi, op.cit,

9. Ibid, pp. 12-13. and ibid, interview with Shaykh Tāhir Bauchi

10. Ibid, p.13

11. Ibid, pp.12-13

12. Ibid, p.13 (this Chief Imām was the senior brother to the late Malam Sa'ād Zungur).

13. Ibid, p.13 and fieldnotes interview with Shaykh Tāhir Bauchi, op.cit

14. Ibid, p. 13.

15. Ibid, p.13.

16. Fieldnotes, interwiew with Malam Muhammad Kani of Gwale quarters, Kano City, on 14th October 2002

17. Fieldnotes, interview with Shaykh Tāhir Bauchi, op.cit, and Gaskiya Ta Fi Kwabo of Monday 8th-Wednesday 10 April 2002, Kur'ani Ne Sanadin Shaharata A Tsakani Malamai (II) p.13. Malam ' Abdulqadir Zaria a prominent Tijāniyyah scholar used to visit Shaykh Ibrahim Nyās of Senegal.

18. Fieldnotes, interview with Malam 'Ali Muhammad (42) in Kano a staff of Shaykh Tāhir 'Uthmān Bauchi Islamic Foundation Kano on Monday, 30th June 2003.

19. Ibid., interview with Muhammad

20. Ibid., interview with Muhammad

21. Fieldnotes, interview with Malam Hassan Adam Tāhir (41) Unguwar Nufawa, Kobi, Bauchi on 24 December 2002

22. Ibid., interview with Tāhir

23. Ibid., interview with Tāhir

24. Fieldnotes, interview with Abū Bakr Tāhir 'Uthmān Bauchi on 30th June 2003.

25. Fieldnotes, interview with Alaramma Muhammad Mukhtār Rogo a staff of Shaykh Tāhir Bauchi Islāmic Foundation Rijiyar Zaki Kano on 30th September 2004.

26. Ibid, Alarammas Fathu 'Umar Dogari, Ibrahim Falgore and Muhammad Mukhtār Rogo were among the almajirai of the late Alaramma Sani Rijiyar Lemo, Kano who were transferred to Kaduna in 1989 on the request of Shaykh Tāhir Bauchi as stated earlier.

