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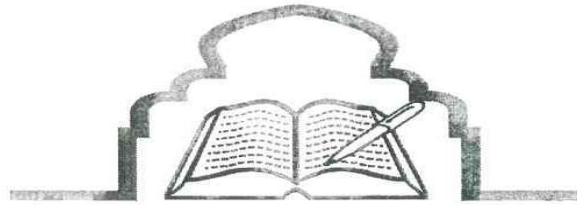
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# THE CONTRIBUTION OF SHAYKH ABU BAKR MAHMUD GUMMI TO THE DEVELOPMENT OF ISLAM IN NIGERIA

Dr. Usman Sani Abbas

**Abstract:** *This Paper discusses the contributions of Shaykh Abu Bakr Mahmud Gummi to Islam in Nigeria. It presents some "controversial" issues in his teachings and da'awah which made some Muslim scholars and movements to go against him. It shows his role in the Izala, and what made him identify with the Izala. The paper also states why some Christians in Nigeria responded to his teachings and da'awah in the manner they did. It then argues his views on Nigerian's "secularity".*

## INTRODUCTION

Shaykh Abū Bakr Mahmūd Gummi offered a lot of contributions to Islam in Nigeria. His services to Islam and humanity were enormous. He became one of the respected members of the National Council of Ulama. He earned the respect of many much that the Ahmadu Bello University, Zaria and University of Ibadan awarded him honorary doctorate degree separately in 1965. He was also awarded the National Merit Award of the Commander of the Federal Republic (CFR). At the International level, he also received the King Faisal International Prize for his services to Islam on 8<sup>th</sup> March, 1987, and much earlier received from the Egyptian Government, the President Nasir Award in 1963 also for his services to Islam. In 1982, he received a Certificate of International who is who of Intellectuals from Cambridge University, England for his scholarly contributions and services to humanity. However, his method of teachings and da'awah always generated some "controversies". This paper spells out some of these.

## HIS BIOGRAPHY AND EDUCATION

Shaykh Abū Bakr ibn Mahmūd<sup>1</sup> bn Muhammad bn Shaykh 'Alī was born at town<sup>2</sup> in the then Sokoto Province of Northern Nigeria on 7<sup>th</sup> November 1924<sup>3</sup>. Like the children of many Muslim scholars, Abū Bakr started his early education by studying the Qur'ān under his father at the early age of five. He graduated from the Qur'ānic school in 1936 at the age of twelve<sup>4</sup>. He also studied some disciplines like taūhīd, fiqh and Hadīth under

his father. On fiqh, he studied books like Akhdarī<sup>5</sup>, 'Ashmāwī<sup>6</sup>, 'Iziyyah<sup>7</sup> and Qurṭaba<sup>8</sup>. His mother Malama Hafsa<sup>9</sup> also taught him some lessons on general ethics and morality<sup>10</sup>. Most of the time she supplemented what he studied from his father<sup>11</sup>.

Abū Bakr joined Malam Mūsā<sup>12</sup> to Ambursa town between the age of five and six<sup>13</sup>. He remained with this Malam for a period of three months. 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 Gummi town in the pursuit of education.<sup>14</sup>

In 1933 Abū Bakr was enrolled into Dogon Daji Elementary School where he spent three years. From there, he proceeded to Central Elementary School (Sokoto Middle School) on 25<sup>th</sup> 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.<sup>15</sup> The intelligence, dedication and other outstanding qualities of Abū Bakr 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<sup>16</sup>. He graduated from the Middle School in 1942.<sup>17</sup>

In 1942 after the successful completion of his studies at Sokoto Middle School, Abū Bakr was admitted into Kādī School, Sokoto. He studied in this school for one year. Some of his

inent teachers at this school were Alhaji Bakr, a one time Chief Alkali of Sokoto, in Sarki Uban Doma, Malam Dan Kimalle later on Wazīr Junaīdu was transferred

