

Literature in **Northern Nigeria**

From Foundations to Contemporary Challenges



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CHAPTER FIVE

Conceptualization of Prophetic Panegyrics (Madahu) in Northern Nigeria

Ahmad Murtala

Introduction

Eulogizing the Prophet (pbuh), sometimes called Prophetic panegyrics, or Madeeh/Madah in Arabic and Wakar Bege/Yabon Annabi (S.A.W) in Hausa, is a genre of Waka purposely composed in praise of the Prophet (pbuh) and other venerable clerics⁴². Both the written and oral types have been in use for these purposes.

The content of Prophetic eulogy remains the same in modern times as it was in the early times. It focuses normally on the portrayal of the moral values of the Prophet (pbuh), his miracles and his immense role in the salvation of human beings here and in the Hereafter. It also touches some sensitive topics, the subjects of heated discussions by scholars throughout Islamic history. Such topics include beatific vision by the Prophet (pbuh) in the Night Journey; the issue of the purpose of creation: was it for the sake of glorifying the Prophet (pbuh) or for worshiping Allah? - the issue of the first creation: was it the Prophet's illumination or the Pen; the issue of Tawassul with the Prophet and other Sheikhs, etc.

The Content of the Modern Prophetic Panegyrics

A mere hearing of the content of the poems, if justice is to be done, would suggest segmenting the content and the message, which the singers intend to convey, into positive and negative aspects, the explanation of which would follow.

⁴²-Hiskett, Marvyn, *A History of Hausa Islamic Verse*, Great Britain: Redwood Burn Limited, 1975, p.23

The Positive Aspects

Expression of Sincere Love of the Prophet: Love of the Prophet is part of Islam without which no salvation could be gained at all. It has been the major concern of all prophetic panegyric poets. If it were sincerely kept on, achieving this noble goal alone would be a marvelous spiritual achievement in one's life.

The singers/poets have apparently show their inner devotion to one aspect out of many gigantic aspects of respecting the Prophet (pbuh) as the Messenger of Allah. The other aspects, which all Muslims are asked to abide by, include the inner and outer implementation of the prophetic Sunnah, as Allah commanded, "If you truly love Allah, so follow me. Allah will instantly love and expiate your sins".

Versification of the Prophetic Biography: The creation of verses in praise of the Prophet (pbuh) is a tremendous contribution that shows admiration for the Prophet (pbuh) and, at same time, propagates Islam and the good character of the Prophet (pbuh). It is a fact that some messages could not be simply conveyed to certain people save through good lyrics and in the language that they prefer. We always see many youth playing and enjoying such poems on MPs, handsets or on other means of listening. And more importantly, from another angle, those poems have contributed in reforming the lives of some youth from bad to good or fairly good and making them act perfectly according to the information they received from the poems.

Call for following the Prophetic Sunnah: Some of the poets use their stamina to solemnly call upon people to the sincere adherence of the Prophetic Sunnah and shunning all other evil ways. Without playing any musical instrument, Aliyu Kurna has devoted majority of his songs to this domain. He wrote "Wanda ya bika ya huta, Muhammadu Shugaban kowa" in 31 verses, and "Yarda da ni Ubangiji, in yi yabo ga Mustafa", consisting of 45 verses. In his magnum opus, the

“Bakandamiyar Sunnah”, consisting 79 stanzas, with a refrain
“Bin tafarkin Manzan Allah shi kadai ne dacewa”, he says,

Innamal a amalu binniyati kaji fadin
manzo, wa izasta anta fasta in billahi
inji Annabi Mai kwazo, Taimakamin
Allah in magana ga bin Sunnar Manzo,
Danko me bin Sunnar Annabi shi kadai
ke dacewa.

Action is judged according to
intention, so said the Prophet, If you
seek to find assistance, ask for it
from God, Assist me oh! God! So
that I will talk about the Prophetic
traditions whosoever follows that
tradition is on the right path.

Akilu Aliyu also said that in count of the Prophet activities in
exemplification of the religion,

Mai tabshiri, mai tahziri mai tafsiri,
mai takadiri Ba takadimi ba
ta'khiriba takasiri, ba takasiri, Sai
tafsili ba ishkalu

The one who gives tidings, an
admonisher, The one who translates
and explains without delay, and
indecision. The one who gives in
abundance without exceeding limit.
The one who solves problems with
ease.

Praises of Sahaba and Pious People: The Qur'an and the
authentic traditions are clear about the virtues and excellences
of the disciples of the Prophet (pbuh), his household and other
pious people whose admiration is a part of the love of the
Prophet (pbuh). Feeling respect and honour for them is a
source of pleasure that every good Muslim would delightfully
feel and work enormously towards actualizing. For these
reasons, the modern poets and singers have showed their
rapture for such high esteemed category of people. Their
poems express the maximum support the early generation
offered, particularly to the Prophet (pbuh) and the
development of Islam. In fact, all the songs, in the opening
remarks, usually contain salutation for those pious people.
Take an example of Malam Sadi Marmara, who categorically
said,

Sai dai fa kaunarsu kaurar Rasulu, Idan
ka ki su ka ki Rasulu, Wallah ba bu kai
ba Rasulu, Su ne Sahabbai na Sallallah

It is with their love, that you love the
Prophet, If you shun them, it is the
prophet you shun, to God, you have
parted ways with the prophet, they are
the companions of the Messenger of
Allah.

Rufa'i Ayagi has "Ya Sayyadi Abubakar" in his praises.
Beside him, Bashir Dandago also composed "Sadaukakkiya"
in praise of Ali bn Abi Talib (R.A). And other poets have sung
a lot the praises of the rest of the Sahaba. Though there are
false narrations here and there the songs in general are fine.

Enlightenment about Islamic Tenets: The prophetic panegyric
serves as a medium that enlightens people about some Islamic
tenets and the character and personality of the Prophet (pbuh).
The Night Journey of the Prophet (pbuh) is well explained by
Malam Akilu Aliyu in "Isra'i: Haske Mai Ganar Da Basira".
Auwalu Hanga composed a lyric on "Alkausara" in which he
says,

Salamu alaikum ya 'yan uwana, Na
zo barar amshi zan yabona, Bege na
tsara wa Annabina, Manzon da ke ba
da alkausara

I say the salutation to you brethren
I request refrain from in my praises
It is a song of love that I compose to
my Prophet
That Prophet that gives Alkausara in
abundance

In separate songs, some singers produced explanations
on Islamic tenets according to their understanding. For an
example, Rabi'u Usman Baba wrote a song on "Tauhidi" in
which he explained the oneness of Allah according to the
'Asharite School of theology.

In his "Gaskiyar Nufi", Hafiz Abdallah has drawn the
attention to the application of the love of the Prophet (pbuh) in
everyday life, more especially in recitation of the day and
night authentically narrated supplications. He said in its
refrain,

Dare rana safiya a koyaushe a ko'ina,
Da son Annabi zan fito da shi zan
koma gida.

Night, Day, Morning, everywhere
and at all times
I endear myself to the Prophet.

The Negative Aspects

Besides those positives, which actually are uncountable, modern panegyric poetry is full of anachronisms that go contrary to the proper teaching of Islam. This side is tough and its strangeness would not suit majority of the Hausa poets. But mentioning and exposing such constructive criticism is imperative. People need to be told the truth not to cover the realities and facts for merely thinking that they would reject it out right. Let them hear and ponder over it. This is because keeping the public away from roundedness and opening their eyes to avoid following unreliable sources is equally very important. Below are some glaring examples.

Eulogy beyond the Capacity of the Prophet (pbuh): Protecting the honour of the Prophet (pbuh) is one of the valuable endeavours that every Muslim would energetically undertake to do. The respect of the Prophet (pbuh) is, undoubtedly, a prime requisite of being a Muslim. Allah has made it necessary upon Muslim as He said, "So you might believe in God and His Apostle, and might honour Him, and revere Him and extol His limitless glory from morn to evening" (Q48:9). In so doing, we have to realize that the position of prophethood is the highest rank that Allah bestowed to a human being. Nevertheless, it would not be mixed up with the singular divine position of Allah as Our creator. Each has standing characteristics that should remain like that. Neither would God be in the Prophet's position nor the Prophet be in God's capacity. The Prophet (pbuh) himself has prohibited exalting him to the position higher than his actual position. He said, "Do not exaggerate my status as the Christians did to Jesus, the son of Mary. I am merely a servant of His, so say only: The servant of Allah and His Messenger"⁴³. - One may

⁴³-Bukhari, Al Jami' al-Sahih, vol.6 p.490 No.3445

hastily think of this hadith as a signal of humility known of the Prophet (pbuh). Actually, the hadith is not towards that end. The Prophet (pbuh) told the truth always and we Muslims must abide by it.

Of course, some people admire Sheikh Busiri's view in *Qasidat al-Burdah* that "Let alone what the Christians claim about their Prophet, and you may praise Muhammad in any way you want and attribute to his essence all honours and to his status all greatness, for his merit has no limits that any expression by any speaker might reach". - This view has been the strongest reason of the modern poets and singers. Hence, they conceivably believed that nothing in ascribing all that they deem suitable, regardless of its agreement to the Shari'a or otherwise, to the Prophet (pbuh) even if it only suits the Almighty Allah alone. Hafiz Abdallah has translated Busiri's statement in his "Madalla" as saying,

Annabi yai daban da mutane,
Mai matsayi saman daraja ne,
Kai ka kirashi ko menene,
In ba ka ce da shi Allah ba,
To ba ka ketare haddi ba

The Prophet differs from other people
His status is far above status
You can call him whatever you want
It is only when you call him the
Almighty
It can be said you have deviate

There are abundant examples of such extremism. Take an example of Umar Abdul'aziz Fadar Bege's description of the Prophet (pbuh) as having three essential qualities of God in "Labbaika Rasulallah". One, he assumed the Prophet (pbuh) as giant enough to have the quality of Divinity (Ilahiyyah), which both literally and technically means *the Prophet (pbuh)* deserved to be worshipped. The verse reads,

Duk mulkin Ilahiyya,
Allah sai ya dorashi

All the powers of the Almighty
God will put him to it

The vivid picture can also be seen in Nasiru Abdulhamid's "Allah Shi Ka Iyawa"⁴⁴ where he boldly said, "The Prophet is being worshiped with all kinds of worshipping":

*Ku san dukkan ibada,
Ana yi wa Mahmuda
Allah shi ka iyawa*

You know, all the acts of worship
It is done to Mahmuda
It is God that is abled

Second, the Prophet (pbuh) has also reached the position of "Lordship" (Rububiyyah) according to some of those poets and singers; this quality gives the Prophet (pbuh) the power of managing and maintaining the world. Although not all the poets do pronounce the word "Rububiyya", the description given to the Prophet (pbuh) has strongly suggested that direction. Fadar Bege, for instance, believed that 'nothing will happen in the world unless the Prophet (pbuh) is aware of it'. And "he was the one who chose to be called 'Messenger of Allah"-so impliedly, it would be otherwise had he denied it. The poet said,

*Ba bu abin da zai faru, Sai da sanin
Rasullah,*

He also said in other verses:

*Shi ya dayanta tun farko, Shi aka
cewa Abdullah, Amma shi ya zabi
hakan, Muhammadur Rasullah*

Nothing happens without the
knowledge of the Prophet.