27. Fieldnotes, interview with Abū Bakr Tāhir Bauchi, op.cit

28. Fieldnotes, interview with 'Alī Muhammad, op.cit.

29. Ibid., interview with Muhammad

30. Ibid., interview with Muhammad

31. Ibid., interview with Muhammad

32. Fieldnotes, interview with Alaramma Muhammad Mukhtār Rogo, op.cit

33. Ibid., interview with Rogo

34. Fieldnotes, interview Abū Bakr Tāhir Bauchi, op.cit

35. Ibid., interview with Bauchi

36. Ibid., interview with Bauchi

37. Ibid., interview with Bauchi

38. Fieldnotes, interview with Shaykh Tāhir Bauchi in Kano, op.cit

39. Ibid., interview with Bauchi

40. Fieldnotes, interview with Abū Bakr Tāhir Bauchi, op.cit.

41. Ibid, interview with Bauchi

42. Ibid, interview with Bauchi

43. Ibid, interview with Bauchi

44. Ibid., interview with Bauchi

45. Fieldnotes, interview with Alaramma ‘Alī Muhammad (57) unguwar Nufawa, Kobi, Bauchi on 23rd December 2002

46. Ibid, interview with Muhammad

47. Fieldnotes, interview with Shaykh Tāhir Bauchi, op-cit.

48. Fieldnotes, interview with Alaramma ‘Alī Muhammad, op-cit

49. Fieldnotes, interview with Shaykh Tāhir Bauchi, op-cit

50. Fieldnotes, interview with Alaramma ‘Alī Muhammad, op-cit

51. Fieldnotes, interview with Abū Bakr Tāhir Bauchi, op-cit

52. Ibid., interview with Bauchi

53. Ibid., interview with Bauchi

54. Ibid., interview with Bauchi

55. Ibid., interview with Bauchi

56. Gaskiya Ta Fi Kwabo of Monday 1st Wednesday - 3rd April, 2003, op.cit

57. Fieldnotes, interview with Shaykh Tāhir Bauchi, op.cit

58. Ibid., interview with Bauchi

59. Gaskiya Ta Fi Kwabo, Monday 1st Wednesday - 3rd April 2002, op.cit.

60. Fieldnotes, interview with Alaramma ‘Alī Muhammad, op.cit.

61. Fieldnotes, interview with Shaykh Tāhir Bauchi, op.cit

62. Fieldnotes, interview with ‘Alī Muhammad (42) and Malam Abū Bakr Tāhir Bauchi (32) respetively, op.cit.

63. Ibid., interview with Bauchi

64. Ibid., interview with Bauchi

65. Fieldnotes, interview with Shaykh Tāhir ‘Uthmān Bauchi on 19th January 2003. During the interview the interviewee informed the interviewer that as at the date of the interview fourty two of the interviewee’s children have memorised the Qur’ān. However, on 15th October 2004, Malams ‘Abdullah Tāhir Bauchi and Muhammad Mukhtar Rogo informed this researcher that as at that date fourty five of Shaykh Tāhir Bauchi’s children have memorised the Qur’ān. These are: Dr. Hādī, Ibrāhīm, Tijānī, Abū Bakr, ‘Alī, ‘Uthmān, Bashīr, Mushrī, Ahmad, Fātih, Nāsir and ‘Abdullah. Others are: Amīn, Habīb, ‘Umar, Nazīr, Muhammad Mansūr, Muhammad Makkī, Muhammad Munzīr, Muhammad Tā Ha, Hassan, Mubashshir, Mūsā and Surāj. Among the Shaykh’s children who have memorised the Qur’ān are: ‘Āishah, Amīna, Juwairiyyah, Hindu, Ramlatu, Fātimah, Hafsah, Asmā’ and Ruqayyah. There are also Maīmunah, Safiyyah, Zaīnab, Māryam, Māriyah, Lubābatu, Madīnah, Saūdatu and Umm Kulthūm.

66. Fieldnotes, tafsīr cassette of Shaykh Tāhir Bauchi on sūrah al-Talāq, May 2004

67. Ibid., Bauchi, May 2004

68. Ibid., Bauchi, May 2004

69. Ibid., Bauchi, May 2004

70. Ibid., sūrah al-Jumu’ah, Bauchi, May 2004

71. Ibid., sūrah al-Kahf, Bauchi, May 2004

72. Ibid., sūrah al-Talāq, Bauchi, May 2004

73. Ibid., Bauchi, May 2004

74. Ibid., Bauchi, May 2004

75. Ibid., Bauchi, May 2004

76. Ibid., sūrah al-Talāq, Bauchi, May 2004

77. Ibid., Bauchi, May 2004

78. Bukhārī and Muslim reported it, see Al-asqalānī, I. (n.d) Bulūgh al-Māram Min Adillah al-Ahkām, “Bāb al-Talāq”, Dār al-Fikr, Baīrūt, hadīth number 1099, 1100, 1101 and 1102, p.223

79. Bukhārī and Muslim reported it, see ibid, “Bāb al-‘iddah Wal ihdād wal Istibrā’ Wa Ghair Dhālika” hadīth number 1135, pp.233-234.

80. Fieldnotes, tafsīr cassette of Shaykh Tāhir Bauchi on sūrah al-Jumu’ah, May 2004

81. Abū Dāwūd reported it; see, “Bāb Salāt juma‘ah”, hadīth number 494, p.94.

82. Fieldnotes, tafsīr cassettes of Shaykh Tāhir Bauchi on sūrah al-Talāq, May 2004.

83. Ibid., Bauchi, May 2004

84. Ibid., Bauchi, May 2004

85. Ibid., Bauchi, May 2004

86. Ibid., Bauchi, May 2004

87. Ibid., sūrah al-Kahf, Bauchi, May 2004

88. During my interview with him Shaykh Tāhir Bauchi informed the names of the people of the cave (ashab al-kahf) as:

1. Tamlikhah (the one sent to buy food for them)
2. Maqatānī
3. Marhūnis
4. Nītūnis / Nīnūnis
5. Sariyūnis
6. Zunāwās
7. Falyatadiyūnus (the owner of the dog)

89. Fieldnotes, tafsīr cassette of Shaykh Tāhir Bauchi, May 2004.

90. The issue of the present day conventional banking has generated divergence of opinion among Islāmic scholars. For example, coming nearer home, Yahya Tanko considered the conventional banking as unlawful based on the provision of interest which perhaps he considered as synonymous with usury (ribāh). (See Tanko, Y. (1991), Kudin Ruwa Da Bashin Banki A Musulunci, Rukhsah Publications, Kano, pp. 8-41). On the contrary, the late Dr. Tāhir Maigari considered the present day banking as a legitimate form of business. He went to the extent of saying that the renumeration which a depositor receives from his savings account is not usury (ribāh) but only interest, hence, a legitimate profit. (Refer to Maigari, M.T (1993), Banki 'Yan Kasuwa Ne, Ba Masu Ba Da Bashi Da Ruwa Ba, Fairamma Publishing Company, Kano, pp.35 – 131).