Middle School to this school.<sup>18</sup> From 1943 to 1947, Abū Bakr studied at Kano Law School. The impact of this school on his life was very tremendous.<sup>19</sup> Some of the subjects studied in this school include taūhīd, fiqh, math, tafsīr, lughah, usūl al-fiqh, usūl al-Dīn, geography, History, Arabic writing, Hausa and Arabic. His teachers were Shaykh Bashīr Sayyāh, Shaykh Awad Ahmad, Shaykh Sulhamīd and Shaykh Muhammad Suwār al-hahabī. All these were Sudanese. However, the indigenous teachers were Idris Amīn Yakub Zaria, Nāsir Mustafā 'Umar Ibrāhīm Zaria, Bōyi Sokoto, 'Abd Sulaīmān Wālī Kano, Muhammad Dan 'Umar Kano and Dr. 'Alī Abū Bakr Bauchi.<sup>20</sup>

It is worth mentioning that Abū Bakr studied many books in Sokoto even prior to his coming to Kano Law School, with the exception of Im al-Kubrā, a recognized book on taūhīd. Therefore, when he was finally coming to Kano, to pursue further education, he was given a letter of introduction by his teacher Ziri Junaīdu to the Shaykh Nāsir Kabara. In this letter, the young Gummi was introduced as a new student of Kano Law School who would come to study Nazm al-Kubrā under Shaykh Nāsir Kabara.

When he came to Kano Abū Bakr did not study Im al-Kubrā but instead studied the Alfiyah of ibn al-Jawzī an outstanding book on Nahw.<sup>21</sup> Abū Bakr, 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 until 1947, the year they graduated from Kano Law School and even after.<sup>22</sup>

Abū Bakr's stay in Kano from 1943 to 1947 afforded him an opportunity to teach in both the formal school as well as in the informal. It also afforded him the opportunity to complete his memorization of the Qur'ān, which as stated earlier, had only memorized sixteen verses of the Qur'ān at Ambursa in Sokoto Province.<sup>23</sup>

## HIS WORKING CAREER

After his graduation from the Kano Law School, he was employed as a Registrar in the court of the Chief Alkali Abū Bakr in Sokoto. It was also in the same year that he started conducting the yearly Ramadān tafsīr.<sup>24</sup> In 1948, as the Registrar of the Kadis court, Abū Bakr was not happy with how some cases were being handled in such 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, which he immediately complied with.<sup>25</sup> Between 1948 and 1949 he returned to Kano Law School to teach. Between 1949 and 1950, Abū Bakr was at the Teachers' College, Maru<sup>26</sup> in Sokoto Province, where he taught Arabic, Islāmic Studies and Arithmetic. Conducting the traditional 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 lifelong friends.<sup>27</sup>

From 1950 to 1954, Abū Bakr was transferred to teach at the School For Arabic Studies, Kano, the former Law School.<sup>28</sup> Between 1954 and 1955, he was at Bakht al-Ridā 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.<sup>29</sup> 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. Abū Bakr became the Deputy Grand Khādī of Northern Nigeria in Kaduna from 1960 to 1962.

In 1963 he was appointed as the Grand Khādī. He remained in this position up to 1975.<sup>30</sup> 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.<sup>31</sup>

## HIS DA'WAH ACTIVITIES

Abū Bakr started da'wah activities since 1941 while he was in class six at Sokoto Middle School<sup>32</sup>. In that year also he got married at the age of seventeen. After school hours he would teach some students in his residence. Through this traditional way of teaching his popularity spread to many areas within Sokoto<sup>35</sup>.