He is one right from onset. He is
the one called Abdullahi. He chose
to be called that
Muhammad, the Messenger of
Allah

All these, in fact, are erroneous notions. How could the Prophet know everything ever while the Qur'an has described his source of knowledge? Allah says, "And thus We have sent to you (O Muhammad) Ruh (a Revelation) of Our Command. You knew not what the Book is, nor what is faith? But We have made it a light wherewith We guide whosoever of Our servants We will" (Q42:52). The Prophet said, according to the Qur'an, "I had no knowledge of the chiefs (angel) on high

⁴⁴-Nazari A Kan Wakar Yabon Annabi Muhammadu (S.A.W) Ta Malam Nasiru Abdulhamid, compiled by Bashir Sani, level 300 student in July, 2005, in "Nazari A Kan Wakokin Yabon Annabi (Sallallahu Alaihi Wasalam), Vol. 1

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when they were disputing and discussing (about the creation of Adam). Only this has been revealed to me, that I am a plain warner” (Q38:69-70).

Three, throughout the qasida with refrain “Salamu Alaika Mai Girma”, Fadar Bege designated the Prophet as *Sarki* (Emir) and at last described him as existing since before creations, the quality that entitled him as “The First”, the renowned Allah’s quality. He said,

Sarkin da ya faru tun babu, Tun ba
dai-dai da daidaito, Al-Auwalu ba da
farau ba, Shi Rabbi yake ta rairaito,
Yaushe ajiya ta boyeka,
Tun ba loto ka hau girma.

The king that exist when none exists
When there is no one, and oneness
Number one that has no beginning
He is the creator, that creates
No time have you ever banished
You are the supreme, before the
existence of time

This goes contrary to the Qur’anic clear statement that Allah “is the First and the last”(Q57:3).

Another staunch example is evident in Hafizu’s “Ga Dai Bambancin A Fili” in which he pronounced some terrible words that do not suit the position of the Prophet (pbuh) at all. To him, the Prophet (pbuh) was only one who knew exactly how to deal with Allah, while before him; all others including, by extension, the angels and prophets, were not competent in such dealings. The singer went further to ascertaining that the Prophet (pbuh) is the only person endowed with the capacity of sustaining the affairs of the creations and has been observing those throughout without tiredness. The verses read,

Shi daya tak ya iyawa Allah,
Kafinshi bai san gwani ba
Wa ya rike nauyin halitta,
Bai taba kosawa da mu ba

He has powers to sustain the affairs of the
Almighty, Before him there is none, Who
holds the affairs of the Almighty, He
endures all our entreaties

In sama ta kara sama, the same singer said:-

Shi ya raya matacce ya maida ruhi ga jiki,
Izinin Allah ne ya baiwa Isa aiki,
Kai ko 'Kun fa ya Kunun' sifarka Daha
Ma'aiki, Ai da rayuwar rayuwarsu sirri
naka ne

He raises the dead, returns soul to the body
It is the Will of the Almighty, that Isa was
given a task, You are, Be and behold, is
your quality, the Prophet, The secret of
their life is yours.

“Be! - and it is” (Kun Fa ya Kuun)- actually is the quality of Allah (The Originator of the heavens and the earth. When He decrees a matter, He only says to it: ‘Be! –and it is (Q2:117 and similar in Q3:47; 6:73; 16:40; 36:82; 40:68; 40:68) not of the Prophet (pbuh), who was commanded by the Qur’an to “Say, ‘I possess no power over benefit or hurt to myself except as Allah wills. If I had the knowledge of the ghaib (Uneen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tiding unto people who believe” (Q7:188).

It is a gimmick of exaggeration, of course, to view and think of the Prophet’s position from this erroneous point of view. In the first instance, the Prophet (pbuh) was always humble and talked of Allah’s Omnipotence in a meek manner, not as proudly as some later generations have wrongfully been thinking of. In one of the Prophetic pronouncements, A’isha (R.A) reported him to have praised Allah in a long prostration saying, “I cannot praise You as fully as You deserve. You are exactly as you have praised yourself”⁴⁵. Let one who wants to eulogize the Prophet (pbuh) consider such legal restraints. However, the singer/poets whom we quoted those heretic stanzas from, as well as the other poets/singers who hold the same idea and say it in almost all their poems, all have said further more things that have gone out of the permitted boundary in honouring the Prophet (pbuh). The Prophet (pbuh) is known as an infallible person with Allah’s protection and guidance (Q6:67). He does not claim to be above “prophethood” (Nubuwwah) or “Risalah” (Messengership),

⁴⁵ - Muslim, Al-Jami’ al-Sahih, vol.4 p.204-Nawawi

but such an impalpable position has been falsely claimed for him. Hafizu Abdullah, for an example, said,

Shi ne bai taba kuskure ba, Ko ya
manta ya shugabana, Ya fi
Nubuwwa ya fi Aike, Gurin
kadari ka gayawa kowa

He has never committed a mistake,
Or to ever forget, my master. He is
above messengership, That you
can narrate to anyone

If one interprets this singer and the like as ones who have gone contrary to popular Islamic tenets in this regard, he would not be wrong, more especially the Prophet (pbuh) as we have quoted above, had said, "Do not exaggerate my status as the Christians did to Jesus the son of Mary. I am merely a servant of His, so say only: The servant of Allah and His Messenger". As a sign of great devotion, it has been reported in many traditions that the Sahaba used to open their sermons with praises to Allah, and then "they glorified and praise Allah as He deserved"⁴⁶. This is the manner and way with even Allah. One is not allowed to say words haphazardly without mincing. He has to make a good choice of words that deserve to be said Islamically to Allah. And that had been the practice of all pious predecessors.

Many a time, I feel that those singers have not appraised Allah with a true appraisal. I feel as if they don't read the Qur'an and authentic hadiths to comprehend Allah's Omnipotence and Power and know the real position of the Prophet (pbuh). They mixed up Allah with the Prophet. It seems like they don't grasp Allah's saying, "They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might. Allah chooses from angels messengers and from the people. Indeed, Allah is Hearing and Seeing. He knows what is presently before them and what will be after them. And to Allah will be returned all matters" (Q22:74-76). **Pantheism (Wahdat al-Wujud):** Besides Allah, Our Creator and Sustainer, all other beings, including angels and the prophets, are created by Him, the Almighty. Hence, His

⁴⁶-Bukhari, vol.12 p146 No. 6830-Fat'hu

oneness is the common tenet that all Muslims are essentially required to believe in. Some mystics, however, have the tendency of playing with words that give an impression of having the idea of mingling all beings in only one entity with no separation. God and the creations become one being and no other entity exists. This is known in theology and mysticism as *Wahdat al-Wujud*, *Tauhid al-Wujud* or (pantheism) and (the unity of essence), respectively. Those Sufis are not talking metaphorically but what they mouthed is the pretty reality that they believed in.

Indeed, the view was an old one, which was upheld and strongly promoted by many great Sufis like Husain bn Mansur al-Hallaj (244-309H), who believed in the incarnation of Allah unto a human body; Ibn 'Arabi al-Sufi (560-638H), who was the first Sufi to introduce the philosophized version of pantheism into Islam, followed by his students and supporters like Ibn Farid (576-632H), Ibn Sab'in (d.669H), Al-Qunawi (d.672H), al-Tilimsani (d.690H) and a host of others⁴⁷. The template of pantheism was significantly developed by 'Abdulkarim al-Jiyali (d.832H) in his book "Al-Insan al-Kamil" (The Perfect Man) and the idea has been later assumed with great enthusiasm by some of the *Tijjaniyyah* scholars⁴⁸, more specifically the proponents of *Al-Faidah al-Ibrahimiyyah* in West Africa.

It is evident from the verses of some modern poets/singers that they admire pantheism, but not in the sense that the creation annihilates in the Almighty and the duo become one. Rather, the poets see the Prophet (pbuh) as an actual manifestation of Allah and God's self-disclosure. They described the combination with different terms as "Ayn Tajalliyat", "Ayn al-'Uyun", "Al-Azali", "Al-Abadi", "Tajalli

⁴⁷-Hallaj, *Kitab al-Tawasin*, Paris, ed., Masson, 1911, p.11; Ibn 'Arabi, *Al-Futuh al-Makkiyyah*, Egypt: Matba'at Bulaq, 1293, vol.2 pp.226-227; Salim, Abduljalil bn Abdulkarim, *Wahdat al Wujud 'Anda Ibn 'Arabi*, Egypt: Maktabat al-Thaqafah al-Diniyyah, 1st ed., 1425H-2004, pp.18-21

⁴⁸-See: *Al-Ishadat al-Rabaniyyah Bi al-Futuh al-Ilahiyyah Li Sayyidi Abi al-Abbas Ahmad Tijjani Ala Mata al-Hamziyyah*, compiled by Aliyu Al-Harazim, Bayrut: Al-Maktabah al-Sha'biyyah, n.d., pp.3, 55; Jawahir al-Ma'ani,

al-Malakut”, “Hasken Rububiyya”, “KadarinUluhiyya”, etc. The Prophet (pbuh), according to their portrayal, is the sender of his mission and the receiver, as well as its essence and was the intermediary himself through which the message reached him. There had been no messenger between the Prophet (pbuh) and God at all. It was all from himself, meant for him and sent to himself or (Laka, Minka, Ilaika) in Arabic, as Hafizu Abdallah puts it.

The gist of the problem lies in promoting a mystical theory of the dichotomy between “Haqiqah” and “Shari’a”. Belief in *Haqiqah* encourages its upholders to shun any part of the Shari’a that views Muhammad bn Abdullah (S.A.W) as the Prophet and the Messenger of Allah. They believed that the luminous nature of Muhammad (pbuh) or what is known in Arabic as *Al-Nur al-Muhammadi* (The Muhammadan Light) and *Al-Haqiqah al-Muhammadiyah* (laterally translated as the Muhammadan Reality), in fact, is the quintessence of the *Haqiqah*, which is the hidden reality of the Prophet. The majority of the modern singers explained this in different verses as the “Eye of Gnosis”, “Secret of Divinity”, “Secret of the Secret”, “Father of the creation”, “Treasure of Divine Perfection”, etc. The Prophet’s reality consists, in abundance, all the sciences, knowledge, truth, secrets, manifestations and luminance. For this reason, none can comprehend it except God. All these and many more are the stuff of the Hausa prophetic panegyrics. And as an example take Fada’s qasida of “Mulki”, which is known with its refrain “Allah ya hademulki ya baiwa Rasulallah”. He described the Prophet (pbuh) as the possessor of divinity turban and eventually he is the Essence of Allah (Zatullah),

*Mai rawanin Ilahiyya, Salamu alaika
Zatullah, Amsa min ka ce in shigo*

The possessor of divinity turban,
Peace be unto you the essence of
Allah, Accept my salutation, and
permit me to come in.