91. Fieldnotes, tafsīr cassette of Shaykh Tāhir Bauchi on sūrah al-Talāq, May 2004

92. Ibid., Bauchi, May 2004

93. Ibid. sūrah al-Kahf, Bauchi, May 2004

94. Ibid., sūrah al-Talāq, Bauchi, May 2004

95. Ibid. Bauchi, May 2004

CHAPTER EIGHT

GENERAL CONCLUSION AND RESEARCH FINDINGS

8.1 INTRODUCTION

This chapter concludes the study. It summarises the style and methodology and tafsīr focus of the four 'ulamā' under this study. It also offers some specific research findings, the expected results of the study and submits some major trends of tafsīr in Northern Nigeria.

8.2 SUMMARY

Shaykh Nāsir Kabara's tafsīr circle was established in 1947 after the death of his teacher Alkalin Bichi Mustafā. Shaykh Nāsir Kabara was a renowned Islāmic scholar and had written on many aspects of Islām. Contrary to many mufassirūn, Shaykh Nāsir Kabara interpreted the verse without repeating the Qur'ānic reading already read by his mai jan baki. He also avoided discussing issues on nahw, sarf, lughah, balāghah and other varieties of sciences contained in the Qur'ān.

Though Shaykh Nāsir Kabara had good command of Hausa language and interpreted the Qur'ān fluently, yet some of the expressions he employed were beyond the comprehension of many members of his audience. This might perhaps be due to his frequent using of some Arabic terms while interpreting the Qur'ān. One of the special features of Shaykh Nāsir Kabara's tafsīr is that there was no provision for questions and answers in his tafsīr session and tafsīr al-Jalālaīn was his main source. As for the area of focus of his tafsīr, Shaykh Nāsir Kabara attached priority to five aspects. First and foremost, he had widely traveled and as such, he was very conversant with many places of historical significance mentioned in the Qur'ān. This, provided him with an opportunity to emphasise some historical aspects of the Qur'ān. He narrated the history behind the revelation of some verses and chapters as well as the personalities involved and the contributions they rendered to Islām.

Shaykh Nāsir Kabara also interpreted the Qur'ān in the context of sufism particularly the Qādiriyyah order. He went on to the extent that verse 16 of sūrah al-Jinn is the basis of the Qādiriyyah in the Qur'ān. He went further to state that sūrah al-Kahf is portraying the general basis of sufism. In his tafsīr, Shaykh Nāsir Kabara defended the ash'arite creed. This could be noticed in relation to his interpretation of verse 16 of sūrah al-Mulk as pointed out earlier.

Another area of focus of Shaykh Nāsir Kabara's tafsīr is that he rejected some isrā'iliyyāt interpretations. Likewise, he interpreted some verses in the context of the prevailing situation. For instance, when he reached a verse which talked about some social and economic aspects, he stopped for a while and gave some elucidations of such verses in relation to the prevailing circumstances.

The tafsīr circle of Shaykh Abū Bakr Mahmūd Gumi like that of Shaykh Nāsir Kabara was established in 1947. Shaykh Abū Bakr Gumi was also a renowned Islāmic scholar as well as a Qur'ānic reciter. He also published some books on Islām. Shaykh Abū Bakr Gumi interpreted a quarter of the Qur'ān every Ramadān. Hence, he covered the interpretation of the entire Qur'ān in four years. During his tafsīr, he normally stated from the outset the basic teachings of each sūrah. Shaykh Abū Bakr Mahmūd Gumi repeated the Qur'ānic verse already read by his mai jan baki as well as the detailed interpretations available in the tafsīr text. He did this and rendered its exact meaning into Hausa with some additional elucidations.

Shaykh Abū Bakr Gumi discussed some issues on nahw, sarf and lughah. For example, he made a clear distinction between the synonyms in the Qur'ān such as al-ghār and al-kahf; al-hulm and al-ru'ya; al-khaūf and al-khashyah; al-hamd and al-shukr; al-half and al-qasm as pointed out earlier. He used the Sokoto-Hausa dialect in his tafsīr, which is not widely used compared to the Kano-Hausa dialect. At the early stage of his tafsīr, Shaykh Abū Bakr Gumi limited his audience to senior government officials and elite, for he realised that the best way to effect change in any society is to educate those who have power about the virtues of justices and fear of Allah. He provided opportunities for questions and answers not only in relation to the tafsīr but also on general aspects of Islām. His audience were also at liberty to contribute in so far as they felt that their views would shed more light on the issue being discussed.

Shaykh Abū Bakr Gumi started conducting his tafsīr using tafsīr al-Jalālaīn, but later on he published his Radd al-Adhhān in 1979, and since then it remained his source of tafsīr. However, he explained the qisas of the Qur'ān sparingly.