Even some 'ulamā' attended the lessons at his residence in order to testify to the reports they were receiving about his competence<sup>34</sup>. In addition to that, he moved to different areas within Sokoto Province preaching and drawing the attention of Muslims to pursue education. It was as a result of his constant preaching in Sokoto that the late Sir Ahmadu Bello, the Sardauna of Sokoto spotted him in 1949<sup>35</sup>. From that time onwards, where ever Abū Bakr went either as a student, a teacher or as a civil servant, he would convert his residence into a school after working hours. He preached to his listeners as well as to the people coming from within the community in which he resided.<sup>36</sup> On the importance of education and preaching, he stated that:

Pursuing learning education and da'awah are the bedrocks for the upliftment of Muslims anywhere in the World.<sup>37</sup>

His call to his disciples was always that they should pursue learning. 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:

...The bearer of truth with facts never quarrels.<sup>38</sup>

Abū Bakr resided in Kaduna from 1960, the year he was appointed as the Deputy Grand Kādī of the Northern Region. He resided at Unguwar Rimi and later on moved to Modibbo Adama Road. The following were the weekly routine for his da'wah activities throughout the time he was in Kaduna. He however, to travel outside Kaduna in order to attend some Islamic activities or on some national assignments.<sup>39</sup>

- From Sundays to Wednesdays, 4.00 to 6.00 p.m he taught 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 Islamic 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 after the subh prayers.

Furthermore, Abū Bakr's door was always open for his students and other people including non-Muslims who approached him on any matter relating to Islām. He expressed his views freely but politely. In a situation whereby he did not know the answer to any question asked he would easily confess not knowing the answer. Malam Sālih kubau, one of his disciples, maintained that;

Whenever he was asked a question whose answer he did not know, he easily admitted that he did not know the answer.<sup>40</sup>

Based on his open door policy, he became a friend to members of the press. They approached him as a Muslim scholar and elder statesman to seek 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 be in his teaching circles. The Radio Nigeria Kaduna, for instance, aired and is still airing some of his teachings, particularly on tafsīr and Hadīth.<sup>41</sup>

## ABŪ BAKR GUMMI'S INFLUENCE IN THE SOCIETY

Abū Bakr was one of the most popular Muslim scholars in Nigeria. It is not surprising that he was proficient in many Islāmic disciplines as a result of his scholarly back ground. He was groomed to be a natural teacher by his parents. That was why he found his school lessons very easy as he studied most of the books at home

under his father's tutelage. His exposure as a student in makarantar zaure, and later in formal schools, his teaching in the Kano Law School, his short stay as the Registrar of Islāmic court in Sokoto, his one and a half year teacher-training programme at Bakht al- Ridā 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 in the 1958 Hajj.<sup>43</sup> It is very important to note that the Jamā'ah Nasr al-Islām (JNI) was established by the late Sardauna of Sokoto only on the advice of Abū Bakr in 1962.<sup>44</sup> This organization was established to promote the cause of Islām and bring unity and understanding among Muslims. Both the Sardauna and Abū Bakr Gummi realized that unless Muslims from the diverse trends of thought and inclinations moved together they would not achieve their goal of propagating Islām.<sup>45</sup> Through the JNI 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.<sup>46</sup>

Moreover, it was through the activities of this organization that Nigeria was admitted into the Muslim World League with its Headquarters in Saudi Arabia. Later on, the Muslim World League appointed Ahmadu Bello as its Deputy Chairman for two consecutive periods.<sup>47</sup>

The JNI was also the brain behind the establishment of 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 Sulāimān Wālī chaired the Planning Committee. The late Emir of Katsina, Alhaji Muhammad Kabir Usman Chaired the First-Aid Group Committee ('Yan āgaji)<sup>48</sup>.