Most Hausa singers reflect the school they were bred at and trained for such *Aqidah*. Dandogarai, for an example, is a

student of the late Sheikh Aliyu Harazimi (d.2013), the prime father of 'Yan Azkaru. Fadar Bege and Hafizu Abdullahi are bonafide disciples of Sharu Sani Janbulo. Alhaji Ahmad Jarumi Jos has been under Shehu Musaddadu of Jos. It is simple in their songs to identify specific wording that expressly portrays the existence of Almighty Allah's essence in the personality of the Prophet (pbuh) to the extent that the Prophet becomes a typical screen of divine disposition. According to Alhaji Ahmad Jarumi Jos, the Prophet (pbuh) is a shadow of Allah. It is just like the reflection of light, which, in turn, produces a shadow. He said in "Annabi Daha Tudun Dafawa",

Hasken sa ka san da na Allah, Ai abu
ne da wuyar ganewa, Inuwa fa ba ta
futowa, Sai da abin da yake haskowa,
Hasken da yake haskowa, Har inuwar
ta take bullowa, Na baka assignment
je ka, Ka yi tunani mai narkewa

His light is like that of the Lord, It is a
difficult thing to perceive, A shadow
never appear, Unless something is
being lighted, The light being lighted,
That casts a shadow, I have given you
an assignment, Thing about it and tell

The other composers saw no harm to ascertain the interspersing of the Prophet's identity strongly with that of the Almighty. Hafiz in "Sallama" explained how Allah gave all His qualities and the divine supremacy to the Prophet (pbuh). According to his interpretation, the Prophet (pbuh) passed by the God's Throne in the Night Journey, and, eventually, the TWO intermingled together in that moment. He says in various lines:

Da sifarsa ya zabeka, Ya dauki
mukamansa, Ya baka da girmansa
Ya kiraka ka riskeshi, Sanda ka fu ce
Al'arshi, Ya rifeka ka karbeshi,
Ya shigeka ka nasheshi

With His attributes, he selected you,
He gave you his qualities, He gave
you with his grace, As called you to
reach him, When you entered the
Palace of the Lord, He held you and
you embraced him, He assimilated
with you and you with him

The Qur'an has described the Journey that the Prophet (pbuh) went on until "he was in the higher part of the horizon.

Then he approached and descended. And was at a distance of two lengths or nearer. And He revealed to his servant what he revealed” (Q53:7-10). This is the Qur’anic account and the companions and majority of Tafsir scholars, including Aisha said it was Jibril and Ibn Mas’ud explained that the distance of two lengths or nearer was with Angel Jibril not with God⁴⁹. Any addition to this valid interpretation is baseless exaggeration. The refrain of “Sallama”, is heretical. The singer has made the Prophet (pbuh) as participles of Allah like “speech of Allah, Will of Allah, *movement of Allah* and Light of Allah”, etc.:

Maganar Allah,	The talk of the Lord
Kudurar Allah,	The power of the Lord
Motsin Allah,	The motion of the Lord
Lamarin Allah,	The affairs of the Lord
Mulkin Allah,	The reign of the Lord
Hasken Allah,	The light of the Lord

In the same vein, Dandogarai said:

Ka zama shi ya zama kai,	You are him, and he is you
Ka shigeshi ya shige ka,	You have become him and He has become you
Ka nasheshi ya nasheka	He assimilated with you and you with him

Some singers may not really be excused of having little knowledge or unawareness of this doctrine or its consequences. In spite of that, they even know the extravagant, non-sensical, view is to the Shari’a and to the people’s common sense, but still they conceitedly sing it. Fadar Bege talked in a bold statement that Allah and the Prophet (pbuh) have not ever been physically separated:

Zan dan taba dai kadda a ce na tabu,	I will say it small, so that you will not
Allah da Annabi kun taba jin sun	say I am mad, Have you ever heard
rabu? Komai na kauna in ka zuba ya	the Prophet and his Lord separate,
zubu, Bari kar ka ce mar Allah ne	Whatever you said out of love is
Munzali	accepted
	Just don’t call him Allah, but the
	Prophet

⁴⁹ - Interpretation of Ai’sha is in a hadith reported by Muslim vol.3 p.11-Nawawi, and that of Ibn Mas’ud is reported by Bukhari vol.8 p.610 No.4856-Fat’hu.

All that he wants of people is to be silent about naming the Prophet openly as 'Allah'; apart from this everything is possible. This is contrary to the teaching of the Prophet (pbuh) who sometimes, according to the report of Rubaiy' bnt Mu'aiwidh during the consummation of her marriage, the Prophet (pbuh) heard little girls beating the daff and reciting verses mourning her father, who had been killed in the battle of Badr. The girls said, 'Among us is a Prophet who knows what will happen tomorrow'. The prophet (pbuh) instantly said, 'No, omit this statement! And keep on saying the verses which you have been saying before (in mourning the deceased)'. And in other narration, he said, "As for this part then, do not say this because nobody knows what will happen tomorrow except Allah"⁵⁰.

The Use of Fabricated Narrations: Criticism of narrations, with the aim of scrutinizing and sifting good ones from the false, is the major business of the traditionists. The Prophet (pbuh) had drawn the attention of the believers not to ascribe any false narration to him and, at the same time, he equally holds the promulgator of such fakery, at the same sinful rank as the actual fabricator. This is evident in the hadith reported by Mughirah bn Shu'ba (R.A). The Prophet (pbuh) said, "Whoever narrates a hadith from me which he thinks is false, then he is one of the liars"⁵¹. Imam Nawawi (R) has given precise explanation on this matter saying, "Whoever narrates a hadith which he knows or thinks it most likely to be fabricated and does not explain that it is fabricated is included in this warning and is included among those who tell lies about the Messenger of Allah"⁵². Hence, all hadith scholars agreed that a fabricated hadith should not be mentioned as supporting evidence without pointing to its debauched status. Silence about such vital remarks would endanger one in a silent conspiracy against Islam!

⁵⁰- Bukhari, Al-Jami' Sahih, No.3779. The other narration is in Ibn Majah No.1897

⁵¹- Muslim, Al Jami' Sahih, vol.1 p.62

⁵²- Nawawi, Sharh Sahih Muslim, vol.1 p.71

There are, of course, a number of fabricated traditions in wide circulation and some singers/poets have ignorantly absorbed a great deal of them as an integral part of their poems. Despite the fact that some *Sha'irai* do not question the authenticity of the material they use, however, this does not make false narrations true for mere popularity and being rendered into poems. Below are some good examples, which would leave the fair-minded reader speechless about the carelessness of the poets/singers regarding the use of bogus narrations.

i. Of all that the modern poets use repeatedly, the narration of the first creation as the light of the Prophet (pbuh) has been the most. In fact, all the inherited Hausa prophetic panegyrics, with no exception, are based, in one way or the other, on the view that the first creation was the Light of the Prophet, which is the basis of the above explained illuminism⁵³.

The narrative is popular and reads in part, "Jabir bn 'Abdullah asked the Prophet (pbuh) about the first creation. He replied, "The first creation was the Light of your Prophet, O Jabir. Allah created your Prophet from His Light before creating the other things..." This is the preamble of the hadith and it goes on up to about two pages⁵⁴.

Most poets have used it in one way or the other as solid evidence of the mightiness of the Prophet (pbuh). Let us take some different glaring examples. First is from "Wakar Zuma", where Rabi'u Usman Baba said⁵⁵,

⁵³-Hiskett, M., *The Imagery of Light and Associated Ideas in Hausa Islamic Verse*, in I.Y. Yahaya and A. Rufa'i (eds), *Studies in Hausa Language, Literature and Culture: Proceedings of the second International Hausa Conference*, April 1978, Kano: Centre for the Study of Nigerian Language, Bayero University, p.426-431

⁵⁴-There is a wide confusion about the whereabouts of this narration. It was wrongfully ascribed to different books, where none of them was reported in it. For an example, some Scholars claimed it be reported by Abdurrazaq Al-San'ani in "Musanna'af" or in his "Tafsir", while others ascribed it to Imam Baihaqi. But in reality, both have not reported such a hadith at all. I have written a book on the hadith entitled "*Hadith Auwalu Makhalaqa Allah Nur Nabiyika Ya Jabir: Bain al-Haqiqah Wa al-Khayaal*", in which a detail analysis on the narration was carried out.

⁵⁵-Nazari A Kan Wakar Yabon Manzon Allah, Wakar Zuma, compiled by Sale Mohammed Bakori, a level 300 student in July, 2005, in "Nazari A Kan Wakokin Yabon Annabi (Sallallahu Alaihi Wasalam)", Vol. 1

Ya Mustapha Muhammadu, Ainul-guyubi, Baharul ma'ana, fatul rabbiyyil Auwabi.

Ruri nake don ka same mani gurbi,
A fadarka ya Muhammadu kasan nufina
Ya haske na zatin Allah buwayi,
Gaisheka mai garin Makka Al-Madaniyyi

Oh Mustapha Muhammadu, the essence
of hidden, the sea of meaning, the door of
repenters
My ambition is you find a place for me
In your palace, Oh Muhammad, you
know my will
Oh the light, the Allah's essence, the
Most powerful
Greetings, the owner of the cities of
Mecca and Madina

The second example is from Fadar Bege, where he said in "Labaika Rasulallah",

Haske ne na Rabbani,
Sake zuwa ka gane shi

He is the light of the Lord
Go back and take a second look at him

The hadith despite its popularity and wide reliance upon it by the singers has been declared by the distinguished learners of hadith as fabricated. Not Ibn Taimiyyah alone, who asserted its fallacy from different ways, but Imam Suyuti also clearly denounced its authenticity. Likewise, Sheikh Ahmad al-Gumari, his brother Abdullah al-Gumari and many others all have rejected its soundness for lack of a single reliable isnad that can be reckoned with ⁵⁶.

Malam Abubakar Atiku in his Qasida "Yabon Annabi"⁵⁷ said,

Ya aiko shi domin ya samu mu san shi,
A domin sa Allah yai duniya

He was sent so that we will know him
It is for him that the world was created

He uses the narration, which falsely ascribed to Allah, the Almighty, as Hadith al-Qudsi that He says to the Prophet (pbuh), "If it had not been for you, I would not have created the worlds" - The narration, though popular among the populace, is baseless. The unanimity of hadith scholars, among

⁵⁶-Ibn Taimiyyah, *Al-Fatawi*, vol.18 pp.367-371, Suyuti, *Al-Hawi Lil Fatawi*, (1/323-325), Al-Gumari, Ahmad bn Siddiq, al-Mughir Ala al-Jami' al-Saghir, quoted by Sheikh Abdulfatah Abu Guddah in *Al-Ta'aliqat al-Hafilah ala al-Ajwibat Al-Fadilah*, pp.128-129; Abdullah bn Siddiq, *Murshid al-Ha'ir Fi Bayan Wad'i Hadith Jabir*, p.31.