As for Shaykh Abū Bakr Gumi's tafsīr focus, this includes his giving much attention to taūhīd aspect of the Qur'ān. This could be ascertained in the light of his interpretation of verse 110 of sūrah al-Isrā' among others where Allah says:

> Say (O Muhammad SAW)): "invoke Allah or invoke the Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belongs the best names…

He also interpreted the Qur'ān in the context of some authentic traditions of the Prophet (SAW). He asserted that since the Qur'ān was revealed to Prophet Muhammad and that hadīth is the practical aspect of the Qur'ān, it is therefore, necessary for a mufassir to rely on the hadīth while interpreting the Qur'ān. Moreover, he dwelt at length to extract some detailed fiqh aspects of the Qur'ān. This could be seen more especially in his interpretation of sūrah al-Talāq and sūrah al-Jumu'ah among others.

Shaykh Abū Bakr Gumi also interpreted the Qur'ān to facilitate socio-economic and political reformation and attitudinal changes. For example, when he came across those verses dealing with issues like the importance of education, justice, fulfillment of promises, business trasactions and so on, he dwelt at length on such verses and related his interpretation to current situations. Another area of focus of Shaykh Abū Bakr Gumi's tafsīr is that he expressed what he referred to as the salafiyyah trend of thought. By this, he meant practicing Islām as examplified by the Prophet (SAW) and the pious generation that is, the salaf. While Shaykh Nāsir Kabara viewed the content of sūrah al-Kahf as one of the basis of sufism in the Qur'ān, Shaykh Abū Bakr Gumi viewed the content of the same sūrah as the basis of his salafiyyah trend of thought.

Shaykh 'Isā Waziri's tafsīr circle was established in 1975 when he was the Alkali of Zākirai town in the present Gabasawa Local Government Area in Kano State. Shaykh 'Isā Waziri is also a recognised Islāmic scholar. He has not published any book but has presented over one thousand papers on different aspects of Islām. There is no limitation in Shaykh 'Isā Waziri's tafsīr with regards to the portions of the Qur'ān to be interpreted daily. Shaykh 'Isā Waziri also repeated the Qur'ānic reading before he interpreted it. Sometimes he also read the detailed interpretations available in the Sāwī commentary of the Jalālaīn. He normally started his tafsīr by mentioning that the sūrah was either a Makkan or a Madīnan, the number of its verses, words as well as the number of letters it contained. Likewise he mentioned the basic teachings of each sūrah and discussed some issues on nahw, sarf, lughah and balāghah.

Shaykh 'Isā Waziri has good command of Hausa language. As such, his interpretation of the Qur'ān was very clear and straightforward. He conducted his tafsīr using the Kano-Hausa dialect. In his tafsīr, there was also a provision for questions and answers on general aspects of Islām. Moreover, the special feature of his interpretation of the Qur'ān is to be seen in his inclination towards a moderate view. Hence, he neither supported nor attacked sufism in his tafsīr. He has always advocated the practice of Islām only.

Another unique approach of Shaykh 'Isā Waziri in his tafsīr is that he tried to apply the illustrative method of tafsīr. He illustrated certain issues either verbally or by his actions so as to convey the message he intended for his audience clearly. Shaykh 'Isā Waziri also attached high priority to explaining the details of some verses dealing with some social and economic issues. He dwelt at length on such issues whenever he came across verses dealing with issues like the fear of Allah, honesty, simplicity, self-reliance and patience among other things. He had also been known for his struggle against social vices like theft, homosexuality, adultery, fornication, alcoholism, gambling, backbiting, laziness and disobedience to parents, teachers and the elders among others.

As an erudite faqīh, Shaykh ‘Isā Waziri had been known for his illustrative discussion and analysis of jurisprudential verses of the Qur’ān. Whenever he came across these verses such as in sūrah al-Talāq and sūrah al-Jumu‘ah he gave detailed explanations on them. Another area of focus of Shaykh ‘Isā Waziri’s tafsīr is to be seen in his examination of some issues relating to the comparative study of religion particulary between Islām and Christianity. For example whenever he came across those verses that are talking about ahl al-Kitāb (Jews and Christians), he normally discussed the relationship between the Muslims and the ahl al-Kitāb.

The tafsīr circle of Shaykh Tāhir ‘Uthmān Bauchi was established in 1952. From the beginning, Shaykh Tāhir was only a Qur’ānic reciter. It was later on that he studied some Islāmic disciplines and became an Islāmic as well as a Qur’ānic scholar. Shaykh Tāhir has published some books on Islām. He has also been interpreting the Qur’ān without limiting himself to a particular portion annually. Shaykh Tāhir Bauchi read the Qur’ānic text before he interpreted it. He interpreted the Qur’ān with fluency and always tried to cite some clear instances to support his interpretations. He has also been according questions and answers due consideration during his tafsīr sessions.