It is worthy of note that Abū Bakr never received any allowance for all the services he rendered through the JNI and other Islāmic organisations both nationally and internationally.<sup>49</sup> 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<sup>50</sup>. Abū Bakr 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<sup>51</sup>. Through this appeal, many wealthy individuals in Northern Nigeria became renowned Muslim philanthropists.<sup>52</sup>

Because of all the good qualities of Abū Bakr, the Sardauna of Sokoto appointed him as the Deputy Grand Kadī and later as the Grand Kādī of Northern Nigeria and Special Adviser to the Premier on Islāmic Affairs<sup>53</sup>. The Sardauna also introduced and recommended him to Arab countries, especially Egypt and Saudi Arabia, and some international Muslim organisations.<sup>54</sup>

After the death of the Sardauna on 15<sup>th</sup> January 1966, Abū Bakr was regarded by many Muslims, especially in the Arab countries, as the Khalīfah to the Sardauna.<sup>55</sup> As such, the recognition they gave to the Sardauna was accorded to Abū Bakr<sup>56</sup>. In Saudi Arabia, for instance, the Muslim World League appointed him as its permanent member in 1962. He was also appointed to serve as a member on different sub-committees within the League. For example, he was a permanent member on the World Fiqh Council, permanent 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 permanent member on the Irsāliyyah Committee. In 1974, Abū Bakr 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.<sup>57</sup>

From 1950 onwards, Abū Bakr 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<sup>58</sup>. He stated that:

Whosoever caused conflict for my sake I would not forgive him.<sup>59</sup>

He also maintained that:

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).<sup>60</sup>

### SOME "CONTROVERSIAL" ISSUES IN THE TEACHINGS AND DA'AWAH OF ABŪ BAKR MAHMŪD GUMMI

Abū Bakr had already began his open attack against the sūfī orders, particularly the Qādiriyyah and the Tijāniyyah, as early as 1971.<sup>54</sup> In 1972 he published his treatise al-'Aqīdah al-Sahīhah Bi Muwāfaqah al-Sharī'ah (The Right Belief According To The Sharī'ah)<sup>55</sup>. In this book Abū Bakr rejected some practices and ideas of the sūfī orders, such as the belief that the Prophet (Peace and Blessing of Allah be upon him) continues to be active in a mystical way even after his death.<sup>61</sup>

Moreover, he particularly criticized the salāt al-fātih and the book Jawāhir al-Ma'ānī Wa Bullūgh al-Amānī Fī Faīd Sīdī 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 Ahmad Tijānī by his disciple 'Alī Harāzīmī. Abū Bakr also attacked the Jaūharat al-kamāl which is a special prayer among the Tijaniyyah adherents.<sup>62</sup> Abū Bakr also attacked 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, Abū Bakr started questioning the justification for the existence of the tarīqah in Islām openly. 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.<sup>63</sup> Already during this period, Shaykh Ismā'īl Idrīs Jos (1938-2000), who was a disciple of Abū Bakr, had been taking part in the disputes between Abū Bakr and the rest of the sūfī scholars.

Abū Bakr and Ismā'īl noticed that the sūfī scholars have dominated the Jamā'ah Nasr al-Islām, especially after the assassination of Ahmadu Bello, the Premier of the defunct Northern Nigeria on 15<sup>th</sup> January 1966<sup>64</sup>. Abū Bakr failed to enlist the support of the JNI for his, constant da'awah against sufism. Ismā'īl 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 elaborated his ideas through his rhetorical capabilities.<sup>65</sup> Over time, Ismā'īl succeeded in building up a growing core group of followers in Jos. These followers were recruited predominantly 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 to establish an Islāmic organization for the campaign against the sūfī practices. Hence, the establishment of the Jamā'ah Izālah al-Bid'ah Wa Iqāmah al-Sunnah (A Group of People To Eradicate Innovations And Establish Prophetic Sunnah) at Jos on 8<sup>th</sup> February 1978.<sup>66</sup>

The severe attack from Abū Bakr on the two Sūfī orders was never limited to his preaching,



but could be noticed even while he was conducting his Ramadan tafsir. This is the genesis of the sour relationship between Abū Bakr Mahmūd and some Sufi Muslim scholars particularly Shaykh Tahir Uthman Bauchi, Shaykh Nasir Kabara, Shaykh Sharif Ibrahim Saleh and many others. This was also the genesis of the controversy between the Izalah and Sufi orders in Nigeria.<sup>67</sup>