⁵⁷-Aminu Isma'ila, *Rubutattun Wakoki A Kasar Hausa*, pp.86

who were Assaghany, Ibn Hajar, Suyuti, Shaukani, has rejected it and held it as spurious⁵⁸.

Another example is in Rabi'u Usman Baba's "Babban Masani", where he said⁵⁹,

<p>Allah Wallahi ko Sarki Allah da Mustafa ya sanu <i>Da Allah taska ne ba wanda ya sanshi,</i> Da kai sani ya sanu <i>A cikin ikonsa da ya so a sanshi,</i> Da kai sani ya sanu <i>Shi ne sai ya yi jaka da haskenshi,</i> Da kai sani ya sanu <i>Kun abdu Muhammadun ya ce mai shi take za ya kunu,</i> <i>Annabi Muhammadu kun ji farkonsa,</i> Da kai sani ya sanu Dangi Annabi Muhammadu kun ji farkonsa, Da kai sani ya sanu <i>Allah ya yi shi ne daga haskensu,</i> Da kai sani ya sanu Sannan kuma ya kira shi masoyinsa, Da kai sani ya sanu Dukkan halitta daga haskensu kafatane ta ginu</p>	<p>I swear to you even the Lord is known with Mustapha only God was a treasure that no one knows It is with you that knowledge is found It is in his powers that he decided to be known It is with you that knowledge is known He drew you with his light It is with you that knowledge is known And gave you the powers to lighten, oh Muhammad It is with you that knowledge is known Brethren, that is the gist of Prophet Muhammad It is with you that knowledge is known The Lord created him from His light It is with you that knowledge is known And He called him, His treasure It is with you that knowledge is known All creatures emanates from his light.</p>
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The verses in italics hint to a popular narration reported from Allah as saying in a Hadith Qudsi, "I was a hidden treasure and I wanted to be known, so I created creation". This narration, like others we dwelled on, is baseless; it has no chain of transmission whatsoever, according to Ibn Taimiyyah, Imam Zarkashi and Hafid Ibn Hajar⁶⁰.

Bashir Dan Musa in "Ya Muhammadu ka kula da ni, A cikin Masoya ka sa dani" used a very strange faked hadith and unhesitantly ascribed it to the Prophet (pbuh) as saying

⁵⁸ -It was reported by Daylami in his book *Al-Firdaus*, vol.5 p.227 Hadith No. 8029. For its unauthenticity see: Shaukani, *Al-Fawa'id al-Majmu'ah Fi Ahadith al-Maudu'ah*, p.321; Al-Laknawi, Muhammad bn Abdulhays, *Al-Athar al-Marfu'ah Fi al-Akhabar al-Maudu'ah*, pp.44-45; Aliyu al-Qari, *Al-Asrar al-Marfu'ah Fi Akhabar al-Maudu'ah*, p.295 No.385; Albani, *Silsilat al-Ahadith al-Da'ifah Wa al-Maudu'ah*, vol.1 pp.450-451 No.282. Despite being baseless, you can see some right interpretation of it in Ibn Taimiyyah, *Majmu' al-Fatawa*, vol.11 pp.96-99 and his *Majmu'at Rasa'il Wa al-Masa'il*, edited by Rashid Rida, vol.1 pp.155-158

⁵⁹ -*Nazari A Kan Wakar Yabon Annabi Muhammadu (S.A.W) ta Rabi'u Usman Baba*, compiled by Sabi'u Adamu, level 300 student in July, 2005, in "Nazari A Kan Wakokin Yabon Annabi (Sallallahu Alaihi Wasalam), Vol. 1

⁶⁰ -Al-Zarkashi, *Al-Tazkirah Fi ahaditha al-Mushtahirah*, p.136; Al-Sakhawi, *Al-Maqasid al-Hasanah*, p.521; Suyuti, *Al Durar al Mushtahirah*, p.163; Ibn 'Iraq al- Kinani, *Tanzih Shari'ah Al-Marfu'ah Fi Ahadith al-Maudu'ah*, vol.1 p.148

“Whoever eulogies me with even a stanza, my intercession the Resurrection will reach him”. He says,

Don naji Hadisi Nabiiyyina,
Man madahani in ji Nabiiyyina
Wanda ya yabe ni in ji Nabiiyyina,
Wa lau bi baitin in ka zana
Sakamakonsa gidan aljanna,
Kayarda in zana, ni ma ka yarda in
zana, ka san da ni

I heard the tradition of the Prophet
That whoever praises me, says of
Prophet
Even with a single verse
The paradise will be his abode
Permit me to compose, permit me
compose so
that I will be known to you

The narration, doubtlessly, is mere speculation being spread among common people. For it is not mentioned in the early books of hadith entirely. And it can only be seen in the commentary of ‘Al-Hamziyya of Busiri’, where one of the much later scholars made loose mention of it, while the actual whereabouts of it is unknown.

Spreading Fabricated Miracles: Apart from the Qur’an, which is a miraculous book, the Prophet (pbuh) is also bestowed with several physical miracles that testify to his truthfulness. There are ample examples of such fine miracles narrated in Sahih of Bukhari and Muslim, and other hadith books with authentic chain of transmissions⁶¹.

Mentioning miracles is a phenomenon that takes a great part in the prophetic eulogies. It would have been very nice had the poets/singers made a good selection of authentic ones. However, the reverse, many a time, is the case. We find some singers/poets ascribing miracles to the Prophet (pbuh) without being inspired by any genuine source or referring to proper books. Such poets, seemingly, thought of some spectacular miracles and deemed they could perfectly suit the exalted position of the Prophet (pbuh); thereupon, they feel no harm to ascribe such concocted miracles to him.

⁶¹-The author has collected a considerable number of authentic miracles in his M.A. thesis entitled *Mafhum al-Mu’jizat Wa al-Karamah Min Mandur al-Islami: Tahlil al-Maudu’i Wa Dirasah Hadithiyyah Li al-Mu’jizat Wa al-Karamat*, submitted to the Department of Islamic Studies, BUK, 2002.

A glaring example of this is the long mumbo-jumbo narration of extraordinary happenings that had consecutively come about to the mother of the Prophet (pbuh) during her pregnancy and continued up to her moment of delivery. Almost all the singers/poets refer to one or more of these fabricated instances, but *Auwalu Umar Gawuna* in his "Ya Dala Mai Alburka" has given the detail more than the others. He said,

Ya in da to daki ciki in Mustafinnu	When she became pregnant, she saw
Ma'ali ta ga Annabawa,	Prophets
Da Mursalai na tattaki suna zuwa bichun	And messengers descending to her room,
gareta har ta daki su ce,	paying homage
Kwa yi ciki da shugaban dukkan Ma'nika	And giving her tidings of the birth of the
	leader of all the Prophets

It is also in this vein that *Hafizu Abdallah* chanted in "Ga diri Bambancin A Fili":

Shi ne ya yi zance da harshensa,	The "Comforter" talked when he was still in
Ten yana ciki 'Minhaminna'	the womb
Shi ne ya yi Sujjada a ranar da,	He was the one that prostrated to God
Aka haifeshi ga Khalikina	On the day of his birth

Gawuna explained the visit paid by individual Prophets and Messengers of Allah and other great women like Hauwa', Asiya and Marya, etc., to the home of Amina, the Prophet's mother, in order to extend glad tidings to her about being pregnant with the chosen one, the Prophet (pbuh). And *Hafiz Abdullahi* stated that the Prophet (pbuh) talked fluently when he was a fetus and made a prostration to Allah immediately after being delivered by his mother. Some singers added some miraculous events that at the moment of the birth the Palace of Kisra was razed, the river of Sawata dried up and the altar fire, which Romans had worshipped for long, was quenched, etc. In truth, all are but fictitious in the traditionists' sight⁶²!

⁶² It is reported by *Ibn Jarir al-Tabari* in *Tarikh* vol.2 p.166; *Abu Nu'aym*, *Dala'il al-Nubuwwa*, pp. 96-99; *Bayhaqi*, *Dala'il al-Nubuwwa*, vol.1 pp.103-106, and others. But it

The story of visits of such prodigious people is a fictitious tale created by some ignorant storytellers to attract simple-minded people. Sheikh Sukairaj, the writer of 'Kamal al-Farah Wa al-Surur', has clearly exposed the truth. He stated categorically that "They are very aware of the status of such narrations". The stories, he contented, were definitely lies or are being narrated through very weak chain of transmissions according to the Ilm al-hadith. But it is only repeatedly mentioned for the purpose of entertaining the tongues and the ears with mere fantasies about the Prophet (pbuh), even though it were classified by traditionists as fabricated⁶³. This, of course, is a very wonderful statement that a scholar had ever spelt out!

The word 'Minhaminna', as mentioned by Hafizu, is allegedly the name of the Prophet (pbuh). It is a Hebrew word being mentioned in Talmud as "Menahem"-meaning consoler and comforter. After thorough investigation, Muslim scholars believed the word was being used as an indication to Prophet Muhammad (pbuh)⁶⁴.

Let us take an example also of Baba Abdullah in his "Fiyayyen Annabawa". He claimed that the Prophet (pbuh) during the course of his mission had eloquently talked in all the languages in of World. The verse said⁶⁵,

Dukkan harasuna duniyar nan,
Annabi yai magana da kowa

All the languages of the world
The Prophet talked to all

This claim needs to be supported by a sound narration, which in reality does not exist. And in the same vein, Hafizu Abdullahi said,

is refuted by Ibn 'Asakir, who said its Isnad is very strange. Imam Az-Zahabi, Ibn Kathir in *Al-Bidayah* vol. p.252; Abu Guddah in his annotation on *Al-Mas'nu'i* of Sheikh Ali al-Qari, p.18. He stated categorically that it is fabricated, therefore, it is not allowed to use it in form of a poem etc. even if it is popularly known.

⁶³-Sukairaj, A., *Kamal al-Farah Wa al-Surur Bi Maulid Mazhar al-Nur*, published by Zakariya Salgawi, 4th ed., n.d., p.5

⁶⁴-Ibn Qayyim, *Hidayat al-Hayara Fi Ajwibat al-Yahudu Wa al-Nasara*, p.379

⁶⁵-Nazari A Kan Wakar Yabon Annabi Muhammadu (S.A.W) ta Baba Abdullahi K/Na'isa, compiled by Aminu Ali, level 300 in July, 2005, in "Nazari A Kan Wakokin Yabon Annabi (Sallallahu Alaihi Wasalam), Vol. 1

Kowa na tsaki da hamma,
Banda Ma'auki mu yai ta duba
Kowa na shakewa ya kwarri,
Annabi bai taba yin guda ba

Everyone yawns and hisses
But not the Prophet, take a look
Everyone suffers from hiccups
The Prophet has never suffered one

These are all typical gross assumptions. The Prophet (pbuh) should be venerated with good and sound narrations not to exalt him with mere assumption. Yes, about yawning that the Prophet (pbuh) did not ever yawn, it is reported with a very weak chain of transmission, as Hafidh Ibn Hajar concluded⁶⁶. As for the rest of the miracles, however, the books of *Shama'il al-Muhammadiyah*, which are available, have nothing to support such guesses.