One of the special features of Shaykh Tāhir Bauchi’s tafsīr is that he conducted his tafsīr without holding neither the Qur’ān nor any tafsīr text in his hand. This might perhaps be due to his position as an excellent Qur’ānic reciter (hāfiz). Though Shaykh Abū Bakr Gumi was also a Qur’ānic reciter, his recitation was not known to be in the same category with that of Shaykh Tāhir Bauchi. Moreover, Shaykh Tāhir’s tafsīr has always been identified with the constant application of simple reasoning. He does this in order to make his audience fully comprehend the Qur’ānic message.

Shaykh Tāhir Bauchi has been emphasizing five aspects in his tafsīr. From the outset, he interpreted the Qur’ān with the Qur’ān. This has in fact been one of the major characteristics of his tafsīr. He also interpreted the Qur’ān with the hadīth. He also brought out some fiqh aspects in his tafsīr. Another area of focus of his tafsīr is that he interpreted some Qur’ānic verses in the context of sufism. In this regard while Shaykh Nāsir Kabara was trying to justify the foundation of the Qādiriyyah order from the Qur’ān, Shaykh Tāhir Bauchi on the other hand tried to justify the foundation of the Tijāniyyah order. Shaykh Tāhir Bauchi also pointed out some historical aspects connected with some of the Qur’ānic verses.

8.3 SOME SPECIFIC RESEARCH FINDINGS

Reading (qirā‘ah) of the Qur’ān is taūqīfī. That is to say the Qur’ān should be read in the way Allah revealed it to Prophet Muhammad (SAW).[1] Allah says:

> And when we have recited it to you (O Muhammad through Jibrīl) then follow you its recital.[2]

This in essence means that the Qur'ān must be interpreted in the way the Prophet (SAW) interpreted it. No matter how proficient one is in Arabic, one must refer to the Qur'ānic interpretations made by the Prophet (SAW) which were directly from Allah. Allah the Most High says:

> Then it is for us to make it clear to you [3]

Muslims should always endeavour to pay attention to the lessons offered at tafsīr sessions. By so doing, they will be able to safeguard themselves and their families from the hell fire. Allah says:

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ قُـواْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَـارًا... [4]

> O you who believe! ward off from your selves and your families a fire (Hell)…

As far as Islām is concerned, every Muslim is responsible for himself and his family and will account before Allah on the day of judgement how he carried out such responsibilities. The Prophet (SAW) was reported to have said:

> كلّكم راع وكلّكم مسئول عن رعيته. فالإمام راع ومسئول عن رعيته. فالرّجل راع فى أهله ومسئول عن رعيته. فالمرأة راعية فى بيت زوجها ومسئولة عن رعيتها. فالخادم راع فى مال سيّده ومسئول عن رعيته. وكلّكم راع وكلّكم مسئول عن رعيته. [5]

> All of you are shepherds and will be responsible to your subjects. The leader is a shepherd and is responsible to his subjects. The husband is a shepherd to his family and is responsible to his subjects. The wife

> is a shepherd in the house of her husband and his children and she is responsible to them. The servant is a shepherd in the wealth of his master and is responsible to it. All of you are shepherds and will be responsible to your subjects.

In this hadīth, the Prophet (SAW) showed that each and every member of the society has a responsibility which he will account for before Allah. The word leader in the context of the hadīth is of wider connotation. It refers to any person who is shouldering responsibilities no matter how small. From the president of a country down the ordinary man on the street every one is responsible for certain things and must account for them before Allah.

'Ulamā' have always been highlighting this concept of mas'ūliyyah (responsibility) during their tafsīr sessions. In fact, if Muslims will apply this concept some of their social, economic, political and other problems might be solved. It is therefore in the light of the above hadīth that Muslims could also safely admit that والمفسرُ راع فى تفسيره وهو مسئولٌ عن مُسْمِعِه(a mufassir is a shepherd on issues relating to his tafsīr and will be responsible for his audience) just as Muhammad ibn Jamīl Zaīnū asserted that والمعلُم راع فى مدرسته وهو مسئولٌ عن طُلاَّبِهِ (a teacher is a shepherd on issues relating to his school and will be responsible for his students) [6]

8.4 THE EXPECTED RESULTS OF THE STUDY

It is very important to note that there are some positive as well as negative impact of the tafsīr of the 'ulamā' under this study on their followers and students in Northern Nigeria.[7]

First and foremost, the four 'ulamā' provided an avenue for a better understanding of Islām among the people, for at least their followers listen to their advise and warning on some religious, social, economic and even political issues. Issues like how Muslims should behave, their relationship with Allah as the Creator, relationship with their families, neighbours and with the general fellow human being are all highlighted in the tafsīr sessions. General ethics in relation to legitimate trade, business and occupations are also highlighted to the audience.[8] The audience are also admonished to abide by the Islāmic injunctions in all their transactions. All these make tremendous impact on the lives of the followers of these 'ulamā'.[9]