### **ABUBAKR 'S ROLE IN THE IZALA AND HIS IDENTIFICATION WITH IT**

From the outset, when the founders of the Izalah, Isma'il, Malam Bala Sirajo Kaduna and others proposed its name, they consulted AbuBakr on this name. However, it was he who added Wa Iqamatu Al-Sunnah (And Establishing Sunnah) to the name. This was how this organization was and is still referred to as Izalatul Bid'ah Wa Iqamatu Al-Sunnah (Movement Against Negative Innovations And Establishing Sunnah).<sup>68</sup>

One can also say that Izalah as an Islamic organization, was greatly inspired by the teachings and da'awah of AbuBakr more especially with the publishing of his famous book Al-Aqidah Al-Sahihah. On this, Shaykh states:

I did not form Izala, rather, it was established by some young people who shared my ideas. I also repeated to them that I was not a member of Izala nor did I attend its functions, although I always supported its members and advised them whenever they requested me to do so. My relationship with them, therefore, was a father whose teachings they found relevant to their cause.<sup>69</sup>

From the foregoing, we understand that even though AbuBakr claimed not to be a member of the Izalah organization, nor did he attend its functions, but he identified with them. This is because of the very vital role he played while naming the organization. He also admitted openly that the Izalah members shared his ideas. Consequently, therefore, AbuBakr supported and advised Izalah.

### **WHY SOME CHRISTIANS RESPONDED TO ABUBAKR'S TEACHINGS AND DA'AWAH**

Islam, as a religion and a system of life generally deals with the spiritual and temporal aspects of life. It is based on this that Abu Bakr submits:

We Muslims are very passionate about the issue of shari'ah considering its vital role in regulating our lives, both in this world and the hereafter. I have repeatedly explained in my books and sermons that no aspect of our lives is left to human judgment. Everything we do must be according to the laws of Allah...<sup>70</sup>

Gummi's agitation was that the Shari'ah Court of Appeal should not be restricted to Northern States alone but to the Federation of Nigeria, since Muslims live in good numbers all over the country especially in the Western States. The request was for full arrangements to be made in the Constitution so that Muslims everywhere in Nigeria could exercise their rights. In effect, what was being sought was not wholesale application of the Shari'ah, as such, even among the Muslims. Rather, it was the establishment of the Federal Shari'ah Court of Appeal in order to hear appeals beyond the level of states, in respect of those items of Muslim personal law, such as those related to marriage, divorce, rights to offspring, inheritance etc.<sup>71</sup> Unfortunately, this was received with unbelievable hostility by those whose only understanding of Islam appeared to be their fear of it. Christian politicians in particular and some church leaders took over the national media and responded unjustly. They issued all kinds of threat to anyone connected with this alleged plan to "Islamise Nigeria". Shari'ah then became a public issue, and was discussed as though it was a grievous wrong.

Some of those responses aroused out of ignorance or misunderstanding. However, in most cases they were the product of a deliberate campaigns to distort the facts so that some might gain from the situation of instability which could follow.<sup>72</sup>

## HAYKH ABUBAKR 'S VIEW ON THE 'SECULARITY' OF NIGERIA

The term secularism could be defined as a system of belief and practices that rejects any form of religious faith. In other words, it means the belief that religion should be separated from the state. Abu Bakr was strongly of the view that Nigeria is not a "Secular Nation". He went further to state that Islam and Christianity had been practiced in Nigeria for many centuries, and the essence of these religions is to inculcate Allah consciousness, i.e, to instruct their followers to be morally upright. This clearly means that the governance of Nigeria should also be based in the context of the religions of its citizens.