Of course, certain miracles are mentioned in some books of hadith, but the problem lies in their inauthentic chains of transmission. Most of them are worthless; they cannot stand for reason in the sight of traditionists. There are countless examples of this category. It has been publicized, for example, that flies and mosquitoes did not touch the Prophet (pbuh) at all⁶⁷. In addition to that loose clothes, which apparently did not cut to fit the Prophet's seize at first, would miraculously fit him when he wore them and he also never fetched water. The well would automatically fill up to the threshold when the Prophet (pbuh) put his bucket⁶⁸. The idols situated at center of Ka'aba before the Conquest of Mecca had greeted the Prophet (pbuh)⁶⁹; the Prophet had a permanent cloud hovered above him, followed him and shaded him from

⁶⁶- He said in *Fat'hul Bari* vol.10 p.613 it is *Mursal* hadith. And this sort of narration is weak. The hadith is reported in *al-Tabaqat of Ibn Sa'ud* vol.1 p.3 and *al-Musannaaf of Ibn Abi Shaibah* vol.2 p.188 No.7982.

⁶⁷-It was mentioned in *Al-Khasa'is of Sayyid* vol.1 p.98 without an *Isnad*. This was said and emphasized by *Seikh Al-Dubaji*, according to the reporting of *Sheikh Ali al-Qari* in his *Sharh of Al-Shifa of Iyad* vol.3 p.273. As for the mosquitoes, *Sheikh Zunqani* confirmed its unauthenticity in *Shah Mawahib al-Ladaniyya* vol.5 p.249

⁶⁸- Both are baseless. They are just floating narrations with no single existing *Isnad*.

⁶⁹-It was mentioned in a book of *Al-Mawlid* written by *Sayyid Is'afar al-Barzanji*, *Kano: Maktabat Abu Sa'ud and Tayyib*, n.d., pp.3-4; *Sukayraj, Kamal al-Farah Wa al-Surur*, p.36. Both of the authors mentioned the miracle in a long story that has been declared as fabricated for lack of a chain of transmission at all.

the intense heat⁷⁰; he also revived a dead person⁷¹; and the Prophet's home had no light for the simple reason that he was physically illuminating and shining like a light⁷². Also it was falsely narrated that Safinah, the Prophet's servant went on a trip and got lost until a lion directed him to the path⁷³. Fadar Bege had composed all of the abovementioned miracles and more in his lyric "Aih! Ya Mahmudu Yake!" He said,

Girgije ke yi ma huna ko'ina ya mutan zai bi dhi,
 Bihayayi sun zo har da jiyayau Daba sun gaida dhi,
 Umar gunkin Ka'aba ya yake dhi ya kama gaida dhi,
 Harewa kai muna da 'ya'yanta dan alhama dhi,
 Zaki yai hidima da kanna kala da sabaibi dhi,
 An muna ya yi lita wa ka maida rai dan girman dhi,
 Ejiya ba yake puga sai dai ruwan ya taho gun dhi,
 An haddi raga to yi yawa da sawa to koma dai-dai dhi,
 A gidansa ba a ka futula Mubahu domin hushen shi

The cloud gives his shadow wherever he goes
 The trees with their store has gone and are brought to him
 The idol of Ka'aba prostrated and greeted him
 The gazelle with its little ones rejoiced for his mercy
 The lion roared and collected his companion
 He called the dead to life, in his grace
 To drink water, from a well he used as container
 He was given an oversized gown and he put it on
 It sized him
 In his house no lamp is used, for his light suffices all

In a certain song with a refrain "Salli Ala Khairin Wara Fagfir Lana Ya Rabbana Bi Jahi Sayyidil Wara", Bashir Dan Musa

⁷⁰ - It was reported by Ibn Sa'ad in Al-Tabaqat vol.1 p.112 & 152 and Ibn 'Asakir in Tarikh Dimashq vol.4 p460. The chain has consisted of Waqidi, who was known of narrating this hadith and was described as a liar. Mu'az bn Muhammad was his master in this hadith. And he was also marked as very weak narrator.

⁷¹ - This refers to two incidences. One, is Mursal of Hasan al-Basari that a man dropped his daughter into a well and the Prophet at last revived her and asked her if she would return to him but she preferred the Hereafter. Mursal hadith is da'if, more especially, the Mursal of Hasan, which Muhadithun confirmed its invalidity. Sheikh Suyuti himself was unable to extract this narration from hadith books for lack of Isnad. Two, the other hadith is reported from Anas that a child of an old woman died and she prayed to Allah to revive him for the sake of her Hijrah to the Prophet. The child returned to life. This narration is also da'if. It is reported by Bayhaqi and Ibn 'Adiyy. Its chain contains Salih bn Bisr al-Murri, who was very weak narrator, according to Imam Ahmad, Ibn Ma'in, Bukhari and others. See also: Suyuti Manahil al-Safa, p.135; Ali al-Qafi and Khaffaji in their Sharh of Al-Shifa confirmed no whereabouts of the first story, vol.3 pp.98-99. In fact, no single authenticated hadith in existence, asserts reviving a dead a person to the Prophet (pbuh).

⁷² - It is reported in Dala'il al-Nubuwwa of Al-Asbahani, p.113; Tarikh Dimashq of Ibn 'Asakir, vol.3 pp.310 with very weak chain. The refutation and declaring it as fabricated can be seen in Mizan al-'itidal of Al-Zahbi, vol.4 p.98; Abul Hayyi al-Laknawi said in Al-Athar al-Marfu'ah, p.34.

⁷³ - It is reported by Bukhari in Tarikh al-Kabir vol.3 p.195 No. 663; Bazzar in Musnad vol.9 p.285 No. 3838; Tabarani in Mu'ujaw Kabir vol.7 p81 No. 6432 & 6433; Hakim in Mustadrak vol.2 p.265 No.4235; Abu Nu'aym in Hilyah vol.1 p.369 and in Ma'arifat al-Sahabah vol.3 p.1390 No.3510; Bayhaqi in Dala'il vol.6 p.45 No.2427 and in I'tiqad p.316. Muhammad bn Mukadir reported it from Safinah but he had not reached him. Therefore, the Riwayah is *Mursalah*. See Ibn Hajar, Tahzib al-Tahzib vol.9 p.473

puts them together and said about the cry of gazelle and mastigure (dabb),

Ai har na tuno da barewa,

Tana bidar cetonka

Ga damo yankakke shi ma,

Ya shaida yana fadin labbaika

I remember the gazelle

Asking for your help

The slaughtered salamander lizard,

Accept and praised you

The story of conversations between the Prophet (pbuh) and a gazelle and a mastigure are two most publicized miracles that have been frequently repeated by all the singers. But are they authentic? All the Muhadithun with no exception have refuted both narrations as lies. As for the chat with a gazelle, scholars with high reputation like Hafidh al-Zahbi, Ibn Qayyim, Ibn Kathir, Ibn Hajar, Al-Sakkhawi, denounced it among others⁷⁴. It is also the views supported by great Asharite scholars like Sheikh Baijuri in his renowned glossary on 'Jauharat al-Tauhid' and Sheikh Muhammad al-Ameer. Both said, "In truth, the hadith is fabricated"⁷⁵.

The narration of a talk with a mastigure has been passed through fragile chains of transmission that could not be held as testimony for occurrence of such a story⁷⁶. It has been also refuted and labeled as fabricated by all outstanding hadith scholars. Imam Bayhaqi after reporting the hadith concluded that it was fabricated. And the same was confirmed by Ibn

⁷⁴ -Al-Zahbi, *Mizan al-'Itidal*, vol. 4 p.456; Ibn Kathir, *Tuhfat al-Talab Bi Ma'arifat Ahadith Mukhtasar Ibn Hajib*, p.88; *Al-Bidayah Wa al-Nihayah* of Ibn Kathir, vol.6 p.146; Ibn Hajar, *Lisan al-Mizan*, vol.6 p.381; *Muwafaqat al-Khabar al-Khubura* of Ibn Hajar again, vol.1 p.246; *Fat'hul Bari of Ibn Hajar*, vol.7 p.592; Al-Sakkhawi, *Al-Maqasid al-Hasanah*, p.170. There are some scholars who gave other view authenticating the hadith like Al-Subki as reported by Haitami in *Sharh of Hamziyyah* p.86; Al-Suyuti in *Al-Khasa'is al-Kubra* vol. 2 p. 266; Al-Qastalani *Mawahib al-Ludaniyyah* vol.5 p.150; Aliyu Qari in his commentary of *al-Shafi* vol.1 p.639, Khaffaji in his commentary of *Al-Shifa* of Qadi Iyad, vol.3 p.85. But their view can withstand the reasons that invalidate the claimed authenticity.

⁷⁵ - Bayjur, *Al Hashiyah Al- Jauharat al-Tauhid*, p.87-88; Al-Amir, *Alhashiyah Ala Jauharat al-Tauhid*, p.124

⁷⁶ - This story was reported by Abu Nu'ayn in *Dala'il al-Nubuwwa*, p.321; Hakim in *Mustadrak*, vol.3 p.492; Bayhaqi in *Dala'il*, vol.6 p.36; Ibn 'Asakir in *Tarikh Dimashq*, vol.4 pp.382-385; Tabarani in *Mu'jam Kabir* vol.6 p.467 and *Al-Sagir*, vol.2 p.64-66.

Dihya, Hafidh Al-Mizzi, Hafidh Al-Zahbi, Am-Maqrizi, Sheikh Aliyu al-Qari and others⁷⁷.

Dan Musa also has been narrating another strange story of a man who cut off his wrist while he was cutting wood. The Prophet (pbuh) came and asked him to convert to be healed. The man did and the hand was instantly restored. – This, doubtlessly, is a fictional *ruwayah* with no chain of transmission whatsoever.