Moreover, these 'ulamā' tend to make their followers more aware of issues affecting the country, particularly with regard to political matters. This is because some verses of the

Qur'ān relating to governance are interpreted, analysed and related to the (present) prevailing political situations in the country. Islām is not against politics. That is why sometimes these 'ulamā' discussed the political issues affecting the people using the Qur'ān. Through this appeal in tafsīr, a great number of Muslims in Northern Nigeria who were hitherto keeping very far away from politics have now been participating actively in the political affairs of this country.[10]

Paden (1973), Tāhir (1975), Anwar (1989) and Loimeier (1997) submitted the significant increase in the social, political and economic influence of the religious scholars in Northern Nigeria. For example, Tāhir pointed out that:

> In Kano important social changes can no longer be enforced without the consent of the religious scholars.[11]

It has also been part of the great impact of the tafsīr of these 'ulamā' that some of their followers established some schools. For example, Alhaji Ahmadu Chanchangi founded Shaykh Abū Bakr Gumi Islāmiyyah school in Kaduna in 1979. Alhaji Sani Mashal established Islāmiyyah and Secondary School in Kura Local Government Area of Kano State.[12] In these schools consideration has always been given to the Islāmic and western education.[13] Whenever these 'ulamā' come to interpret some verses that talk about the importance of education, they often appeal to the wealthy individuals in the society to establish schools. The scholars are also encouraged to intensify their effort towards educating the larger society. These 'ulamā' also appealed to Muslims to strive to get education.[14]

Through the appeal of these 'ulamā' there is now the tangible progress in education by establishing Qur'ānic, Islāmiyyah, nursery, primary, secondary, continuing education schools for men and married women in Northern Nigeria.[15] It is also noted that most of the proprietors of these schools conceived the idea of establishing the schools through the appeal made by these 'ulamā' during their tafsīr sessions. Through these schools a great number of Muslims in Northern Nigeria studied Islām. [16]

In a nutshell, the tafsīr of these 'ulamā' has had a number of positive influence on the society. However, on the other hand the tafsīr by these four 'ulamā' may have, perhaps inadvertently contributed towards dividing the ranks of the Muslim ummah (community). But the appeal for Islāmic and Western education, inculcating discipline and general awareness has increased considerably. For example, since the 1970's Muslims and women in particular have been gradually integrated into the social, economic as well as political life of the country. Shaykh Abū Bakr Gumi through his tafsīr stressed the importance of better education for Muslim women as a result of which the other 'ulamā' were forced to follow the suit. [17]

On the other side, these 'ulamā' strived to spread their ideologies upon holding public tafsīr during the month of Ramadān. Since their tafsīr lectures are transmitted on television and radio, they have the opportunity to address a much greater number of Muslims than during their usual tafsīr sessions in their respective tafsīr circles. Their tafsīr is usually illustrated with examples from every day life situations. This offered them the opportunity to influence their disciples and audience not only religiously but also politically. In this way, they have the chance to attack their "opponents".[18] This has led to a deep division within the Muslim community in Northern Nigeria. Unfortunately, all efforts of reaching an agreement between some 'ulamā' have failed, and a real conciliation seemed to be unlikely. Some 'ulamā' cannot interact religiously for they regard each other as unorthodox Muslims.[19]

It is this situation which made some Islamic scholars rejected the religious conflict between Izālah and sūfī brothers because it weakened the unity of Muslims. This is a challenge before the 'ulamā' as the popular Hausa adage says :

Sai bango yā tsāge kadangare ke samun kafar shiga.

Meaning:

It is only when the wall crackes that the lizard penetrates into it.

8.5 CONCLUSION

We have discussed a variety of aspects pertaining to the tafsīr and the tarjamah of the Qur'ān. We have also discussed tafsīr in Kanem-Borno and Sokoto caliphates. The study showed that the level of understanding of the 'ulamā' in Northern Nigeria influenced by their philosophical positions, sectarianism and the prevailing political situation made them to interpret the Qur'ān in different ways.

The study portrayed different trends of tafsīr. Among these trends include: socio-economic and political reform and attitudinal changes trend which interpreted the Qur'ān in order to effect positive change in the society; the salaf trend which interpreted the Qur'ān in accordance with the views of the salaf; the traditionist trend which focused on the interpretation of the Qur'ān with the Qur'ān and the Qur'ān with the hadīth respectively; the jurisprudential trend which focused mainly on the fiqh aspects of the Qur'ān; the linguistic trend which discussed some issues on nahw, sarf and lughah; the liberal trend which emphasized the need for peace and unity among Muslims thereby trying to curtail the conflict between the tarīqah and the Izālah 'ulamā' and by extension their numerous followers; the sūfī trend which interpreted some verses of the Qur'ān in the context of sufism especially the Qādiriyyah and the Tijāniyyah sūfī orders; the political trend which some critics of the emirate system in Northern Nigeria based their proposed reforms on Islāmic grounds, thereby

interpreted the Qur'ān to justify their political reform; and the 'yan qāla qāto trend which is believed in some quarters to have appeared as a result of the conflict among the 'ulamā', hence, a by-product of such conflict where some special features of these 'ulamā' were traced and labelled signs of kufr or curse, i.e., Allah ya tsine wa mai amfani da agogo (May Allah curse he who wears a wristwatch).