Abu Bakr puts it thus:

My only wish now is that governments at all levels should be more involved in matters of religion. It is wrong for any government to refuse to have concern for the fate of its citizens. At the moment, many of our ills in this country result from moral failures, when both leaders and the general public miss the object of life and forget about the permanence of death. Government must help guide the people to understand the wishes of Allah and establish a culture of decency and good values.<sup>73</sup>

The roots of our instability lie deep in the concept of secularism, which eats away the very cords which should bind us together as a nation. By divorcing our government from Allah we are at once encouraging selfishness and unfounded ambitions. The current system does not acknowledge God, which is why we lack direction. Leaders find it easy to lie and cheat and cover up all by resorting to cheap sentiments.

I have made several appeals before for a government founded on religion. Man is not a mindless animal whose only object in life is to eat, mate, sleep and die. Secularism, therefore, as the policy of operating government outside God's control, is alien to civilized human existence. We cannot expect to succeed in our affairs without abiding by the wishes of God, in spirit and in form.<sup>74</sup>

## HIS CONTRIBUTIONS TO ISLĀM AND SOME OF HIS PUBLICATIONS

The life of Abū Bakr 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. Abū Bakr 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 different official duties as a teacher, Inspector of Education, Deputy and later Grand Khādī of Northern Nigeria.<sup>75</sup>

Abū Bakr was of the view that knowledge itself is a trust given to the 'ulamā' by Allah, they would 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 residences 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.<sup>76</sup> Abū Bakr 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 (Peace and Blessings of Allah be upon him) and the salaf. On this he maintained that:

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 sharī'ah 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.<sup>77</sup>

Throughout his life, Abū Bakr always tried to state or give an answer to what he understood and considered as the truth. He stated that:

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.<sup>78</sup>

On his role in publishing, the contributions of Abū Bakr to Islām were never limited to teaching and preaching alone, he published a number of scholarly publications. 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-'Azīm Fī al-Ahādīth Wa al-Qur'ān al-Karīm, 1962
- Al-'Aqīdah al-Sahīhah Bi Muwāfaqat al-Sharī'ah, 1971
- Radd al-Adhhan Ilā Ma'anī al-Qur'ān, 1979
- Tarjamar Ma'anonin al-Qur'ān Mai Girma, 1979
- Juz Tabāraka (In Hausa), 1974
- Juz 'Amma (In Hausa), 1974.<sup>79</sup>

### AL-'AQĪDAH AL-SAHĪHAH BI MUWĀFAQAH AL-SHARĪ'AH (THE RIGHT BELIEF ACCORDING TO THE SHARĪ'AH)

This is one of the famous among the publications of Abū Bakr. 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 (correct/right) only if it is in conformity with the Sharī'ah<sup>80</sup>. The author discussed the meaning of kalimah al-shahādah that is Lā ilāh illa Allah, Muhammad Rasūl Allah (there is no diety worthy to be worshipped but Allah, and that Muhammad (Peace and Blessings of Allah be upon him) is the Messenger of Allah)<sup>81</sup>. He also explained

the meanings of al-nubūwah, (Prophethood) al-risālah (messengership) and al-wilāyah<sup>82</sup>. Some Islāmīc terminologies like al-īmān (faith) and what Abū Bakr described as al-bid'ah al-madhmūmah (unrecommended innovations) were also discussed<sup>83</sup>. Moreover, he discussed some aspects on sufism like 'ilm al-bātin (esoteric knowledge) and what he described as the inconsistency of some mufassirūn (Qur'anic Exegisists)<sup>84</sup>. For example, he pointed out that some mufassirūn do not cross check some qisas (narrations) while explaining the asbāb al-nuzūl (causes of revelations) of some verses of the Qur'ān in order to ascertain whether such qisas are in conformity with al-qīdah al-sahīhah (right belief) or not. According to Abū Bakr, most of such qisas were brought by non-Muslims from the Jewish and Christian scriptures so as to tarnish the authentic Islāmīc ideology (aqīdah).<sup>85</sup> Such qisas include the story of Hārūt and Mārūt<sup>86</sup>, the story of Joseph (Yūsuf)<sup>87</sup> and that of David (Dāwūd)<sup>88</sup>.