Lack of sound knowledge in Hadith studies, of course, had a negative effect that motivated some poets to indulge themselves in grave mistakes, where they wrongly ascribed narrations to those books, which have not reported such hadith. This is clear in Sadi Daneji's "Yabon Annabi Muhammadu (S.A.W)", where he surprisingly ascribed a hadith that narrates 'stones had glorified Allah in the hands of the Prophet (pbuh)' to 'Sahih Bukhari'. This is a very grave mistake. The hadith, despite its popularity, is but very weak. Hafidh Dar Qutni said it was reported by a shaky chain of transmission. And all of Hafidh Ibn Hajar, Sheikh Ibn Hajar al-Haitami and Sheikh al-Gumari agreed upon its weakness⁷⁸. How could Imam Bukhari report it? The poet said⁷⁹,

Tsakwankwani fa sun yi tasbihi,	Even soil has glorified Allah in your hand
Lallai sahabbansa su ji tasbihi	His companions have also heard them
Duba Buhari Hadisi Sahihi,	Take a look at Bukhari and see hadith
Ka daina Shakka ga Rasulallah	Remove all doubts for the Prophet

Exaggeration in Eulogy to Sheikhs: Mentioning the great masters of Sufi orders, more especially Sheikh Abdulkadir Jilani and Sheikh Ahmad Tijjani, is one of the outstanding features of the modern rhymes. To elevate a cleric to a

⁷⁷- Al-Zahbi, *Mizan al-'Itidal*, vol.3 p.651; Maqrizi, *Imta' al-Asma'*, vol.5 p.245; Aliyu al-Qari, *Sharh Al-shifa of Qadi Iyad*, vol.3 p.74, Suyuti in *Manahil Al-Safa*, p.130. It seems that Imam Suyuti has two conflicting views. In his *Khasa'is*, vol.2 p.277, he claimed with no genuine evidence that the narration is just weak not fabricated. And some later scholars followed him on that like Qastalani, Zurqani and others. See Mawahib Al-Ludaniyya vol.5 p.148

⁷⁸- Dar Qutni, *Al-'Ilal*, vol.6 p.243; Ibn Hajar, *Fat'hul Bari*, vol. 6 p.592; Al-Haitami, *Sharh al-Hamziyyah*, p.84; Al-Gumari, *Al-Ibtihaj Bi Takhrij al Minhaj*, p.169

⁷⁹- Aminu Isma'ila, *Rubutattun Wakoki A Kasar Hausa*, pp.113

position above the Prophet (pbuh) or ranking him to Allah's position or, sometimes, picturing him is dubious depiction! This happens with some singers in countless verses. For example, Rabi'u Usman Baba in praise of Shehu Ibrahim Inyas said in "Tsumagiya",

Such exaggeration can also be seen in "Ci gari Bijimi Shehu Nasiru sha tambaya" in praise of Shehu Nasiru Kabara of Rufa'i Ayagi. He also composed other verse for eulogy to Shehu Yusif Makwarari, the prominent disciple of Malam Nasiru Kabara. He said,

Shehu Shehu sai Shehu,
Wandansa malami ne,
Rigarsa malama ce

Shehu, Shehu, only Shehu
His trouser is a scholar
His gown too is a scholar

In recent times, some singers boast of their intimacy and fellowship of one of the *Shehunai*. Had it been for this alone, it would have been very simple but they go beyond that to announce the divinity and sovereignty of the Sheikhs over the Almighty Allah. This is hazardous and in it the danger lies. Some of them said, "Ta ci ta gyare Burhama ne Ubangijina" - meaning, "I is now enough, Barhama is my God". Another one said in praise of Shehu Ibrahim Inyas again, "Shehu dan Aljanna, Shehu ne dan wuta" - meaning, "the abode of Shehu is Heavens, the abode of Shehu is Hellfire as well".

Mustapha Mai Gausu said in eulogy to the same Shehu,

Shehu Barhama Allah ne, ku bar tambaya,
Wallahi Shehu ya fi Allah Ubangijina

Shehu Barhama is God, stop asking
Question
I swear, Shehu is superior to God my
creator

Another one says, "Sirrin Allah Shehu Barham" - "the Secret of Allah Shehu Barhama". Those are but examples of such pure infidelity. Though the leadership of the Sufi orders in Nigeria, more especially the Tijjaniyya, have spoken negatively about the upholders of such creed, unfortunately, however, songs of such nature are continuously being produced nowadays in the multiple. Some poets and singers

have also refuted the view describing it as apostasy. Rabi'u Usman Baba composed a refutation entitled "Rabi'u Taka" with a refrain:

La'ilahallah Shchu Barhama Bawan Allah nc,
Shi ba abin bauta nc ba,
Hadimin Manzan Allah nc,
Lamyalid Wa Lam Yu Lad a ce masa haka shirka nc.

There is no God but Allah, Barhama is a servant of Allah
He is not worthy of being worshipped
He is a household assistant of the Prophet
He begets not, and neither is he begotten
To say this to him, is apostasy

Also, Hafizu Abdullah was among those who composed against the view of divinization of Shehu Ibrahim Inyas saying in "Mu Je Batun Barhama",

Ka gaji da kiraza barc kwaKwalc Shchu,
Ga su can sun ruƙe suna kiranka da Allah
Ga su nan halara ta bugasu ƙakin shirka,
Shchu duk sun ruƙe suna kiranka da Allah
Wanda duk zai iya jinka Shchu ya barranta,
In ka so ma ka faɗa ka ce su bar min tuta
Ko su tuba ga Allah hakan nake da buƙata,
Ni abinda na ce duk a kama Manzan Allah

You have tired their tongues and brain, Shchu
They are here compused and calling you Lord
They are here gathered in apostasy
They are here compused and calling you Lord
Whoever will have the power to hear you, will leave
If you like, you can ask them to leave your flag
Or they should repent to the Lord for that is what I want
What I said is that we return to the Prophet of Allah

The Influence of Shi'ism: It is important to note that Hausaland, since the coming of Islam, is all Sunni. It was only in the 1980s that Ibrahim Zakzaki introduced Shi'ism to Hausa youth. Since then, the Shi'it network began spreading. They employ different tactics with which to entrap people to believe in their doctrines. The extended propaganda, unfortunately, reached directly or indirectly some singers/poets and is evidently reflected in their songs.

Shi'ism has affected some singers to the extent that they, unknowingly, composed verses, which are typically in line with the Shi'it creed. In the preamble of his "Ga dai Bambancin a fili", Hafizu has talked slightly about one, who has been out of sight as saying,

Alayenasa sa Sahabbai,
Allah har 'ya'yan Batula,
Jalla da mai motsi a gaiba,
Alkibilar halara ka duba.

Members of his household and companions
Oh! God include the children of Batula
God, including those in the acts of deviation
Who is the real meeting point, if you observe.

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This, of course, is an indication to the Mahdi of Shi'a, though the Sufis believe in the existence of the grand Qutb, who, in many ways, actually, resembles the awaited Mahdi of the Shi'a⁸⁰. The Shi'a have believed in the disappearance of Mahdi since 329 A.H, in what they called Occultation (Ghaiba). Sufis also are of the opinion that the Qutb moves anywhere and performs miraculous deeds by which he assumingly helps Muslims⁸¹.

One of the core doctrines of the Shi'ite is the vilification of the Prophet's companions. They do not honour them save a handful⁸². Scholars, ever since have spent a great part of their time to refute the Shi'ite creed and a great numbers of the modern singers contributed in enlightening people about the danger and blasphemousness of Shi'ite beliefs.

With the exception of very few modern singers who entertain their groups of Shi'ate, all the Hausa prophetic panegyrics, fortunately enough, do praise the Sahaba along with the household members of the Prophet (pbuh) in the opening statements of their verses. Sometimes, they give details about the famous among the Sahaba.

It is widely known that the wives of the Prophet (pbuh), more especially A'isha (R.A) and Hafsa (R.A) are the most hateful persons to the adherents of Shi'ism. Some poets are fully aware of this. That is why they devoted considerable lines to explain the excellences of the wives and mention the name of one or more of them as part of the refrain. This is what Rifa'i Ibrahim Ayagi did. He said,

⁸⁰-Al-Shaybi, Kamil Mustapha, *Al-Silah Bayn Al-Tasawwuf Wa al-Tash'ui'*, Egypt: Dar al-Ma'rif, 3rd ed., 1969, pp.463-481

⁸¹-Atiku, Abubakar bn Hadir, *Al-Durar al-Lami'ah 'Ala As'ilat al-Nafi'ah*, published together with *Manahil al-Rashad Fi Ajwibat As'ilat Ahl al-Tashad*, Egypt: Maktabat Mustapha al-Babi, 4th ed., 1398H-1978, p.129

⁸²- See: Al-Kulayni, *Raudat al-Kafi*, vol.8 p.246; 'Abdulhusain Al-Musawi in *Al-Fusul al-Muhimmah Fi Talif Al-ummah* was able to enumerate about 300 companions those the Shi'a have genuinely believed in their companionship. And all the others including Abubakar, 'Umar, 'Uthman, Ibn Mas'ud, Ibn 'Umar etc. were discarded and not on the list.

Ya Mujin Aisha da Zainab,
 Ya masoyin zuciya,
 Rungumeni na bar wahala Ya Mijin
 Mariya.

Oh! The husband of Aisha and Zainab
 Oh! The love of my heart
 Embrace me so that I can suffer no more
 Oh! Mariya's husband

Rabi'u Usman Baba in his "Tsumagiya" popularly known with its refrain "Dukkan Mai Matsayi Gurin Ilahu Ba Zai Kai Ka ba" praises A'isha (R.A) with astonishing verses in which he says, philanthropist

Manzon AllahMijin Hadiza Angon A'isha,
 Ga ni gare ki na durkusa ki ba ni ruwa na sha,
 Don kin fi kowa a gurin mijinki Sayyada A'isha,
 Ya Ummil Muninina 'Yar Abubakar mai gaskiya,
 Ya A'ishatu ke ce mai isa gun Mustafa.

The messenger of Allah, husband of Hadiza, groom of A'isha
 I am on my knees before you, give me water to drink
 You are above all before your husband, Oh Lady Aisha
 Oh the Mother of faithful, daughter of Abubakar
 trustworthy
 Oh A'ishatu, you are above all before Mustapha

In the same vein, Bashir Dandago composed an exclusive poem in praise of A'isha. Dandago, seemingly, did this to strike a balance, least he would be accused of adhering to Shi'ism. He has sung four poems describing the good qualities and high esteemed character of Fatima (R.A), the prophet's daughter and her two sons, Al-Hasan and Husain. The song was very beautiful, although he has used some Shi'i exaggerations in his praises. This is what made the people of Kano extremely shocked, more especially about the overstatement of the song's content believing that the Shi'i agents have definitely informed Bashir about some points he composed! This, probably can be true, for the qasida of "Uwar Sharifai" was introduced during a Shi'it gathering at Filingi Babban Masallaci of Kano State in 2004. For an example, he gave a strange and false narration that on Resurrection Day Fatima (R) will come out to cross the *Sirat* and people will be instructed to nod their heads in order not to see her Majesty passing⁸³. He said it in the following lines,

Ranar haye Siradi za a tsaya aljan da duk mutane, Mala'iku da duk wata jins and humans will stand, Angels and

⁸³-It was narrated in Mustadrak of Hakim, vol.3 p.166, 175 Hadith No.4728, 457. And it is fabricated as Zahabi said. See Suyuti, *Al-La'ali' al-Masnu'ah, Fi al-Hadith al-Mawdu'ah*, Bayrut: Dar al-Kotob Al-ilmiah, 2nd ed., 2007, vol.1 p.367-369; Ibn 'Araq al-Kinani, *Tanzih al-Shari'ah al-Mrfu'ah 'An al-ahadith al-Shani'ah al-Mawdu'ah*, Bayrut: Dar al-Kutub al-'Ilmiyyah, vol.1 p.418

halitta ran na duk mashi bi ne, A ce mi
 kus da kai 'yau Annabi za a dan wacce
 ne, Tu zo ta haye siradi Malla'ku suna
 gaida jikar Aminatti

all creators are followers. People will
 be asked to be lumber, the daughter of
 the Prophet is passing. She will come
 and pass, and Angels will be paying
 homage to the grand daughter of
 Aminatti.