Muslims take pleasure in belonging to Islām and are proud of it. Yet, unfortunately, they do not know the majority of its injunctions and neglect the major issues due to numerous defects in their tafsīr. It is really very painful to see Muslims going from bad to worse, getting weaker and more ignorant every day, not realizing that the real reason behind that deterioration is either their ignorance of a particular Qur'ānic message or their negligence in applying it. Muslims must therefore endeavour to pay attention to the lessons offered at tafsīr sessions and try to put into practice what they learnt from such lessons. This is a great challenge to the 'ulamā'. They should fear Allah and convey the real message of the Qur'ān to Muslims and non-Muslims alike. The Prophet (SAW) once told 'Alī ibn Abū Tālib that :

فوالله لأن يهدى الله بك رجلاً واحدًا خير لك من حمر النَّعَمِ.[20]

> I swear by Allah, for Him to guide one person through you is better than red attractive camels (this could be regarded as very expensive cars of the present time).

NOTES TO CHAPTER EIGHT

1. Fieldnotes, interview with Malam Nasīdi Abū Bakr Gwauron-Dutse, Kano at his residence on 10th October 2002
2. The Qur'ān, sūrah al-Qiyāmah : 18
3. The Qur'ān, sūrah al-Qiyāmah : 19
4. The Qur'ān, sūrah al-Tahrīm, verse 6.
5. Bukhārī and Muslim reported it, see al-Nawāwī, Y.S (1994), Riyād al-Sālihīn, "Bāb Haqq al-Zaūj 'Alā Imra'atihi" Dār al-Fikr, Baīrūt, hadīth number 283, pp.69-70
6. Zaīnū, M.J (1999), Nidā' ilā al-Murabbīn Wa al-Murabbiyāt Li Taūjīh al-Banīna Wa al-Banāt, Maktabah ahl al-Sunnah, Makkah, Saudi 'Arabiyah, p. 38.
7. Fieldnotes, interview with Grand Kadi Yūnus 'Abdullah at the Sharī'ah Court of Appeal, Lokoja, Kogi State on 9th January 2003.
8. Ibid., interview with 'Abdullah
9. Fieldnotes, interview with the late Khalīfah Lawal Abū Bakr at his Maiduguri road residence, Kaduna on 18th December 2002.

10. Fieldnotes, interview with Malam Abba Aji at the Mairi friday mosque, Maiduguri, Borno State on 29th December 2002.

11. Loimeier, R. (1997), Islamic Reform And Political Change in Northern Nigeria, North Western University Press, Evanston, Illinois, p.184

12. Fieldnotes, interview with Malam Yūsuf ‘Alī at the Sharī‘ah Court of Appeal Office, Kano on 14th Novermber 2002.

13. Ibid., interview with Alī

14. Ibid., interview with Alī

15. Fieldnotes, interviews with Malams ‘Alī Muhammad at Shaykh Abū Bakr Mahmūd Gumi College of Higher Islāmic Studies, Tudun Wada, Zaria City on 19th December 2002 and Muhammad Sulaīmān at al-Bayān Islāmic Secondary School Old Army Barack, Jos, Plateau State on 14th January 2003 respectively.

16. Ibid., interview with Alī

17. Loimeier, op.cit, p. 206

18. Ibid, pp. 177-178

19. Ibid, p. 206

20. Bukhārī and Muslim reported it, see op.cit, Riyād al-Sālihīn, “Bāb Fī al-Dilālah ‘Alā Khaīr Wa al-Du‘āh ilā Hudā Aw Dalālah”, Dār al-Fikr, Baīrūt, hadīth number 175, p.48

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  9th January 2003.

- Liman, Kādī Bāba ‘Uthmān (a mufassir)
  The Imām, Buba Yero mosque, Gombe
  Kadi, Sharī‘ah Court of Appeal Gombe State
  25th December 2002.

- Mai Adu’a, Malam Sulaīmān ‘Isā
  The Director
  Islāmic Education Bureau, Katsina State

7th March 2003.

- Maihula, Khalīfah Sani Shehu (a mufassir)
  Diso Quarters, Kano City
  17th October 2002.