In this book also, Abū Bakr discussed the difference between the two terms, Allah and al-tāghūt (what distracts a Muslim from Allah's path)<sup>89</sup>. He pointed out what is Islām and what is Sharī'ah's (Islamic Law)<sup>90</sup>. He also stated clearly that he had a reservation about writing the book on account of the controversies it would generate,<sup>91</sup> 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 repentance. And I am the One who accepts repentance, the Most Merciful.

With the publication of this book, the relationship between Abū Bakr 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<sup>92</sup>. Consequently, Shaykh Nāsir Kabara wrote a rejoinder to Shaykh Abū Bakr 's book when he published al-Nasīhah al-Sarīhah Fī al-Radd 'Alā al-'Aqīdah al-Sahīhah. (Frank Advice In Response To The Right Belief)<sup>93</sup>

### RADD AL-ADHHĀN ILĀ MA'ĀNI AL-QUR'ĀN (RECONSIDERING THE MEANINGS OF THE QUR'ĀN)

It is a one-volume tafsīr of the Qur'ān published in Arabic by Dār al-Arabiyyah, Bāīrūt 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 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 consulted tafsīr al-Jalālaīn and other books of tafsīr while writing it. Radd al-Adhhān is now among the recognized tafsīr books.<sup>94</sup>

### 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.

He died on 11<sup>th</sup> 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, retired or serving civil servants, medical doctors, engineers, lawyers, teachers, staff in financial institutions and private businessmen.<sup>95</sup>

### CONCLUSION

This paper presented some contributions of Shaykh Abu Bakr Mahmud to Islam and humanity in Nigeria. We have seen Shaykh as a teacher in the traditional and formal ways. We have also seen his influence in the society as a one time Deputy and later the Grand Khadi

of the defunct Northern Nigeria. Shaykh was also one of the respected members of the National Council of Ulama. The paper also submitted that Shaykh 's open attacks against the Sufi orders particularly the Qadiriyyah and Tijaniyyah, and his constant disagreement with them to the extent that he considered Sufi teachings contradictory to Islam, created a very sour relationship between himself and other Islamic scholars and movements.

The paper then argued that Izalah was greatly inspired by the teachings of Abu Bakr . Hence, he supported and advised them. His role in the Izalah was a father whose teachings they found very relevant to their cause. We have also seen why some Christians responded to Abu Bakr's teachings and da'awah in the manner they did, and heard his view on the "secularity" of Nigeria where he strongly submitted that the roots of our instability lie deep in the concept of secularism, which eats away the very cords which should bind us together as a nation, and we cannot expect to succeed in our affairs without abiding by the wishes of Allah.

### ENDNOTES

1. Malam Mahmūd bn Muhammad bn 'Alī was the father of Abū Bakr Mahmūd . He was a very popular scholar in the 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 town. In , 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 . He died in 1938.
2. Town is situated on the South-West on the way from Gusau to Sokoto before reaching Talata Mafara in today's Zamfara State Nigeria.
3. Tsigā, I. A (1992), Shaikh Abū Bakr Mahmūd With Ismā'īl Abubakar Tsigā, Intec Printers Ltd., Ibadan, p.5. According to Loimeier (1997) Abū Bakr Mahmūd was born on 7<sup>th</sup> November 1922 in the village of . 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 '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, 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-'Ibādātī' 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, 'Umdat 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 bn Muhammad 'Amīr al-Akhdarī was born at

the town of Bintiyyūs 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 Kitāb 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 bn 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 Hafsa 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 18<sup>th</sup> December 2002. He died on 24<sup>th</sup> May 2004 at the age of eighty four.

11. ibid, fieldnotes, interview with Abū Bakr, 18<sup>th</sup> December 2002.