In the other song with a refrain "A gaida Shugabar Matan
 Aljanna Fadima", he mentioned that Fatima (R) had seen an
 angel by her own eyes. He said,

Da idon ka Fadima tatta Mula'ika,
 Har ta yi zan ce da shi ba wani dhumaki,
 In ma kana ja ka zama in har maka,
 Hakikanin Ma'niku ce da su Fadima

With her eyes Fatimah saw an Angel
 She even talked to him without any barrier
 If you doubt my statement, I will leave it
 A matter of truth Fatima is the essence the
 Prophet

This, maybe, is taken from a narration that the Angel of
 death came to take the Prophet's soul and met with Fatima at
 the gate. He, therefore, sent her to tell the Prophet (pbuh) that
 his time had approached. The narration is baseless and has no
 Isnad at all. I am afraid whether the singer meant a Shi'it's
 view that the death of the Prophet (pbuh) became a source of
 grievance to Fatima. And

Angel Jibril visited her for about 75 days consoling her
 and narrating to her what would happen to Ahl Bayt, while Ali
 bn Abi Talib was taking note of all that the Angel had said.
 This is what they called "Mus'haf Fatima"⁸⁴.

It is observable that there has been an increasing
 number of songs nowadays in praise of Fatima (R.A) alone.
 The question is about singling her out from the other children
 of the Prophet (pbuh). Fatima (R.A), of course, deserves much
 reverence and there is so much goodness and excellence to say
 about her. However, it is not good at all for singers to refuse
 telling people, even in one stanza, about the rest of the
 children of the Prophet (pbuh). The total denial may signify
 that the others had not existed or had no relationship with him.
 It is imperative to draw the attention of poets/singers to this
 crucial point. Because, in recent times, the Shi'a created a

⁸⁴- Al-Kulayni, *Usul-al-Kafi*, vol.1 p.352-353

second view by which they disarticulate all the other five children of the Prophet (pbuh) except Fatima (R.A). According to some contemporary Shi'a clerics like Ja'afar Murtada⁸⁵, the others like Ruqayyah (R.A), Umm Kulthum (R.A) and Zainab (R.A), were but daughters of Khadija from her former marriages. The main reason behind this is obviously to deny 'Uthman bn Affan (R.A) the merit of marrying two daughters of the Prophet (pbuh).

The view is definitely wrong for falsifying the Qur'an, which vividly asserted the existence of bonafide female children of the Prophet (pbuh). Allah says, "O Prophets, tell your wives and your daughters and the women of the believers..." (Q33:59). And the whole books of the Prophets' biography and traditions, including the early Shi'it scholars in their authentic book of hadith, have asserted, doubtlessly, that the Prophet (pbuh) had given birth to four daughters⁸⁶.

Another point are the numerous names created by the Shi'a still being ascribed to Fatima (R.A). The names cannot be traced back to even the prophetic-era. Majority of them were invented. The singers have gone further including such names in their songs assuming them as authenticated. Nay! It is not at all. Even the popular names like *Zahra'*, *Batul*, *Bintu Abiha* and other names or nicknames, all have been under scholastic discussion about their originality and use during the prophetic era. In fact, it was initially invented by the Shi'a and circulated since two hundred years after Hijra among other Muslims.

The Shi'a view Fatima (R.A) also as an infallible woman (Ma'asumah) and interpret *Kauthar* given to the Prophet as Fatima. But the Ahl Sunna believe that she was among the venerable women and of higher rank in Islam, but

⁸⁵-Al-'Amili, Ja'far Murtada, *As-Sahih Min Sirat Annabiyy al-A'zam*, vol.2 p.121

⁸⁶- See for example: *Nahaj al-Balaghah*, vol.2 p.68; Kulayni, Muhammad bn Ya'qub, *Al-Kafi*, vol. 1 p.365, vol.3 p.241; *Bihar Al-Anwar*, vol. 3 p.16, vol.22 p.151, vol. 34 p.97, vol. 61 p.3, vol.84 p.297; Sharif Murtada, *Al-Rasa'il*, vol.3 p.147-149; Saduq, *Al-Khisal*, p.404-5; Tusi, *Tahzib al-Ahkam*, vol.3 p.120; Tabrasi, *Majma'ul Bayan*, vol.3 p.400; Al-Hurr al-'Amili, *Wasa'il al-Shi'a*, vol. 2 p.240, vol.3 p.279

not of that nature, as she was not meant by the Chapter of *Kauthar* at all. The *Kauthar* is, according to the interpretation of the Prophet himself, a basin given to him, which all Muslims will drink from in the Hereafter. However, surprisingly enough, some singers have started addressing her with infallibility and that name. This can be seen in “Bari Mu Gaida Batula” of Hafiz.

In a lengthy song, popularly known with its refrain, “Ya Khulafa, Sahabu Muhammadu kun a rika, Ni ban zagi dayanku ba” Mukhtar Yusuf aptly composed beautiful verses in reverence of the four rightly guided caliphs. Each has been separately detailed. He, however, mixed it with some false narration. For instance, he told the story of Abubakar’s neighbor, who accused him of avarice. Because he assumingly smiled like a lavish dish was cooked in Abubakar’s home. But, in the end, it was realized that Abubakar’s heart was burning during night prayer (Qiyam Layl) not burning woods for the preparation of lavish food.⁸⁷

Mukhtar also refuted Shi’ism in another song with the refrain, “Ya Rasulallah Wassu bayi ne kai sonka, wai kuma sai suka ce Abubakar, Umar har Usmanunka sun ki”. Here are some excerpts:

Zaku ji su suna cewa Sayyidi Aliyu suke
kauna,
Wai da Fadima ‘Yar Manzon Sarkin da ya
kago raina,
Don su ja hankalinmu ne wai kar mu gansu
cikin barna,
Su kwa dinga batar da mu a sauki

You will hear them saying it is Aliyu they
love
And Fatima, the daughter of the Prophet of
God that created me
They just want to deceive us, by hiding
their mischief
Their motive is to misguide us

Wrong Interpretation: The interpretation of an Islamic text needs expertise and in-depth understanding of the corroborative Islamic sciences. As we mentioned most of the modern prophetic panegyric singers are not deep enough in such sciences as to qualify them to undertake the task. This is

⁸⁷ - It was initially mentioned by Muhibb al-Tabari in his book *Al-Riyad An-Nadira Fi Manqib al-‘Asharah*, Bayrut: Dar Kutub al-Ilmiyya, 2nd ed., vol.1 p.195. But the narration is false.

why, largely, wrong interpretations are found here and there in the modern poems and songs. For instance, Bashir Dan Musa believed that the Prophet (pbuh) attends his lovers everywhere they are. He said,

Duk abinda ka ke so,
tabbatar kana tare da shi
Yanzu bana shakkar,
Daha yana tare da mu
Don shi ne ya fada.

Whatever you love
Rest assured, you are with it
I am not doubting that
The Prophet is with us
He was the one that said it

This view, though too mystical in nature, is not the proper meaning that the context of the hadith accurately indicates. It is narrated by Anas (R.A) that a man came to the Prophet (pbuh) and asked him, "When will the last Hour come?" Thereupon the Prophet (pbuh) inquired, "What have you prepared for it?" The man replied, "I have neither prepared an abundance of prayer, fasting or charity for it, but I love Allah and His Messenger". The Prophet told him, "You will be with the one you love". And in other narration, "They will be together in the Day of Resurrection"⁸⁸. All its commentators hold the hadith to be in the Hereafter not in this World⁸⁹.

It is, indeed, wrong interpretation to hold that the wives of the Prophet (pbuh) did not observe the stipulated ruling of waiting for four months and ten days following the death of a husband because the Prophet (pbuh), according Hafizu Abdullah, had just literally migrated from one place to another. This is expressed in a clear tune:

Matansa ba su yi masa takaba ba,
Domin canza gurin zama yai
Haramun ne aurensu bayansa,
Mai girman kadari ina yai?

His wives will not do the takba (mourning period)
He has only changed his place of abode
It is not permissible for anyone to marry them
The one with a great predestination, where are you?

⁸⁸-Bukhari, *Al Jami' al Sahih*, vol. 10 p.556 No. 5168; Muslim, *Al Jami' al Sahih*, vol.16 p.186; Tirmidi, *Al-Sunan*, vol. 5 p.436 No. 3535

⁸⁹-Ibn Hajar, *Fat'hul Bari*, vol.10 pp.555-560; Qastalani, *Irshad al Sari*, vol.9 p.102-103; Mubarakafuri, *Tuhfat al-Ahwadhi*, Bayrut: Dar Kutub al-Ilmiyya, vol.9 p.364;

The interpretation suggests strongly that the Prophet (pbuh) had never died at all, but rather still alive. Hafiz has been among the promoters of such views in many of his songs. He said,

Suka ce ya faku, ce da su ba haka ba,
 Ya jiki zai mutu bai yi rayuwar Barzahu ba,
 Don Azal shi ta tarai Madaukaki ba kasa
 ba, Daukaka wa ya dagata? Mun san
 Annabi ne

They said, he is dead, tell them it is not so
 How will one die and not sojourn in
 Barzak? It met him on a high throne not the
 ground, Who has elevated the power of
 power if not the Prophet.

The view, no doubt, has gone extremely contrary to the clear statement of the Qur'an. Allah told the Prophet (pbuh), "Indeed, you are to die, and indeed, they are to die" (Q39:30). Abubakar talked in his famous sermon before the congregation of the Sahaba after the prophet's demise, "And now, he who worships Muhammad (pbuh), Muhammad is dead. But he who worships Allah, He is Ever Living and He never dies. Allah says: 'Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful'" (Q3:144)⁹⁰. Is there any acceptable interpretation apart from that which is stated in the Qur'an and accepted by all the Companions of the Prophet? Of course, there is a difference of opinion concerning the waiting of the Prophet's wives for 'Iddah. Eminent scholars like Qadi Iyad, Nawawi, Ibn Qayyim, Shinqiti and others, etc asserted their observance of it while others like Imam Qurtubi denied that⁹¹.