- Maihula, Malam Ibrāhīm Shehu (Shehi Shehi)
  Diso Quarters, Kano City
  5th June 2004

- Mai Jalālaīn, Malam Abū Bakr Ibrāhīm (a mufassir)
  Adakāwa Quarters, Kano City
  3rd November 2002

- Mahmūd, Modibbo Muhammad (a mufassir)
  Unguwar NEPA, Jalingo, Taraba State
  28th December 2002.

- Mararrabā, Malam Amīnu Sanda (a mufassir)
  Gidan Shaykh Sani Kafinga, Jākara, Kano City
  23rd October 2002.

- Muhammad, Imām Abba (a mufassir)
  The Imām GRA Mosque, Katsina, Katsina State.
  7th March 2003.

- Muhammad, Alaramma ‘Alī (a mufassir)
  The Director
  Malam ‘Uthmān Islāmic Centre, Dutse Kobi,
  Unguwar Nufawa, Bauchi, Bauchi State
  23rd December 2002.

- Muhammad, Malam ‘Alī (a mufassir)
  The Principal
  Shaykh Abū Bakr Mahmūd Gumi College For -
  Higher Islāmic Studies, Tudun Wada, Zaria
  19th December 2002.

- Muhammad, Malam Mūsā (a mufassir)
  The Chief Imām, National Mosque, Abuja
  7th January 2003.

- Mūsā, Kādī Hamman Joda (Rtd)
  Jalingo, Taraba State
  28th December 2002.

- Nāniya, Dr. Tijānī Muhammad
  Senior Lecturer, Department of History,
  Bayero University, Kano
  17th June 2003.

- Ramadān, Malam Ibrāhīm Abū Bakr (A mufassir)
  Tudun Nufawa Quarters, Kano City
  31st October 2002.

- Rogo, Alaramma Muhammad Mukhtār, (a mufassir)
  Shaykh Tāhir ‘Uthmān Bauchi Islamic Foundation
  Rijiyar Zaki, Kano
  30th September 2004

- Sa’id, Professor Bello
  Centre For the Study of Nigerian Languages (CSNL)
  Bayero University, Kano
  1st July 2004.

- Sa‘īd, Malam Alhassan (a mufassir)
  Jos, Plateau State
  14th January 2003.

- Salga, Shaykh Mahmūd (a mufassir)
  Sanka Quarters, Kano City
  28th October 2002.

- Sālih, Malam Bashīr (a mufassir)
  Imām Fulānī, Ilorin Central Mosque, Kwara State
  12th January 2003.

- Sūdāwā, Malam Tijānī Yūsuf
  The Deputy Director,
  Islām and Social Affairs Commission, Kano State
  20th May 2002.

- Sulaīmān, Malam Muhammad (a mufassir)
  The Principal, Al-Bayān Islāmic Secondary School
  Old Army Barrack, Jos, Plateau State
  14th January 2003.

- Suyūtī, Malam ‘Abdurrahmān (a mufassir)
  Gidan Babban Malami Na Madabo
  Madabo Quarters, Kano City
  18th November 2002.

- Tābōbī, Malam Alū (a mufassir)
  Sarkin Malamai Na Sarkin Gwandu
  Gwandu town, Kebbi State
  28th February 2003.

- Tāhir, Malam Hassan Adam (a mufassir)
  The Deputy Director
  Malam ‘Uthmān Islāmic Centre
  Dutse Kobi, Unguwar Nufawa, Bauchi State
  24th December 2002.

- Tangaza, Alhaji Inuwa
  A confidant of Ahmadu Bello,
  the Premier of the Defunct Northern Nigeria
  and
  Shaykh Sani Hassan Kafinga,
  Jakara Quarters, Kano City

23rd October 2002.

- ‘Uthmān, Malam Bashīr Tijānī (a mufassir)
  Zangon Barebari Quarters, Kano city
  2nd November 2002.

- Wālī, Malam Nā’ibī Sulaīmān (a mufassir)
  The Chairman,
  Islāmic Foundation of Nigeria, Kano State
  2nd November 2002

- Wazīrī, Shaykh ‘Isā (a mufassir)
  The Wazīrī of Kano
  27th September 2002.

- Yahūzā, Malam Mahmūd ‘Uthmān (a mufassir)
  Ma‘had Goni Yahūzā Li Tahfīz al-Qur’ān
  Gusau, Zamfara State
  27th February 2003.

- Yākāsai, Alhaji Zubaīr Sālih Zahradeen
  Gwangwazo Quarters, Kano City
  2nd October 2002.

- Zāki, Malam Abū Bakr (a mufassir)
  Gidan Sarkin Malaman Gwandu Malam ‘Umaru Ika
  Birnin Kebbi, Kebbi State
  28th February 2003.