12. Malam Musa Ambursa was among the almajirai (disciples) of Abū Bakr '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 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 " 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
6. Maru is a town under the then Sokoto Province. It is located after Gusau on the way to Sokoto.
7. Kubau, op. cit., pp. 41-43
8. 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 Wazifi 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 7<sup>th</sup> 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 6<sup>th</sup> 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 18<sup>th</sup> May to 28<sup>th</sup> June 1934. However, on 2<sup>nd</sup> 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 Sulāimān, 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 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 '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 started da'wah in 1943, but according to Shaykh Abū Bakr 's narration as reported by Tsiga, he started da'wah in 1941.
33. Fieldnotes, interview with late Abū Bakr, Kaduna 18<sup>th</sup> 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, Tuesday September 17, 1992 "Shaikh : 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 Conversion 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. Loimeier, R. (1997) Islamic Reform And Political Change in Northern Nigeria, North Western University Press, Evanston, Illinois, pp. 188-189
62. Ibid, pp. 191-194
63. Yandaki, A. I. (1992), Matsayin Izalah A Nageriya, Kamfanin Fisbas Bakin Ruwa, Kaduna, p33 and , S.A (2001), where I stand, spectrum Books Limited, Ibadan, Nigeria, p. 139 and p 147
64. Loimeier, op.cit, p.208
65. Ibid, p. 213
66. Ibid, p. 213
67. Fieldnotes, Interview with Alaramma Muhammad Mukhtar Rogo (43) Shaykh Tahir Uthman Bauchi Islamic Foundation, Rijiyar Zaki, kano on 5<sup>th</sup> April, 2012.
68. , op.cit, p. 155
69. Ibid, pp. 174 - 175
70. , op.cit, p. 92
71. Ibid, p. 93
72. Ibid, p. 93

73. *Ibid*, p. 212
74. *Ibid*, p. 127
75. *Ibid*, pp. 77-78
76. *Ibid*, pp. 77-78
77. *Ibid*, p. 103
78. *Ibid*, p. 104
79. *Ibid*, pp. 90-92 and Fieldnotes, interview with late Malam Lawal Abū Bakr, *op. cit.*
80. A.M (1971), Al-'Aqīdah al-Sahīhah Bi Muwāfaqah al-Sharī'ah, Dār al-'Arabia, Baīrūt, Lebanon, p. 5
81. *Ibid*, pp. 6-8
82. *Ibid*, pp. 8-12
83. *Ibid*, pp. 17-24
84. *Ibid*, pp. 44-47
85. *Ibid*, pp. 57-58
86. *Ibid*, p. 58
87. *Ibid*, p. 60
88. *Ibid*, p. 68
89. *Ibid*, pp. 73-75
90. *Ibid*, pp. 75-78
91. Loimeier, *op. cit.*, p.186. Shaykh Abū Bakr 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.
92. Ilorin, A.A. (1984), al-Islām al-Yaum Wa Ghadan Fi Nigeria, Cairo, p. 85
93. *Ibid*. p.85 and fieldnotes, interview with late Malam Lawal Abū Bakr, *op. cit.*
94. *Ibid*, fieldnotes, interview with late Malam Lawal Abū Bakr.
95. 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 .

After the death of Shaykh Abū Bakr on 11<sup>th</sup> September 1992, the choice of the scholar to

be his Khalifah fall on his disciple for decades Malam Lawal Abu Bakr (d. 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 (b.1<sup>st</sup> October 1960), was finally chosen as Khalīfah.

Dr. Ahmad Abū Bakr , 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. Commenting on his acceptability as the new Khalifah of his father, Dr. Ahmad 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 ', pp.1 - 3)

'Abdulkarīm Baba Amīn stated further that:

The late Shaykh Abū Bakr 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 , as he visited the Governor of Kaduna State simultaneously with Alhaji Ahmadu Chanchangi, a Kaduna-based businessman and philanthropist. Dr. Ahmad 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. 's recitation that several people were moved to tears.' (See "Return of ", *op.cit.*, p.2)