The scholars have agreed that the death of the Prophet (pbuh) has the same legal effects on him as on other people

⁹⁰-Bukhari, *al-Jami' al-Sahih*, vol.2 pp.640-641

⁹¹-Qurtubi, *Al-Jami' Li Ahkam Qur'an*, vol.14 p.229; Ibn Qayyim, *Al-Ruh*, pp.55-63, 150; *Sharh Nuniyyah of Ibn Qayyim* by Ibn 'Isa, vol.2 p.157; Ibn Mulaqqin, *Ghayat al-Suul Fi Khasa'is al-Rasul*, Bayrut: Dar Basha'ir, p.224-225; 'Illaysh, Muhammad Ahmad, *Mihah al-Jalil Sharh Mukhtasar Khalil*, Cairo: Dar Qudus, 1st ed., 2012, vol,3 p.8-9; Shiqiti, Muhammad al-Amin, *Adwa' al-Bayan*, vol.5 p.192

with the exception of some issues. Those issues are counted among his peculiarities (*Al-Khasa'is*). His wives, for an example, were kept honorable for the rest of their lives for being in the position of mothers of the believers as it is mentioned in the Qur'an (Q33:6)⁹². The prohibition of marrying them is also decreed by Allah and has been accepted unanimously, for Allah's saying, "And it is not lawful for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity" (Q33:53).

Even though the Prophet (pbuh) had been revived after death to live an esoteric life (*Hayat Barzakhiyyah*) in the grave in an upgraded status just like the life of martyrs, on whom Allah said, "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision" (Q3:169; 215). However, this life is not like earthly living, according to the categorical statements specially of Imam Bayhaqi and Imam Subki, among others⁹³. Therefore, Hafiz's interpretation, even though mentioned in some books, has not been acceptable⁹⁴.

Promoting Doctrinal Polemics in Nigeria: In the late 1970s, a group named the 'Izalat al-Bid'ah Wa Iqamat Al-Sunna', a Salafi movement in nature, emanated with the opposition doctrines to the popular Sufi orders ingrained in Hausaland. The battle between the two doctrinal mainstreams reached its zenith in the early 1980s, where each party described the other as apostate if not infidel for adapting of certain doctrines. The

⁹²-Ibn Jarir, *Tafsir al-Tabbari*, Saudiyyah: Dar Hajr, 1st ed., 200, vol.19 p.169; Haqqi, Isma'il, *Ruh al-Bayan*, Bayrut: Dar Fikr, n.d., vol.7 p.139

⁹³-Bayhaqi, *Hayat al-Anbiya' Ba'd Wafatihim*, Madinah: Maktabat 'al-Ulum Wa al-Hikam, ed. By Dr. Ahmad al-Ghamidi, 2nd ed., 2001, p.76-77; *Al-'Itiqad Wa al-Hidayah Ila Sabeel al-Rashad 'Ala Madhab al-Salaf Ahl al-Sunnah Wa al-Jama'h*, Saudia: Al-Ri'asah al-'Ammah Lilbuhuth al-'Ilmiyyah, 3rd ed., 2009, p.365; Ibn Mulaqqin, *Chayat al-Suul*, p.167; Al-'Amiri, Yahya bn Abi Bakar, *Bahjat al-Mahafil Wa Bughyat al-Amathil Fi Talkhis al-Mu'jizat Wa al-Siyar Wa al-Shama'il*, Bayrut: Dar Sadir, vol.2 p.130; Al-Qastalani, *Al-Mawahib al-Ludaniyyah*, vol.2 p.393; Mubarakafuri, 'Ubaydillah bn Muhammad, *Mirqat al-Mafatih Sharh Mishkat al-Masabih*, India: Idarat al-Buhuth al-'Ilmiyyah, vol.4 p.434

⁹⁴

early prophetic eulogy poets witnessed the pinnacle of the encounter and involved themselves deeply in the battle for the defense of their penchant background⁹⁵.

The contentions between the two parties were many, even though the truth is somewhat diluted with lots of propaganda and, to some extent, masked with abstract theorems. Summarily, the major points of discussion, which eulogy singers touched upon, are many. These include the validity or the invalidity of entire Asharite doctrines; legality or otherwise of following Sufi orders and the veneration of Sheikhs more than their human status. It also touched upon the correct legal ruling on genuflection (*durkuso*) before parents and elders in general; the correct ruling on the legality of Maulid celebrations; the status of innovating new forms of Ibadat and azkar in Islam, etc. In fact, the actual dispute does not extend to all of these issues. The parties, of course, share so many Islamic doctrinal and ritual issues. However, each party has rightly or wrongly used all at its disposal to tarnish the image of the other. That has been the practice until the present day.

This is to lay a solid background of the disputes between the two parties. The Sufis threw a stumbling rock on the Izala expansion that all the members of the group are being paid a huge amount of money to shun their old and pure Islamic creed and adhere to new fake ones. The singers took this as a weapon to champion the battle. Bashir Dandago said,

Allah ya rabu mu da cin amana,
Shin menene cin amana?
A baka kudi ka ki Mai Madina,
Wai ka sami na shau alewa
Wofi dan tumaki da baya san Dan Larabawa.

May God separate us from mistrust
What is mistrust? Money to be
given to you to hate the Prophet
Money so that you can buy sweet
A useless beast that hates the son of
the Arabs

⁹⁵-Kane, Ousmane, *Muslim Modernity in Postcolonial Nigeria: A Study of the Society for the Removal of Innovation and Reinstatement of Tradition*, Boston: Brill Leiden, 2003, pp.82-92 Larkin, B., *Bandiri Music, Globalization and Urban Experiences in Nigeria*, in *Caheir D'Etudes africaines* 168 XLII-4, p.

The Izala was also accused of deep loathing of the Prophet (pbuh). The accusation can be seen in a number of verses. Sometimes complete songs were devoted for that purpose like "Ma'ki Rasulu" of Rufa'i.

This accusation like the previous one cannot be accurately established. Because it is evident that all Muslims including the Izala love the Prophet (pbuh) as he explained that loving him is an integral part of faith. He said, "None of you will believe until I am more beloved to him than his children, his father and all people"⁹⁶. A deep investigation revealed that the singers accused the Izala of not loving the Prophet (pbuh) just because they were of the opinion that observing Maulid ceremonies to their best of knowledge is an innovation not done in the early period of Islam. Therefore, it should not be done as an act of Ibadah at all⁹⁷. In response to them, all the singers defended the ceremony. Sirajo Gogon had composed an indictment song with a refrain,

Maulidi ba zai zamo bidi'ar banza ba,
Wanda ya ki shi bai bi hanya
kyakkyawa ba

Celebrating the birthday of the
Prophet is not an innovation
Whoever hates it, is not following
the right path

One of the conflict points again is about the legality of observing the Sufi order (Tarika). The Izala opined that adhering to any *Tariqa* is tantamount to establishing a new religious order apart from that of the Prophet (pbuh). One has to stick firmly to the Prophetic Sunna only and not Sufi cleric teachings. The Sufis were not pleased with this claim. They rather see it as an antagonistic tactic that holds not a single iota of truth. In "Wakar Ahalil-Baitil Rasuli Ku na kewa waka ta", Uba Isyaku declared his hatred of Yan Izala saying,

⁹⁶- Bukhari, Al Jami' al Sahih, vol. 1 p.60 No.16; Muslim, Al-Jami' al-Sahih, vol.2 p.13

⁹⁷-See Murtala, A. *Matsayin Maulidin Annabi (S.A.W) a Musulunci*, 2002. The views of allowance or otherwise were elaborated in the book.

Sun ce su ne Alhalil Sunna,
 Amma basa bin Sunna
 Sunnar Manzo Dan Amina,
 Saifillahi abin Kauna ta
 Sun ce duk mai yi Darika,
 Kafiri ne na hakika
 Mu daidai mun Darika,
 Darikar Daha abin Kauna
 Su ne Izalatul Bida'i,
 Mu ku ma mun ce Daha
 Saboda ba su da sa'a,
 Da sun so Daha abin kauna ta
 Abin da ya sa na ce haka,
 Wai in zaka gaida iyayanka
 Idan ka durkusa ba Aljanna,
 Mu duba fadar Allah abin bauta ta

They say, they are the followers of the
 Prophet
 But they don't follow the tradition
 The tradition of the Prophet
 Saifillahi, the one I love
 They said, whoever follows the tarika
 Is an infidel without doubt
 We are the followers of darika
 The darika of the Prophet, worthy of love
 They are Izalatul Bida'i
 But we say, the Prophet
 They are not successful
 They would have love the Prophet
 Why, I said that
 When you bend down to greet your
 parents,
 Paradise will not be for you
 Let's look at the words of Allah, worthy
 of being worshipped

The singer has raised, at least, two issues, which he, like Rufa'i Ayagi and others, vehemently charged the Izala with. One, they invalidate following any Sufi order. Second, they prohibited genuflection. The Izala did not, actually, prohibit such acts out right but did not consider it as the legally acceptable way of greeting elders⁹⁸.

Mukhtar, the Deputy of Usman Baba, did not totally agree with this. That is why he coined a refrain saying, "Mai kin Annabi Ka yi yawa, Shiga layin kafirawa" equalizing an Izala member with infidels, which is bluntly wrong.

Conclusion

Poetry, in respective of the language of its composition, is always food for thought. And love of the Prophet (pbuh), indeed, is passed down from father to son in Northern Nigeria. Madahu verse is highly cryptic and illusive in nature. The paper aims at clarifying the significance of the prophetic panegyric verse in Northern Nigeria.

Based on Abdullah bn Mubarak's famous wise saying 'scrutinization of Isnad is part of the religion. Had it not for

⁹⁸-See: Murtala, A., *The Illusion of Innovators: A Commentary on Sa'adu Zurgu's Poem on Bidi'a*, Algaita Journal, Department of Nigerian Languages, BUK

that everyone would have said what he wishes", the paper has deeply tackled the veracity of the majority of miracles and merits that are frequently mentioned in almost all the prophetic panegyrics. This is done with the hope that the singers would substitute the false miracles and excellences with numerous authenticated ones.

Among the broader themes of Madahu, the Muhammadan Reality (Haqiqah Muhammadiyya) was discussed lengthily with glaring examples from modern Madahu songs. The blatant contradiction of such a notion to the Shari'a is summarily brought out. The paper discusses the influence of the Shi'a on the singers and draws their attention to the negligence of the other Prophet's children in most chanting. The modern singers are very adept at composing satiric verses that would dig out old and almost forgotten doctrinal differences between the Sufis and the Izala. The issue of not loving the Prophet (pbuh) is propaganda that some clerics and singers still promote, according to some analysts, for income-generation. The least of what is known in Islam is based on reasoning. 'Clear-cut' and 'authentic' reasons would justify and settle every dispute. Allah has said, "Produce your proof" (Q21:24). Modern poets/singers are accused of the ill choice of words and wrong coinage in the description of their Sheikhs. One can extol the merit of his inclination, but let it be in modest wording and within the capacity of the Sheikh otherwise it would be labeled as infidelity and un-Islamic.

If prophetic panegyric song were purified from such an anachronism, it would be a fine contribution to the Sira of the Prophet (pbuh) in the Hausa language, in particular, and to Islamic literature, in general.

Government Shari'ah agencies more especially in Northern States like Hisbah, Shari'a Commissions and Censorship Boards should work tirelessly for curtailing such ill-mannered approach in the prophetic panegyrics.